



## An Excellent Curriculum Based on Quranic Values: A Best Practice Study at SD Mumtaza Islamic School Pondok Cabe

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**ABSTRACT**

The complexity of Islamic education in the digital era requires educational institutions to balance spiritual integrity with global competitiveness. This study examined best practices in managing modern Islamic education at SD Mumtaza Islamic School Pondok Cabe, focusing on its excellent curriculum based on Quranic values. Using a descriptive qualitative approach, data were collected through documentation studies, literature reviews, and thematic analysis of official school documents, online sources, and relevant academic literature. The findings showed that Mumtaza successfully implemented an integrative Islamic education model by combining the Merdeka Belajar Curriculum, Cambridge Curriculum, and Integrated Islamic Curriculum, resulting in a balanced learning system that developed academic competence, spiritual intelligence, and Quranic character. The school also implemented a bilingual approach (English and Arabic) along with innovations such as Islamic Project-Based Learning, Technology-Enhanced Learning, and Parent Involvement Programs. The curriculum demonstrated adaptability to global educational demands while maintaining its Islamic identity. Through the integration of Quranic values, active learning approaches, and character-based leadership, Mumtaza served as a reference model for Islamic schools seeking to cultivate a Quranic generation that is intellectually capable, morally grounded, and competitive in the digital era. This study suggested that Islamic education does not need to be marginalized in modern contexts but can contribute to an integrative educational model that combines knowledge, faith, and innovation. Further empirical studies are encouraged to examine the effectiveness of this model in improving student outcomes and character development.

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### INTRODUCTION

Islamic education worldwide faces a fundamental tension between preserving spiritual and moral authenticity and responding to the demands of globalization, digitalization, and international competition (Aida & Khasanah, 2025; Ali et al., 2026; Husni et al., 2025; Marita et al., 2025; Mukhlis et al., 2026; Rama & Harisah, 2026; Winarti, 2025). This tension is particularly evident in Muslim-majority countries, where educational institutions must simultaneously strengthen religious identity and prepare graduates to compete within a global knowledge economy.

In Indonesia, participation in education remains uneven across age groups and regions. National statistics for 2025 indicate that school enrollment reaches 99.23% among children aged 7–12 years and 96.3% among those aged 13–15 years, but declines to 77.86% for individuals aged 16–18 years and 29.13% for those aged 19–23 years. Furthermore, disparities

remain between urban and rural areas, with 4.25% of urban populations and 6.51% of rural populations reported as never having attended school. These conditions highlight the need for educational models that are accessible and capable of maintaining student engagement through meaningful and values-based learning (Bahiyah, 2025; Barnes, 2026; Padmakumari et al., 2026; Syafika & Marwa, 2024).

Islamic educational institutions in Indonesia have increasingly adopted integrated curriculum models that combine national, international, and religious curricula to address these challenges (Alfian et al., 2025; Mufarokah et al., 2025; Shaleh, 2024). However, the implementation of such models varies widely, and systematic documentation of effective practices remains limited. SD Mumtaza Islamic School Pondok Cabe represents an example of this integrative approach by combining the Merdeka Belajar Curriculum, Cambridge International Curriculum, and Integrated Islamic Curriculum with a Quranic Tahfizh program and bilingual learning environment.

A growing body of scholarship has examined integrated Islamic education models in Indonesia. Hasanuddin et al. (2025) investigated the integration of Islamic and general education in three junior high schools in East Kalimantan, identifying curriculum integration, social programs, and habituation strategies as important mechanisms. Research on JSIT (Jaringan Sekolah Islam Terpadu) curriculum implementation has demonstrated how character education can be incorporated through thematic and project-based learning approaches. Studies at SD Integral Lukman Al-Hakim have shown that integrated Islamic religious instruction can connect Islamic values with general subjects, including mathematics, science, and language learning. A systematic literature network analysis of pesantren learning models from 2007–2025 revealed ongoing transformation toward digital integration while maintaining traditional educational practices. Additionally, research on curriculum integration within the Merdeka Curriculum has highlighted strategic approaches for developing holistic and inclusive education that supports character development and religious moderation.

