

Management of Faith and Qur'an Curriculum Development at Kuttab Al-Fatih Yogyakarta in Developing the Qur'anic Character of Students

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Abstract

This study analyzes the management of the Faith and Qur'an Curriculum development at Kuttab Al-Fatih Yogyakarta in shaping students' Qur'anic character. The focus is on planning, organizing, implementing, and evaluating the curriculum based on Qur'anic and Hadith values. The research employed a qualitative descriptive method. Data were collected through interviews with the head of Kuttab, curriculum coordinators, and teachers, along with direct observation and documentation of learning activities. The findings show that curriculum planning is centralized, systematic, and comprehensive, emphasizing foundations, objectives, content, strategies, and learning resources. Organization involves leaders, coordinators, teachers, and management, guided by classical Islamic values. The implementation is successfully translated into classroom practices that nurture academic competence, faith, morals, and a Qur'anic worldview in students' daily lives. Evaluation is conducted regularly, involving multiple stakeholders, ensuring continuous and systematic supervision. Overall, curriculum development management at Kuttab Al-Fatih has proven effective in fostering students' Qur'anic character through integrating faith and Qur'anic values. However, flexibility and innovation are still required to address the challenges of modern education.

Keywords

Curriculum Development Management; Kuttab Al-Fatih Yogyakarta; Quranic Character

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1. INTRODUCTION

Education is an important thing in improving human resources. With the improvement of the quality of human resources, the standard of living of humans will also increase; this happens both individually and socially. Therefore, education becomes important in human civilization, especially national development (Desmawan et al., 2023). In Law Number 20 of 2003 concerning the National Education System, Article 3 states that: National education aims to develop students' potential to become people who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and become democratic and responsible citizens. It also develops a dignified nation's abilities and civilization to educate its people (Amin et al., 2017).

Since the curriculum is essential to the entire educational process, it is one of the key factors in assessing the quality of education (Martin & Simanjourang, 2022). The curriculum will guide all



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educational activities in achieving educational goals. Therefore, the curriculum as a tool to achieve goals must be able to be an introduction for students to become pious, moral, knowledgeable, noble, skilled, and intelligent people, not only as lessons given to students but as meaningful educational activities designed to be experienced, accepted, and carried out (S. Sudrajat, 2020).

The curriculum aims to enable students to develop their potential and become people who are strong in their religiosity, able to control themselves, have a strong personality, are intelligent in thinking, have noble character and morals, and also have skills that will be useful for the lives of society, the nation, and the state (Lazuardi, 2017). In implementing the curriculum, there is a management system that is arranged comprehensively, cooperatively, systematically, and systematically to achieve educational goals called curriculum management (Huda, 2017). Curriculum management involves planning, implementation, control, and evaluation in increasing the efficiency of curriculum resource utilization, increasing fairness and opportunities for students, and managing the curriculum from its components (Sulfemi, 2018).

Curriculum management can enhance learning quality in several ways, such as planning, carrying out, monitoring, and assessing. This involves all components of education, ensures efficient use of curriculum resources, and provides clear guidance and guidelines for educators. Curriculum management also facilitates the development of the best learning methods and strategies, thus helping students understand the material better (Laana, 2025). Additionally, by conducting thorough and frequent assessments, educators may pinpoint students' areas of strength and weakness and offer pertinent comments to raise the standard of instruction (Yuliana et al., 2023).

Curriculum management can help teachers develop an effective curriculum in several ways. First, curriculum management provides clear guidance and guidelines for teachers in designing a curriculum that suits students' needs. Second, curriculum management facilitates the development of the best learning methods and strategies, thus helping teachers choose the right method to improve students' understanding. Third, teachers can provide relevant feedback to increase the quality of learning by identifying students' strengths and weaknesses through thorough and frequent evaluations. Fourth, curriculum management can assist teachers in increasing the efficiency of student performance and activities in accomplishing learning goals, which will inspire both teacher performance and student learning activities (Yuliana et al., 2023).

