



Implementation of The Independent Curriculum Trough Authentic Learning in Fiqh Subject at Madrasah Tsanawiyah Qita

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Abstract: This study aims to analyze the implementation of the Independent Curriculum at QITA Junior High School, especially in the Fiqh subject. A qualitative method was employed, utilizing observation, interviews, and documentation involving teachers and the learning process. The findings indicate that QITA School has successfully implemented the Independent Curriculum with authentic, student-centered learning that integrates religious values with technology and science. Project-based activities, such as video lectures, enhance creativity and engagement. Regulated use of cellphones supports focus in learning. The implications suggest that such implementation can serve as a model for other Islamic schools seeking innovative approaches to religious education.

Keywords: Merdeka Curriculum, Authentic Learning, Teaching Modul, Fiqh Education, Islamic Education.

INTRODUCTION

Education is intended to create quality human beings, namely human beings who are able to use all their potential, both physical and non-physical, to see and respond to their environment (Satyawati & Dwikurnaningsih, 2024). In the national education goals, education is considered as a process in maximizing human potential and as the most important means in efforts to instill human values, which in turn will create a harmonious social order (Riveira, et al., 2014).

From an Islamic perspective, education is intended to make humans in harmony with the teachings of the Qur'an and the Sunnah of the Prophet Muhammad SAW (Syafi'i & El-Yunusi, 2024). Therefore, Islamic education should not only investigate and study religious issues, but also discuss issues such as economics, politics, and others (Habibulloh et al., 2024). Thus, Islamic education can be applied in education and learning in schools and madrasas (Sholeh, 2023). The world of Islamic education, especially in Indonesia, is also trapped in a pragmatic attitude, which



is marked by the large number of students who enter school only because it is considered to touch all aspects of human life. (Mujtahid, 2011).

As an Islamic educational institution, Madrasah has a very important role in building the character and knowledge of the younger generation(Sholeh, 2024). Madrasah has contributed greatly to the development of society since its establishment and has become a place to study religion, culture, and science(Nur, et al., 2024). Madrasah not only functions as a place to study religion, but also as a place that combines Islamic values with general education in the modern era(Ahmed et al., 2024). With a curriculum that combines religious and general knowledge, madrasah strives to produce a generation that is not only academically intelligent but also moral(Abror et al., 2024). This is important considering the difficulties faced by the younger generation in the information age which is full of detrimental things. (Drajat & Ag, 2018)

The Madrasah Tsanawiyah (MTs) curriculum is an important part of the Islamic education system in Indonesia, which aims to combine general knowledge with religious values(Ab Rahman, 2024). As an educational level equivalent to Junior High School (SMP), MTs aims to form a generation that is not only academically intelligent, but also has good morals and a deep understanding of Islamic teachings(Ma et al., 2024). The Madrasah Tsanawiyah curriculum has changed to meet the demands of the times in recent years(Yuniarti, 2024). One of these changes is the implementation of the Merdeka Curriculum, which gives madrasahs the freedom to organize learning according to student needs(Muzakki et al., 2023). This is part of an effort to improve the quality of education and make the curriculum relevant to the progress of society(Yuli et al., 2023).

Curriculum implementation is very important in achieving the vision, mission and goals of educational institutions(Sholeh & Muzakki, 2024). The vision and mission of an educational institution are the benchmarks for achieving the planned goals(Sholeh et al., 2024). MTs QITA develops education to prepare a generation of Muslims who have the strength of authentic aqidah, and have noble character (akhlakul karimah) based on the Qur'an and Sunnah(Mahler et al., 2024). Then produce young souls who memorize the Qur'an, are able to master Arabic and English and apply them in everyday life, students are also able to master science and technology that are relevant to the development of the times, excel in academic and non-academic fields, and succeed in pursuing education at a higher level(Syafi'i, Arifin, et al., 2024). The researcher will discuss the



implementation of the curriculum at Madrasah Tsanawiyah QITA which is one of the madrasas in Malang City, where in this journal will be discussed the curriculum applied at Madrasah Tsanawiyah QITA.

As a fundamental element of Islamic studies, fiqh strategically shapes students' perceptions of everyday rituals and religious duties (Amelda et al., 2024). Given the constantly shifting curriculum policy, it's critical to investigate how these foundational courses fit into modern educational frameworks (Habibulloh, 2024). The precise questions this study seeks to address are: What are the innovations and problems associated with the Independent Curriculum's implementation in the Fiqh subject at MTs QITA? The significance of curriculum alignment in Islamic schools has been emphasized in a number of earlier studies, including one by Salsabilla et al. (2023). There hasn't been much detailed research on Fiqh in the Merdeka Curriculum. Thus, this study aims to close that gap.

