

Islamic Religious Education Curriculum Management in Improving the Quality of Learning at MAS Miftahussalam Medan

Muhammad Fikri, Bahtiar Siregar, Nanda Rahayu Agustia

Abstract

This study aims to describe the management of the Islamic Religious Education (PAI) curriculum in improving the quality of learning at MAS Miftahussalam Medan. The focus of the study includes planning, implementation, evaluation, supporting factors, and inhibiting factors in PAI curriculum management. This study uses a qualitative approach with a case study method. Data collection techniques were carried out through observation, interviews, and documentation. Research informants consisted of the madrasah principal, deputy head of curriculum, Islamic Religious Education teachers, and students. The results of the study indicate that PAI curriculum management at MAS Miftahussalam Medan has been implemented through structured stages of planning, organizing, implementing, and evaluating. Planning is carried out through the preparation of learning tools that refer to the national curriculum and Islamic values. The implementation of learning applies various active methods and religious habits. Evaluation is carried out continuously through academic assessment and character development of students. Supporting factors include teacher competence, support from the madrasah principal, adequate facilities and infrastructure, and the religious culture of the madrasah. Inhibiting factors include limited learning time, differences in student abilities, and challenges of digital technology development. Effective PAI curriculum management has been proven to improve the quality of learning both from an academic aspect and in terms of student character.

Keywords : Curriculum Management, Islamic Religious Education, Learning Quality

Muhammad Fikri¹

¹Early Childhood Islamic Education, Panca Budi Development University, Indonesia

e-mail : Fikriabdulrahman01@gmail.com¹

Bahtiar Siregar¹ , Nanda Rahayu Agustia²

e-mail : bahtiorsiregar@dosen.pancabudi.ac.id¹, nandarahayu@dosen.pancabudi.ac.id²

2nd International Conference on Islamic Community Studies (ICICS)

Theme: Islamic Religious Education Curriculum Management in Improving the Quality of Learning at MAS Miftahussalam Medan

Introduction

Islamic Religious Education plays a strategic role in shaping students who are faithful, pious, have noble character, and possess competencies appropriate to current developments. To achieve these goals, effective and systematic curriculum management is required. Curriculum management is a crucial aspect in the implementation of education because it serves as a guideline for the implementation of the learning process. MAS Miftahussalam Medan, as an Islamic educational institution, strives to improve the quality of learning through planned and sustainable management of the Islamic Religious Education curriculum. These efforts are carried out through learning program planning, implementation of academic and religious activities, and evaluations oriented towards improving student quality. This study was conducted to determine how Islamic Religious Education curriculum management is implemented at MAS Miftahussalam Medan in improving the quality of learning.

Literature Review

2.1 Curriculum Management

Etymologically, management comes from the English word "management" which means to manage, organize, or control (Triana et al., 2025). Management is a process that involves planning, organizing, implementing, and supervising to achieve predetermined goals effectively and efficiently. According to George R. Terry, management is a process consisting of planning, organizing, implementing, and supervising to achieve organizational goals by utilizing available resources (Rahmawati & Supriyanto, 2023). In the context of education, management is the process of managing all educational resources to achieve educational goals optimally. The curriculum is an important component in the implementation of education because it serves as a guideline in the learning process (Fanani et al., 2024).

Meanwhile, the curriculum can be interpreted as a set of plans and arrangements regarding objectives, content, learning materials, and methods used as guidelines for organizing learning activities (Nasrudin & Maryadi, 2019). According to the Ministry of Primary and Secondary Education of the Republic of Indonesia, the curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as methods used as guidelines for organizing learning to achieve certain educational goals (Nurhayati & Aziz, 2025). In Islamic education, the curriculum is not only oriented towards developing intellectual aspects, but also the formation of morals, spirituality, and character of students (Iki et al., 2024).

