

# Management of Local Content Curriculum Innovation: Implementation and Its Impact on the Quality of Education in Islamic Senior High Schools

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**Abstract:** Global educational transformations in the third millennium require high schools to continually redefine their institutional positioning. In Islamic secondary education, curriculum development necessitates carefully balancing international competencies with strong spiritual and moral values. This study examines the management of local content curriculum innovation within a National Curriculum Plus framework and its implications for educational quality at SMA PGII 1 Bandung. Utilizing a constructivist interpretive paradigm, this research adopts an intrinsic qualitative case study design. Data were collected via comprehensive interviews with key informants, direct observations, and institutional document analysis. Data were analysed using an interactive cyclical model involving condensation, display, and verification. Findings reveal that curriculum innovation is implemented through four managerial functions. First, planning integrates national standards, the PASCH network for global language competence, and an enhanced Islamic education program comprising dedicated instructional hours and tahfiz. Second, organizing involves clear structural role distribution and strategic partnerships, reducing institutional resistance. Third, actuating is reflected in an immersive religious and multilingual culture, reinforced by strong leadership. Fourth, controlling utilizes continuous reporting and analytical reviews to prevent a regressive hidden curriculum. Structurally, this innovation significantly elevates overall educational quality across three distinct areas: academic excellence, religious character, and global competitiveness. Ultimately, the systematic management of curriculum innovation at SMA PGII 1 Bandung proves that Islamic schools can successfully operate as highly adaptive, globally competitive modern educational institutions while steadfastly preserving their foundational theological commitments and values.

**Keywords:** Curriculum Analytics; Decentralized Curriculum; Educational Quality; Islamic Education; Local Content Management.

## Introduction

The transformation of global education in the third millennium requires secondary education institutions to redefine and strengthen their institutional positions continuously. In the context of Islamic secondary education, the ideal conditions for curriculum development require a careful balance between the acquisition of international competence and the cultivation of strong spiritual and moral values (Edy et al., 2024). Islamic educational institutions can actually integrate national curriculum standards with broad global insights without being uprooted from their theological commitments. The ideal quality of education will be achieved when curriculum innovation produces graduates who are not only academically superior but also possess cross-cultural competitiveness and a religious character firmly rooted in daily life (Sholehah et al., 2025; Zamroni et al., 2024).

However, on a practical level, efforts to balance global competencies and local values within a curriculum structure often entail complex managerial risks. Islamic educational institutions often face institutional resistance when designing and implementing local content curriculum innovations. The misalignment between the leader's strategic vision and classroom operational implementation can give rise to a regressive hidden curriculum (Iqbal et al., 2025; Muarif et al., 2025). In these conditions, the demands of global competency mastery often marginalize religious education, whereas static religious approaches can hinder students' language literacy and cross-cultural insights. In addition, Jasuli et al., (2026) states that decentralized curriculum management often fails to achieve measurable impact due to the lack of a comprehensive review cycle.

Various previous studies have examined the dynamics of curriculum innovation management in Islamic education from various perspectives. First, Aliyah et al., (2024) study highlights the effectiveness of implementing a research-based Islamic education curriculum in bridging religious traditions and 21st-century competency needs. Second, Judijanto et al., (2024) emphasized, through their conceptual-analytical study, the importance of curriculum management innovation through material updates and technology integration to address the challenges of global modernity. Third, Destriani (2022) explores pedagogical innovations in the Islamic Religious Education (PAI) curriculum, focusing on the use of learning technologies (such as e-learning and visual-based learning) at the vocational level. Fourth, Supriyanto et al., (2023) analyzed the planning and implementation of local content curricula, which have been shown to significantly shape students' religious behavior in madrasas. Fifth, Bulan et al., (2024) map the challenges of curriculum management resources and innovation strategies in response to the demands of globalization through a systematic literature review approach (Systematic Literature Review). Sixth, Prasetyarini et al., (2025) investigated the adaptation strategy of the global curriculum (Cambridge Curriculum) to build an Islamic education ecosystem that balances academic excellence with character building.