In Islam, character education is a very high priority. As the Prophet Muhammad SAW said, which means "The best of you are those with the best morals" (Marzuki, 2009). Islam strongly encourages and even mandates character education through the use of Rasulullah SAW as a role model and a source of excellent examples (Widodo, 2017). As the problem that occurred in the city of Yogyakarta, there was an act of violence carried out by minors carrying sharp weapons with the intention of randomly injuring the victim. This incident was caused by the lack of character education provided by the school or the role of parents at home, which caused the children to commit crimes (Lubis et al., 2023).

Character education is crucial in helping students develop their moral fiber at home and in the classroom (Khansa et al., 2018). This is what is being practiced in the Kuttab Al-Fatih Yogyakarta Educational Institution. Kuttab Al-Fatih is present in the community to answer all doubts of parents of students about the quality of education in Indonesia. Kuttab Al-Fatih has 33 branches spread across Indonesia, and Kuttab Al-Fatih Yogyakarta is the 29th branch. Kuttab Al-Fatih Yogyakarta is the first to use the Kuttab curriculum in Yogyakarta, which was present in 2019. Kuttab Al-Fatih has a different educational curriculum from the general education curriculum; known as the Faith curriculum and the Al-Qur'an curriculum. Kuttab Al-Fatih aims to restore the glory of Islam and the splendor of knowledge (Ma'rifah, 2023). Kuttab Al-Fatih is an effective Al-Qur'an education for children. With a method that is in accordance with the souls of children, learning at Kuttab Al-Fatih can be fun. Several aspects of children's education must be implemented by educators, namely monotheism, morals, manners, politeness, and courtesy in society, manners and courtesy in the family, personality education, health,

and morals (Suriana, 2013). This side makes Kuttab Al-Fatih a learning model in the Islamic world.

Character education is so important because, currently, many problems in our country have taken root and are difficult to handle (Keban, 2022). One of the problems that has become an increasing concern for the government at present is problems that deviate from values, norms, and morals in society, where most of the perpetrators of these deviations occur in the younger generation, especially school-age children. The cause of these deviant problems is because of the crisis of character and moral values experienced by society due to a lack of awareness in society and a lack of character education received (Yati, 2015).

Kuttab Al-Fatih has a goal, namely to help the government realize the goals of national education, because the facts in the field are that there are not a few students who are weak in character and morals, which is why this educational institution is an alternative for the community to shape children's character (Ambarwati, 2020). Kuttab Al-Fatih, in its implementation, adopts the Kuttab curriculum that existed during the time of the Prophet Muhammad SAW and his friends, who used the Faith and Qur'an curriculum (Anshori & Khoiriyah, 2021). Kuttab Al-Fatih seeks to integrate its curriculum with general subjects, with themes contained in the surahs studied and memorized. The concepts offered are manners before knowledge, knowledge before deeds, and faith before the Qur'an (Hafnidar et al., 2020).

The purpose of this study is to gain in-depth knowledge and collect data obtained directly in the field and information related to the research, namely the implementation of the management of the development of the Faith and Quran curriculum at Kuttab Al-Fatih Yogyakarta in developing the Quranic character of students. In analyzing the results, this study uses the Miles Huberman model with data presentation, data reduction, and concluding directly from the field.

This study has several research gaps with relevant research, such as research conducted by Rikha and Ambarwati (Ambarwati, 2020). Previous research has only focused on planning and implementation without including a comprehensive study of curriculum management development. Several relevant studies focused on character studies without linking them to the curriculum development management process, especially the Kuttab Al-Fatih curriculum. Several studies on the Kuttab Al-Fatih curriculum were mostly conducted in large cities such as Tangerang, Depok, and Purwokerto. Finally, this study explains the relationship between curriculum management and Qur'anic character. In this study, the management of the development of the Faith and Qur'an curriculum at Kuttab Al-Fatih Yogyakarta is discussed specifically. This topic has not been studied thoroughly compared to studies of Kuttab Al-Fatih elsewhere or research that only focuses on general implementation. Previous studies often discuss aspects of the curriculum or teacher experiences partially, without thoroughly examining the management process of core curriculum development. The novelty of this study is that it systematically explains the management of the Kuttab Al-Fatih curriculum development, including how the curriculum is designed, revised, adapted, and evaluated. Furthermore, this study links studies on curriculum development management with Qur'anic character education, presenting empirical data to support its authenticity.