METHOD

This study uses a qualitative approach. Qualitative research is a research method used to study the state of an object naturally; the researcher himself acts as the main source of data. To ensure the accuracy of the data, various methods are used to collect it. After that, analysis is carried out to combine smaller information into larger information. The results of this study focus more on in-depth understanding than making universal conclusions. (Zuhri et al., 2021) To obtain the required results, the researcher used data collection techniques through observation, interviews, and teacher documentation. This method was chosen because in this study the researcher aims to find and obtain data that is related to the implementation of the independent curriculum at Madrasah Tsanawiyah QITA in the subject of fiqh.

Interviews as a data collection technique allow researchers to interact directly with teachers and open up space for exploring their experiences, views, and understandings regarding the implementation of the independent curriculum. The data sources obtained from the research results at Madrasah Tsanawiyah QITA are teaching modules, lesson plans, and observations of the learning process. This study focuses on extracting information related to the implementation of the



independent curriculum in fiqh subjects, as well as to implement the independent curriculum during the learning process.

The participants included one Fiqh teacher and observation of one class (Class VII) over a period of one month. The interview was semi-structured, allowing in-depth responses. Data were analyzed using thematic analysis, categorizing responses based on recurring patterns and themes. Triangulation was conducted by comparing interview data with classroom observations and documentation. Member checking was used to confirm the validity of the teacher's responses.

RESULT AND DISCUSSION

Madrasah QITA, as an excellent educational institution under the auspices of the Raudlatul Ma'arif As-Syafi'iyah Foundation and the Ministry of Religious Affairs of Malang City, has great potential in implementing the Merdeka Curriculum. With professional teaching staff and a focus on holistic student development through academic and extracurricular activities, QITA Madrasah can utilize the flexibility of the Merdeka Curriculum to create innovative, student-centered, and relevant learning. The integration of religious values with a modern learning approach in the Merdeka Curriculum will further strengthen the madrasah's commitment to producing graduates who excel and have noble character, in line with its aspirations to become a leading educational institution in its region.

Independent Curriculum is an education system where learning is carried out freely and independently so that students have the opportunity to understand a concept and improve their competencies. (Nugraha, 2022) Through a more comprehensive approach, the Independent Curriculum helps students improve their social skills and character. So, students are not only given information, but are invited to actively participate in the learning process. They are given the freedom to learn about their own interests and talents, so that they can learn in the way that suits them best. This curriculum also emphasizes the importance of project-based learning, which allows students to apply their knowledge to real situations, improving their understanding of learning concepts.

Independent Curriculum means that students must be more active, move around a lot and must try to find out, not only focusing on the material given by the teacher. Observations made by



researchers at that time during the month of Ramadan, and Ustadzah Nurul gave students assignments to compose lecture texts and take videos then upload them on Instagram, and the theme was free regarding their activities. At Madrasah QITA, students are allowed to bring cellphones to support their learning. Although students bring cellphones, they are still only used when learning requires cellphones, besides that students still have to collect cellphones from their respective teachers. As seen from the assignment to make this lecture video, the free curriculum encourages students to be more active and creative in learning. Teachers can use cellphones as a learning aid in a more contemporary and interesting way. However, to ensure that students remain focused and not distracted while studying, the rule of collecting cellphones when not in use is also important. This method helps students remain disciplined with technology and learn independently.

One of the main challenges noted by the teacher was managing student focus amidst the freedom given by the Independent Curriculum. As Ustadzah Nurul stated: *"Sometimes students are too excited about using gadgets, so I have to constantly remind them to stay on track."* Another challenge was time management, particularly when integrating group projects with existing schedules.

Based on the results of observations conducted by researchers on Monday, March 17, 2025 in Class VII MTs in the Fiqh subject, researchers conducted interviews, observations of the learning process, and some documentation at QITA Madrasah. The Merdeka Curriculum at QITA Madrasah has only been running for 1 year, and the form of implementation of the Merdeka Curriculum in religious learning taught by Ustadzah Nurul as a Fiqh teacher in Class VII, she applies the "authentic learning" method. Ustadzah Nurul gave the following statement;

"I personally teach children with the authentic learning method, where children are not only focused on LKS, because authentic is "real", so they are required to seek as much information and knowledge as possible from what they experience, outside of school too, for example in the environment and then relate the learning material to their daily lives."