Although these studies have contributed significant literature, there are still fundamental research gaps. The majority of previous study is still descriptive-implementive, limited to the study of conceptual literature, or focuses solely on pedagogical innovation, without comprehensively constructing a framework for curriculum innovation management that integrates a systemic, integrated managerial function (such as POAC: planning, organizing, actuating, controlling). In addition, the outcomes analyzed in previous studies tended to be partial—for example, focusing only on the formation of religious behaviors—and were not associated with indicators of educational quality as a whole. Empirically and conceptually, there has not study specifically dissected the management of local content curriculum innovation within the National Curriculum Plus as an institutional differentiation strategy that simultaneously synergizes academic quality, religious character, and global competitiveness in the Islamic High School environment.

To bridge these conceptual and operational gaps, the management of local content curriculum innovations requires an adaptive, structured architecture. Implementing the National Curriculum Plus model cannot be achieved simply by adding a new subject load; it must be realized through the formation of a religiously and multilingual immersive school culture. By leveraging a clear division of structural roles and global-local strategic partnerships, schools can execute their strategic plans more effectively. This operational approach requires persistent oversight through continuous reporting to ensure the learning orientation is always aligned with the expected institutional goals.

The novelty of this research lies in the holistic synthesis of local curriculum innovation management, integrating global language competency networks (such as PASCH) with the strengthening of Islamic values, which are dynamically evaluated through curriculum analytics cycles. The impact of this research is very significant for the constellation of Islamic education. These findings offer a theoretical framework and a practical model demonstrating that Islamic secondary education institutions can transform into modern, adaptive, and globally competitive institutions without sacrificing their theological foundations. This provides a strategic foothold for education policymakers and school principals in designing a multidimensional, superior Islamic education curriculum architecture.

Based on the above arguments, this study formulates two main problem questions, namely: (1) How is the implementation of local content curriculum innovation management based on the National Curriculum Plus model carried out at SMA PGII 1 Bandung? and (2) What is the impact of the implementation of the curriculum innovation on the quality of multidimensional education in related institutions? In line with this formulation, this study has two strategic objectives: (1) To analyze in depth the managerial process (planning, organizing, implementing, and supervising) of local content curriculum innovations at SMA PGII 1 Bandung, and (2) To investigate the real impact of these innovations on academic excellence, deep-rooted religious character, and global competitiveness across cultures of students.

## Method

This research uses a qualitative case study design within a constructivist-interpretive paradigm. The selection of this methodological design is specifically aimed at exploring in depth the conceptual questions of how and why the managerial dynamics of curriculum innovation operate within a bounded system (Yin, 2018). Through this qualitative approach, the phenomenon of education management can be understood in its entirety, reflectively and deeply, without separating it from its complex, dynamic real-life context (Hancock & Algozzine, 2006).

This study was conducted at SMA PGII 1 Bandung, which was deliberately chosen because of its distinctive institutional characteristics, making it an information-rich case. The uniqueness of this institution lies in the implementation of the National Curriculum Plus, which integrates the strengthening of Islamic Education with the allocation of 10 hours of lessons, the tahfidz Al-Qur'an program, and cross-border partnerships through the PASCH program for German language proficiency. The time and stages of research are structured as follows: the pre-implementation phase (including preliminary studies and instrument preparation), the field exploration phase for intensive data collection, and the final stage dedicated to data processing and the comprehensive preparation of research reports.

The determination of research subjects or key informants in this study was carried out through purposive sampling, based on scientific capacity, structural position, and the intensity of informants' involvement in the curriculum innovation management process. The main informants in this study include the principal, a representative of the strategic leader who determines the direction of the policy, and the Deputy Principal for Curriculum, the operational technical coordinator. In addition, the research subjects include Islamic Education Teachers and Tahfidz Teachers, who implement religious programs; German Language Teachers and PASCH Coordinators, who serve as global partnership managers; and student representatives, who are positioned as the main subjects of classroom learning (Hallinger, 2021).

The research procedure is designed systematically but still has high flexibility to adapt to the dynamic realities in the field. The initial step in this procedure is to formulate a clear study focus and develop an interview instrument and observation guidelines that are sensitive to the school's institutional context. In the core stage, the

researcher conducts an in-depth field exploration to trace the real manifestations of managerial functions—i.e., planning, organizing, implementing, and supervising—through direct empirical interaction with participants. The final stage of this procedure involves a persistent thematic categorization process, cross-triangulation testing of data, and the preparation of a descriptive-analytical narrative to validate the effectiveness of the proposed conceptual framework on the quality of education (Miles et al., 2014).

