

Management of Local Wisdom Based Curriculum Development at MDT Nurul Huda Magelang

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Abstract

The problem in this study lies in the need to develop an MDT curriculum that is aligned with national regulations while remaining responsive to local wisdom. In addition, a systematic strategy for curriculum formulation, implementation, and evaluation is required to ensure its relevance to the needs of students and society. This study aims to analyze the management strategies of curriculum development based on local wisdom at Pondok Pesantren Nurul Huda Magelang, focusing on the formulation, implementation, and evaluation mechanisms of the curriculum. Employing a post-positivist qualitative approach, data were collected through observation, interviews with key institutional figures, and document analysis. The study found that the curriculum development at MDT Nurul Huda Magelang was formulated in alignment with national regulations and local needs through a SWOT analysis. Curriculum implementation was carried out through three approaches: strengthening core Islamic teachings within a local context, internalizing values through local traditions, and developing skills rooted in cultural practices. Curriculum evaluation was conducted comprehensively and participatively, resulting in graduates who not only master religious sciences but also embody the character of rahmatan lil 'alamin—civilized, moderate, and nationally minded individuals. This study contributes to the development of Islamic Religious Education curricula that are more relevant to the needs of students and society. The findings of this research can serve as a reference in designing MDT curricula that instill Islamic character values

Keywords: Madrasah Diniyah Takmiliyah (MDT); Local Wisdom; Curriculum Management Pesantren; Islamic Education.

Abstrak

Permasalahan dalam penelitian ini terletak pada kebutuhan pengembangan kurikulum MDT yang selaras dengan regulasi nasional sekaligus responsif terhadap kearifan lokal. Selain itu, diperlukan strategi perumusan, implementasi, dan evaluasi kurikulum yang sistematis agar relevan dengan kebutuhan santri dan masyarakat. Penelitian ini bertujuan untuk menganalisis strategi manajemen pengembangan kurikulum MDT berbasis kearifan lokal di Pondok Pesantren Nurul Huda Magelang, dengan fokus pada mekanisme perumusan, implementasi, dan evaluasi kurikulum. Menggunakan pendekatan kualitatif post-positivis, data dikumpulkan melalui observasi, wawancara dengan tokoh kunci lembaga, dan analisis dokumentasi. Penelitian menemukan bahwa pengembangan kurikulum MDT Nurul Huda Magelang dirumuskan selaras

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dengan regulasi nasional dan kebutuhan lokal melalui analisis SWOT. Implementasi kurikulum dilakukan melalui tiga pendekatan: penguatan materi dasar keislaman dengan konteks lokal, internalisasi nilai melalui tradisi setempat, dan pengembangan keterampilan berbasis budaya. Evaluasi kurikulum dilaksanakan secara komprehensif dan partisipatif, menghasilkan lulusan yang tidak hanya menguasai ilmu agama tetapi juga memiliki karakter rahmatan lil 'alamin yang berkeadaban, moderat, dan nasionalis. Penelitian ini memberikan kontribusi dalam pengembangan kurikulum Pendidikan Agama Islam yang lebih relevan dengan kebutuhan santri dan masyarakat. Temuan penelitian ini dapat menjadi acuan dalam merancang kurikulum Madrasah Diniyah Takmiliyah yang menanamkan nilai-nilai karakter Islami.

Kata kunci : Madrasah Diniyah Takmiliyah; Kearifan Lokal; Manajemen Kurikulum; Pesantren; Pendidikan Islam.

I. Introduction

Madrasah Diniyah Takmiliyah (MDT) is often perceived as a non-formal Islamic educational institution that retains a traditional system. However, the progression of time is inevitable and must be addressed accordingly (Ardat et al., 2022, p. 209.). It is essential to understand the complex relationship between classical Islamic education and contemporary changes. When educators and policymakers comprehend this dynamic, they are better positioned to appreciate how traditional Islamic schools remain relevant today (Lubis & Ok, 2024, p. 137). Over time, Madrasah Diniyah Takmiliyah has integrated modern educational methods with traditional Islamic instruction, offering a more comprehensive curriculum that also includes general knowledge. This development positions MDT as a more contextually adaptive learning institution compared to traditional pesantren, which primarily focus on classical Islamic texts (Harmathilda et al., 2024, p. 33.).

Madrasah Diniyah Takmiliyah (MDT) plays a strategic role in fulfilling the need for holistic education, particularly in shaping younger generations to be not only intellectually capable but also morally upright in accordance with Islamic values (Yugo & Surana, n.d., p. 576). Public awareness of the importance of religious education continues to grow, alongside a deeper understanding of the necessity for character education rooted in Islamic principles (Evi Gusliana & Nurlela, 2022, p. 13). Through Islamic religious education, children are not only equipped with fundamental knowledge of Islamic teachings but are also instilled with a sense of devotion to Allah SWT. Meanwhile, moral education enables them to distinguish between right and wrong behaviors while fostering empathy for others and the surrounding environment (Kamila, 2023, p. 321). As a pillar of societal development, education holds a crucial role in preparing the younger generation to face global challenges, where the curriculum functions as a primary guide reflecting the educational vision of a nation or institution (Ripandi, 2023, p. 124). Thus, MDT serves not only as a vehicle for the transmission of religious knowledge but also as a platform for character formation aligned with contemporary demands and Islamic values.

In Indonesia, the formal education curriculum tends to allocate limited emphasis on religious education, making MDT an essential complementary institution (Asbari & Radita, 2024, p. 154.). This aligns with Government Regulation No. 55 of 2007, which affirms the role of MDT in supplementing Islamic religious education in public schools to enhance students' faith and piety. In addition, MDT also plays a significant role in preserving the local wisdom of pesantren, such as the values of mutual cooperation (gotong royong), deliberation (musyawarah), and traditional religious practices (tahlilan, sorogan), which enrich not only the spiritual but also the cultural dimensions of education (M. A. Hayat et al., 2024, p. 79). The integration of moderate and contextually relevant Islam Nusantara values into the MDT curriculum serves as a key strategy in preserving national identity amid the currents of globalization (Ellyatus Sholihah et al., 2025, p. 279).