Authentic learning is an idea about learning that helps teachers relate subject matter to real-world situations and encourages students to apply what they know in their lives as members of society. (Wihardjo & Henita Rahmayanti et al., 2021) So, students understand the material more



easily because they see how the knowledge is useful in everyday life. In this way, students not only gain memorization skills, but they also gain the ability to think critically and solve problems in real situations. In addition, teachers can create interesting learning activities for students, such as projects or discussions, which make them more active and interested in learning. This makes students more prepared to face problems outside of school.

In this study, *Donovan, Bransford & Pallegirino* refer to books related to the application of the *"authentic learning"* method where authentic learning is a learning approach that allows students to explore, discuss, and build meaningful concepts and relationships, involving real problems and projects that are relevant to students.

Teaching modules are very helpful for teachers in planning learning. Teachers will be honed their thinking skills to be able to innovate in their teaching modules when they create important learning devices. Therefore, teaching modules for teacher pedagogical competence must be developed to make teacher teaching techniques more effective and efficient. In addition, this module must remain focused on achievement indicators. (Gea F. I. & Laoli B. et al., n.d.) In addition, a well-designed teaching module can also provide clear guidance for teachers on how to manage time and learning resources during the learning process. With a well-structured module, teachers can more easily adjust the material to the needs of students and class conditions, so that learning is more focused and the results are better. This also helps create an active and participatory learning atmosphere, which in turn improves teacher qualifications.

In accordance with the statement that has been conveyed by Ustadzah Nurul, as follows:

"The Independent Curriculum no longer uses RPP, but rather a Teaching Module that already contains steps and learning materials. But children also still use Student Worksheets (LKS) and teachers also have special teacher handbooks."

Based on the results of an interview with one of the fiqh subject teachers who implemented the Independent Curriculum, she felt that the use of the Teaching Module made it easier to plan learning. This module has been designed in such a way that teachers can use it directly without having to make a detailed Learning Implementation Plan (RPP). In addition, she also said that the Student Worksheet (LKS) really helps students to be more active in learning independently, while the teacher's handbook is the main source of guidance to ensure appropriate and effective teaching



strategies with the needs of students at school. This statement is also supported by evidence of the results of the fiqh teaching module planning at the QITA Junior High School.

Identitas Modul:	
Nama Penyusun	: Nurul Syahraini
Nama Intitusi	: MTs QITA
Tahun Pelajaran	: 2023/2024
Satuan Pendidikan	: MTs
Kelas	: VII
Mata pelajaran	: Fikih
Alokasi waktu	: 2x45 Menit
Kompetensi awal (hasil asesmen awal):	
1. Sebagian peserta didik telah memahami thaharah (bersuci) dari hadas dan najis dan mempraktikkannya, namun belum memahami dengan baik macam-macam alat bersuci yang bisa digunakan untuk bersuci	
2. Sebagian peserta didik terbiasa melaksanakan bersuci dari hadas, namun belum memahami ketentuan thaharah dengan baik.	
Profil Pelajar Pancasila dan PP RA:	
- Beriman dan bertaqwa kepada Tuhan Yang Mahesa, Berpikir Kritis	
- Berkadaban (<i>ta'addub</i>), Keteladanan (<i>qudwah</i>)	
Sarana dan prasarana:	
a. Media: LCD proyektor, komputer/laptop, pengeras suara, jaringan internet	
b. Sumber Belajar: Buku Teks, LKS, E-book, dan lain-lain	
Target Peserta didik	
: Peserta didik kelas VII Madrasah QITA	
Model Pembelajaran	
: <i>Discovery learning dan Authentic Learning</i>	
Metode	
: demonstrasi, unjuk karya	

