



Implementation of Islamic religious education learning based on the JSIT curriculum

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ABSTRACT

Islamic Religious Education plays a vital role in shaping students' character to become faithful and morally upright individuals. The JSIT curriculum emerges as an integrative solution that unites general and religious subjects while emphasizing the balanced development of cognitive, affective, and psychomotor domains. This study aims to examine the planning, implementation, and evaluation processes of Islamic Religious Education learning based on the Jaringan Sekolah Islam Terpadu (JSIT) curriculum in Grade I at SDIT Harapan Bunda, Semarang City. This research employs a qualitative approach, utilizing field study methods, and data were collected through observation, interviews, and documentation. The research subjects consist of teachers and Grade I students at SDIT Harapan Bunda Semarang. The findings show that 1) the planning process is carried out systematically by formulating learning outcomes, setting learning objectives, developing textbooks, preparing lesson plans, and designing learning assessments; 2) the implementation runs effectively through three main stages opening, core activities, and closing; and 3) the evaluation is conducted using various instruments, integrated assessments covering cognitive, affective, and psychomotor aspects, and reporting of student outcomes through two types of report cards: the official government report and the JSIT specific report card.

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ABSTRAK

Pendidikan Agama Islam berperan penting dalam membentuk karakter peserta didik yang beriman dan berakhlak mulia. Kurikulum JSIT hadir sebagai solusi integratif yang menyatukan pelajaran umum dan agama, serta menekankan pengembangan aspek kognitif, afektif, dan psikomotorik secara seimbang. Penelitian ini bertujuan untuk mengetahui proses perencanaan, pelaksanaan, dan evaluasi pembelajaran Pendidikan Agama Islam berbasis kurikulum Jaringan Sekolah Islam Terpadu (JSIT) pada kelas 1 di SDIT Harapan Bunda kota Semarang. Metode yang digunakan adalah kualitatif dengan penelitian lapangan serta menggunakan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Subjek penelitian ini adalah guru PAI dan peserta didik kelas I SDIT Harapan Bunda kota Semarang. Hasil dari penelitian ini menunjukkan bahwa 1) Perencanaan pembelajaran dilaksanakan secara sistematis dengan menyusun capaian pembelajaran (CP), menentukan tujuan pembelajaran, menyusun buku teks pelajaran, menyusun RPP, dan menyusun asesmen pembelajaran; 2) Proses pelaksanaan pembelajaran berjalan efektif dengan melalui tiga kegiatan pembelajaran yakni kegiatan pembuka, inti, dan penutup; dan 3) Evaluasi dilakukan melalui instrumen evaluasi, penilaian terpadu yang meliputi aspek kognitif, afektif, dan psikomotorik serta pelaporan hasil belajar peserta didik dengan dua jenis raport yakni raport dinas dan raport khas JSIT.

Kata Kunci: implementasi kurikulum; kurikulum JSIT; pendidikan agama Islam

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INTRODUCTION

Education is the main pillar in shaping human beings who are not only intellectually intelligent but also emotionally mature, ethical, and moral. Based on Bloom's taxonomy, in the educational process, students are expected to experience balanced development in cognitive, affective, and psychomotor aspects (Alafnan, 2025; Magdalena *et al.*, 2020). Holistic development is expected to produce students who can apply the Islamic values they have learned throughout the learning process to their daily lives (Isroani & Huda, 2022; Moslimany *et al.*, 2024). Based on Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, education is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation, and state. This aligns with the national education goals outlined in the same regulation. The emphasis on the religious dimension underscores the idea that education not only equips individuals with academic skills but also with spiritual and religious competencies.

Referring to the national education goals that emphasize character building and noble morals, the role of religious values becomes very important in the educational process at school. The creation of people who are faithful, pious, and of noble character is impossible without the role of religion (Wajiyah & Hudaidah, 2021). Therefore, education must integrate religious values into its curriculum. In the Jaringan Sekolah Islam Terpadu (JSIT) curriculum, Islamic values are applied comprehensively through daily habits and the integration of Islamic values into various learning materials (Imansyah & Utama, 2024). In this regard, the role of Islamic education is very necessary to encourage the achievement of educational goals in the spiritual aspect. In its implementation, education in Indonesia, especially Islamic education, still faces various challenges, namely the separation between religious subjects and general subjects (Rahman & Akbar, 2021). Religious education that focuses solely on the cognitive aspect, without addressing the affective and psychomotor domains, exacerbates this condition. As a result, students understand Islamic teachings only theoretically and struggle to apply them in practice.