Nevertheless, several studies have revealed that many Islamic educational institutions—including pesantren and madrasah—continue to adhere to rigid traditional systems, characterized by teacher-centered curricula that are insufficiently responsive to social change (Afifah & Asyadulloh, 2021, p. 21.) On the other hand, recent studies such as Carnawi et al. (Carnawi et al., 2024) highlight efforts to integrate pesantren curricula with formal education, although these efforts remain limited to specific contexts. This study aims to address the academic gap by focusing on the management of curriculum development based on local wisdom at Pondok Pesantren Nurul Huda Magelang (Carnawi et al., 2024) which offers a flexible, student-centered curriculum model integrated with the values of Ahlussunnah wal Jama'ah. The findings of Andriana (2024) dan Azhar (2022) further reinforce the argument that locally rooted approaches and systematic curriculum management are key to the success of religious education. The development of a local wisdom-based curriculum at MDT Nurul Huda Magelang demonstrates novelty primarily through its systematic and contextual integration. This research is unique not only because it merges an Islamic religious curriculum with the distinct Javanese local wisdom of the Magelang region but also because it focuses on a structured management process—from planning to evaluation—in developing the curriculum model.

Curriculum development is a fundamental element in education, where the achievement of learning competencies heavily depends on the effectiveness of its management (Nursabila & Nuraini, 2022, p. 185). However, innovation within the education system is often hindered by structural challenges (Silaningtias, 2024, p. 107). Therefore, the development of the MDT curriculum must consider three critical aspects: (1) societal diversity (religion, culture, language), (2) advancements in science and technology, and (3) the potential of local excellence. Ideally, the MDT curriculum should embody a moderate stance, promote the use of technology, and strengthen the identity of Islam rahmatan lil 'alamin (KEMENTERIAN AGAMA RI, 2023, p. 1). With this approach,

the present study aims to formulate adaptive, contextual, and sustainable curriculum development management strategies for MDT at Pondok Pesantren Nurul Huda Magelang.

Based on this background, the research questions are as follows: (1) How is the MDT Nurul Huda Magelang curriculum formulated to integrate pesantren-based local wisdom with contemporary educational needs? (2) What are the strategies for implementing a local wisdom-based curriculum to ensure its relevance to the social and religious contexts of the students? (3) What is an effective evaluation model to measure the success of the curriculum in shaping students' character rooted in Islamic values and local wisdom?

This study aims, first, to analyze the mechanism of curriculum formulation for MDT based on local wisdom; second, to identify implementation strategies that are adaptive to both local and global dynamics; and third, to develop a holistic evaluation instrument encompassing the cognitive, affective, and psychomotor domains of students. The main focus of this research is the management strategy of curriculum development, encompassing planning, implementation, and evaluation stages, using a pesantren-specific local wisdom approach in Magelang. Academically, this study contributes a model of MDT curriculum development that integrates the values of Ahlussunnah wal Jama'ah with the local wisdom of pesantren. Practically, the findings can serve as a reference for MDT administrators in designing a curriculum that is contextually relevant while remaining grounded in its traditional roots. This research also supports the implementation of national and religious education policies, particularly Government Regulation No. 55 of 2007 on religious education.

II. Research Methods

This study employed a qualitative method with a post-positivist approach, based on data collected directly from the field (Sujarweni, 2024, p. 22). This approach was chosen to gain an in-depth understanding of curriculum development based on local wisdom at MDT Nurul Huda Magelang within the context of contemporary Islamic education. Through the qualitative approach, the researcher was able to comprehensively explore various aspects of curriculum implementation that cannot be measured quantitatively.

The institution is located in Gogik, Ngablak District, Girirejo Subdistrict, Magelang, Central Java 56194, with the institutional statistical number 311233080267. This location was selected purposively because MDT Nurul Huda is an Islamic educational institution that integrates the national curriculum with the local wisdom values of Magelang. The research was conducted in May 2025 to obtain an up-to-date depiction of the ongoing curriculum implementation. The sources of data in this study consisted of primary and secondary data. Primary data were obtained through interviews with key informants who hold strategic roles in curriculum development at MDT Nurul Huda, including the caregiver of the Nurul Huda Islamic Boarding School (Agung Rimawan), the

head of MDT Nurul Huda (Agus Susanto), the deputy head for curriculum affairs (Muhammad Asyhadi), and Ahmad Asadul Fata, the chairman of the Forum for Communication of Diniyah Takmiliyah (FKDT) in Magelang Regency. Secondary data were collected from the institution's official documents and school archives related to the development of a curriculum based on local wisdom.

The data collection techniques used in this study included observation, interviews, and documentation. Observation was carried out to directly observe the learning process and the implementation of the local wisdom-based curriculum at MDT Nurul Huda. Semi-structured interviews were conducted with key informants to obtain in-depth information regarding the concept, implementation, and evaluation of the curriculum. Document analysis was conducted to collect and examine curriculum documents, syllabi, lesson plans, and evaluation records relevant to the study. Data analysis followed an interactive model involving data reduction, data display, and conclusion verification (Adiwijaya et al., 2024, p. 132). Data reduction was carried out to select, focus, and simplify the raw data obtained from field notes. Data presentation was conducted in a descriptive-narrative manner to provide a comprehensive understanding of the phenomenon under study. Verification and conclusion drawing were conducted to derive meaning from the collected and organized data.