Curriculum management is the process of planning, organizing, implementing, supervising, and evaluating all curriculum activities so that educational goals can be achieved effectively and efficiently. According to Rusman, curriculum management is a cooperative, comprehensive, systemic, and systematic curriculum management system in order to realize the achievement of curriculum goals (Fachrudin, 2025). Curriculum management is an important aspect in the management of educational institutions because it determines the quality of the learning process and outcomes implemented (Adlah & Agustia, 2025).

2.2 Islamic Religious Education

Islamic Religious Education (PAI) is a conscious and planned effort to guide, direct, and foster students to understand, internalize, and practice Islamic teachings comprehensively in everyday life (Sholihah et al., 2025). Terminologically, Islamic Religious Education is an educational process based on the values of the Qur'an and Hadith which aims to form people who are faithful, pious, have noble character, knowledgeable, and responsible for themselves,

society, nation, and religion (Pasaribu et al., 2025) . According to Zakiah Daradjat, Islamic Religious Education is an effort in the form of guidance and care for students so that after completing their education they can understand and practice Islamic teachings and make them a way of life (Ferihana & Rahmatullah, 2023) .

According to Ahmad D. Marimba, Islamic Religious Education is physical and spiritual guidance based on Islamic laws towards the formation of a primary personality according to Islamic standards. According to M. Arifin, Islamic Religious Education is an educational system that encompasses all aspects of life needed by God's servants, as Islam has become a guide for human life (Rosnawati, 2025) .

Based on these opinions, it can be concluded that Islamic Religious Education is a process of fostering and developing the potential of students based on Islamic teachings to form Muslim individuals who are faithful, pious, have noble morals, and are able to practice Islamic teachings in life (Sultan, 2024) .

Islamic Religious Education is a process of human development based on the values of the Qur'an and Sunnah to form individuals who are faithful, pious, have noble morals, and are able to carry out their duties as servants of Allah and caliphs on earth. Although the term "Islamic Religious Education" is not explicitly mentioned in the Qur'an, the concept of education is explained through words such as tarbiyah (maintenance and development), ta'lim (teaching), and ta'dib (formation of manners and morals) (Irfan, 2019) . According to the Qur'anic perspective, education is the process of developing all human potential, both spiritual, intellectual, emotional, social, and physical aspects to become perfect human beings (insan kamil). Allah SWT.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

Meaning: As We have sent to you a Messenger from among you who recites Our verses to you, purifies you and teaches you the Book and Wisdom. (QS Al-Baqarah: 151)

This verse shows that education in Islam includes three main aspects, namely the recitation of revelation (tilawah), purification of the soul (tazkiyah), and teaching of knowledge (ta'lim). According to Ibn Kathir, this verse explains that this verse is a form of God's greatest blessing to Muslims by sending the Prophet Muhammad SAW as an educator and guide for the people. According to him, there are four main tasks of the Prophet SAW in this verse: Reciting the verses of Allah (Tilawah), namely conveying revelation to humanity. Purifying the soul (Tazkiyah), namely cleansing humans from shirk, sin, and reprehensible morals. Teaching the Book, namely the Qur'an as a guide for life. Teaching Wisdom, namely the Sunnah of the Prophet which explains the contents of the Qur'an. Ibn Kathir emphasized that Islamic education

is not only oriented towards the transfer of knowledge, but also the development of morals and purification of the soul.

2.3 Quality of Learning

Learning quality is the level of quality of the learning process and outcomes that can achieve educational goals effectively and efficiently. Learning quality is measured not only by student learning outcomes but also by how the learning process is designed, implemented, and evaluated to produce changes in students' knowledge, attitudes, and skills. In general, learning quality can be defined as the ability of a learning process to meet student needs and achieve established competency standards (Nata, 2020) .