MODUL AJAR KURIKULUM MERDEKA	
FASE D - KELAS VII MTs	
MATA PELAJARAN : FIKIH	
INFORMASI UMUM	
A. IDENTITAS MODUL	
Nama Madrasah	: MTs QITA
Nama Penyusun	: Nurul Syahraini, M.Pd
Mata Pelajaran	: Fikih
Fase / Kelas / Semester	: D - VII / 1-2
Elemen	: Menyakuti Nikmat Allah Sw Melalui Shalat Fardhu Jama'
Alokasi Waktu	: 2x45 Menit
Tahun Penyusunan	: 2024 / 2025
CAPAIAN PEMBELAJARAN FIKIH FASE D	
Pada akhir fase D, pada elemen fikih shalat, peserta didik terbiasa bersuci dan menjalankan shalat fardhu maupun sunah, terbiasa puasa fardhu maupun sunah dengan baik dan benar, serta memahami ketentuan haji dan umrah untuk memantapkan kesadaran menjatuhkan 5 (lima) rukun Islam secara lengkap. Di samping itu peserta didik terbiasa melakukan ibadah lain yang memiliki dimensi sosial, antara lain: zakat, infak, sedekah, kurban, akikah, dan lain-lain sesuai syarat dan rukunnya dengan baik dan benar, sehingga amaliah ibadahlah dapat membentuk kepedulian sosial dan mempengaruhi cara berfikir, bersikap, dan bertindak dalam kehidupan sehari-hari dalam konteks beragama, berbangsa, dan bernegara.	
Pada akhir fase D, peserta didik juga memahami ketentuan halal-haramnya makanan dan minuman, serta ketentuan penentuan bintang agar peserta didik sedikit memilih makanan dan minuman di era global dan terbiasa menggunakan yang halal dan baik (<i>halal-beryak</i>) agar keucian hari bisa dijaga, sehingga akan mempengaruhi dalam sikap dan perilaku sehari-hari menjadi baik.	
Peserta didik juga akan mempraktikkan ketentuan pemulasaran jenazah sehingga dapat menjalankan kewajiban sosialnya (<i>fardhu kifayah</i>) dalam kehidupan masyarakat yang beragama.	
Pada akhir fase D, peserta didik juga menerapkan ketentuan pembagian warisan dan memahab. Dalam memahab, peserta didik akan mampu menganalisis dan mengimplementasikan ketentuan fikih memahab sehingga aktifitas sosial-ekonomi pada era digital dan global dijalankan secara jujur, amanah dan tanggungjawab sesuai aturan fikih, yang dapat bermakna ibadah dan berdimensi akhirat dalam konteks beragama, berbangsa, bernegara, dan bermasyarakat global.	

Figure 1. Fiqh Teaching Module

QITA Madrasah has teaching modules designed to support an engaging and effective learning process. Each module covers materials related to Merdeka Curriculum and combines religious principles with technology and science. Students are also trained to think critically and creatively through group projects and discussions in these modules. To enhance students' understanding, various learning media are used, including interactive applications, videos, and infographics. A student-centered approach is used in the QITA Madrasah teaching module. The purpose of this teaching module is to provide students with a fun and in-depth learning experience, so that they can understand the material well and be ready to face future challenges.

According to the research results from Irmalaya's journal, teaching modules are one of the learning tools or learning designs based on the applicable curriculum and are used to achieve predetermined competencies. Teaching modules are very helpful for teachers in creating learning. Teachers will be trained in their thinking skills so that they can create new learning modules. Therefore, teaching modules for teachers' pedagogic competence should be developed to make teachers' teaching techniques more efficient and effective. They should also stay focused on the achievement indicators.(Salsabilla Izzah et al., 2023) It cannot be overlooked how important it is to focus on achievement metrics in every teaching module. This ensures learning is measurable



and purposeful. Therefore, teaching modules are not just teaching materials; they can also serve as strategic tools to support the achievement of broader academic goals. With the right approach, teaching modules can serve as a bridge that connects theory with practice, resulting in a more dynamic and effective learning environment.

For Fiqh subjects in Class VII, Ustadzah Nurul applies alternating learning every month, for example if this week Class VII Ustadzah Nurul teaches and the children are given assignments, then the next week the children discuss. Some examples of Fiqh learning practices in Class VII are making videos that are divided by groups, but before working on practical tasks the children get direction from the QITA Madrasah Ubudiyah Division every Monday. This Ubudiyah Division is one of the divisions that helps in religious learning. The Ubudiyah Division has a target, for example, students this week must be able to practice ablution (thaharah), then after knowing the procedures for ablution and its prayers, Ustadzah Nurul gave them the task of practicing again in the form of a video take. So what they have learned is immediately practiced and then uploaded on the QITA Madrasah Instagram account.

In addition to children working on practical assignments, specifically for Junior High School children, there is a schedule to control and help elementary school children perform ablutions when preparing for Dhuhr and Asr prayers in congregation accompanied by other teachers. So there are those who help children unbutton, tidy up the veil, and direct the correct procedure for ablution, boys and girls are also separated when ablution, for boys ablution in the bathroom on the second floor, and the girls ablution on the first floor. Then every task given during Fiqh learning, some are individual or group. For individual tasks, children work on questions and tasks on the LKS used as a learning method, as for group tasks, children work on the task together and then present the answers to the results of each group's discussion. Fiqh learning in the madrasah is more orderly and effective thanks to the division of tasks and regular supervision. With proper guidance, children not only acquire theoretical knowledge but also directly practice how to perform ablutions and prayers. As a result, their understanding becomes deeper and their worship skills more well-honed.