Despite this growing body of literature, significant gaps remain. Most previous studies have focused on junior or senior secondary institutions, leaving elementary-level integrated Islamic education models relatively underexplored. Furthermore, while JSIT-affiliated schools have received some attention, institutions implementing combined national, international, and religious curricula remain insufficiently documented. More importantly, few studies have examined how Quranic values function as an epistemological foundation for curriculum design rather than merely as additional religious content. The integration of Cambridge international standards with Quranic character education at the elementary level, as implemented at SD Mumtaza Islamic School Pondok Cabe, represents an educational model that requires further academic investigation.

The urgency of this research is reinforced by the expanding digital transformation of education and ongoing concerns regarding moral development in the digital era. As technology reshapes learning environments, Islamic schools must develop educational frameworks that utilize technological innovation while maintaining spiritual values. Documenting and analyzing successful integrated educational models can provide evidence-based guidance for Islamic schools seeking to address these challenges.

This study contributes novelty by focusing on an elementary-level institution that integrates three curricular traditions—national, international, and integrated Islamic—while

positioning Quranic values not merely as supplementary elements but as the foundation of curriculum design. Unlike previous studies that often examine religious and academic dimensions separately, this research analyzes their integration through bilingual learning, Islamic Project-Based Learning, and technology-enhanced approaches to spiritual and character development.

The purpose of this research was to examine and document best practices in organizing modern Islamic education at SD Mumtaza Islamic School Pondok Cabe, with particular attention to how the institution designed and implemented an excellent curriculum grounded in Quranic values while remaining responsive to global educational demands.

Theoretically, this study contributes to the literature on integrated Islamic education by providing a detailed case analysis of how Quranic values can function as a curriculum-organizing framework rather than merely supplementary content. Practically, it provides a documented model that may be adapted by other Islamic educational institutions, demonstrating that Islamic identity and global competitiveness can be developed simultaneously.

The objective of this research was to analyze the curriculum design, learning methodologies, and institutional practices that enabled SD Mumtaza Islamic School Pondok Cabe to integrate Quranic values with 21st-century educational demands. The benefits of this study extend to Islamic school administrators, who may use the findings as a reference for curriculum development; educators, who may gain insights into integrated pedagogical practices; policymakers, who may obtain evidence regarding the feasibility of combining national and international educational frameworks with Islamic values; and the academic community, which may utilize this case as a contribution to discussions on Islamic education in the modern era.

## **METHOD**

This study employed a descriptive qualitative approach to examine the implementation of an excellent curriculum based on Quranic values at SD Mumtaza Islamic School Pondok Cabe. This approach was selected because it was suitable for exploring complex and contextual educational practices, particularly those related to institutional strategies, values, and curriculum implementation (Moleong, 2021: 157).

According to Creswell (2018: 43), qualitative research focuses on understanding social phenomena within their contexts. Therefore, this study did not test hypotheses but examined how an excellent curriculum based on Quranic values was planned, implemented, and contributed to student character development within the educational system of SD Mumtaza Islamic School Pondok Cabe.

### **Data Sources and Types**

This research data consists of two types, namely primary data and secondary data. Primary data is obtained through direct search results of school official documents such as institutional profiles, vision-mission, curriculum descriptions, and digital publications from the school's official website and official social media channels.

Secondary data was obtained through literature studies of various relevant scientific literature, such as books, journals, and previous research results on integrated Islamic education, curriculum innovation, and Quranic value-based learning. Secondary data sources

include scientific works such as Azra (2019), Fauzi (2021), and Samsudin (2022), which describe the integrative Islamic education paradigm and its implications for character formation in modern Islamic schools. In addition, references from constructivist education theory and religious character are also used to strengthen conceptual analysis.

### **Data Collection Techniques**

This study uses three main data collection techniques:

#### **Documentation Studies**

This technique is carried out by searching various official sources related to SD Mumtaza Islamic School, including institutional profiles, organizational structures, academic curriculum, and flagship programs such as Cambridge Curriculum, Tahfizh Qur'an Program, and Bilingual Learning Environment. This documentation is obtained from the school's official website, digital brochures, and activity reports.

#### **Literature Research**

The researcher analyzed various academic literature related to the development of an integrated Islamic curriculum and character education. This step was taken to build a strong conceptual framework so that the research results can be placed in the theoretical context of contemporary Islamic education.