Data validity was ensured using the criteria of credibility, transferability, dependability, and confirmability (Yusuf, 2014, p. 394). Data credibility was ensured through source triangulation by comparing data obtained from interviews, observations, and documentation. Transferability was established by presenting an in-depth description of the research context. Through this comprehensive methodological approach, the study aims to generate a profound understanding of the curriculum development model based on local wisdom at MDT Nurul Huda Magelang. It is expected that the findings will contribute significantly to the development of contextual Islamic education that is relevant to the needs of the local community.

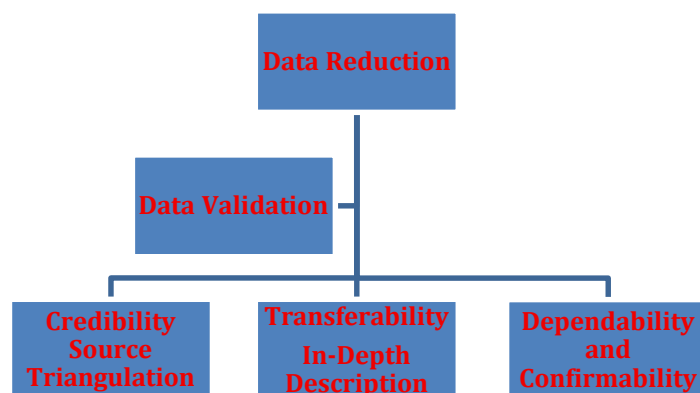


Figure 1. Research Procces

III. Result and Discussion

A. Formulation of Local Wisdom-Based Curriculum Development at MDT Nurul Huda Magelang

Curriculum development in Islamic educational institutions, particularly in Madrasah Diniyah Takmiliah (MDT), requires an approach that integrates Islamic values with local wisdom. According to the guidelines of the Indonesian Ministry of Religious Affairs (KEMENTERIAN AGAMA RI, 2023, p. 5), MDT curriculum development must be carried out comprehensively, involving a need assessment and periodic evaluations to ensure its relevance to contemporary developments. MDT Nurul Huda Magelang has made efforts to develop a curriculum that not only strengthens students' foundational understanding of Islam but also selectively incorporates the local wisdom of the Magelang region (Bakhtiar, 2016, p. 23). Policymakers must recognize and respect the unique character of pesantren, including the central role of the Kitab Kuning (classical Islamic texts) as part of their identity, so that the traditional values and religious education that define pesantren remain preserved amid the modernization of education (A'yun et al., 2024, p. 149).

The interview with Ahmad Asadul Fata, Chairman of the Forum for Communication of Diniyah Takmiliah (FKDT) of Magelang Regency, indicated that FKDT, as a strategic partner of the Ministry of Religious Affairs, plays an active role in developing diniyah curricula adapted to the unique characteristics of each region. He explained that the curriculum issued by the Ministry serves as a minimum standard to be implemented by all institutions. However, in practice, FKDT enriches this curriculum by integrating local content as supplementary material. The adaptation of the Wustho-level curriculum is carried out by selecting reference books that align with students' abilities and the local socio-cultural context. Nonetheless, this development process faces considerable challenges, particularly related to limited instructional time and the shortage of qualified teachers in many diniyah institutions. As a result, some curriculum components cannot be fully achieved. Consequently, institutions are encouraged to focus on essential learning points tailored to their respective capacities, especially those managed independently. In the Magelang Regency area, diniyah education generally continues to be shaped by local cultural traditions that evolved from informal Qur'anic study gatherings. This context underscores the need for a gradual and contextualized approach to enhancing the standards of diniyah education in the region (Interview, May 18, 2025).

Islamic education based on local wisdom aims to cultivate learners who are adaptive to changing times without neglecting religious and cultural values. Islam, as a religion of rahmatan lil 'alamin, promotes social harmony (hablum minannas) and upholds local wisdom as long as it aligns with Sharia. Local wisdom, rooted in the community's inherited values, must be in harmony with Islamic principles, particularly the concept of amar ma'ruf nahi munkar (enjoining good and forbidding evil), as stated in Surah Ali

Imran: 104. This integration not only strengthens cultural identity but also deepens religious faith (N. Hayat & Sassi, 2025, p. 462).

The integration of local wisdom must also be selective to ensure it does not obscure the primary goal of diniyah education, which is to strengthen the students' foundational understanding of Islam. With a balanced approach between religious norms and local values, the MDT curriculum at this pesantren can produce graduates who are not only religious but also culturally aware. The MDT learning process is similar to formal diniyah education in pesantren, encompassing the study of reading and writing the hijaiyah script, Arabic language, ethics books, basic nahwu-saraf (grammar and morphology), and fundamental fiqh through classical texts like Safinah and Taqrib (Fitriono, 2022, p. 45). This educational model is designed to equip students with a solid foundation in Islamic knowledge while maintaining the traditional pesantren-style learning characteristics. The existence of MDT provides an important alternative in the Islamic education system, offering flexibility while preserving the quality of religious content.

Important components such as learning objectives, material scope, and the characteristics of santri rahmatan lil alamin—which encompass values such as civility, exemplary behavior, nationalism, moderation, balance, decisiveness, equality, consultation, tolerance, as well as dynamic and innovative attitudes in character development—are crucial in shaping the students' personalities (Kementerian Agama RI, 2023, p. 6). Character development is a vital element in national development, as it shapes and instills standards of behavior and the noble cultural values of Indonesia within society, with a focus on the richness of the nation's cultural heritage (Mu'alina et al., 2024, p. 141). SWOT analysis is an essential tool for MDT Nurul Huda Magelang in developing a high-quality curriculum. By evaluating internal strengths such as distinctive religious teaching methods and competent teachers, along with internal weaknesses such as limited facilities, the institution can formulate improvement strategies. On the external side, identifying opportunities such as support for religious education policies and threats like competition with other madrasahs helps the institution prepare anticipatory measures (R. Hidayat et al., 2023, p. 108)