Innovation in the development of an Islamic education curriculum that can integrate Islamic values into all subjects. One relevant approach to addressing these challenges is the JSIT Curriculum. The JSIT Curriculum is a synergy between the national curriculum and Islamic values integrated into all subjects (Nirmalasari & Iskandar, 2023). Additionally, this curriculum is also designed to develop students' potential holistically by balancing intellectual, spiritual, social, and emotional aspects (Rahmadani *et al.*, 2025). With this approach, students are not only expected to be intellectually intelligent, but also to have noble morals, character in accordance with Islamic values, and a high level of social concern. This curriculum balances the mastery of knowledge and the formation of Islamic character.

The JSIT curriculum ensures that all subjects and activities in the school are always within the framework of Islamic teachings and values. Previous research has shown that implementing the JSIT curriculum positively impacts students' character development, with supporting factors including strong synergy among the school, teaching staff, parents, and students, the availability of facilities and infrastructure, and support from the surrounding community (Saifulloh *et al.*, 2024). Meanwhile, other research indicates that the implementation of the JSIT curriculum aims to shape students' character by emphasizing learning activities with enduring value and daily habits, thereby instilling Islamic values (Lesmana *et al.*, 2024). However, there remains limited research on the implementation of the JSIT curriculum in Islamic Religious Education (PAI), particularly with respect to planning, implementation, and evaluation. This research aims to address this gap by examining how the JSIT curriculum is implemented in instruction at SDIT Harapan Bunda and the extent to which this instruction affects student development.

SDIT Harapan Bunda in Semarang City is one of the elementary education institutions that has officially implemented the JSIT curriculum. The existence of this school is interesting to study because not all integrated Islamic schools consistently and structurally implement the JSIT curriculum. Therefore, this study aims to examine in depth the implementation of the JSIT Curriculum in the Islamic Religious Education (PAI) learning process, with attention to the planning, implementation, and evaluation of the learning process. In addition, this study also aims to analyze the extent to which the curriculum is able to support the achievement of holistic Islamic education goals.

LITERATURE REVIEW

Islamic Religious Education

Islamic Religious Education is one of the learning contents that students must master at every level of education. Islamic Religious Education is designed as a systematic and directed process of guidance to prepare students to recognize, understand, appreciate, and believe in the teachings of Islam, as well as to be pious and possess noble character, in practicing the teachings of Islam from its main sources, the Holy Quran and Hadith (Arif & Abd Aziz, 2023). According to Iswantir in the book "Paradigma Lembaga Pendidikan Islam", Islamic Religious Education is the process of developing students' potential through teaching, habituation, nurturing, guidance, and supervision, with the aim of students acquiring Islamic knowledge and values in order to achieve perfect goals both in this world and the hereafter. The scope of Islamic religious education materials encompasses five scientific elements: the Quran and Hadith, Aqidah (faith), Akhlak (morals), Fiqh (Sharia; worship and transactions), and History (Tarikh) (Suparjo *et al.*, 2021). In the implementation of Islamic Religious Education (PAI) instruction, these five elements can be balanced to form a comprehensive and applicable understanding of religion for students. These elements illustrate the harmony, alignment, and balance between human relationships with Allah SWT, with fellow humans, with oneself, and with other creatures of Allah.

In essence, Islamic religious education has a general goal: to create humans as servants of Allah SWT on earth (Husaini, 2021). Additionally, through a process focused on achieving results, Islamic education aims to instill Islamic values in students who are faithful, pious, of noble character, healthy, knowledgeable, and responsible, and who possess a balance between worldly and afterlife knowledge, thus forming a complete Muslim who is obedient and totally trusting in Him (Nabila, 2021). According to Abdul Majid in the book "Learning and Teaching," Islamic Religious Education has seven functions, including development, value cultivation, mental adjustment, improvement, prevention, teaching, and channeling. The following learning functions provide an overview of Islamic Religious Education (PAI), which plays a crucial role in instilling Islamic values in students through quality learning. PAI also contributes to achieving excellent learning outcomes, namely the development of students into perfect human beings and rahmatan li al'alamina (a blessing to all worlds), meaning students become good individuals and spread peace as an essential aspect of Islamic religious life (Firmansyah, 2019).

