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# CURRICULUM DEVELOPMENT THROUGH SCHOOL OPERATIONAL CURRICULUM IN ISLAMIC SCHOOLS

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***ABSTRACT***

***Objective:*** *Curriculum development is a dynamic process aimed at improving educational quality by adapting to students' needs, societal changes, and advances in science and technology. This study aims to analyze the implementation of curriculum development concepts in an Islamic educational institution through an examination of the School Operational Curriculum (KOSP) of Sekolah Islam Plus Tahfidz Ibnu Umar.* ***Methods:*** *This study employed a qualitative approach using document analysis. Primary data were obtained from the KOSP document, while supporting data were collected from relevant scholarly literature on curriculum development.* ***Results:*** *The findings reveal that the KOSP implements curriculum development principles through the integration of the national and Islamic (diniyah) curricula, learning activities, character-building programs, and graduate competency profiles. These components reflect philosophical, psychological, sociological, and science and technology (IPTEK) foundations.* ***Novelty:*** *This study examines the relationship between curriculum development concepts and their implementation in the KOSP of an Islamic educational institution. The findings demonstrate that KOSP functions not merely as an administrative document but also as a strategic instrument for translating national curriculum policies into contextual learning practices aligned with school characteristics and student needs*

## ABSTRAK

***Tujuan:*** *Pengembangan kurikulum merupakan proses yang dinamis yang bertujuan meningkatkan kualitas pendidikan melalui penyesuaian terhadap kebutuhan peserta didik, perkembangan masyarakat, serta kemajuan ilmu pengetahuan dan teknologi. Pada tingkat satuan pendidikan, implementasi pengembangan kurikulum diwujudkan melalui Kurikulum Operasional Satuan Pendidikan (KOSP) yang disusun sesuai dengan karakteristik dan visi sekolah. Penelitian ini bertujuan untuk menganalisis implementasi konsep pengembangan kurikulum pada satuan pendidikan Islam melalui telaah terhadap dokumen KOSP Sekolah Islam Plus Tahfidz Ibnu Umar.* ***Metode:*** *Penelitian menggunakan pendekatan kualitatif dengan metode analisis dokumen (document analysis). Data utama diperoleh dari dokumen KOSP, sedangkan data pendukung berasal dari berbagai literatur ilmiah mengenai pengembangan kurikulum.* ***Hasil:*** *Hasil penelitian menunjukkan bahwa KOSP telah mengimplementasikan prinsip-prinsip pengembangan kurikulum melalui integrasi kurikulum nasional dengan kurikulum diniyah, penyusunan struktur pembelajaran, program pembiasaan, serta penetapan profil lulusan yang mencerminkan penerapan landasan filosofis, psikologis, sosiologis, dan ilmu pengetahuan serta teknologi (IPTEK).* ***Kebaruan:*** *Penelitian ini memberikan kebaruan berupa analisis keterkaitan antara konsep pengembangan kurikulum dengan implementasinya dalam KOSP pada satuan pendidikan Islam, sehingga menunjukkan bahwa KOSP tidak hanya berfungsi sebagai dokumen administratif, tetapi juga sebagai instrumen strategis dalam menerjemahkan kebijakan kurikulum ke dalam praktik pembelajaran yang kontekstua l sesuai karakteristik sekolah, kebutuhan peserta didik dan tuntutan perkembangan pendidikan di era modern.*

***Kata Kunci:*** *Pendidikan Islam, Pengembangan Kurikulum, Kurikulum Operasional Satuan Pendidikan (KOSP), Integrasi Kurikulum, Profil Lulusan.*

## INTRODUCTION

One of the most important components of the education system is the curriculum. The curriculum is a tool to achieve educational goals, as well as a guideline in the implementation of learning at all types and levels of education. The curriculum must be synchronized using the philosophy and foundation of the state, namely Pancasila and the 1945 Constitution which describes the ethos of a nation (Sabriadi HR & Wakia, 2024).

According to Ananta (2025) Education is a complex and multidimensional process. It is not only oriented towards the delivery of knowledge, but also focuses on the formation of character, values, and the ability to think critically and creatively. In this case, education must stand on a strong philosophical, psychological, and socio-cultural foundation. These three foundations play an important role in providing direction, meaning, and relevance for the implementation of civilized education (Ananta et al., 2025). Especially entering the 21st century era The integration of progressivism into the curriculum is challenged by the existence of national standards and education systems that set specific goals. A 21st-century curriculum based on progressivism requires a flexible framework and innovative assessment methods to evaluate skills and competencies (Yusuf & Ismail, 2025).

This statement is similar to the purpose of the implementation of education in Indonesia which refers to Law Number 20 of 2003 concerning the National Education System which is the foundation in the implementation of national education. Along with the times, the education system in Indonesia continues to undergo updates, one of which is through the development of a curriculum that aims to improve the quality of education and produce graduates who have competencies in accordance with the needs of the community. UNESCO through four pillars of education, namely *learning to know*, *Learning to do*, *learning to live together*, and *learning to be*, emphasizing that education must be able to form individuals who have knowledge, skills, the ability to work together, and have a strong character in facing the development of science, technology, and information (Camellia, 2020).

The curriculum as an educational design has a very strategic position in all aspects of educational activities. Given the importance of the role of the curriculum in education and in the development of human life, the preparation of the curriculum cannot be done without using a solid and strong foundation. As an illustration of a house building that is built without a solid foundation or foundation, then when an earthquake or slight shaking occurs, the house will easily collapse (Rusman, 2022).

