



Islamic Religious Education Curriculum Innovation at SDIT An-Nuur Sukakarya

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Keywords:	Abstract
Curriculum Innovation; Islamic Religious Education; SDIT An-Nuur Sukakarya	<i>This study aims to analyze the Islamic Religious Education curriculum innovation model implemented at SDIT An-Nuur Sukakarya, Sukabumi City, and to identify the driving factors, obstacles, and impacts of this innovation on the quality of learning and character formation of students. The research method used is a qualitative approach with data collection techniques through observation, interviews and documentation. The results of the study show that: 1) The integration of Islamic values with the national curriculum at SDIT An-Nuur Sukakarya has succeeded in combining the vision of Islamic education with the national curriculum, paying attention to students' cognitive, affective, and psychomotor skills. 2) The role of teachers is very important in curriculum innovation. 3) The innovation of the Islamic Education curriculum has a positive impact on students' Islamic character and can be a model for other Islamic schools in facing the challenges of digital education.</i>

INTRODUCTION

Background of the Study

Innovation is defined as an idea, practice, or object that is considered new by an individual or group/institution/etc. (Joshi & Shukla, 2014). The characteristics of innovation are as follows: creative, new, practical, value-changing, economical, and a breakthrough (Pylypenko & Rzhavin, 2025). Meanwhile, the principles of innovation include: Having relative advantage, suitability, complexity, can be tested, and can be seen/felt by others (Overbye-Thompson & Hamilton, 2025). Meanwhile, the scope of innovation consists of three parts, namely structural innovation, material innovation, and process innovation (Gaubinger & Rabl, 2014). Furthermore, the stages of innovation include: knowledge, interest, decision making, implementation, and confirmation (Rogers et al., 2014). A curriculum is a set of plans designed to guide learning in schools (Nazlen, 2020), typically represented in a document retrievable at some level of generality and actualized in the classroom (Sari et al., 2025), as experienced by students and recorded by an observer; these experiences occur within a learning environment that also influences what is learned (Glatthorn et al., 2018). Ideally, the educational curriculum should encourage the creation of a learning process with systematic observation, quantitative reasoning, and scientific expression (Said et al., 2018).



As a form of scientific-intellectual responsibility, the government responded by developing a curriculum framework, which was then adapted by national education stakeholders (Ginanjari et al., 2024). These curriculum changes are a response to changing times (Harahap et al., 2025). These changes constitute a radical step in educational reform or restructuring (Nifrizah et al., 2023). Reform is a rapid change that is needed to improve education, including Islamic religious education (Amirudin, 2019). Islamic religious education reform is a comprehensive and rapid change oriented towards improvement to meet future demands (Apriliyani et al., 2024). The spirit of reform is to deconstruct the view that regulation is the only solution to various changes (Ilham, 2020). The assumption that regulation is the sole solution to change has driven the government to issue thousands of regulations.

So far, research on academic reform or educational reform can be divided into three trends. First, academic reforms tend to have certain patterns, such as a bottom-up or top-down approach (Desmaniar et al., 2022). Second, educational reform is more concerned with changes to the curriculum and learning with a certain orientation (Brain, 2022). The third trend involves educational reform in Islamic countries. In Saudi Arabia, educational reform is oriented towards synchronizing undergraduate education with the job market (Nuryana, 2022). In the context of Islamic Religious Education (PAI), this reform is important so that the PAI curriculum must adapt to the demands of the times, one of which is the development of science and technology (Sapriullah & Sirozi, 2024). One form of developing an Islamic Religious Education curriculum that is relevant for religious learning is a curriculum in which each subject includes several moral values to be achieved (Effendi, 2024). Until now, the construction of the Islamic Education curriculum, especially in the madrasa environment, still emphasizes subject-centered design, which focuses on separate subjects (Sofa et al., 2023). The most dominant determining factors are teachers and infrastructure (Srihartini et al., 2024). The curriculum construction model lies in the essence and depth of the material, so the collaborative curriculum of madrasahs is the choice of PAI Madrasah curriculum innovation which is considered ideal to be implemented in the millennial era with an integrated learning pattern of PAI subjects in madrasahs (Manan & Faruqi, 2025).