Therefore, it is very important to develop the existing curriculum, especially in character education, which is an important concern now. Kuttab is one of the educational institutions that makes character education a priority for its students. Therefore, the researcher is interested in researching "Management of Faith and Quran Curriculum Development at Kuttab Al-Fatih Yogyakarta".

2. METHODS

Qualitative research is a scientific activity to collect data systematically, sort it according to certain categories, describe, and interpret data obtained from interviews with the head of Kuttab, faith coordinator, Quran coordinator, faith teacher, and Quran teacher, observation, and documentation. The data can be in words, notes, photos, pictures, etc. This research uses a descriptive research method

where research is used to describe, explain, and answer questions about a phenomenon or event that has occurred, whether the phenomenon is in a single variable or correlated. The analysis techniques used in this research are data reduction, data display, and concluding by validating each research result.

3. FINDINGS AND DISCUSSIONS

Planning the Faith and Quran Curriculum at Kuttab Al-Fatih Yogyakarta

Curriculum planning management is part of a process of determining how learning will occur in the classroom (Nugraha, 2018). A curriculum foundation is important in determining how the learning process will run in the school. Based on the opinion of Rusman (2021) Curriculum planning is an activity of planning learning opportunities intended as a form of guidance for students towards positive changes in desired behavior, and assessing the extent of changes that occur in students. Curriculum planning management is part of an effort to improve the quality of education as a whole (Susilowati et al., 2022). Therefore, in managing the components of curriculum planning, at least several factors must be considered, namely: foundation, objectives, content or curriculum content, learning methods or strategies, learning resources, and evaluation of curriculum planning (Rusman, 2021).

In the curriculum foundation, the formulators of the Kuttab Al-Fatih curriculum are based on several things. Among them is an anxiety over the current state of education, which is quite concerning, and the results of education are not in accordance with expectations (Winarti, 2018). To provide a solution, they tried to offer a curriculum concept in the golden age of Islam during the time of the Prophet, companions, and the caliphate, which had long since disappeared. The curriculum was then re-examined with existing sources, namely the Qur'an, hadith, and books of scholars, and saw how it was implemented from the sirah nabawiyah carried out by the Kuttab Al-Fatih formulator team from various backgrounds.

Based on the results of the interview with the head of Kuttab Al-Fatih Yogyakarta, he explained directly that the purpose of Kuttab Al-Fatih is very clear in accordance with its vision and mission, namely to produce a brilliant generation at a young age by making young figures as role models for students that success and achievement can be achieved at a young age without having to grow old. By instilling Quranic characters in students who make the Quran a point of view in assessing and practicing. This optimistic attitude, sincerity, and persistence to achieve success are expected to be absorbed by students, seeing how the situation and conditions of young people today tend to be relaxed amidst rapid development and globalization.

In determining the content and content of the Kuttab Al-Fatih curriculum, the Qur'an is the main character of the Faith and Qur'an Curriculum. All materials given to students aim to instill awareness that everything on earth is connected to Allah Swt, which is capital to form faith in students. The faith curriculum teaches several materials, such as Mathematics, Indonesian, sports, social studies, and science, all related to the Qur'an. Kuttab students are required to be able to memorize seven chapters of the Qur'an, from chapter 30 to chapter 23. This is a mandatory requirement for every Kuttab Al-Fatih student to be able to graduate from Kuttab.