Tabel 1. SWOT Analysis of The MDT Huda Magelang Curriculum

	Strength	Weakness
Internal Factors	<ol style="list-style-type: none"> 1. Dual system Curriculum That Includes the official curriculum in accordance with national standards and the Traditional pesantren curriculum 2. Education evaluation system based on official documents (diplomas and report cards) that meet national standards, complemented by religious certification from the pesantren curriculum 	<ol style="list-style-type: none"> 1. Some santri are unable to follow the MDT curriculum at Pondok Pesantren Nurul Huda. 2. The MDT curriculum at Pondok Pesantren Nurul Huda is too dense. 3. Some santri have difficulty balancing academic demands

	<ol style="list-style-type: none"> Curriculum based on the development of the morals and etiquette of santri with the foundation of Ahlussunnah wal Jama'ah creed The musyawarah malam santri program, a regular discussion forum to train critical thinking skills, present opinions systematically, and solve problems collaboratively 	(MDT curriculum) with pesantren activities.
External Factors	Opportunity	Threat
	<ol style="list-style-type: none"> Develop the curriculum by integrating the national curriculum since the pesantren curriculum is flexible. Utilize graduates to enhance public trust in MDT Pondok Pesantren Nurul Huda. Emphasize a curriculum based on morals, ethics, and Ahlussunnah wal Jamā'ah creed to increase public confidence in the madrasah. The dual certification system (MDT diploma & pesantren certificate) as a major attraction. Government support for character education that aligns with the vision of the pesantren curriculum 	<ol style="list-style-type: none"> The growing number of competitors with more established pesantren curricula. The societal stigma that still views pesantren curricula as "traditional." Changes in education regulations that could potentially affect the recognition of the dual curriculum system

Source: Intervie Reslut by The Research

Based on the SWOT analysis conducted, MDT Nurul Huda Magelang can develop a Strength-Opportunity (S-O) strategy with a more adaptive approach. This strategy includes: (1) developing the pesantren curriculum through a harmonious integration with the national curriculum in accordance with government regulations, while maintaining flexibility in the development of the pesantren curriculum, and (2) strengthening the curriculum based on ethics, manners, and Islamic values in alignment with the pesantren's vision to enhance community trust.

As stated by Phiri et al. (2024) educational institutions need to optimize internal potential, including human resource capacity and institutional image, while responding to external dynamics such as market competition, in order to build and maintain competitive advantages in the face of a complex environmental landscape. By applying this strategy, MDT Nurul Huda Magelang can preserve the uniqueness of its education based on local wisdom while adapting to the developments in the national education system. This approach is expected to create a balance between the demands of the government curriculum and the need for developing the religious character of students, allowing the institution to continue to grow sustainably while maintaining its strong Islamic identity.

The integration of local wisdom in Islamic Education (PAI) helps students understand Islam in a contextual manner while shaping their character, through adjustments in the

curriculum, content, and teaching methods, with the role of teachers as the key (Fajriah Inayati et al., 2024, p. 186). Islamic education based on local wisdom is implemented through an integrated curriculum that combines values of faith, worship, and ethics with cultural activities such as visiting graves and fostering social connections. By integrating the national and local curricula, this system aims to form a spiritually strong generation of Muslims who are rooted in their culture and equipped with life skills to contribute to society (Nurohman et al., 2024, p. 16). This approach is reflected in the educational practices at MDT Nurul Huda, where the institution applies a system that balances Islamic learning with the preservation of local culture.

a) Strength Analysis of MDT Nurul Huda Magelang

MDT Nurul Huda Magelang presents a distinctive educational profile by integrating Islamic religious education with Javanese local wisdom. In terms of strengths, the institution has developed a comprehensive educational model based on four main pillars. First, religious education not only covers fundamental Islamic sciences such as Arabic grammar (Nahwu-Shorof), tajwid, and fiqh, but also deepens Qur'anic understanding through the study of classical Nusantara scholars' texts, accompanied by daily devotional practices such as congregational tahajjud and morning dhikr. Second, life skills education rooted in organic farming and entrepreneurship fosters values of self-reliance and environmental sustainability in accordance with Islamic principles. Third, innovative extracurricular programs such as bilingual MC training (Arabic-Javanese), locally nuanced Islamic calligraphy, and practical training in funeral rites management. Fourth, character education is implemented through distinctive traditions such as Pasawekan (santri-kyai dialogue forums) and Halal Bihalal Keliling (communal post-Ramadan gatherings), which serve as means of internalizing Islamic values within the framework of local culture.

b) Weakness Analysis of MDT Nurul Huda Magelang

Despite its strengths, MDT Nurul Huda Magelang faces several significant challenges. The dual academic burden of balancing the national and pesantren curricula often results in learning fatigue among students. The holistic evaluation system, which has not yet been standardized nationally, poses obstacles to comprehensively measuring learning outcomes. Additionally, limited supporting infrastructure for local wisdom-based programs hampers the optimization of instructional delivery.

c) Opportunity Analysis of MDT Nurul Huda Magelang

Strategic opportunities lie in the growing public demand for graduates who are both academically competent and religiously grounded. The dual certification system (MDT diploma and pesantren certificate) serves as a key attraction, particularly for parents seeking a holistic education for their children. The musyawarah malam forum offers potential for developing Islamic-based critical thinking training modules. On the policy

front, government support for character education aligns with the curriculum vision of MDT Nurul Huda, creating opportunities for institutional funding and development programs. Opportunities continue to expand as societal appreciation for local wisdom-based education increases. The institution holds potential to become a center for Nusantara Islamic studies, given its distinctive integrative curriculum. Strategic assets such as partnerships with the halal industry for skills-based programs and the utilization of productive endowments (*wakaf produktif*) for infrastructure development can be further explored.

d) Threat Analysis of MDT Nurul Huda Magelang

Key threats include shifting public preferences away from *pesantren* education, evolving educational regulations, and competition from modern, technology-driven educational institutions. To address these threats, MDT Nurul Huda may adopt a curriculum differentiation strategy by creating an "Islam Nusantara" model that gains special recognition from the Ministry of Religious Affairs. Strengthening flagship programs through local wisdom-based competency certifications, expanding networks through *pesantren* consortia, and digitalizing learning content are strategic initiatives that can be implemented to sustain and enhance institutional relevance.