Educational curriculum innovation is a medium-scale change to improve and refresh the functional perspective. In this situation, the concept of development is embedded in educational plans and educators (Hasan, 2025). Development is a thought or strategy perceived to observe something new for a new individual or group (Xiang-juan, n.d.). Specifically, Islamic Religious Education plays a significant role in shaping students' character (Jusmaliah et al., 2025). It is natural for the government to proclaim one of Indonesia's 2045 visions: creating an Indonesian society that upholds pluralism, culture, religion, and ethical values (Alfiani et al., 2024). Implementation of innovation in learning is mandatory because it increases students' interest in learning so that boredom does not occur in certain subjects (Duapadang et al., 2026). This step aligns with several recommendations regarding the addition of religious values and cooperation to maximize the implementation of the Islamic Religious Education curriculum in schools (Yusuf, 2025).

In order to realize this vision, through the Ministry of Education, Culture, Research, and Technology (Kemdikbudristek), the government issued Decree of the Minister of Education, Culture, Research, and Technology (Permendikbudristek) of the Republic of Indonesia Number 56/M/2022 concerning Guidelines for Curriculum Implementation in the Context of Learning Recovery and amended in Permendikbudristek No. 262/M/2022 (Ndari et al., 2023), Permendikbudristek No. 7 of 2002 concerning Content Standards at the Early Childhood, Elementary, and Secondary levels (Putri et al., 2025), Permendikbudristek No. 5 of 2022 concerning Graduate Competency Standards (Pulhehe & Robandi, 2024). The concrete form

of all this is the implementation of the Independent Curriculum as an alternative to replace the 2013 Curriculum (Darussalam & Toyyibah, 2024).

The emergence of the Independent Curriculum as a reference in the implementation of education, especially Islamic (religious) education, is interesting to observe and conduct further research to identify the curriculum development model and its implications for Islamic Religious Education learning according to the stages of curriculum management which include curriculum planning, curriculum implementation and curriculum evaluation. In response to this policy, several Islamic schools, especially elementary schools, are trying to innovate the Islamic Religious Education curriculum in their educational environment. One such school is SDIT An-Nuur Sukakarya in Sukabumi City.

The Problem of The Study

Currently, the innovation of the Islamic Religious Education curriculum at SDIT An-Nuur Sukakarya has not been fully identified in terms of its form and characteristics, so an in-depth study is needed. However, the driving and inhibiting factors of PAI curriculum innovation in these schools have not been systematically revealed, starting from the planning, implementation, and evaluation processes of PAI curriculum innovation, which still face various obstacles that need to be researched. In addition, the implications of PAI curriculum innovations on improving students' understanding, attitudes, and religious practices have not been clearly measured. Therefore, the potential for PAI curriculum innovation at SDIT An-Nuur Sukakarya as a model for other Islamic schools in Sukabumi City has not been studied comprehensively.

Research's State of the Art

In the context of the Islamic Education curriculum, innovation is defined as a form of renewal in the curriculum, and these changes or developments have a clear background (Kaswati et al., 2023). This innovative approach paves the way for more student-centered teaching and active learning starting with looking at the output of the previous curriculum concept (Siahaan, 2023), training teachers on the new curriculum, and developing evaluation instruments for the sustainability of the new curriculum (Parnawi et al., 2024). The curriculum as a reference material in the learning process must be able to create and deliver students who are expected by society based on the needs of the times (Pane & Aly, 2023). Therefore, curriculum and learning innovation can be interpreted as a particular idea, concept or action in the field of curriculum and learning that is considered new to solve educational problems (Yanti et al., 2023).

Innovation is divided into two types, namely, top-down innovation and bottom-up innovation (Gaynor, 2014). The strategies used are coercive strategies, empirical-rational strategies and normatively repeated educational strategies (Dirgahayu & Budiman, 2024). There are also those who conclude that curriculum innovation to form a moderate character can be done by providing content on the values of tolerance and love for the homeland, creating teachers with an inclusive paradigm, implementing learning creatively and actually (Masripah & Mohammad, 2025). Other research suggests that this innovation is needed to foster critical thinking skills, adapt learning to children's needs, conduct extensive teacher training, and shift from passive to active learning (Ansori & Ansori, 2025). Included in Islamic Religious Education (PAI) learning.