Jaringan Sekolah Islam Terpadu (JSIT) Curriculum

The curriculum is the core of education, significantly impacting the development of various student competencies, including attitudes, knowledge, and skills. In an educational unit, a curriculum is needed that can encompass all aspects of student competency development (Abidin *et al.*, 2023). Therefore, curriculum development needs to be carried out. Curriculum development is a strategic step toward realizing effective and successful learning. The curriculum is a plan developed by the school and implemented in both in- and out-of-class learning activities to achieve the desired learning outcomes

(Čepić & Papak, 2021). Curriculum development is an effort to update existing curricula, not simply overhaul or eliminate previous curricula. Curriculum development is intended to improve upon the shortcomings of established curricula (Chiu *et al.*, 2021). Jaringan Sekolah Islam Terpadu curriculum is a form of curriculum development compiled by the JSIT Indonesia organization.

The JSIT curriculum was formed to address the curriculum gap in general subjects and Islamic religious studies (Rohman *et al.*, 2024). In addition, the JSIT curriculum strives to achieve all aspects of learning. The JSIT curriculum combines the national curriculum and the integrated Islamic school curriculum, requiring all subjects to incorporate Islamic values into their learning materials. The JSIT curriculum has unique characteristics compared to other curricula, namely that it is an integrated curriculum that combines general and religious education, emphasizing the balanced development of cognitive, affective, and psychomotor aspects. This curriculum is designed to internalize Islamic values within students through diverse learning approaches and the integration of intellectual (aqliyah), spiritual (ruhiyah), and physical (jasadiyah) education (Rossidy *et al.*, 2023). In addition, the JSIT curriculum encourages collaboration among educators, parents, and the community to shape a generation that is intellectually superior, morally upright, and prepared to face life.

Curriculum Implementation

Curriculum implementation in learning is the process of applying the curriculum plan through learning activities that involve interaction between students and educators within the school environment, ensuring that students develop a sound understanding aligned with the competency standards established in the curriculum. Furthermore, implementation is not limited to good planning and execution; it also requires evaluation to ensure that subsequent planning processes can be refined. One curriculum development model, commonly referred to as the grassroots approach, was proposed by Hilda Taba, a leading figure in curriculum development. Taba argued that educators should be better positioned to design the curriculum than to rely on a government-provided curriculum, and that educators should begin curriculum planning based on the school's learning needs (Haque & David, 2023).

The curriculum implementation process is inseparable from planning, execution, and evaluation, including in the implementation of learning. Karakus believes that *"curriculum implementation in learning can be defined as the process of applying curriculum planning in the form of learning activities in which interaction between educators and students is involved, ensuring that students acquire knowledge in accordance with the competencies determined in the curriculum."* (Karakus, 2021). In other words, the learning process is part of the curriculum implementation process, encompassing all curriculum concepts as well as the skills of educators as the actual curriculum implementers (actual curriculum - curriculum in action). (Hidayat *et al.*, 2019).

METHODS

This research uses qualitative research methods in the form of field research. Qualitative research was chosen because it describes the process of implementing Islamic Religious Education (PAI) learning based on the JSIT curriculum, with a focus on the meaning and learning processes that cannot be measured quantitatively. Field research is conducted to examine field conditions, including interactions, positions, and the state of the research unit. Actually, the research subjects are relatively small, but the research focus is quite broad. This research focuses on the implementation of Islamic religious education learning according to the JSIT curriculum that has been applied by the school. This research aims to analyze and describe the learning process, including planning, implementation, and evaluation.

This research uses data collection techniques including interviews, observation, and documentation. Primary data were obtained through direct, planned, and open interviews, as well as through participatory observation of the implementation of the JSIT curriculum in PAI learning. Secondary data was obtained through documentation of supporting learning data and school profiles. Interviews were conducted with the school principal, the vice principal for curriculum, and PAI teachers at different times to ensure that the information obtained in the study was consistent and not based solely on a specific point in time. Direct classroom observation was conducted for one month, aligned with the PAI subject schedule, and this extended period enabled broader research findings.