#### **Thematic Analysis**

The collected data was analyzed using a thematic analysis approach. Each information was categorized based on themes such as: (1) the institution's vision-mission, (2) curriculum design, (3) learning approach, (4) the integration of Quranic values, and (5) educational innovation. This process aims to find patterns that describe best practices in the management of a superior curriculum in Mumtaza.

#### **Data Validity and Validity**

The validity of the data is maintained through source triangulation and method triangulation. Source triangulation is carried out by comparing information from the official Mumtaza website with relevant scientific articles and Islamic educational news. Meanwhile, the triangulation method is carried out by combining document analysis, literature review, and online observation to ensure the consistency of the data obtained.

#### **Data Analysis**

Data analysis is carried out inductively, namely by interpreting findings from specific data to general conclusions. The steps include: (1) data collection from various sources, (2) data reduction to group information according to themes, (3) presentation of data in the form of descriptive narratives, and (4) drawing interpretive conclusions about the form and characteristics of Mumtaza Islamic School's superior curriculum.

This method allows researchers to understand the philosophical, pedagogical, and managerial dimensions of the Mumtaza education system as a whole. Thus, the results of the research are expected to provide a concrete picture of the model of implementing a superior curriculum based on Quranic values, as well as becoming a reference for the development of modern Islamic schools in Indonesia.

## **RESULTS AND DISCUSSION**

### **Institution Profile**

SD Mumtaza Islamic School Pondok Cabe is one of the modern Islamic educational institutions located on Jl. Kayu Manis/Lereng RT 05/02 No.1, Pondok Cabe, Pamulang, South Tangerang, Banten. Established under the auspices of the Mumtaza Islamic Foundation, this school is part of an integrated education unit that includes Preschool, Primary, Junior High School, and Boarding School levels (Mumtaza Islamic School, 2024).

Since its inception, Mumtaza has affirmed its vision as "The Home of Future Leaders with Islamic Values" a home for future leaders who are firmly rooted in Islamic values. Mumtaza's educational philosophy is based on efforts to form a generation that has faith, knowledge, and morals, and is able to contribute to the progress of civilization.

Mumtaza developed an education system based on Quranic values and leadership values. The school environment is designed to be a mini society that fosters discipline, responsibility, and a collaborative spirit. The school also integrates the principles of Islamic manners in all aspects of school life, from dressing, speaking, to social interaction.

In terms of infrastructure, SD Mumtaza is equipped with modern learning facilities such as Smart Classroom, Digital Library, Language Laboratory, and Qur'an Center. All of these facilities support the school's vision of providing an active, creative, and technology-oriented learning atmosphere, without leaving spiritual values.

The educators at Mumtaza consist of professional teachers who have national and international certifications (Cambridge Certified Educators), as well as tahfidz teachers who are experienced in teaching the Qur'an. With this composition, Mumtaza seeks to build a balance between academic quality and religiosity excellence (Hidayat, 2021: 41).

### **School Curriculum**

One of the main strengths of SD Mumtaza Islamic School lies in the concept of an integrative and superior curriculum. The school implements three main pillars of the curriculum:

1. National Curriculum (Freedom of Learning),
2. Cambridge International Curriculum,
3. and the Integrated Islamic Curriculum (KIT) which focuses on Quranic character education and Tahfizh Al-Qur'an.

This curriculum is designed to produce students who think critically and analytically, but still have a strong spiritual foundation. The integration between the Cambridge Curriculum and the Integrated Islamic Curriculum makes Mumtaza unique because it is able to synergize global competencies with classical Islamic values.

According to the official website (Mumtaza Islamic School, 2024), the learning structure in Mumtaza is divided into several main components:

- a. Academic Learning, which includes Cambridge subjects (English, Mathematics, Science) and national subjects such as PPKn, Bahasa Indonesia, and Social Studies.
- b. Islamic Learning, which includes Fiqh, Moral Faith, Qur'an Hadith, Arabic, and Tahfizh Al-Qur'an.
- c. Character & Leadership Education, in the form of learning leadership values, social responsibility, and empathy in daily life.

- d. Project-Based Learning (PBL), which invites students to apply Quranic knowledge and values in social, environmental, or technological projects.