Therefore, teachers need to be involved in the preparation of this curriculum, because teachers are the figures who best understand the objective learning situation, both planning, implementation, and evaluation (Gulo, 2024). Curriculum innovations that involve teachers tend to be better than those that do not (Alsubaie, 2016). Innovation in Islamic Religious Education Learning includes educational objectives, taught materials, learning methods and

evaluation of learning outcomes (Fauzi et al., 2024) and is interpreted as a whole system of curriculum and the existence of various components that are interrelated with each other, namely: (a) Objectives, (b) Content/Material (which contains the character values of Islamic religious teachings), (c) Methods (which consist of approaches, methods, strategies and techniques that appear to be rarely used in learning), (d) Curriculum organization and (e) Evaluation which refers to the achievement of expected results.

Regarding the principles in developing an Islamic education curriculum, we must consider the principles that inform the educational curriculum, based on Islam, including its teachings and values. These include the principle of goal-directedness, the principle of integrity, the principle of relevance, the principle of flexibility, the principle of efficiency, and the principle of continuity (Asadori & Wahyuni, 2024). Although various literature has discussed innovation in Islamic Religious Education (PAI) curriculum from a theoretical, principle-based, and strategic perspective, most studies remain normative and conceptual. Previous research has placed more emphasis on the definition of innovation, types of innovation (top-down and bottom-up), and the principles of developing an Islamic value-based curriculum. However, empirical studies examining the practice of Islamic Religious Education (PAI) curriculum innovation in integrated Islamic schools are still limited.

Furthermore, prior research has focused on general aspects such as educational objectives, materials, methods, and evaluation, but has not deeply examined the role of teachers as key actors in the planning, implementation, and evaluation of curriculum innovation. In fact, the document you provided confirms that teacher involvement is a crucial factor in the success of curriculum innovation. Thus, there is a research gap in the form of a lack of case studies that highlight the real implementation of PAI curriculum innovations in integrated Islamic elementary schools, especially those that integrate Islamic character values with the needs of the times. This opens up opportunities for research at SDIT An-Nuur Sukakarya, Sukabumi City to provide empirical contributions while enriching the literature on Islamic Religious Education curriculum innovation in Indonesia.

Novelty, Research Gap, & Objective

This research has novelty because it examines the innovation of the Islamic Religious Education (PAI) curriculum at the integrated Islamic elementary school level with a focus on SDIT An-Nuur Sukakarya. Most previous studies have focused more on the Islamic Religious Education curriculum in state schools or madrasas, so the context of integrated Islamic schools that integrate Islamic values with the national curriculum has rarely been studied in depth. The novelty of this research lies in the analysis of how PAI curriculum innovation is designed, implemented, and evaluated in a school environment that has a specific vision of forming a Muslim generation with Islamic character and is also adaptive to the development of the times.

Although there are many studies on the Islamic Religious Education curriculum, there is still little research that highlights aspects of curriculum innovation in integrated Islamic schools, especially at the elementary school level. Existing research generally focuses on the effectiveness of learning methods or technology integration in religious learning, but not many have comprehensively examined the driving factors, obstacles, and impact of curriculum innovation on student character formation. This gap highlights the need for more specific research on the practice of PAI curriculum innovation at SDIT An-Nuur Sukakarya as a case study that can enrich the literature on developing an Islamic values-based curriculum in elementary schools. The purpose of this study is to describe and analyze the form of PAI curriculum innovation implemented at SDIT An-Nuur Sukakarya, Sukabumi City, identify driving and inhibiting factors in the innovation process, and evaluate its impact on the quality of learning and character formation of students. In addition, this research aims to provide a practical contribution in the form of an innovation model for the Islamic Education curriculum

that can be used as a reference for other Islamic schools in developing a curriculum that is relevant, contextual, and oriented towards forming a generation of Muslims who are knowledgeable and have noble morals.

METHOD

Type and Design

The type of research used in this study is qualitative research with a case study approach. This is based on the focus of research that examines in depth the practice of Islamic Religious Education (PAI) curriculum innovation at SDIT An-Nuur Sukakarya, Sukabumi City. Qualitative research was chosen because it is able to explore phenomena holistically, contextually, and in-depth (Muzaini, 2026), especially related to the planning, implementation, and evaluation processes of curriculum innovation. With a case study approach, this research attempts to provide an empirical picture (Fischer, 2010) regarding the form of PAI curriculum innovation, driving and inhibiting factors, and its impact on the formation of student character in an integrated Islamic school environment.

The research design used is descriptive-analytical. This design aims to systematically describe the phenomenon (Horváth, 2017) of the PAI curriculum innovation occurring at SDIT An-Nuur Sukakarya, then analyze the relationships between curriculum components, the role of teachers, and the implications for learning quality. This research not only presents facts, but also interprets the meaning of curriculum innovation practices based on the perspectives of teachers, students, and policy documents. Thus, the descriptive-analytical design enables the research to produce a relevant curriculum innovation model that can be used as a reference for other Islamic schools.