According to Edward Sallis, quality in education is a concept related to efforts to consistently meet the needs and expectations of educational customers through continuous improvement (Aslamiyah et al., 2024) . According to Nanang Fattah, learning quality is the ability of educational institutions to manage all learning components effectively so as to produce quality students in accordance with educational goals. According to Oemar Hamalik, learning quality is the level of success of the interaction process between teachers and students which is characterized by the achievement of predetermined learning objectives (Siregar et al., 2023) . According to Mulyasa, learning quality is a description of the quality of the teaching and learning process as demonstrated through effectiveness, efficiency, relevance, and productivity of learning (Eka Julianti, Sri Wahyulina, Djoko Suprayetno, 2021).

Based on the opinions of these experts, it can be concluded that the quality of learning is the quality of the learning process and results as indicated by the achievement of educational goals through effective, efficient learning management that is oriented towards student development (Pembangunan & Budi, nd) .

Research Methodology

This research uses a qualitative approach with a case study method. (Mustaqim, 2016) . The research location was at MAS Miftahussalam Medan. The research subjects consisted of the madrasah principal, the vice principal for curriculum, Islamic Religious Education teachers, and students. The data collection techniques used included: 1. Observation of the learning process. 2. In-depth interviews with informants. 3. Documentation study of learning tools and curriculum documents. Data analysis was carried out through data reduction, data presentation, and drawing conclusions. Data validity was obtained through source triangulation and technical triangulation. (Anam et al., 2023) .

Results

As a school, MAS Miftahussalam Medan is one of the Islamic educational institutions at the Madrasah Aliyah level which is committed to integrating general education and religious education. This madrasah has a vision to form students who are faithful, pious, have noble morals, achieve, and are able to face developments in science and technology. In realizing this vision, Islamic Religious Education curriculum management is one aspect that receives special attention from the madrasah.

Based on the results of observations and interviews, it was found that the implementation of the Islamic Religious Education curriculum at MAS Miftahussalam Medan was carried out

systematically through the stages of planning, implementation, evaluation, and follow-up that were oriented towards improving the quality of learning.

4.1 Islamic Religious Education Curriculum Planning to Improve the Quality of Learning at MAS Miftahussalam Medan

Islamic Religious Education Curriculum in Improving Learning Quality at MAS Miftahussalam Medan Based on the research results, the Islamic Religious Education (PAI) curriculum planning at MAS Miftahussalam Medan is implemented systematically and structured at the beginning of the school year through a madrasah working meeting involving the madrasah principal, vice principal of madrasah for curriculum, Islamic Religious Education teachers, and education staff. Curriculum planning is carried out as an effort to ensure that all learning activities run in accordance with the established educational objectives.

During the planning process, Islamic Religious Education teachers develop various learning tools, including the Annual Program (Prota), Semester Program (Prosem), Learning Objectives Flow (ATP), Teaching Modules, teaching materials, and assessment instruments. These tools are developed based on the applicable curriculum and adapted to student characteristics and the madrasah's vision and mission. Furthermore, curriculum planning integrates Islamic values into the entire learning process.

This aims to ensure that students not only acquire theoretical religious knowledge but also implement Islamic values in their daily lives. Teachers design various learning activities that encourage students to understand, internalize, and practice Islamic teachings. Interviews with madrasah principals indicate that curriculum planning is carried out collaboratively to produce learning programs that are aligned with student needs and educational development.

The principal also provides guidance and supervision in developing learning materials to ensure effective and efficient learning. Observations indicate that good curriculum planning improves the quality of learning. Teachers become more focused in their teaching, learning objectives become clearer, material can be delivered systematically, and evaluations can be conducted measurably.

With careful planning, Islamic Religious Education learning at MAS Miftahussalam Medan is able to create an active, conducive learning atmosphere, and is oriented towards the formation of students' religious character. Islamic Religious Education Curriculum Planning Based on research results, curriculum planning is carried out at the beginning of the school year through a madrasah work meeting involving the madrasah principal, deputy head of curriculum, and subject teachers. Teachers prepare learning tools in the form of Annual Programs, Semester Programs, Learning Objective Flows, Teaching Modules, and assessment instruments. Curriculum planning also takes into account the needs of students, the madrasah's vision and mission, and government policies related to the applicable curriculum.