The bilingual approach (English and Arabic) is a distinctive feature that distinguishes Mumtaza from many other Islamic schools. In the learning process, English is actively used in general subjects, while Arabic is focused on religious communication and mastery of Qur'anic texts. This reflects the linguistic integration paradigm developed by Mumtaza to prepare a generation of Muslims who are communicative in the global arena as well as fluent in the language of revelation (Nasution, 2019: 77).

In addition, Mumtaza implements the Independent Curriculum with a student-centered learning approach. Teachers act as facilitators who encourage students to find the meaning of learning through exploration and reflection. Each learning theme is linked to Islamic values so that the learning process becomes contextual and spiritually valuable (Suryani, 2022: 30).

Through this combination, SD Mumtaza Islamic School has succeeded in building a curriculum that not only emphasizes the mastery of knowledge, but also the internalization of values and the formation of Quranic character, in accordance with the principles of integrated education in Islam (Fauzi, 2021: 25).

### **Excellence and Innovation Carried Out**

In the implementation of education, SD Mumtaza Islamic School stands out through a series of innovations that make it one of the best practices of modern Islamic education in Indonesia. Some of the strategic innovations that are the advantages of this school include:

1. Integration of Tahfizh with Academics. Mumtaza integrates the Qur'an memorization program with daily academic activities. Students not only memorize, but also learn the meaning of verses and relate them to the context of modern life. This approach creates a spiritual awareness that lives in every learning process (Ilham, 2020: 89).
2. Bilingual Learning Environment. The use of English and Arabic in daily communication makes Mumtaza a truly bilingual school. Through English Week and Arabic Day, students are trained to think and interact globally without losing their Islamic identity.
3. Project-Based Learning Islami (PBL-I). The PBL program in Mumtaza not only develops critical thinking skills, but also instills the value of pious charity. Each project is associated with the principle of the caliph *fil ardhi* of human responsibility towards the environment and society.
4. Technology-Enhanced Learning (TEL). Mumtaza utilizes a Quran-based Learning Management System (LMS) for online and offline learning. This LMS contains digital modules, learning videos, and an integrated assessment system that facilitates interaction between teachers, students, and parents.
5. Parent Involvement Program (PIP). Mumtaza believes that the best education is born from the synergy between school and family. Through the Parenting Class and Home Qur'an Circle programs, parents are actively involved in the process of forming children's character.
6. Character and Leadership Week. Every semester, Mumtaza organizes character strengthening activities through leadership, humanitarian, and social service training. The goal is to form a visionary, compassionate, and servant leader who is a leader with a spirit of devotion and oriented to Islamic values.

The whole innovation shows that Mumtaza is not just an educational institution, but a vibrant and progressive Quranic learning ecosystem. By combining spirituality, science, technology, and character, Mumtaza has built an Islamic education model that is relevant to the demands of the 21st century.

## CONCLUSION

Based on the research findings and analysis of Islamic education implementation at SD Mumtaza Islamic School Pondok Cabe, it can be concluded that this institution represents a best practice model in developing an excellent curriculum based on Quranic values that is adaptive to contemporary educational demands. Mumtaza successfully integrated Islamic spiritual values with 21st-century skills through an integrative and innovative curriculum approach. The school's three main educational pillars—the Merdeka Belajar Curriculum, Cambridge International Curriculum, and Integrated Islamic Curriculum—formed a balanced system that combined scientific knowledge, global competencies, and Quranic character development. The curriculum functioned not only as a formal learning framework but also as a value-based foundation embedded within the school environment.

The implementation of the Tahfizh Al-Qur'an program, Bilingual Learning Environment, Islamic Project-Based Learning, Technology-Enhanced Learning, Parent Involvement Program, and Character and Leadership Week demonstrated that Mumtaza developed students' intellectual abilities while strengthening faith, moral character, and social responsibility. From a management perspective, the school reflected a professional and quality-oriented Islamic education model supported by internationally certified teachers, modern learning facilities, and a digital technology-based management system (LMS Qurani). These components collectively contributed to the development of an educational institution that was adaptive, progressive, and aligned with the principles of Merdeka Belajar. Therefore, SD Mumtaza Islamic School Pondok Cabe can serve as a reference model for other Islamic schools in Indonesia, demonstrating that Islamic education can maintain its religious identity while actively contributing to modern educational innovation through the integration of knowledge, faith, and technology.

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