The method used by Kuttab Al-Fatih Yogyakarta uses the classical method. The methods used in the Al-Qur'an curriculum include talaqqi, tasmi, and drill in small halaqoh or joint halaqoh during tasmi. Whereas in the faith curriculum, the methods used are classic methods used in the past, such as lectures, question and answer, and others. Kuttab teachers also study the books of scholars, such as Sirah Nabawiyah, Ar Rasul Al Mualim, which, by studying the book, teachers can explore the methods that the Prophet Muhammad used to teach his companions. For learning resources, Kuttab Al-Fatih Yogyakarta has two scientific principles that can be used as references in the learning process in class, namely the Qur'an and Sunnah (Hadith). Through these two principles, they will later have descendants per the learning theme.

With a series of curriculum planning at Kuttab Al-Fatih Yogyakarta, which consistently carries out the planning of the Faith and Quran Curriculum to achieve the same vision between the Kuttab leadership, teachers, and parents, therefore, careful, structured, and comprehensive planning is an important series for Kuttab in starting the education agenda. This is in line with research conducted by Atlis et al. (2024) This states the importance of a thorough curriculum planning stage because, with planning, one can see the combination of main concepts, skills, and knowledge needed to excel based on learning strategies, resources, and assessments that support student learning. In addition, this is also in accordance with the function of curriculum planning, where curriculum planning functions as a guideline and direction, so that a control system is formed, a catalyst for institutions and governance for institutional goals, and creates a motivational curriculum for teachers to implement the appropriate education system.

However, in the curriculum planning carried out by Kuttab Al-Fatih Yogyakarta, it is not free from weaknesses, where they use a centralized curriculum so that the creativity in each branch is limited, and large-scale development can only be carried out by the central Kuttab Al-Fatih. This is the same as what happened in the discussion discussed by Oemar Hamalik (2017) On the obstacles to curriculum development, which explained that the curriculum engineering team is still centralized at the central level. In contrast, it is not yet available at the second level, namely the region, so it isn't easy to carry out sustainable development.

Based on research conducted by Atlis and friends with Rusman's theory, the curriculum planning of Kuttab Al-Fatih Yogyakarta has a common thread that is in harmony because in general it has fulfilled the fundamental elements in curriculum planning management, especially in the curriculum foundation, curriculum objectives, curriculum content, curriculum strategies or methods, and curriculum learning resources, but scientifically and systematically in several aspects it needs to be strengthened, so that the Faith and Quran curriculum can become a model of modern Islamic education that is not only strong in value but also scientifically and methodologically strong.

Organizing the Faith and Qur'an Curriculum at Kuttab Al-Fatih Yogyakarta

Curriculum organization is a stage in compiling and selecting each learning series material that is systematically arranged to help students comprehend the content that will be taught and to help them reach the established learning objectives (Hidayat et al., 2024). This process includes selection activities, sequence, placement, and adjustment of materials or themes that will be taught to students, which, of course, have been adjusted to the needs of students (Sugiana, 2018).

The Kuttab Al-Fatih Yogyakarta educational institution, in organizing its curriculum structurally and management, refers to the theory expressed by Oemar Hamalik (2017) So it can be categorized into three groups:

Curriculum Planning

Since the beginning of the establishment of the Kuttab Al-Fatih educational institution, Ustadz Budi Ashari, as the founder, and assisted by several of his friends, built an important foundation in the educational institution, namely the curriculum. Through several trusted sources, such as verses of the Qur'an, hadith of the Prophet, and classical literature in Islamic history, it can produce a curriculum of Faith and the Qur'an Curriculum, which is currently used in the teaching and learning process in every Kuttab Al-Fatih educational institution. The curriculum contains the vision and mission, educational goals, lesson content, modules, and learning guide procedures.

This reflects the characteristics of the ideological and religious curriculum, per Hamalik's value-based disciplinary approach. However, from an academic perspective, this curriculum has not been explained through a comprehensive scientific validity test. Hence, it risks being limited in its flexibility and adaptability to the development of the times.