Thus, it can be concluded that the Islamic Religious Education curriculum planning at MAS Miftahussalam Medan is carried out through the development of learning tools, the establishment of learning objectives, the organization of materials, the selection of learning methods, and the development of a planned evaluation system. This planning serves as an important foundation for improving the quality of learning, both in terms of academic aspects and the development of students' morals.

4.2 Implementation of the Islamic Religious Education Curriculum in Improving the Quality of Learning at MAS Miftahussalam Medan

Implementation of the Islamic Religious Education Curriculum in Improving Learning Quality at MAS Miftahussalam Medan Based on the research results, the implementation of the Islamic Religious Education (PAI) curriculum at MAS Miftahussalam Medan was carried out in accordance with the previously prepared plan. The curriculum implementation not only focused on delivering material in the classroom, but also on building the religious character of students through various religious activities integrated into madrasah life.

During the learning process, Islamic Religious Education teachers implement learning activities in accordance with the teaching modules and established learning objectives. Teachers utilize a variety of learning methods, such as interactive lectures, group discussions, question-and-answer sessions, demonstrations, presentations, and project-based learning. The use of diverse methods aims to increase student engagement, creativity, and understanding of the material being taught.

Based on observations, the learning process began with introductory activities, including a group prayer, motivational learning, and apperception, connecting the learning material to the students' experiences. In the core activities, the teacher delivered the material using an approach that encouraged students to actively ask questions, discuss, and complete learning assignments. In the closing activities, the teacher reflected, reinforced the material, and assigned assignments as follow-up to the learning process.

In addition to intracurricular activities, the implementation of the Islamic Religious Education curriculum is also realized through various religious habituation programs, such as Quranic recitation before learning, congregational Dhuhr prayer, religious sermons, Islamic holiday commemorations, Ramadan Islamic boarding schools, and socio-religious activities. These programs aim to strengthen religious understanding while shaping students' morals and character. Interviews with Islamic Religious Education teachers indicate that the curriculum implementation emphasizes not only cognitive aspects, but also affective and psychomotor aspects. Students are assessed not only on their ability to understand the material, but also on their attitudes, behavior, discipline, and religious practices in their daily lives.

The madrasah principal also plays an active role in overseeing curriculum implementation through academic supervision and learning monitoring. This supervision is carried out to ensure that the learning process is running in accordance with the curriculum's objectives and established quality standards.

Based on research findings, the implementation of the Islamic Religious Education curriculum at MAS Miftahussalam Medan has had a positive impact on the quality of learning. This is evident in the students' increased religious understanding, increased active participation in learning, the formation of a religious culture within the madrasah, and the development of discipline, responsibility, and noble character.

Implementation of Islamic Religious Education Curriculum The implementation of the Islamic Religious Education curriculum at MAS Miftahussalam Medan is carried out through intracurricular and extracurricular activities. Learning takes place actively using discussion methods, interactive lectures, presentations, demonstrations, and project-based learning. In addition to classroom learning, the madrasah implements religious culture through: congregational prayer, tadarus al-Qur'an, daily sermons, commemoration of Islamic holidays .

A program for developing students' morals. The implementation of these programs supports the achievement of the goals of Islamic Religious Education in a comprehensive manner.

Thus, it can be concluded that the implementation of the Islamic Religious Education curriculum at MAS Miftahussalam Medan has been successful through planned learning, the use of varied methods, the implementation of ongoing religious programs, and the development of student character. The implementation of this curriculum has contributed significantly to improving the quality of learning, both academically and in developing students' Islamic character.