The implementation of a more flexible curriculum also enables MDT Nurul Huda Magelang to be more responsive to the diverse needs of its students, while ensuring that the learning process remains aligned with national standards. Consequently, the institution is not only able to maintain its existence but also enhance the overall quality of education holistically, encompassing both academic achievement and character development. The curriculum development of MDT Nurul Huda is formulated in accordance with the Decree of the Director General of Islamic Education Number 5941 of 2023 concerning the Guidelines for Curriculum Development of *Madrasah Diniyah Takmiliyah*. The vision of MDT Nurul Huda reflects the long-term profile of students expected upon graduation, based on an in-depth analysis of the *madrasah's* characteristics and potential. This vision encompasses values that underpin the learning process to ensure that students develop a deep religious commitment, a moderate outlook, and a strong sense of nationalism. The mission of MDT Nurul Huda outlines the steps to be taken to achieve the stated vision and contains key values prioritized in its implementation (Kementerian Agama RI, 2023, p. 3).

Meanwhile, its objectives describe the desired end condition resulting from curriculum implementation, including essential phases aligned with the mission. Unlike other institutions, MDT Nurul Huda conducts intensive evaluations once a month to ensure that curriculum development is progressing in line with its vision and mission. These evaluations focus on shaping *santri rahmatan lil alamin* who embody civility, exemplary behavior, national spirit, moderation, and other positive values.

B. Implementation of Curriculum Development Model Based on Local Wisdom at MDT Nurul Huda Magelang

MDT Nurul Huda Magelang implements a curriculum development model based on local wisdom through a systematic framework that integrates national education standards with distinctive local cultural values, in accordance with the Decree of the Director General of Islamic Education Number 5941 of 2023. This curriculum is designed progressively according to educational levels, with structured learning time allocation: 6 hours per week for the MDT Ula level (6 years), 16 hours per week for MDT Wustho (3 years), and 16 hours per week for MDT Ulya (2 years).

In line with this, Agung Rimawan, the caretaker of Nurul Huda Islamic Boarding School, explained that the MDT curriculum is very suitable for implementation in the pesantren. This suitability is attributed to the alignment between the formal educational institutions within the pesantren—namely MI, MTs, and MA—and the levels in the Madrasah Diniyah Takmiliah, which are Ula, Wustho, and Ulya. Moreover, the curriculum's balanced allocation of 50% formal and 50% non-formal education ensures that it does not burden the students, as it is adapted to the local cultural characteristics of Magelang (Interview, May 18, 2025).

This implementation not only meets academic demands but also aims to shape students (santri) with rahmatan lil 'alamin characteristics—moderate, civil, and reflecting a strong national spirit. This aligns with Satir et al. (2022, p. 194), who emphasize Islamic values as the foundation for social harmony (habluminannas) and devotion to God (habluminallah). The curriculum is designed to create constructive learning experiences, optimize the holistic development of santri, and ensure comprehensive support and guidance from all stakeholders in the madrasah (Asrin et al., 2024, p. 418) Through this approach, MDT Nurul Huda not only preserves its local uniqueness but also ensures that the learning process remains relevant to students' real-life contexts and the demands of the national education system. The learning process integrates Islamic values with local wisdom of Magelang through three main approaches. First, Strengthening Core Islamic Subjects through a Localized Approach.

The learning of fundamental Islamic sciences is carried out using methods that are adaptive to the local context. In the field of fiqh, the Safinah and Taqrib books are taught using a contextual approach. Meanwhile, nahwu and sharaf lessons utilize the Durusun Nahwiyah textbook, which has been adjusted to the MDT Education Unit Level Curriculum (KTSP). The delivery of these materials uses Javanese Pegon language, not only to ease students' understanding but also as an effort to preserve Javanese culture. In addition, the teaching is enriched by referencing classical Islamic books (kitab kuning) written by Nusantara scholars, such as those by Sheikh Nawawi al-Bantani. At the Ulya

level, *Tafsir Al-Ibriz* by Kyai Musthofa Bisri from Rembang is used, known for its interpretation in accessible Javanese Pegon language, as well as *Tafsir Jalalain*, which is studied through interpretations by local Indonesian scholars. This approach allows students not only to understand Arabic texts but also to appreciate the intellectual heritage of Islam Nusantara.

Second, Internalization of Values through Local Traditions MDT Nurul Huda develops a learning program that creatively utilizes local traditions as a medium for internalizing Islamic values. The activity of visiting the tombs of the Walisongo, for example, is not merely regarded as religious tourism but is designed as a multidimensional learning process—studying the history of Islam’s spread in the archipelago, emulating da’wah methods based on local wisdom, and reflecting on tasawuf values contained within the tradition of pilgrimage. The tradition of *silaturahmi* is packaged as a laboratory for practicing Islamic etiquette in society, where students directly learn manners, courteous language, and social ethics according to Islamic teachings in the context of Javanese culture. Moreover, the madrasa actively integrates the *Janen* tradition—a ritual of the local community surrounding the boarding school that employs gamelan and Javanese songs with Islamic nuances—into the curriculum. Through these songs that convey messages of tauhid, ethics, and stories of the prophets in the Javanese language, students not only learn to preserve ancestral cultural heritage but also absorb the embedded Islamic values. This approach creates a constructive learning experience that connects religious theory with real-life practices within local culture (contextual learning), while also strengthening students’ identity as Javanese-character Muslims (*Muslim yang Jawani*) without diminishing the universal values of Islam. Thus, local traditions are not only objects of study but serve as living values education tools in the daily lives of students.