Although the formal curriculum planning documents of Kuttab Al-Fatih Yogyakarta appear to be structured and comprehensive, it is important to examine how the “hidden curriculum” (Craig & Flores, 2020) Functions. The hidden curriculum comprises norms, values, attitudes, and behaviors taught indirectly through social interactions, daily routines, and institutional structures. The Qur'anic character in Kuttab Al-Fatih may be instilled through explicit subject matter, teacher examples, a religious classroom atmosphere, and daily religious practices. The non-formal dimension in student character formation, which is often more powerful than the formal curriculum, can be discovered through this analysis.

Curriculum Implementation

The next category is the field implementation team, both the central Kuttab Al-Fatih and the regional managers (PJ Syar'i) of the Kuttab Al-Fatih branches in several regions of Indonesia. PJ Syar'i will later be responsible for each entrusted region and will work together with the heads of the Kuttab Al-Fatih branches, the Al-Quran Coordinator, the Faith Coordinator, the Head of the Kuttab Awal unit, the Head of the Kuttab Qonuni, the teaching staff, and the head of the household unit. Therefore, the team's management will later carry out the standard educational procedures at the Kuttab Al-Fatih branches.

Classical methods such as stories, lectures, and question-and-answer sessions, along with an emphasis on developing faith and morals, can enrich the curriculum of Kuttab Al-Fatih Yogyakarta with a critical pedagogical perspective (Takona, 2025). Critical pedagogy enables students to become agents of change by encouraging discussion, reflection, and problem-solving, although classical approaches are still preferred. This analysis shows how Kuttab Al-Fatih encourages its students to receive knowledge and critically internalize Qur'anic values, apply them in real life, and develop social awareness. This will show that learning at Kuttab Al-Fatih is more than just informing others.

The implementation of this curriculum creates a centralized but fairly organized work system. This aligns with Hamalik's organizational strategy, which emphasizes the importance of systematic division of responsibilities. However, there is a potential for minimal innovation space for teachers in developing learning methods because they only act as implementers of modules from the center.

Curriculum Evaluation

Kuttab Al-Fatih Yogyakarta, in conducting each evaluation of its educational curriculum, consists of several parties, such as the central Kuttab, management of Kuttab Al-Fatih Yogyakarta, teachers, and the education office. This reflects the principle of participatory evaluation as stated by Hamalik. However, the evaluation methods and instruments are not explained in detail, so it cannot be said to meet the standards of evidence-based evaluation.

In terms of the academic function of the curriculum, in the process of teaching and learning activities, Kuttab Al-Fatih Yogyakarta follows the procedures set by the central Kuttab Al-Fatih, such as the material or teaching materials that will be delivered in class. In the learning process, the Kuttab Al-Fatih educational institution uses the term "theme" to deliver learning materials. Regarding the learning approach, Kuttab Al-Fatih uses thematic and modular methods processed from the study of Juz 30 of the Al-Qur'an, which is divided into nature, human, and tadabbur modules. This strategy is very relevant to the integrated approach in Hamalik's theory, which encourages the relationship between science to create meaningful learning experiences.

In addition, the module marafaqot, which includes science, social studies, reading, writing, and arithmetic materials integrated with verses of the Qur'an, shows that worldly knowledge and spiritual values work together. But this method may not be in accordance with modern science's development and the national curriculum's achievements, especially in terms of literacy and numeracy, which are measured objectively. The organization of the Kuttab Al-Fatih Yogyakarta curriculum meets the basic structure proposed by Oemar Hamalik. However, to answer the challenges of modern education

without losing its Islamic identity, strengthening is still needed in terms of pedagogical flexibility, teacher innovation, and scientific evaluation.

Curriculum evaluation at Kuttab Al-Fatih Yogyakarta is conducted regularly (daily, weekly, semi-annually, and annually) and involves many parties. This can be analyzed more deeply using an impact-based evaluation perspective (Clinton & Hattie, 2024). Impact evaluation assesses the learning process and outcomes and focuses on long-term changes brought about by the curriculum, particularly in forming Qur'anic character. This analysis could address how Kuttab Al-Fatih measures the impact of its curriculum on students' behavior, attitudes, and perspectives outside of school. This would provide stronger empirical evidence of how well the curriculum fosters character, not memorization or academic achievement.