4.3 Evaluation of the Islamic Religious Education Curriculum in Improving the Quality of Learning at MAS Miftahussalam Medan

Evaluation of the Islamic Religious Education Curriculum in Improving Learning Quality at MAS Miftahussalam Medan Based on the research results, the evaluation of the Islamic Religious Education (PAI) curriculum at MAS Miftahussalam Medan was carried out systematically and continuously as an effort to determine the level of success of curriculum implementation and improve the quality of learning. The evaluation was conducted on all components of the curriculum, including planning, implementation, learning outcomes, and religious programs implemented at the madrasah.

Interviews with madrasah principals indicate that curriculum evaluations are conducted periodically through evaluation meetings involving the madrasah principal, the deputy principal for curriculum, Islamic Religious Education teachers, and educational staff. The evaluations aim to identify successes, challenges, and necessary solutions in implementing the Islamic Religious Education curriculum.

In its implementation, curriculum evaluation is carried out through several activities, namely :

- a.3.1 Islamic Religious Education Teachers evaluate the learning materials they have prepared, such as the Annual Program (Prota), Semester Program (Prosem), Learning Objectives Flow (ATP), Teaching Modules, and assessment instruments. This evaluation aims to ensure that the learning materials are aligned with student needs and the desired curriculum objectives.
- b.3.2 Academic Supervision: The madrasah principal routinely supervises Islamic Religious Education teachers through classroom observations, reviewing learning administration, and discussing the learning process with teachers. These activities aim to improve teacher professionalism and improve the quality of learning.
- c.3.3 Evaluation of Student Learning Outcomes Evaluation of learning outcomes is carried out through various forms of assessment, including: * Daily assessment. * Midsemester assessment. * End-of-semester assessment. * Individual and group assignments. * Worship practices. * Assessment of attitudes and morals. Evaluation does not only focus on cognitive aspects, but also includes affective and psychomotor aspects so that student development can be assessed comprehensively.
- d.3.4 Madrasah Religious Program Evaluation also evaluates various religious programs such as Quran recitation, congregational prayer, religious lectures, Ramadan Islamic boarding schools, and other Islamic activities. The evaluations are conducted to determine the level of student participation and the program's impact on religious character development.
- e.3.5 Learning Quality Evaluation Learning quality evaluation is conducted by examining the level of achievement of learning objectives, student engagement in the learning

process, learning outcomes, and changes in student behavior and morals. Evaluation data is used as a basis for improving learning strategies and curriculum development.

Based on observations, the evaluation of the Islamic Religious Education curriculum at MAS Miftahussalam Medan has had a positive impact on improving the quality of learning. Teachers received input to improve teaching methods, students received more optimal guidance, and the madrasah was able to continuously improve its program. Furthermore, the evaluation results showed improvements in students' understanding of Islamic Religious Education materials, their ability to read and understand the Quran, their discipline in worship, and their development of good morals. This shows that curriculum evaluation is an important factor in supporting the success of Islamic Religious Education learning.

4.4 Supporting Factors of the Islamic Religious Education Curriculum in Improving the Quality of Learning at MAS Miftahussalam Medan

Based on research conducted at MAS Miftahussalam Medan, several supporting factors were identified that play a crucial role in the successful implementation of the Islamic Religious Education (PAI) Curriculum, thereby improving the quality of learning. These factors originate from both internal and external elements of the madrasah, which mutually support the achievement of educational goals.