The data analysis technique in this study uses the interactive analysis model developed by Miles and Huberman. The first stage is data reduction, which is the process of sorting, filtering, and focusing data based on the information obtained from interviews, observations, and documentation. The data is then summarized and grouped to make it easier to analyze. The second stage is data presentation, where the reduced information is systematically organized into descriptive narratives for easy understanding. This narrative describes the findings from interviews, observations, and analyzed documents. The next step is data verification, which is the process of reviewing data to ensure the accuracy and consistency of the information collected during the research. This verification is important for improving the validity and credibility of the research results. The final stage is concluding, undertaken to address the problem statement and ensure that the research objectives are achieved through a clear, concise, and rigorous presentation.

RESULTS AND DISCUSSION

The implementation of the Integrated Islamic School Network curriculum at SDIT Harapan Bunda through PAI learning is carried out actively, not only in the classroom learning process but also through habits outside the classroom. In practice, the implementation of the JSIT curriculum refers to the standard quality book for the characteristics of integrated Islamic schools published by JSIT, but with adjustments to the needs and conditions of the school.

Curriculum-Based Learning Planning for JSIT

In education, particularly in the learning planning process aligned with the JSIT curriculum, it must meet at least one of the 7 Graduate Competency Standards established by JSIT Indonesia. Students are guided to have a straight creed and correct worship as the main foundation of religious life. In addition, character building focuses on the development of mature personalities and noble morals. Students are expected to become sincere and disciplined individuals who can regulate their behavior across various situations. Mastery of the Quran is also a priority, with an emphasis on the ability to read, memorize, and understand its contents well. In addition, this curriculum encourages students to have broad insights and the life skills needed to face the challenges of the times (Rohm *et al.*, 2021).

The PAI teacher plays an important role in the implementation of learning in the classroom. Therefore, careful preparation is needed to achieve learning objectives. Based on the research findings in Grade 1 of SDIT Harapan Bunda, there are several planning steps taken by the Islamic Religious Education teacher. The initial stage involves the educator compiling learning outcomes that students must achieve after participating in Islamic religious education. Each subject teacher is given the authority to determine learning achievements according to the national curriculum in each phase. From the determined learning achievements, they are adapted to the characteristics of the JSIT curriculum, which then deepens the

material, especially in Islamic Religious Education subjects. The following are the learning achievements for Islamic Religious Education in Grade I at SDIT Harapan Bunda, presented in **Table 1**.

Table 1. Learning Outcomes

Elements	Learning Outcomes
Akidah Akhlak (Faith and Morals)	Students understand the Rukun Iman (Pillars of Faith) regarding belief in Allah SWT., understand and practice good values (bismillah, hamdalah), positive expressions toward humans, parents, and educators, as well as the tradition of giving, understand the Pillars of Islam and the two testimonies of faith, and understand the Asmaul Husna (Beautiful Names of Allah) (Ar Rahman, Ar Rahim, Al Kholiq, and Ar Rozzaq).
Ibadah (Worship)	Students can get used to living cleanly, understand the correct way to perform ablution (wudhu), understand the movements of prayer, and know the intention for prayer.
<i>Dirosah</i>	Students recognize and understand the Hijaiyyah letters and harakat (<i>fathah, kasrah, dhumamah, fathah tanwin, kasrah tanwin, dhumamah tanwin</i>), recognize and understand Surah Al Fatihah and Surah Al-Ikhlash, and emulate the stories of the births of Prophet Muhammad SAW and Prophet Adam as.

Source: Interview with PAI Teacher, 2025

The next step is to set learning objectives. In the Islamic Religious Education (PAI) subject at SDIT Harapan Bunda, the learning objectives encompass the cognitive, affective, and psychomotor dimensions and align with the Integrated Islamic Graduate Competency Standards. For example, in teaching the chapter "Getting to Know the Beautiful Names of God Al-Khaliq" in Grade 1, educators formulate the objective as enabling students to believe in Al-Khaliq and in Allah SWT's creations correctly, and to emulate the Beautiful Names of God (cognitive). Students are trained to be patient, to get used to saying positive words, and to pray before studying (affective), and to practice related prayers (psychomotor). Therefore, learning objectives are essential to formulate as a reference for educators to conduct effective learning that aligns with the desired learning goals.