Therefore, it can be concluded that the organization carried out by the Kuttab Al-Fatih Yogyakarta educational institution is in line with the theory expressed by Oemar Hamalik covering aspects of planning, implementation, and evaluation. Education based on Islamic values taken from the Qur'an, hadith, and classical literature shows strong ideological strength. Still, it must be supported by academic validation to suit the demands of the times. Although the teacher's innovation space needs to be expanded, the curriculum is managed centrally with a clear institutional structure. Although curriculum evaluation is carried out collaboratively, no methodological or technical explanation exists. In addition, the learning methods used are thematic-integrative and based on spiritual values. This approach aligns with the integrated curriculum theory according to Hamalik. As a result, although the Kuttab Al-Fatih curriculum has strengths in terms of values and organizational structure, improvements are needed in flexibility, innovation, and data-based evaluation to suit contemporary education's challenges better.

Implementation of Faith and Quran Curriculum at Kuttab Al-Fatih Yogyakarta

As expressed by Salabi (2022), is the implementation of curriculum ideas from curriculum materials into the actual curriculum as learning activities? In these learning activities, all concepts, values, principles, knowledge, tools, methods, and teacher abilities are tested in actions that will later result in changes in students, according to what is expected (Ginanjar & Assurur, 2018). From the findings at the research location, it was found that learning at Kuttab Al-Fatih Yogyakarta aligns with what Rusman (2021) said, that learning is the application of written documents arranged to achieve predetermined goals.

Kuttab Al-Fatih Yogyakarta has a principle in its learning activities, namely instilling faith, morals of the Quran, and knowledge to students from arrival to return, which always links student activities with faith values (Samsudin et al., 2021). This can be seen from the learning materials, linking materials with faith dialogue and Quran View, good teacher role models, and orderly student morals.

The learning process at Kuttab Al-Fatih Yogyakarta lasts for 5 days a week. Kuttab Awal starts from arrival at 07.15 until the Dzuhur prayer is finished, and Kuttab Qonuni until 14.00, for Friday, all go home at 10.30. The learning is done in class and outside the classroom. In class, students get the material of the oath, the Quran, faith, which contains calculation material (reading, writing, arithmetic), and murofaqot material or sticky material if there is a connection in the material presented. The learning process in the classroom generally refers to the Kuttab Activity Plan (RKK) that has been made. As for learning outside the classroom, activities that support activities in the classroom as a form of providing a real picture to students, such as visiting the zoo, craft place, production house, orphanage, and so on, other activities are Outing class or camping outside the school.

The learning method at Kuttab Al-Fatih Yogyakarta uses classical methods such as stories, lectures, and questions and answers. The teaching method for students is that teachers are invited to study the book Ar-Rasul Al-Mualimas, the main reference for teachers. The main learning resources used in Kuttab Al-Fatih Yogyakarta are modules and textbooks made and provided directly by the Kuttab Al-

Fatih center. As for the use of media, Kuttab Al-Fatih is selective in the use; some are allowed and some are not, such as music, dice, and fairy tales.

Although the Kuttab Al-Fatih curriculum is centered, the role of the teacher is crucial to its implementation. By incorporating the idea of "teacher as researcher", the analysis can be deepened (Yu, 2023). This means that teachers implement the curriculum and actively participate in observing, reflecting on, and improving their own teaching practices to enhance the curriculum's effectiveness. This could mean that in Kuttab Al-Fatih, teachers independently adapt classical methods, seek creative ways to relate material to principles of faith, and share best practices. In this analysis, the role and contribution of teachers in the ongoing development of the curriculum will be emphasized.

The evaluation and assessment process at Kuttab Al-Fatih Yogyakarta is almost the same as other public schools. Daily evaluations, per theme, semester, are in the form of written evaluations, observations, and oral evaluations. Assessment indicators are in the form of manners, attitudes, mastery of material, and skills. The assessment will be in the form of numbers and descriptive text. In the final grade, students will take a national exam in the form of a package A exam model.