Data and Data Sources

The data and data sources in this study consist of primary data and secondary data. Primary data was obtained directly from the field through information provided by the principal, Islamic Education teachers, students, as well as the results of observations of the learning process and curriculum implementation in the classroom. This data reflects the actual conditions of ongoing curriculum innovation. Meanwhile, secondary data comes from school curriculum documents, education policy archives, evaluation reports, as well as literature and previous research results relevant to the development of the PAI curriculum. By combining these two types of data, research can provide a comprehensive picture of the forms of curriculum innovation, driving and inhibiting factors, and their implications for the quality of learning and the formation of student character.

Data Collection Technique

The appropriate data collection techniques in this research use observation, in-depth interviews, and documentation studies. Observations (Baillie & Higgins, 2024) were conducted to directly observe learning practices, teacher-student interactions, and curriculum implementation in the classroom. In-depth interviews (Osborne & Grant-Smith, 2021) with teachers, principals, and students were used to explore the drivers and barriers to curriculum innovation, as well as to understand their perceptions of the impact of these innovations. Meanwhile, a documentation study (Chand, 2025) was conducted by reviewing curriculum documents, lesson plans, and school policies related to Islamic Religious Education development. The combination

of these three techniques allows researchers to obtain comprehensive data (Sekar & Bhuvaneswari, 2024), both from the aspects of curriculum planning, implementation, and evaluation, so that the research results are more valid and can provide a complete empirical picture

Data Analysis

The data analysis technique in this study used qualitative descriptive analysis (Tanjung & Albina, 2025), with stages of data reduction, data presentation, and drawing and verifying conclusions (Gunbayi, 2023). Data reduction is carried out by selecting, simplifying, and organizing the results of observations, interviews, and documentation to focus on aspects of curriculum planning, implementation, and evaluation. Data presentation is done in the form of narratives, tables, or charts to describe the relationship between curriculum components, driving and inhibiting factors, and the impact of innovation on learning. Furthermore, conclusions are drawn inductively by interpreting the patterns that emerge from the data, then verified through triangulation of sources and techniques so that the research results are valid and can be academically accounted for.

RESULTS AND DISCUSSIONS

The Concept of Islamic Religious Education Curriculum Innovation at SDIT An-Nuur Sukakarya

The research revealed that the innovative design of the Islamic Religious Education (PAI) curriculum at SDIT An-Nuur Sukakarya was designed by combining Islamic principles, the demands of the times, and the institution's vision of producing a generation of knowledgeable and well-mannered Muslims. Curriculum innovation is realized through the development of more relevant materials, the implementation of active learning methods such as discussions, worship simulations, and project-based learning approaches, coupled with the use of digital technology to support the learning process. Furthermore, the PAI curriculum at this institution focuses on cultivating good moral habits through routine activities such as memorizing the Quran, congregational prayer, and character development programs based on Islamic values.

The PAI curriculum innovation design at SDIT An-Nuur Sukakarya reflects an effort to balance the demands of the national curriculum with the goals of integrated Islamic education. The innovations carried out not only focus on cognitive aspects, but also prioritize students' affective and psychomotor dimensions. This is in accordance with the principles of the Islamic curriculum which emphasize integrity, relevance, flexibility, efficiency, and sustainability. Teacher participation in the preparation, implementation, and assessment of the curriculum is a key element that supports the success of this innovation. Teachers play a role not only as implementers but also as curriculum designers, better recognizing students' needs. The challenges that arise, such as limited technological resources and teachers' ability to master innovative methods, indicate the need for ongoing support in the form of training, provision of facilities, and collaboration with external parties.