Based on this learning, students can improve their cognitive, affective, and psychomotor skills, enabling them not only to master the theory but also to apply it in daily life. The third step is to compile the textbook. In the implementation of Islamic Religious Education (PAI) learning at SDIT Harapan Bunda, the textbook is prepared by a team of educators for each subject, with one coordinator in each team. The coordinator is responsible for providing instructions related to the creation of modules for each subject within their team. Each Islamic Religious Education subject teacher is responsible for compiling textbooks according to the grade level they will teach.

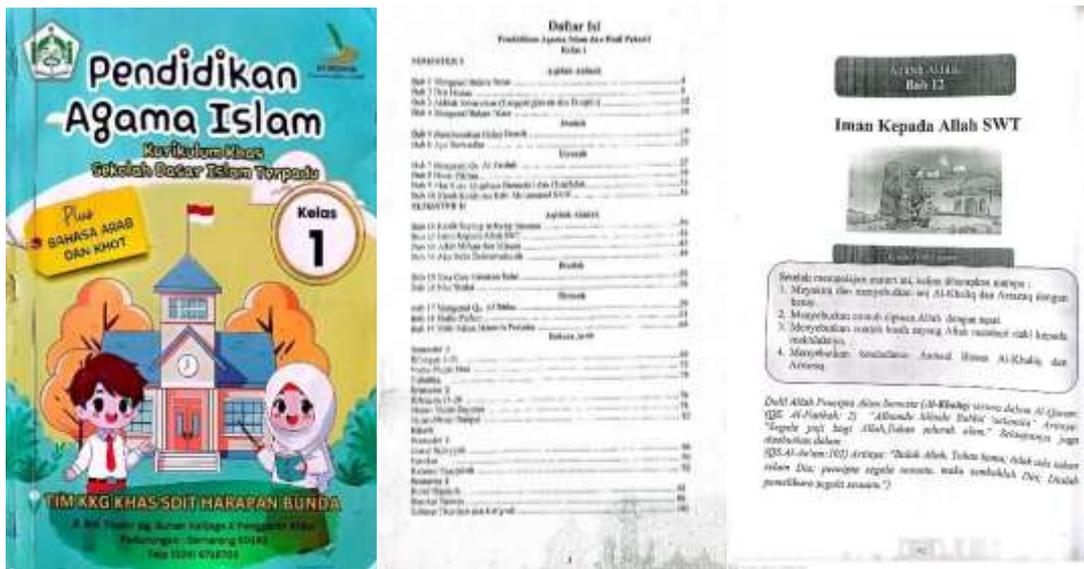


Figure 1. PAI Learning Textbook
Source: Authors' Documentation, 2025

In the creation of the PAI learning textbook in **Figure 1**, it is expected to incorporate the dimensions of the Pancasila Student Profile and the Integrated Islamic School Graduate Competency Standards. The visual appearance of the book is designed to be user-friendly for students, making it attractive and easy to understand. In the preparation of textbooks, they contain a summary of the lesson material, practice questions, assignments, and assessment instruments. The fourth step is to prepare the Lesson Plan (RPP). In the Merdeka Curriculum, the RPP is no longer used and is replaced by teaching modules because they are more flexible and focus on the overall activities of the students. However, in the practice of Islamic Religious Education (PAI) learning at SDIT Harapan Bunda, PAI teachers still use lesson plans (RPP) in lesson planning. The prepared lesson plan includes essential components that support the learning process, ensuring it is systematic, purposeful, and time-structured. The preparation of lesson plans demonstrates educators' commitment to designing learning so that learning objectives can be met and are in accordance with the practice of Islamic values.