Based on the overall explanation of the implementation of the Kuttab Al-Fatih Yogyakarta curriculum, it can be used as evidence that the learning process at Kuttab Al-Fatih Yogyakarta is a real form of what is in the written curriculum document, both from the vision to the RKK that is compiled. This is in line with what was expressed by Rusman, who understood it to be a way to incorporate curricular concepts or ideas in the form of documents into the actual curriculum in the form of learning. In these learning activities, all concepts, values, principles, knowledge, tools, methods, and teacher abilities are tested with actions that will later result in student changes according to what is expected.

Based on what was stated by Rusman (2021) Five elements influence the implementation of the curriculum: support from the principal, support from fellow parents, support from teachers, support from students, and support from within the teacher as the main element. Of the five elements above, all of these elements were found by Kuttab Al-Fatih Yogyakarta. However, when viewed in the field, two elements contribute to the implementation of learning, which are not often found in other schools, namely the support of the principal and the support of parents. Parental support at Kuttab Al-Fatih Yogyakarta is mandatory for parents because they believe that students' success is greatly influenced by parental support. In accepting students, the willingness of parents to participate in the child's learning process is an important assessment of whether or not the prospective student is accepted. So Parental support is something special for Kuttab Al-Fatih; this is evident from the presence of teachers in the programs prepared by Kuttab Al-Fatih for parents. The influence of the role of parents on student learning achievement is shown in research conducted by Azizah et al. (2021) This states that there is an influence given by parents on student learning achievement.

Supervision of Faith and Quran Curriculum at Kuttab Al-Fatih Yogyakarta

The approach used in implementing supervision at this time must be based on psychological principles, because what must be understood in the conditions in the classroom has a different atmosphere from the delivery outside the classroom (Ahmad, 2020). Therefore, with supervision, we will see a reality about what is happening; thus, supervision is an activity in assessing and finding solutions to problems so that teachers can improve their abilities (Anuli, 2018). This process requires an approach from the principal to the teacher. Each principal has their own way of approaching it, as conveyed by Ustadz Ienas, as the Head of Kuttab Al-Fatih Yogyakarta, as follows: Support from the principal and the central Kuttab Al-Fatih foundation, especially in facilitating teacher development, both personally, spiritually, and professionally, regularly. Training and finding teachers is also a serious matter at Kuttab Al-Fatih. Teacher development programs are routinely carried out after learning, such as plenary meetings of the RKK, Islamic studies, book reading programs, and tahsin and tahfidz of the Al-Quran. In other words, the head of Kuttab sees these various activities as a form of supervision carried out by Kuttab Al-Fatih. Here we can see that the role of the head of Kuttab Al-Fatih Yogyakarta

is an important thing in the form of learning supervision, supervision, monitoring, and evaluation.

This is the difference and advantage of Kuttab, as in the research conducted by Yosep et al. (2020) Related to academic supervision at SMK Assalam, Bandung Regency, went through three stages, namely, planning, which includes RPP preparation activities, methods, and other things that support the implementation of supervision. Second, the implementation of supervision carried out by the principal or vice principal, with supervision inside and outside the classroom, to see the shortcomings and strengths of teachers in teaching. Third, evaluation as a follow-up to supervision activities to make improvements for future progress. Based on the previous research, there are differences with Kuttab Al-Fatih in the implementation process, where in Kuttab Al-Fatih, there is a monitoring and evaluation process carried out every week to improve and maintain the education process so that it remains according to plan, and this is an added value in the supervision process.

Curriculum evaluation is an activity that is systematically structured to assess success in the teaching and learning process in the world of education, to achieve agreed educational goals (Nisa & Hamami, 2023). The Kuttab Al-Fatih Yogyakarta educational institution conducts curriculum evaluations to see or assess the extent of success in the field.