Figure 2. *Practicing Ablution And Tayammum*

From the documentation above, it can be seen that the children are practicing ablution and tayammum, which are part of Fiqh learning. The children perform ablution and tayammum as part of the fiqh lesson at Madrasah QITA, as shown in the picture. The students gather enthusiastically in the prepared area when the teacher explains how to perform these two rituals. This practice not only teaches the practice of worship, but also emphasizes the importance of cleanliness and purity in Islam. Students can learn directly in an interactive environment. This makes their understanding of worship deeper and more relevant to everyday life. Students are encouraged to actively participate in this activity and internalize religious values. This activity also provides a fun learning experience.

According to the research journal conducted by *Ida Apriliyanti and Khoirotul Izza*, it is very important for every Muslim to understand about ablution, because without proper ablution, a person cannot perform prayer properly. Therefore, learning about ablution and prayer material requires an emphasis on the aspects of knowledge and skills needed to ensure that what is understood and done is truly in accordance with the method in Islamic teachings.(INNOTE 8) Knowledge of how to perform ablution and prayer is not only important for ritual purposes, but is also useful for increasing spiritual awareness and self-discipline in everyday life. By understanding the correct way to perform ablution, students not only gain knowledge about physical cleanliness, but also gain an understanding of the spiritual meaning of the worship. In situations like this, the objectives must be explained, the understanding of the water used, and the correct sequence of actions must be taught. Interactive teaching methods, such as simulations and hands-on practice, will greatly help students understand what they are learning. For example, students can be divided into groups to practice ablution in turns and share feedback with each other. Not only do they gain better practical skills, but they also learn to work together and talk to each other. Therefore, it is hoped that the next generation will learn ablution and prayer so that they not only understand the



concept, but can also perform worship correctly and devoutly, and make worship an important part of their daily lives.

Before entering the learning material, Ustadzah Nurul also asked the children to review the learning material that had been studied previously, so that the children would study even more diligently. Because the era has developed and many children are addicted to gadgets at home, therefore they must also be encouraged to study. In between learning times, children also do ice breaking so that they do not get bored or are excited to study again, such as singing together. Although this gadget has many benefits, continuous use can cause children to lose focus while studying. Playing games or watching videos takes up more time at home, so you quickly forget what you have learned. Therefore, Ustadzah Nurul always reminds us how important it is to manage time to study and play electronic devices. Studying is very important for the future, and children gain a better understanding and maintain their knowledge by repeating previous lessons. The findings align with the principles of authentic learning theory, which emphasize real-world relevance and student agency. This approach has shown to foster deeper learning and engagement (Donovan et al., 1999). However, limitations of the study include its focus on a single subject and institution. Future research could examine comparative implementations across different madrasahs and explore student learning outcomes longitudinally.

CONCLUSION

Madrasah QITA, under the auspices of the Raudlatul Ma'arif As-Syafi'iyah Foundation and the Ministry of Religious Affairs of Malang City, shows great potential in implementing the Independent Curriculum. With the support of professional teaching staff and a focus on holistic student development, this madrasah utilizes curriculum flexibility to create innovative, student-centered, and relevant learning. The implementation of the Independent Curriculum at Madrasah QITA, especially in Fiqh learning for Class VII by Ustadzah Nurul, uses the *authentic learning* method. This method links lesson materials with students' real experiences outside of school, encouraging them to seek information independently and apply knowledge in everyday life. This helps students not only memorize, but also develop critical thinking and problem-solving skills.



The Independent Curriculum at QITA Madrasah no longer uses RPP, but rather a more practical Teaching Module, but LKS and teacher's handbooks are still used. Fiqh learning in Class VII is carried out alternately between giving assignments and group discussions. For example, students make videos of religious practices such as ablution, which were previously briefed by the Madrasah Ubudiyah Division and then uploaded to the Madrasah's Instagram. In addition, MTs students also play an active role in helping MI students in practicing ablution. In the learning process, Ustadzah Nurul also applies a review of previous material and ice breaking to maintain students' enthusiasm for learning. Although the use of cellphones is allowed to support learning, there are rules for collecting cellphones when not in use to maintain student focus. Overall, the implementation of the Merdeka Curriculum at QITA Madrasah encourages students to be more active, creative, and able to relate learning to real life. These findings provide valuable insights for policymakers and educators in Islamic schools. It is recommended that madrasahs nationwide consider adopting similar practices, including structured project-based learning and integration of religious and technological content. Training for teachers on module development and authentic learning methods should also be prioritized.

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