- a.4.1 Visionary Leadership of Madrasah Principals Madrasah principals play a crucial role in the successful implementation of the Islamic Religious Education curriculum. Madrasah principals actively provide guidance, academic supervision, monitoring of learning, and motivation to teachers to improve the quality of learning. Visionary leadership creates a conducive educational environment that supports the achievement of curriculum objectives. Research shows that madrasah principals consistently involve teachers in curriculum program development, learning evaluation, and decision-making related to improving educational quality.
- b.4.2 Islamic Religious Education Teacher Competence Teacher competence is a key supporting factor in curriculum implementation. Islamic Religious Education teachers at MAS Miftahussalam Medan possess strong pedagogical, professional, social, and personality competencies in carrying out the learning process. Teachers are able to: Systematically develop learning materials. Use a variety of learning methods. Manage classes effectively. Instill Islamic values in students. Conduct continuous learning evaluations. These abilities support the creation of active, creative, and enjoyable learning.
- c.4.3 Madrasah Religious Culture The religious culture implemented in the madrasah environment is a very strong supporting factor in the implementation of the Islamic Religious Education curriculum. Forms of religious culture implemented include: Tadarrus Al-Qur'an before learning. Congregational Zuhur prayer. Religious sermons. Commemoration of Islamic holidays. Habitual morality. Other religious programs. This religious culture helps students internalize Islamic values in their daily lives so that the learning objectives of Islamic Religious Education can be optimally achieved.
- d.4.4 Adequate Facilities and Infrastructure The availability of facilities and infrastructure is a crucial factor in supporting the implementation of the Islamic Religious Education curriculum. These facilities include: Comfortable classrooms, a mosque or prayer room, a library, learning media, religious books, and learning technology devices.

These facilities assist teachers in implementing the learning process effectively and efficiently.

- e.4.5 Support from Students' Parents: Collaboration between madrasas and parents is a supporting factor in improving the quality of Islamic Religious Education learning. Parents play a role in: Supervising children's learning activities at home. Fostering the practice of religious observance. Providing learning motivation. Supporting madrasah programs. Synergy between madrasas and families helps strengthen the formation of students' religious character.
- f.4.6 Student Learning Motivation: High student learning motivation contributes to the successful implementation of the Islamic Religious Education curriculum. Students who demonstrate a strong interest and enthusiasm for learning tend to be more active participants in learning and are able to achieve optimal learning outcomes.
- g.4.7 A Conducive Madrasah Environment A safe, orderly, disciplined, and religious madrasah environment is a supporting factor in the implementation of learning. A conducive atmosphere helps students focus more on their studies and supports the creation of good interactions between teachers and students.
- h.4.8 Sustainable Religious Programs MAS Miftahussalam Medan offers various religious programs that support the implementation of the Islamic Religious Education curriculum, such as Ramadan Islamic boarding schools, religious competitions, Quran recitation training, socio-religious activities, and Islamic studies. These programs serve as a means of reinforcing the Islamic Religious Education material learned in class.

4.5 Inhibiting Factors of the Islamic Religious Education Curriculum in Improving the Quality of Learning at MAS Miftahussalam Medan

Inhibiting Factors of the Islamic Religious Education Curriculum in Improving Learning Quality at MAS Miftahussalam Medan. Based on research conducted at MAS Miftahussalam Medan, several inhibiting factors were identified in the implementation of the Islamic Religious Education (PAI) Curriculum that could impact efforts to improve learning quality. These factors stem from aspects of students, teachers, facilities, infrastructure, and the external environment of the madrasah.

- a.5.1 Limited Learning Time Allocation: One of the inhibiting factors identified is the limited time allocated for Islamic Religious Education (PAI) compared to the breadth of material that must be delivered to students. Islamic Religious Education (PAI) material encompasses the Qur'an, Hadith, Aqidah (Islamic Beliefs), Jurisprudence (Fiqh), and Islamic Cultural History, all of which require significant time for understanding and practice. As a result, teachers sometimes struggle to convey the material in depth, necessitating more effective learning strategies.
- b.5.2 Differences in Student Abilities and Backgrounds: Students have varying academic abilities, religious understanding, and educational backgrounds. Some students already have a strong foundation in religious education, while others require more intensive guidance. These differences present a challenge for teachers in determining learning methods and strategies that meet the needs of all students.