## Results and Discussion

This research produced comprehensive findings based on data collected through questionnaire instruments and in-depth interviews on the management of local content curriculum innovations at SMA PGII 1 Bandung. Questionnaire data collected from 150 respondents—30 teachers and 120 students in grades XI and XII—showed a very positive trend in perceptions of the effectiveness of curriculum implementation. In the managerial governance dimension, which includes planning and organisation, as many as 84% of teacher respondents confirmed that the integration of German language programmes through the PASCH partnership and the allocation of ten hours of Islamic Education were designed and distributed proportionately. Furthermore, at the operational level, 88% of respondents assessed that the tahfidz habituation program and PASCH interactive classes could be delivered immersively without disrupting the national curriculum load. Regarding the implications for educational quality, 91% of respondents strongly agreed that this curriculum innovation can improve the discipline of worship that reflects religious character, as well as strengthen students' confidence in communicating across cultures, thereby enhancing global competitiveness.

The quantitative findings align with the results of in-depth interviews, which were analyzed using a managerial function framework encompassing planning, organizing, implementing, and supervising (POAC). At the planning and organizing stage, the Principal emphasized that the formulation of this innovation vision was based on the need for institutional differentiation, in which the National Curriculum Plus was designed not just to accumulate subjects, but to equip students with global insights rooted in theological identity. This was strengthened by the Vice Principal for Curriculum, who explained that the organization was carried out through the formation of a special coordinating team to manage PASCH and religious programs, to maintain a measurable range of management control. At the implementation stage, cultural collaboration in the school environment was confirmed by the teachers' statements highlighting students' enthusiasm for global cultural exposure from foreign institutions, while maintaining Islamic civility. Regarding supervision, the principal explained that the data-based quality assurance cycle is carried out at the end of each semester by evaluating tahfidz memorization achievement and German language progress, in conjunction with national academic scores, to detect and prevent excessive cognitive load in students.

Based on the integration of data from the two instruments, the analysis shows strong convergence between quantitative perceptions and qualitative reality in the field. The success of the innovation management of the local curriculum content in this institution is driven by the precise synchronization of the schedule between the national curriculum structure and the enrichment program, as well as the structured delegation of authority to prevent institutional resistance. Furthermore, the use of curriculum analytics approaches during implementation and supervision is a crucial tool that ensures high exposure to global culture does not disrupt the process of instilling moral-religious values, but rather strengthens students' intercultural intelligence. This phenomenon empirically undermines theoretical concerns about the potential emergence of a regressive hidden curriculum arising from the insynchronization between formal policy and actual practice. This analysis validates that the innovation of local content at SMA PGII 1 Bandung is not just an addition of an administrative entity, but a transformation of the learning ecosystem that has succeeded in fusing the dichotomy between the internationalization of education and the strengthening of spirituality into one functional curriculum architecture.

Overall, it can be concluded that the governance of local content curriculum innovation based on the National Plus Curriculum at SMA PGII 1 Bandung has been implemented effectively, comprehensively, and in a structured manner through the POAC managerial function in its entirety. Planning and organization, supported by the division of specific role structures and the implementation and supervision closely monitored through a data-driven review cycle, can ensure optimal program sustainability. The implications of this resilient governance are manifested in improving the quality of multidimensional education. The integration of local content has been convincingly shown to boost academic achievement, foster religious character through the success of the tahfidz program, and accelerate students' global competitiveness without shifting or sacrificing the foundations of the institution's Islamic identity.

The first research question in this study is: (1) How is the implementation of local content curriculum innovation management based on the National Curriculum Plus model carried out at SMA PGII 1 Bandung? Based on the results of questionnaires and in-depth interviews, this implementation is carried out comprehensively by fully implementing managerial functions. At the planning and organizing stage, the school synchronized the national curriculum load with the local content program. It formed a special coordinating team (PASCH Coordinator and Religious Coordinator), which was positively received by 84% of teacher respondents because

it succeeded in preventing workload overlap and suppressing institutional resistance. At the implementation and supervision stage, 88% of respondents assessed the program as immersive, in which the Principal strategically uses a curriculum analytics approach at the end of each semester to cross-evaluate Qur'anic memorization achievements, German language levels, and national academic scores to detect students' cognitive load. These empirical findings are very consistent with the grand theory of Islamic education management, which postulates that the governance of educational institutions must be a complete integration of rational managerial professionalism with the preservation of theological values. These operational conditions validate the formulation of (Judijanto et al., 2024), which affirms that the innovation of the Islamic education curriculum demands systemic renewal to adapt to the global era without sacrificing religious identity. Furthermore, this approach aligns with the study by (Yulianto & Fitri, 2021), which shows that integrated curriculum management in madrasahs or Islamic schools will be effective only if supported by clearly defined structural collaboration.