Third, Skills Development Based on Culture MDT Nurul Huda systematically develops culture-based extracurricular programs that not only aim to preserve traditions but also to build students’ practical skills. Outstanding achievements have been demonstrated through the *silat* (martial arts) division, which won first place in the national youth competition, while the *khitobah* (public speaking) program is specifically designed to prepare students to engage with the community through strong communication skills. The madrasa also revives Islamic arts through training in *rebana* (Islamic percussion), the recitation of the *manakib* of Sheikh Abdul Qadir al-Jailani and Sheikh Abi Hasan, as well as the traditions of *berzanji* and *diba'an*, all rich in spiritual values. The extensive land owned by the *pesantren* is optimized through an organic farming program, enabling students to acquire gardening skills while understanding the principles of economic self-reliance. For female students, arts such as the *Saman* dance are developed, combining dynamic movements with Islamic values. Each program is designed holistically—not only teaching technical aspects but also instilling discipline, cooperation, and creativity in

alignment with the pesantren's vision. Through this integrated approach, MDT Nurul Huda successfully creates an educational ecosystem that simultaneously develops students' competencies, preserves cultural heritage, and strengthens an Islamic identity that is contextually aligned with the local culture of Magelang.

MDT Nurul Huda Magelang implements a local wisdom-based curriculum with a comprehensive and structured approach, integrating Islamic values and the culture of Magelang into the learning process, in accordance with the guidelines of the Ministry of Religious Affairs (Kemenag). This curriculum is not designed arbitrarily but is based on a needs assessment and periodic evaluations to ensure the relevance of the material with the local context. It includes the introduction of traditions such as pilgrimage to graves, social visits (silaturahmi), and Magelang's cultural arts that align with Islamic principles. The development of this curriculum is formulated with reference to the Director General of Islamic Education's Decree No. 5941 of 2023 on the Guidelines for the Development of the Madrasah Diniyah Takmiliyah Curriculum.

The learning process at MDT Nurul Huda Magelang demonstrates a structured integration of Islamic values with local wisdom through three main approaches. The first approach involves strengthening fundamental Islamic teachings through localized methods that adapt to regional contexts. In practice, fiqh instruction utilizes classic texts such as Safinah and Taqrib, taught through approaches relevant to students' daily lives. Meanwhile, Arabic grammar instruction (Nahwu and Shorof) employs four reference texts, one of which is Durusun Nahwiyah, modified to align with the MDT's School-Based Curriculum (KTSP). A distinctive feature of this educational model is the use of Javanese Pegon script for writing instructional materials, while explanations are delivered in Indonesian but still written in Pegon script. This strategy not only facilitates students' comprehension of Islamic knowledge but also represents a significant effort to preserve Javanese cultural traditions amid educational modernization.

This integration is further confirmed through an interview with Agus Santoso, the head of MDT Nurul Huda, who emphasized that the implementation of the MDT curriculum includes the use of local content in several diniyah subjects. To enrich students' knowledge, additional subjects such as Qiraatul Kutub and Nahwu Shorof are provided to support students in interpreting classical Islamic texts using Javanese Pegon script and regionally familiar reference books, especially those commonly used in the Magelang area (Interview, May 17, 2025).

The second approach is the internalization of values through local traditions, where MDT Nurul Huda creatively develops learning programs that utilize local traditions as a medium for internalizing Islamic values. The third approach is the development of skills based on culture, which systematically develops extracurricular programs rooted in culture, aimed not only at preserving traditions but also at shaping practical skills for the

students. The educational approach at MDT Nurul Huda Magelang is developed through a comprehensive educational model that encompasses four main pillars. The first pillar is religious education, which not only teaches fundamental Islamic sciences such as Arabic grammar (Nahwu-Shorof), tajwid, and fiqh, but also deepens the understanding of the Qur'an through the study of Nusantara scholars' books, along with daily religious practices such as congregational tahajud and morning dhikr. The second pillar focuses on life skills education based on organic farming and entrepreneurship, teaching values of independence and environmental sustainability in accordance with Islamic principles. The third pillar includes innovative extracurricular programs such as bilingual MC training (Arabic-Javanese), Islamic calligraphy with a local touch, and the practice of funeral management. The fourth pillar is character education through distinctive traditions, such as the Halal Bihalal Keliling, which serves as a medium for internalizing Islamic values within the framework of local culture.

The learning at MDT Nurul Huda utilizes Islamic knowledge sources rich in local nuances. The teaching is further enriched by referring to the classical Islamic texts written by Nusantara scholars, such as the works of Syaikh Nawawi al-Bantani. For the Ulya level, the Tafsir Al-Ibriz by Kyai Musthofa Bisri from Rembang is used, which is advantageous due to its interpretation in the easily understandable Javanese Pegon script, along with the Tafsir Jalalain examined through the versions of local Indonesian scholars. This approach not only facilitates the students' understanding but also serves as an effort to preserve Javanese culture, enabling students to not only understand Arabic texts but also appreciate the intellectual heritage of Islam in the Nusantara. This aligns with the findings of Fajriah Inayati et al. (2024) which state that the integration of local wisdom in Islamic Education helps students understand Islam in a contextual manner while shaping their character, through adjustments in curriculum, materials, and teaching methods, with the teacher's role being the key.