The final step is to develop learning assessments. Learning assessment is an important part of lesson planning, aiming to measure students' holistic achievement of competencies. In the JSIT curriculum, emphasis is placed on integrated assessment consisting of three aspects. First, summative assessment (assessment of learning). This assessment is conducted after the learning process is complete or after the scope of material has been taught. This assessment is typically administered to measure students' knowledge of the material covered in each chapter or in the material covered each semester. Examples of this type of assessment are daily quizzes, ASAS (End-of-Semester Summative Assessment), and ASAT (End-of-Year Summative Assessment). Second, Formative Assessment (Assessment for Learning) is conducted during the learning process and serves as a basis for improving instruction and learning, providing feedback, and monitoring student progress. In this learning context, educators can assess directly through classroom observation or daily assignments. Third, Formative Assessment (Assessment as Learning), this assessment is carried out during the learning process by actively involving students in the assessment activities. Examples of this type of assessment are practice questions and student worksheets (LKPD).

Implementation of JSIT Curriculum-Based Learning

In general, Islamic religious education encompasses Aqidah Akhlak (Islamic Creed and Morals), Fiqih (Islamic Jurisprudence), Al-Qur'an and Hadith, and Islamic Cultural History. However, PAI (Islamic Religious Education) at SDIT Harapan Bunda differs. Based on observations, Islamic religious education lessons at SDIT Harapan Bunda are divided into three aspects: Aqidah Akhlak, which covers faith and morals in daily life; Ibadah, which covers worship procedures; and Dirosah, which covers the Quran, Hadith, and Islamic cultural history. This is because PAI lessons consist of six hours of instruction per week, with two hours per meeting; each meeting alternates among Aqidah Akhlak, Ibadah, and Dirosah.

Islamic Religious Education (PAI) is a distinctive feature of the JSIT curriculum, with more teaching hours dedicated to it. In one week, PAI is taught for six hours, with each hour allocated 35 minutes. In addition, other subjects that support PAI learning include Arabic, which is taught by the same educator but with different lesson hours. In addition, there are compulsory programs, namely tahfidzul Qur'an and tahsin Al-Qur'an. Based on observations of the PAI learning process in class I at SDIT Harapan Bunda, it is divided into three activities: opening, core, and closing. The opening activity is designed to prepare students for the main learning activity. Starting with the educator greeting and leading a joint prayer before the lesson begins; checking attendance; assessing the neatness of clothing and readiness to learn; adjusting students' positions and seating for learning activities; conducting an appraisal; and conveying the learning objectives.

Next is the core activity, which is the main stage where students actively participate in learning through activities designed to achieve learning objectives. Educators need skills in teaching and managing the classroom to achieve optimal learning. A distinctive feature of JSIT curriculum-based learning is the implementation of INTROFLEX. The learning process must include four INTROFLEX elements to achieve ADLX (Active Deep Learner Experience). First, individualization: educators recognize that each student has unique characteristics; therefore, in the learning process, they must provide a wider range of activities and approaches. Next is interaction. Positive interactions built during the learning process can enhance the learning experience. The interaction that is built must be oriented toward developing students' skills. Thirdly, observation: during the learning process, education ensures that the status of understanding and effort in learning can achieve the goals that have been set through integrated assessment. Finally, reflecting with students by encouraging them to find wisdom in every lesson is an effort to leave a lasting impression on their souls. It also involves feelings and thoughts, so it is hoped that it can produce better behavioral changes.

The determination of learning strategies and methods for Islamic Religious Education (PAI) subjects is adjusted to the quality standards specific to integrated Islamic schools. The strategy employed is termed "INTEGRATED" and comprises several elements, namely, a study that examines the material's basic concepts through contemplation and reflection. Exploration, conducting activities to delve into the subject matter using diverse methods and approaches that foster problem-solving skills (problem-based learning), and carried out through collaborative and cooperative approaches. Formulate and summarize the results of the exploration in various presentation formats. This activity trains students to think logically, analytically, and systematically based on the data obtained, which is then summarized and presented in an appropriate format. Present, explain, and discuss the findings from the exploration activities. Students present their observational results and conclusions orally, in writing, or through other formats. Apply, using the learning outcomes that have been implemented to connect to relevant fields according to the topic being discussed. Worldly, applying the results of learning activities in daily life. Educators emphasize to students the relationship between the knowledge gained and their daily activities—Ukhrowi, applying learning outcomes by performing worship to Allah SWT. The educator explains the relationship between the knowledge gained and applying it in daily life.