The Head of Kuttab Al-Fatih Yogyakarta is given responsibility for curriculum evaluation activities. Responsible for ensuring that the curriculum evaluation activities run according to the direction of the central Kuttab Al-Fatih and that every teacher who teaches at the Kuttab Al-Fatih branch teaches according to the direction of the center in teaching the material to students. In addition, the Head of Kuttab Al-Fatih Yogyakarta also has other duties, namely to ensure that the role of a parent as a guardian of students for their children at Kuttab Al-Fatih Yogyakarta is in accordance with the procedures that the central Kuttab Al-Fatih has programmed. Curriculum evaluation at Kuttab Al-Fatih Yogyakarta is arranged neatly, scheduled, and involves all parties responsible for the teaching and learning process at Kuttab Al-Fatih Yogyakarta.

The curriculum evaluation activities are held in the form of daily, weekly, monthly, semester, and yearly. Thus, the teaching and learning process activities at Kuttab Al-Fatih Yogyakarta are closely monitored by the head of the Kuttab Al-Fatih branch, the person in charge of sharia (PJ Syar'i), and the central Kuttab Al-Fatih. The report on the results of the curriculum evaluation at Kuttab Al-Fatih Yogyakarta will be submitted periodically by the head of Kuttab Al-Fatih Yogyakarta to the person in charge of sharia in each region and then forwarded to the central Kuttab. In addition, reports on each student's development results will be given when collecting report cards, home visits, and meetings with parents once a week.

The Faith Curriculum and the Qur'an Curriculum used by the Kuttab Al-Fatih educational institution since its inception until now have not experienced any changes. It contains the vision and mission of Kuttab Al-Fatih, lesson modules, and teaching guidelines in class. Both curricula were born through a long discussion with various considerations of religion, social conditions, human development, and contextual.

Regarding evaluating the achievement of the teaching and learning process in the classroom, Kuttab Al-Fatih Yogyakarta has three standards that must be met by students in the classroom, including good manners in daily life, knowledge, and skills. As for the findings in the field, it was found that students at Kuttab Al-Fatih Yogyakarta have good manners towards teachers and parents, polite speech, and respect for every guest who comes. 90% of students at Kuttab Al-Fatih Yogyakarta achieved the target that had been agreed upon at the beginning, with seven juz during the seven years of education. Regarding academic assessment, students at Kuttab Al-Fatih Yogyakarta were considered to have achieved the results determined by the Kuttab by understanding the basics of general subjects such as science, social studies, reading, writing, and arithmetic.

The curriculum evaluation process at Kuttab Al-Fatih Yogyakarta is in accordance with what was

stated by Rusman (2021) In his theory, curriculum evaluation has three approaches in conducting curriculum evaluation: curriculum context, curriculum input, and process evaluation. However, several things need to be noted in supporting the teaching and learning process to further improve the quality of graduates from Kuttab Al-Fatih Yogyakarta, such as limitations in supporting resources, in this case, such as learning media, inadequate facilities and infrastructure, and aspects of assessment between academics and religion that are not yet equal between the two.

4. CONCLUSION

Kuttab successfully applied the concept into a plan, especially in determining the basis of the curriculum, curriculum objectives, curriculum content, learning strategies or methods, and learning resources. From all of these plans, they are inseparable from being based on the Al-Quran, hadith, and books that support education. The organization of the Al-Fatih Yogyakarta Kuttab curriculum carries out comprehensive organization from planning, implementation, and evaluation with a strong foundation in the values of the Al-Quran, hadith, and classical Islamic books. In implementing the learning, the head of Kuttab, the coordinators, and the teachers successfully translated the curriculum document into a real form until it was conveyed to the students, especially how they instill faith and the perspective of the Al-Quran in the students. This is also inseparable from the full support of the head of Kuttab in supervision, monitoring, and supervision and parents. Curriculum evaluation at Kuttab Al-Fatih Yogyakarta is carried out on a scheduled basis, whether daily, weekly, semesterly, or annually, which is carried out comprehensively by involving various parties, namely teachers, parents, the head of Kuttab, PJ Syari, regional branch leaders, and the central Kuttab Al-Fatih.

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