MDT Nurul Huda creatively utilizes local traditions as a medium for internalizing Islamic values. For instance, the activity of visiting the tombs of the Wali Songo is not merely viewed as religious tourism but is designed as a multidimensional learning process—studying the history of Islam's spread in the Nusantara, emulating local wisdom-based methods of dakwah, and reflecting on the Sufi values embedded in the tradition of pilgrimage. Similarly, the tradition of silaturahmi is framed as a laboratory for practicing Islamic manners in society, where students directly learn social etiquette, language courtesy, and social ethics in accordance with Islamic teachings within the Javanese cultural context. The madrasah also actively integrates the Janen tradition—a local community ritual involving gamelan music and Javanese songs with Islamic nuances—into the curriculum. This approach creates a constructive learning experience that links religious theory with real-world practices in the local culture (contextual

learning), while simultaneously reinforcing the students' identity as Muslims who embody Javanese values without diminishing the universal principles of Islam.

MDT Nurul Huda systematically develops culture-based extracurricular programs that not only aim to preserve traditions but also shape practical skills among the students. These programs have led to remarkable achievements, exemplified by the silat branch, which secured first place in the national youth competition. Additionally, the khitobah (public speaking) program is specifically designed to prepare students to engage with society by equipping them with strong communication skills.

The madrasah also revitalizes Islamic arts through training in rebana, the recitation of manakib of Sheikh Abdul Qadir al-Jailani and Sheikh Abi Hasan, as well as the traditions of berzanji and diba'an, which are rich in spiritual values. The economic aspect is also developed by optimizing the vast pesantren land through an organic farming program, training students to master gardening skills while understanding the principles of economic independence. Through this approach, MDT Nurul Huda successfully creates an educational ecosystem that simultaneously develops the students' competencies, preserves cultural heritage, and strengthens their contextual Islamic identity in line with the locality of Magelang.

MDT Nurul Huda Magelang places discipline as a fundamental value in the implementation of its curriculum, where the entire madrasah community consistently adheres to all rules and educational programs. This practice is realized through an Academic Contract supported by a clear and transparent reward and punishment system. As stated by A. Hidayat et al. (2023, p. 76) this practice reflects the educational goal of fostering discipline, namely helping students recognize themselves, prevent behavioral issues, and create a conducive learning environment, with the teacher's role as a character builder through the implementation of educational rules.

The management of learning, particularly in educational institutions, requires careful curriculum development to meet certain standards while creating an atmosphere that supports an optimal and effective teaching and learning process (Dobrzinskiene et al., 2022, p. 37). The organization of learning involves the preparation of the curriculum based on specific qualification standards, aiming to create a smooth, effective, and efficient learning process. In the context of curriculum development at MDT Nurul Huda, at least three key aspects need to be considered:

The success of curriculum implementation is supported by the collective commitment of the madrasah community and the contributions of multiple stakeholders (Fitriah & Mursyidah, 2025, p. 395). Teachers not only teach but also play an active role as character guides (Harmita et al., 2022, p. 117), while students demonstrate their dedication to the program with full awareness. A comprehensive motivation system is applied through both top-down and bottom-up approaches, creating a participatory climate where every

individual feels valued. The top-down approach sets targets from the higher level, while the bottom-up approach involves the madrasah community in decision-making. The combination of these approaches builds motivation focused on achieving results, the learning process, and the participatory development of character (Aziz et al., 2023, p. 103).

In facing the challenges of the dual academic burden between the national curriculum and the pesantren curriculum, which often leads to learning fatigue among students, MDT Nurul Huda implements a strategy of adjusting learning time and socialization with the community. To address the changing preferences of society towards pesantren education, the dynamics of educational regulations, and competition with modern educational institutions based on technology, this institution develops a curriculum differentiation strategy by creating a Nusantara Islam model that has received special recognition from the Ministry of Religious Affairs. This strategy is complemented by the optimization of flagship programs through the certification of local wisdom competencies, strengthening networks through pesantren consortia, and the digitalization of learning content. With this approach, MDT Nurul Huda is not only able to maintain its existence but also enhance the quality of education holistically, covering both academic aspects and character development.

C. Evaluation and Activities Based on The Implementation of The Curriculum Development at MDT Nurul Huda Magelang

Evaluation is the final stage of curriculum management and learning based on local wisdom. Evaluation not only assesses the results but also considers the processes and other aspects that support the achievement of educational goals. At MDT Nurul Huda Magelang, curriculum evaluation is carried out using three main indicators: analysis of internal and external factors as the basis for strategy, measurement of the performance of all elements involved in the learning process, and continuous improvement of the curriculum and its implementation (Sholihah et al., 2022, p. 61).

This evaluation process is carried out directly through internal meetings involving the head of the madrasa, teachers, and the committee as representatives of the community, reflecting a collaborative and participatory approach, which is characteristic of the pesantren tradition (Khaerudin, 2022, p. 12). This approach allows for a comprehensive and democratic evaluation because it involves various perspectives, including direct feedback from students and teachers (Sobali, 2024, p. 54). To illustrate how the curriculum has evolved based on such feedback and institutional considerations, Muhammad Asyhad, Deputy Head of Curriculum at MDT Nurul Huda, explained that the Nurul Huda Islamic Boarding School has undergone three phases of curriculum change. Initially, it implemented the salafiyah curriculum, which was considered inefficient due to the lack of standardized guidelines and the annual changes in subjects, as well as the absence of a formal certificate. Subsequently, the school adopted the RMI (NU)

curriculum, which was more structured but perceived as burdensome for students. Ultimately, MDT Nurul Huda chose to adopt the MDT curriculum under the supervision of FKDT and the Ministry of Religious Affairs, which is more structured, student-friendly, and nationally recognized (Interview, May 17, 2025).

The evaluation system at MDT Nurul Huda Magelang is designed comprehensively, with mid-semester and end-of-semester tests organized to measure the competencies of the students (Nurfadhilah et al., 2021, p. 166). The results of these evaluations are documented in the form of report cards, which are given to parents and used as a basis for adjusting learning strategies (Khaerudin, 2022, p. 44).