The method used in Islamic religious education learning based on the JSIT curriculum is a method that fosters problem-solving skills (problem-based learning) in a collaborative and cooperative approach (collaborative and cooperative learning) and enhances higher-order thinking skills. The selection of learning methods is intended to cultivate higher-order thinking abilities. Thus, students are not passive recipients of information but are active in asking questions and gathering information from various sources. Students can solve real-world problems by working together to achieve understanding through structured tasks. The learning of Islamic Religious Education in class I utilizes technology-based audio-visual learning media. The use of this media is quite effective in attracting students' attention. The students were very enthusiastic to watch, listen to, and understand the educational videos being shown. However, it cannot be denied that lower-class students are more difficult to condition. However, this can be overcome by using creative and innovative learning media to create a fun learning atmosphere.

The closing activity of learning is the final activity in the teaching and learning process in the classroom. In this activity, students and educators together summarize the learning outcomes from a single meeting, review the material, and provide understanding of worldly and afterlife aspects based on the material that has been taught. The purpose of the material review is for students to realize that every material taught in school is not only finished in the classroom but can also be applied in daily life. At the end of the learning activity, educators also conduct reflection and follow-up as part of the closing stage (Ramdani et al., 2021). Reflection is done by inviting students to recall the material they have learned, understand the Islamic values contained within, and evaluate their attitudes and behaviors during the learning process. Meanwhile, follow-up learning can be done by assigning independent tasks. The purpose of the follow-up is to provide students with the opportunity to learn independently outside the classroom.

Evaluation of Learning Based on the JSIT Curriculum

Evaluation is the process of collecting, interpreting, and analyzing the extent of learning achievement, which is particularly important when learning is understood as a process of changing students' behavior (Magdalena et al., 2020). Through the evaluation, it is hoped that learning quality will continue to improve and positively impact student development. In Islamic religious education learning based on the JSIT curriculum, the evaluation instruments used are Student Worksheets (LKPD), practice questions, and mutaba'ah. Student worksheets are created by adapting the instructional material.

The preparation of student worksheets must include an integrated strategy that holistically improves students' understanding of the learning that has been conducted. The practice questions in the textbook are compiled by a team of educators for each subject simultaneously with the development of learning modules. The practice questions cover the material in each chapter. The purpose of the practice questions is to help educators analyze the effectiveness of learning within a week. Mutaba'ah is an activity of evaluating and monitoring students' daily worship practices. Mutaba'ah takes the form of an evaluation sheet to be completed by students' guardians over a one-month period. In Grade I, mutaba'ah comprises several activities: worship (praying Fajr), exercise, eating healthy, nutritious food, studying, socializing, going to bed early, reciting the Quran, and giving charity.

Evaluation instruments are designed to provide a comprehensive overview of student development, but there is potential for bias that can affect the evaluation results. In the LKPD, bias can arise if the activities in the LKPD are not aligned with the learning characteristics of the students. For example, during exploration activities, students are formed into groups, but some students do not actively participate in group work. Meanwhile, in mutaba'ah, a potential source of bias is data manipulation, as students or parents at home complete the form. Therefore, to reduce the potential for increasing bias in the evaluation instrument, educators can combine mutaba'ah with similar assessments conducted directly in the classroom. Thus, the evaluation instrument can still be used to assess students' worship.

The assessment system in the JSIT curriculum is designed in an integrated manner to evaluate students' development holistically, encompassing knowledge, attitudes, and skills. Integrated assessment is conducted systematically by combining various assessment methods (Slamet & Mukminatien, 2024). Meanwhile, summative assessments are conducted at the end of a unit or at the end of the semester to evaluate students' learning outcomes, typically using daily tests, ASAS, and ASAT. Additionally, there is an assessment called "Absorption Level" which aims to determine the percentage of students' understanding of the material throughout one semester. Absorption level is a measurement of students' understanding results in a class through processing the scores obtained on the End-of-Semester Summative Assessment (*Asesmen Sumatif Akhir Semester*) and the End-of-Year Summative Assessment (*Asesmen Sumatif Akhir Tahun*). Based on the results obtained, educators can assess students' cognitive learning progress.