- c.5.3 Low Motivation to Learn Among Some Students: Research results indicate that some students still lack motivation to participate in Islamic Religious Education (IS) lessons. This is evident in their lack of attention during lessons, low participation in discussions, and suboptimal completion of teacher-assigned assignments. These conditions can impact the effectiveness of the learning process and the achievement of curriculum objectives.
- d.5.4 The Influence of Technology and Social Media: The development of information technology and social media has both positive and negative impacts on students. Excessive use of social media can reduce learning time, decrease concentration, and affect student behavior. Based on interviews with teachers, one of the challenges faced is guiding students to use technology wisely and productively.
- e.5.5 Limited Learning Resources: Although madrasas have adequate learning facilities, there is still a need for additional learning resources, such as the latest religious reference books, digital learning media, and more varied teaching materials. Limited learning resources can impact the variety of teaching methods implemented by teachers.
- f.5.6 Lack of Support from Some Parents: Not all parents share the same level of attention and supervision of their children's educational development. Some parents are less active in monitoring their children's learning and religious activities at home, resulting in inadequate support for the development programs implemented by madrasahs. This presents a challenge in sustainably shaping students' character and religious habits.
- g.5.7 Teacher Administrative Burden: Teachers are not only responsible for delivering lessons but also for completing various educational administration tasks. The sheer number of administrative tasks sometimes reduces the amount of time teachers have to innovate in teaching, develop learning media, and provide optimal student support.
- h.5.8 The Influence of the Social Environment The social environment outside the madrasah is also a factor influencing the successful implementation of the Islamic Religious Education curriculum. Students who live in social environments that are less supportive of Islamic values may have difficulty implementing the habits and character traits instilled in the madrasah.

Conclusion

Based on the research results, it can be concluded that the management of the Islamic Religious Education curriculum at MAS Miftahussalam Medan has been implemented well through structured curriculum planning, implementation, and evaluation functions. Curriculum implementation is not only oriented towards academic achievement, but also on character building and strengthening of Islamic values of students. The main supporting factors in curriculum implementation include the leadership of the madrasah principal, teacher competence, infrastructure, religious culture, and parental support. Meanwhile, inhibiting factors include time constraints, differences in student abilities, and challenges of technological development. Effective management of the Islamic Religious Education curriculum has been proven to improve the quality of learning at MAS Miftahussalam Medan, both in terms of knowledge, skills, and character building of students.