The advantages of the evaluation system based on local wisdom implemented at MDT Nurul Huda Magelang have proven to have a significant impact on improving the quality of graduates. The comprehensive and contextual evaluation process allows the learning process to be more effective and in line with the needs of the students. One tangible result of this system is the issuance of diplomas in stages, namely Ijazah Ula (equivalent to elementary school), Wustho (junior high school), and Ulya (senior high school), which reflects a structured and gradual curriculum. These diplomas are not only used internally but have also received formal recognition from the government (Nizah, 2016, p. 189). Some graduates of MDT Ulya have even successfully continued their studies at universities in Morocco, demonstrating the academic quality of the graduates, which is equivalent to international standards. This recognition is further reinforced by the national acknowledgment of MDT diplomas, which can be used to apply to higher education institutions, both religious-based universities like PTKIN and foreign Islamic universities. In some regions, such as Mandailing Natal District in North Sumatra, MDT diplomas have been accommodated in regional policies through Regional Regulations (Perda), which require MDT diplomas to accompany elementary school diplomas for further education at the junior high school or MTs level (Daulay & Yusron, 2022, p. 233).

The activities at MDT Nurul Huda focus on education based on moral values and faith, accompanied by administrative management through an academic contract agreed upon by both teachers and students. This contract enhances awareness of responsibility, attitudes, and values (Hidayat et al., 2023, p. 76), and is routinely evaluated to foster moral character. The system of reward and punishment is implemented as part of a learning strategy relevant to local wisdom, aiming to motivate students externally without relying on material rewards or physical punishment (Yualiana & Ummiya, 2023, p. 63). Continuous evaluation involves active participation from internal and external stakeholders, such as teachers, students, parents, the community, and local government, to create a conducive learning environment and ensure the sustainability of the educational program (Subagio & Yani, 2024, p. 1652). With this approach, MDT Nurul

Huda successfully produces students who are ethical, civilized, nationalistic, and moderate, in line with the spirit of *rahmatan lil alamin*

IV. Conclusion

The development of a local wisdom-based curriculum at Madrasah Diniyah Takmiliah (MDT) Nurul Huda Magelang can be concluded as a successful integration of the national curriculum with the pesantren's local wisdom through three stages of curriculum transformation—from the salafiyah model to the more structured MDT curriculum under FKDT and the Ministry of Religious Affairs. This integration is grounded in a comprehensive SWOT analysis that leverages internal strengths such as a dual-curriculum system and dual certification, while responding to external challenges through adaptive Strength-Opportunity (S-O) strategies. The success of this curriculum formulation is reflected in the alignment of the madrasah's vision with the values of *rahmatan lil 'alamin*, encompassing politeness, exemplary behavior, nationalism, moderation, and other positive values.

The implementation of the local wisdom-based curriculum at MDT Nurul Huda is carried out through three main approaches. First, the reinforcement of core Islamic subjects using a local approach, through the use of classical texts such as *Safinah* and *Taqrib*, written in *pegon* Javanese and incorporating references from Nusantara scholars. Second, the internalization of values through local traditions, such as pilgrimages to the tombs of Walisongo and *silaturahmi* (communal visits), designed as multidimensional learning processes. Third, the development of culture-based skills through extracurricular programs such as traditional martial arts (*silat*), public speaking (*khitobah*), and organic farming. This educational model has proven effective in developing students' competencies, preserving cultural heritage, and strengthening a contextual Islamic identity aligned with Magelang's local values. Its effective implementation is supported by the collective commitment of the madrasah community and various stakeholders, guided by a comprehensive motivation system that combines both top-down and bottom-up approaches.

The curriculum evaluation at MDT Nurul Huda is conducted holistically, encompassing cognitive, affective, and psychomotor aspects, using three main indicators: internal-external factor analysis, performance assessment of all institutional elements, and continuous improvement. Evaluation is carried out through mid-semester and end-of-semester exams, documented in report cards, and complemented by internal meetings involving the head of the madrasah, teachers, and the school committee as community representatives. The strength of this system is evident in the formal recognition of MDT diplomas by the government, the success of graduates in pursuing higher education at international universities, and the development of student character marked by noble ethics, cultural literacy, nationalism, and religious moderation.

Based on these findings, this study proposes a conceptual model of “Adaptive Integration of the MDT Curriculum,” which merges national standards with the pesantren’s local wisdom through three key approaches (contextual Islamic knowledge reinforcement, value internalization through tradition, and culture-based skill development), supported by a holistic evaluation system. This model offers a framework for similar Islamic educational institutions to develop curricula that preserve the authenticity of pesantren traditions while adapting to contemporary demands. The practical implications of this research highlight the urgency of enhancing the capacity of MDT teachers to integrate local wisdom into the learning process and to develop standardized yet flexible implementation guidelines tailored to the uniqueness of each region.

This study contributes to the field of Islamic education by offering a systematic model of curriculum development for Madrasah Diniyah Takmiliyah (MDT) that integrates national standards with local wisdom. It highlights practical strategies for harmonizing classical Islamic texts, contemporary educational policies, and socio-cultural traditions of Magelang, thereby producing graduates with strong religious foundations, cultural awareness, and adaptive life skills. Moreover, the findings provide a reference framework for policymakers, educators, and pesantren administrators in designing contextually relevant curricula that preserve Islamic identity while remaining responsive to modernization. Despite its contributions, this study has several limitations. First, the findings are based on a single case study at MDT Nurul Huda Magelang, which may limit the generalizability to other diniyah institutions with different socio-cultural contexts. Second, the study primarily relies on qualitative data, which, while rich in depth, does not provide large-scale statistical validation. Future research should involve comparative studies across multiple regions and employ mixed methods to strengthen the robustness of the results.

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