The second research question is: (2) What is the impact of the implementation of curriculum innovation on the quality of education in a multidimensional manner in related institutions? The questionnaire data conclusively showed that 91% of respondents agreed that this innovation had a significant impact, findings later confirmed by the interview data, which showed that students were able to interact cross-culturally with foreign speakers through the PASCH network while maintaining Islamic moral values. In the review of the grand theory of holistic Islamic education (*Tarbiyah al-Islamiyah*), the ideal quality of education is achieved when the institution produces *kamil* (complete human beings) who balance worldly competitive skills (knowledge) with spiritual depth (faith). SMA PGII 1 Bandung achieved this harmony by ensuring that high global exposure did not compromise moral nobility. This conclusion is supported by the research from Prasetyarini et al., (2025), which found that integrating a global standard curriculum into the Islamic education ecosystem can simultaneously accelerate academic excellence and strengthen students' moral character. In addition, improving students' discipline in worship aligns with the study conducted by Zamroni et al., (2024), which affirm that the local content curriculum is the most effective strategic instrument for forming entrenched religious behavior amid global value disruption.

This study identified a fundamental research gap in the literature. The majority of research on Islamic education curriculum management remains partial and fragmented; some studies have focused solely on the effectiveness of religious programs in suppressing deviant behavior (e.g., studies on the formation of religious character), while others have highlighted the modernization of educational technology facilities. It is rare to find research that comprehensively integrates the four managerial functions (POACs) in a single data-driven evaluation frame (curriculum analytics) to dissect a curriculum that deliberately brings together two extremes: international language standards (such as PASCH) and Islamic educational orthodoxy (such as *tahfidz*) within the umbrella of the autonomy of local content curriculums (Matorevhu & Madzamba, 2022).

Therefore, the novelty of this research lies in the construction of a conceptual and empirical synthesis of the fully integrated innovation management architecture of the local content curriculum. This study introduces a governance model that combines institutional differentiation based on National Curriculum Plus with contemporary curriculum analytical instruments to prevent the emergence of regressive hidden curriculum. Unlike other studies that only photograph the implementation of the curriculum in an administrative descriptive manner, this research empirically proves that the locus of global competence and local Islamic values are not mutually exclusive entities, but can be synergized into variables that drive academic excellence, moral nobility, and intercultural competence of students at the same time.

The real impact of this study on the constellation of Islamic education management at the secondary level in Indonesia is very fundamental and prescriptive. The findings of this study offer a strategic blueprint for school principals, foundation policy makers, and national curriculum formulators on how to translate curriculum autonomy/decentralization policies into globally competitive local content innovations. This research proves that Islamic secondary education institutions in Indonesia have the capacity to overcome the stigma of traditional schools, transform into dynamic, international-class learning organizations, and remain steadfast in upholding the theological commitment that underlies their establishment: the dignity of their establishment.

## Conclusion

Based on results and discussion, it can be concluded that the implementation of local content curriculum innovation management based on the National Curriculum Plus model at SMA PGII 1 Bandung has been carried out systematically and comprehensively through the implementation of managerial functions in its entirety, starting from structured planning and organization to implementation and supervision escorted by a curriculum analytics approach to prevent cognitive overload and A regressive hidden curriculum. This resilient governance has proven essential in improving the quality of education in multidimensional ways, enabling institutions to accelerate academic achievement, strengthen religious character through *tahfidz* programs, and build global intercultural competitiveness through the German language program (PASCH) without eroding students' theological foundations. As a manifestation of its real impact, the findings of this study offer a strategic blueprint for the governance of Islamic secondary education in Indonesia in optimizing curriculum autonomy, as well as

proving that Islamic schools can transform into modern institutions that are competitive in the global arena but remain firmly established on the dignity of their religious identity.

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