Thus, the innovation of the Islamic Religious Education curriculum at SDIT An-Nuur Sukakarya can be considered as a model for curriculum development that is relevant for other Islamic educational institutions. This innovation successfully combines Islamic values with a modern learning approach, thus being able to face the challenges of education in the digital era while strengthening the formation of students' Islamic character. More details can be seen in the table below:

Table 1. Concept of Islamic Religious Education Curriculum Innovation at SDIT An-Nuur Sukakarya

NO.	ASPECT OF	DESCRIPTION
1	Conceptual Foundation	Integration of Islamic values, the needs of the times, and the school's vision of developing a generation of knowledgeable and noble Muslims.
2	Forms of Innovation	• Contextual teaching materials. • Active methods: discussions, worship. simulations, project-based learning. • Utilization of digital technology. • Cultivating noble morals: memorizing the Qur'an, praying in congregation, developing Islamic character.
3	Curriculum Orientation	Balance between the national curriculum and the vision of integrated Islamic education; Focus on cognitive, affective, and psychomotor aspects.
4	Principles of the Islamic Curriculum	• Integrity • Relevance • Flexibility • Efficiency • Continuity
5	Teacher Role	• Planner • Implementer • Evaluator; teacher involvement as curriculum developer who understands student needs
6	Constraints	Limited technological resources, teacher readiness in innovative methods.
7	Needed Support	• Ongoing training • provision of facilities • collaboration with external parties
8	Implications	• Becoming a model for curriculum development for other Islamic schools • Integrating Islamic values with modern learning; answering the challenges of the digital era • strengthening students' Islamic character

Implementation of the Islamic Religious Education Curriculum at SDIT An-Nuur Sukakarya

The implementation of the Islamic Religious Education curriculum at SDIT An-Nuur Sukakarya is carried out by combining the school's vision, Islamic principles, and national curriculum requirements. In its implementation, Islamic Religious

Education teachers use active learning methods by discussing, simulating worship, and carrying out projects related to religious practices. Learning materials are designed to suit the context and daily lives of students, while digital technology functions as a tool in the teaching and learning process. In addition, the school also emphasizes the development of noble morals through routine activities such as memorizing the Al-Quran, praying in congregation, and Islamic character learning programs.

Teachers play a crucial role in planning, implementing, and evaluating the curriculum. They not only conduct learning but also serve as curriculum developers, directly understanding students' needs. Challenges faced in implementation include a lack of technological facilities, teacher readiness to apply innovative methods, and the need to adapt the curriculum to align with applicable national standards. The implementation of the Islamic Religious Education curriculum at SDIT An-Nuur Sukakarya demonstrates a balance between national curriculum requirements and the vision of integrated Islamic education. This is in line with the principles of the Islamic curriculum which emphasize the pillars of integrity, relevance, flexibility, efficiency, and continuity. The learning process focuses not only on cognitive aspects but also on the affective dimension, namely attitudes and values, and psychomotor skills, including religious practices and skills.

Teacher participation in every phase of implementation is a key factor in the success of curriculum innovation. Teachers who are active in designing and reviewing learning can ensure that the curriculum can be implemented according to students' needs. However, limited technological resources and teacher readiness indicate the need for ongoing support such as training, provision of facilities, and collaboration with external parties.

Therefore, the implementation of the Islamic Religious Education (PAI) curriculum at SDIT An-Nuur Sukakarya can serve as a model for other Islamic schools. The innovations carried out successfully combined Islamic values with modern learning methods, so that they were able to face the challenges of education in the digital era while strengthening the development of Islamic character in students. More details can be seen in the table below:

Table 2. Implementation of the Islamic Education Curriculum at SDIT An-Nuur Sukakarya

NO.	ASPECT	DESCRIPTION
1	Foundation for Implementing	The Integration of School Vision, Islamic Values, and National Curriculum Requirements
2	Learning Practices	• Discussion • Worship simulation • Project-based learning • Contextual teaching materials • Utilization of digital technology
3	Cultivating Noble Morals	• Memorizing the Quran • Congregational prayer • Islamic character development program
4	Teacher's Role	• Curriculum Planner

		• Learning Implementer • Learning Outcome Evaluator • Curriculum Developer Based on Student Needs
5	Curriculum Orientation	• Balanced between the national curriculum and the vision of integrated Islamic education • Focus on cognitive, affective, and psychomotor aspects
6	Principles of the Islamic Curriculum	• Integrity • Relevance • Flexibility • Efficiency • continuity
7	Implementation Constraints	• Limited technological facilities • Teacher readiness for innovative methods • Alignment with national standards
8	Support Needed	• Ongoing training • Provision of facilities • Collaboration with external parties

Implications of the Islamic Religious Education Curriculum at SDIT An-Nuur Sukakarya

Research indicates that the implementation of the Islamic Religious Education (PAI) curriculum at SDIT An-Nuur Sukakarya has a significant influence on student character and the quality of ongoing learning. The curriculum, which has been designed by combining Islamic values, the requirements of the national curriculum, and the school's vision, has been proven to strengthen students' religious understanding, spiritual attitudes, and worship abilities. In addition, innovations in this curriculum also facilitate the creation of a learning atmosphere that is more interactive, creative, and in line with the demands of the times.