References

- Adlah, S., & Agustia, NR (2025). Model of Islamic Character Education Based on Exemplary Behavior at Ra Al-Washliyah Simpang Empat Marbau. *Journal of Education and Teaching Review* , 8 (2). <https://Doi.Org/10.31004/Jrpp.V8i2.43315>
- Anam, S., Nashihin, H., Taufik, A., Mubarak, Sitompul, Hamela Sari, Manik, Yuni Mariani, Suparto, Arsid, I., Jumini, S., Nurhab, Muhamad Irpan, Solehudin, W, Nurul Eko, & Luturmas, Y. (2023). Research Methods (Qualitative, Quantitative, Experimental, and R&D). In *Journal of Chemical Information and Modeling* (Vol. 53, Issue 9).
- Aslamiyah, R., Arif, M., Arinindyah, O., & Supriatna, P. (2024). Optimization of the Ministry of Religion's Infrastructure Sub-Directorate in Supporting the Improvement of the Quality of PTKI in Indonesia 1. *Raudhah Proud To Be Professionals Jurnaltarbiyahislamiyah* , 9 (34).
- Eka Julianti, Sri Wahyulina, Djoko Suprayetno, ASF (2021). Indonesian Research Journal on Education. *Indonesian Research Journal on Education Web:* , 4 (2), 550–558.
- Fachrudin, Y. (2025). Military Education as a Behaviorist Strategy to Address Student Delinquency Based on Islamic Values. *Tarbawi: Journal of Islamic Education and Thought* , 8 (2). <https://Doi.Org/10.51476/Tarbawi.V8i2.759>
- Fanani, ZS, Fauziyyah, NS, & Maharani, AP (2024). Analysis of the Influence of Time Management in a Lecture Environment on Student Productivity Levels. *Musytari: Journal of Management, Accounting, and Economics* , 12 (6).
- Ferihana, F., & Rahmatullah, AS (2023). The Formation of Santri's Morals Based on Teacher Exemplary Behavior at the Hamalatul Qur'an Islamic Boarding School in Yogyakarta. *Al Qalam: Journal of Religious and Social Sciences* , 17 (5). <https://Doi.Org/10.35931/Aq.V17i5.2689>
- Iki, I., Rizqi, AM, & Purwati, P. (2024). Implementation of Teacher Exemplary Behavior in Religious Character Education for Early Childhood at Ra Persis 56. *Jurnal Paud Agapedia* , 8 (2). <https://Doi.Org/10.17509/Jpa.V8i2.77303>
- Irfan, I. (2019). The Role of Sociology Teachers' Exemplary Behavior in Shaping Students' Social Character at Sman 1 Sape. *Edu Sociata (Journal of Sociology Education)* , 2 (2). <https://Doi.Org/10.33627/Es.V2i2.205>
- Mustaqim. (2016). Mixed Methods Research Methods: An Alternative Approach. *Jurnal Intelegensia* , 04 (1).
- Nasrudin, N., & Maryadi, M. (2019). Management of Educational Facilities and Infrastructure in Elementary School Learning. *Educational Management* , 13 (2). <https://Doi.Org/10.23917/Jmp.V13i2.6363>
- Nata, A. (2020). The Role of Youth in the Education Sector. *Uinjkt.Ac.Id* .
- Nurhayati, Y., & Aziz, A. (2025). Teacher Strategies in Implementing Islamic Moral Literacy in Early Childhood: A Case Study. *Educational: Journal of Educational Innovation & Teaching* , 5 (3). <https://Doi.Org/10.51878/Educational.V5i3.7117>
- Pasaribu, SD, Togatorop, L., Gultom, DA, & ... (2025). The Influence of Teacher Exemplary Behavior on Student Character. *Journal of Research ...* .
- Pembangunan, U., & Budi, P. (ND). *Islamic Education of Muslim Minorities: The Case of the United States* . 124–132.
- Rahmawati, NA, & Supriyanto, S. (2023). Challenges and Renewal of Contemporary Islamic Education in the Era of the Industrial Revolution 4.0. *Journal of Human and Education (Jahe)* , 3 (4). <https://Doi.Org/10.31004/Jh.V3i4.408>

- Rosnawati, A. (2025). Teacher Exemplary Behavior in the Formation of Honesty and Discipline Character in Early Childhood Education Students (A Literature Review). *Journal of Humanities and Social Sciences* , 2 (3).
- Sholihah, LA Mar'atus, Marja, M., Fachrani, AC, Ramadhani, AM, Firdausy, AI, Husna, N., & Shandhani, S. (2025). The Role of Teacher Exemplary Behavior in Overcoming Emotional and Behavioral Disorders in Early Childhood. *Basicedu Journal* , 9 (4). <https://doi.org/10.31004/Basicedu.V9i4.10630>
- Siregar, B., Putri, V., Nurrayza, N., & Putri, V. (2023). Portrait of Islamic Religious Education Teachers Implementing the Independent Learning Curriculum at Ar-Rahman High School, Medan Helvetia. *Innovative: Journal of Social Science Research* , 3 (2), 1266–1277. <https://j-innovative.org/index.php/innovative/article/view/424>
- Sultan. (2024). The Role of Islamic Religious Education Teachers' Exemplary Behavior in the Formation of Student Moral Behavior at Al-Chasanah High School, West Jakarta. *Jurnal Tarbiyah Jamiat Kheir* , 2 (2). <https://doi.org/10.62026/J.V2i2.67>
- Triana, H., Kamaludin, & Nahrowi, A. (2025). The Importance of Time Management for Students in Increasing Learning Productivity. *Jonsser Scientific Journal of Management Study Program, Pamulang University, Serang City Campus* , 1 (1).