The skills assessment includes mastery of pronunciation, writing, and memorization. In PAI learning based on the JSIT curriculum, the assessment of skills aspects includes students' ability to recite prayers and verses from the Quran, write hijaiyah letters well, and memorize short surahs. In terms of attitude, assessment is based on students' daily behavior, including honesty, discipline, responsibility, and consistency in religious practices. The learning outcome report (report card) is an important part of the evaluation process, providing the final learning results of students for one semester. In the first grade of SDIT Harapan Bunda, specifically in the subject of Islamic Religious Education (PAI), students receive two types of learning outcome reports: the official report and the JSIT-specific report. The significant difference between the official report and the JSIT-specific report is that, in the official report, students have one value each for knowledge and skills in Islamic Religious Education. Meanwhile, in the JSIT-specific report, the PAI values are more detailed, comprising three scientific aspects: Aqidah Akhlak, Ibadah, and Dirosah, each covering knowledge, skills, and attitudes. This allows parents to monitor cognitive, affective, and psychomotor development more specifically.

Discussion

Lesson planning is essential as a reference for the learning process. Planning is a process that provides direction for achieving desired goals in teaching and learning (Khaira et al., 2023; Nadlir et al., 2024). Therefore, learning objectives are essential to be formulated as a reference for educators in conducting instruction. Poorly structured planning can lead to failure of the learning process (Marheni et al., 2025). From that learning, students can become better in cognitive, affective, and psychomotor aspects. This aligns with the opinion of Regina Ade Darman, who stated that the learning objective is a statement about the change in competence achieved by students after participating in the learning (Amanda & Albina, 2024). The implementation of learning in the JSIT curriculum employs a diverse range of learning approaches, rich in methods, and utilizes a wide array of media (Anwar et al., 2024). This aligns with Robert Gagne's theory, an educational psychologist who argued that learning media are important tools for delivering material and creating effective learning conditions. Gagne argued that learning media should be designed and used to the fullest extent to create meaningful learning (Amalia & Suryaningtyas, 2023).

The three learning stages implemented in Islamic Religious Education (PAI) lessons in Grade 1 at SDIT Harapan Bunda comprise introductory, core, and closing activities. In every learning process, educators actively integrate Islamic values, aligning with the goals of the JSIT curriculum to shape individuals who excel academically, possess strong character, and possess noble morals (akhlakul karimah) (Ihsanudin & Sholeh, 2023). The implementation of the JSIT curriculum demonstrates concrete results in student development, as evidenced by documentation that PAI learning material absorption exceeds 90%. In terms of students' skills and attitudes, they showed good development. Based on the grade list for one semester, all first-grade students received a "very good" grade category for skills and attitudes indicators.

In addition, the planting of Islamic values in students can be said to be successful. This is evidenced by unique findings that reflect this. A female student showed great concern for her modesty and hid while adjusting the hijab she was wearing. This indicates that Islamic values regarding the importance of covering one's private parts, especially for women, have been deeply ingrained in students from an early age, in line with the goals of Islamic education to instill Islamic values in students' personalities and practice them dynamically (Husaini, 2021).

CONCLUSION

The implementation of Islamic religious education based on the JSIT curriculum at SDIT Harapan Bunda is being conducted in a structured manner. Learning planning has been systematically conducted in accordance with the standard quality manual, taking into account the specific characteristics of Integrated Islamic Schools, supported by competent and qualified teachers, budget availability, and adequate facilities and infrastructure. The implementation of learning by applying the integrated strategy with the ADLX INTROFLEX approach, which encourages active student involvement and the formation of practical understanding in daily life. Learning evaluation is conducted comprehensively through an integrated assessment that encompasses cognitive, affective, and psychomotor dimensions.

This finding suggests that the PAI learning approach based on the JSIT curriculum has the potential to be a relevant model for wider implementation, especially in developing a curriculum that is not only academically oriented but also focuses on character and spiritual development of students. The implications of this research are the need for policy support to encourage the implementation of an integrative and contextual curriculum, including teacher training, textbook development, and strengthening the integrated assessment system. Thus, the JSIT curriculum can serve as an inspiration in developing Islamic education policies that have a long-term impact.

AUTHOR'S NOTE

The author hereby declares that there are no conflicts of interest in the process of writing or publishing this article. All data and article content are original works and free from plagiarism.

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