Teachers who play a role in designing, implementing, and evaluating the curriculum have a big influence on the success of existing innovations. Their involvement has had a positive impact on the alignment of the curriculum with students' needs, although there are still several challenges such as limited technological infrastructure and their readiness to master innovative learning methods. The impact of the Islamic Religious Education curriculum at SDIT An-Nuur Sukakarya can be seen from various perspectives. First, this curriculum successfully integrates the demands of the national curriculum with a comprehensive vision of Islamic education, so that students not only gain theoretical knowledge but also develop affective attitudes and psychomotor skills. Second, this curriculum strengthens the habit of good morals through routine activities such as learning to memorize the Qur'an and praying in congregation, which directly influence the formation of students' Islamic character.

Third, innovations in the curriculum contribute to improving the quality of learning by introducing active methods and utilizing digital technology. This is consistent with the principles of the Islamic curriculum, which emphasize integrity, relevance, flexibility, efficiency, and continuity. However, the lack of resources and teacher preparedness indicates the need for ongoing support in the form of training, provision of facilities, and collaboration with external parties. Therefore, the impact of the Islamic Religious Education curriculum at SDIT An-Nuur Sukakarya not only influences the internal aspects of the school, but can also be an example of curriculum development for other Islamic institutions. This innovation demonstrates that the use

of Islamic values combined with modern learning approaches can address the challenges of education in the digital era while strengthening the formation of Islamic character among the younger generation. More details can be seen in the table below:

Table 3. Implications of the Islamic Religious Education Curriculum at SDIT An-Nuur Sukakarya

NO.	ASPECT	DESCRIPTION
1	Impact on Students	• Improve religious understanding • Strengthen spiritual attitudes • Develop worship skills • Form Islamic character through habits (memorization, congregational prayer, moral development)
2	Quality of Learning	• More active, creative, and relevant learning atmosphere • Implementation of active methods (discussions, simulations, projects) • Utilization of digital technology as a supporting medium
3	Role of Teachers	• Involved in curriculum planning, implementation, and evaluation • Developing a curriculum tailored to student needs • Key factors for successful innovation
4	Curriculum Orientation	• Balance between the national curriculum and the vision of integrated Islamic education • Focus on cognitive, affective, and psychomotor aspects
5	Principles of the Islamic Curriculum	• Integrity, relevance, flexibility, efficiency, and continuity
6	Implementation Barriers	• Limited technological facilities • Teacher readiness for innovative methods • Alignment with national standards
7	Needed support	• Ongoing training • Provision of facilities • Collaboration with external parties
8	Broader implications	• Becoming a model for curriculum development for other Islamic schools • Integrating Islamic values with modern learning • Responding to the challenges of digital-era education • Strengthening the Islamic character of the younger generation

CONCLUSION

This study concludes that the innovation of the Islamic Religious Education curriculum at SDIT An-Nuur Sukakarya has successfully integrated Islamic values with the national curriculum in a balanced and systematic manner. This integration enables learning to move beyond the achievement of cognitive competencies by emphasizing the development of students' affective and psychomotor domains. As a result, the curriculum supports the formation of students who possess not only strong academic abilities but also Islamic character, moral integrity, and practical religious competencies that are relevant to contemporary educational demands.

The findings also demonstrate that teachers play a central role in ensuring the successful implementation of curriculum innovation. Their active involvement in curriculum planning, classroom implementation, and evaluation contributes significantly to the effectiveness of the learning process and the achievement of educational objectives. Although teachers continue to encounter challenges, particularly regarding limited technological infrastructure and varying levels of readiness to adopt innovative teaching approaches, their commitment and professional capacity remain the primary driving forces behind sustainable curriculum development.

Furthermore, this study highlights the broader implications of curriculum innovation for Islamic education. The experience of SDIT An-Nuur Sukakarya indicates that an integrated Islamic curriculum can enhance learning quality while strengthening students' religious character and values. Therefore, the curriculum innovation model implemented in this school may serve as a valuable reference for other Islamic educational institutions seeking to develop adaptive, value-based curricula that are responsive to the challenges and opportunities of the digital era.

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Conflict of Interest Statement: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be constructed as a potential conflict of interest.