Thus, in developing the curriculum, it must first be identified and studied selectively, accurately, in-depth and comprehensively what foundations must be used as a foothold in designing, developing, and implementing the curriculum. With a solid foundation, the resulting curriculum will be strong, namely the educational programs produced will be able to produce educated human beings in accordance with their human nature, both for the present life and for the long life in the future.

Curriculum development is not only related to the preparation of teaching materials, but also includes all aspects of education such as objectives, content, learning strategies, and evaluation systems. The basic concepts in curriculum development are important foundations in understanding how the curriculum can be designed and implemented effectively. Philosophical, psychological, and sociological aspects are the main basis in formulating a curriculum that is not only academic, but also shapes the character and skills of students. Principles of curriculum development such as relevance, continuity, flexibility, efficiency, and effectiveness must be a reference in every design process (Syaifuddin et al., 2025).

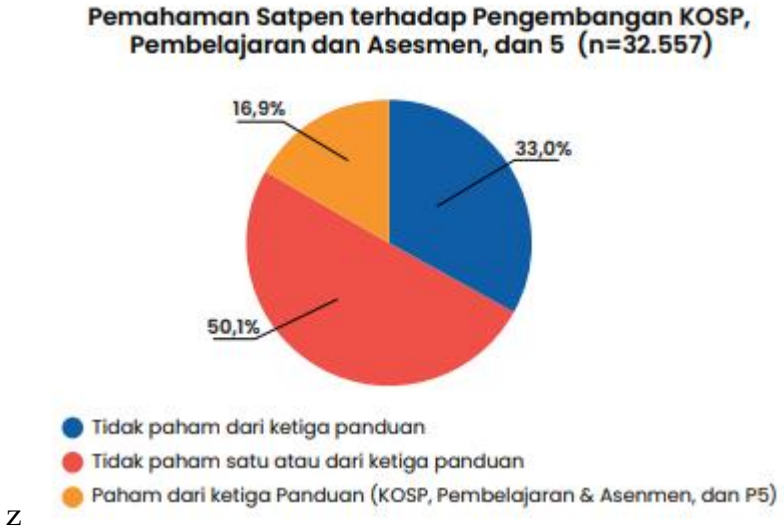
In the theory of curriculum development, there are four main foundations that are the

basis for curriculum development, namely philosophical, psychological, sociological, and science and technology (IPTEK) foundations. These four foundations complement each other in determining the direction, content, learning strategies, and goals that a curriculum wants to achieve. The foundation of the curriculum is a system consisting of four components, namely: aims, goals, objectives, contents, learning activities, and evaluation components. In order for each component to carry out its benefits perfectly and synergism, it is necessary to be supported by a number of foundations, namely the philosophical foundation as the main foundation, people and culture, individuals (students), and learning theories (Sabriadi HR & Wakia, 2024).

In the education unit, the implementation of curriculum development is realized through the Education Unit Operational Curriculum (KOSP). KOSP is a document prepared by education units as guidelines for the implementation of learning by referring to national curriculum policies, student characteristics, environmental conditions, and school vision and mission. Thus, KOSP is a concrete form of implementation of curriculum development that is tailored to the needs and peculiarities of each educational unit.

KOSP is part of the implementation of the Independent Curriculum which is developed by considering the characteristics and environmental conditions of the educational unit. When viewed from the perspective of the curriculum development model, the development of the KOSP shows characteristics that combine administrative and grassroots approaches. The administrative approach places policy makers at the central level as the party that determines the framework and direction of the curriculum policy, while the education unit plays a role in implementing it. On the other hand, the grassroots approach provides space for teachers and education units to play an active role in developing the curriculum in accordance with the needs of students and the context of the school environment. Thus, KOSP can be understood as a form of curriculum development that combines a national policy framework with a space for adaptation and innovation at the education unit level. The space allows each school to develop the characteristics and peculiarities of its curriculum without letting go of the direction of the national curriculum policy (Susilo, 2024).

The urgency of the development of KOSP can be seen from the readiness of education units in understanding and developing the document. Based on the results of the reflection on the readiness for the implementation of the Independent Curriculum conducted by the Center for Education Standards and Policies (PSKP) on June 29–July 5, 2022, a total of 32,557 education units have filled out reflection instruments through independent assessments. The results of reflection show that although more than half of the heads of education units already have three guidelines for the implementation of the Independent Curriculum, including the KOSP Development Guide, the level of understanding of these guidelines is still relatively limited. Only around 16.9% of heads of education units stated that they understood the development of KOSP, learning and assessment, as well as the Pancasila Student Profile Strengthening Project (PKSP, 2022).




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**Figure 1. Level of Understanding of Education Units to Independent Curriculum Implementation Guidelines**

This condition shows that there is a gap between the availability of guidelines and the ability of educational units to understand and translate them into curriculum planning. On the other hand, education units are still required to develop curriculum implementation planning documents, including KOSP. This shows that the development of KOSP is not sufficiently understood as fulfilling administrative demands, but requires an understanding of the principles and foundations of curriculum development so that the documents produced are truly in accordance with the characteristics, needs of students, and the context of the educational unit (PKSP, 2022).

The data shows that the development of KOSP has been carried out by some educational units, but the level of readiness to develop it still varies. This condition shows that the existence of KOSP is not only related to the fulfillment of planning documents, but also to the ability of educational units to develop curricula in accordance with their respective policy directions and characteristics. Therefore, it is important to see how the principles of curriculum development translate into KOSP in the context of specific educational units (PKSP, 2022).

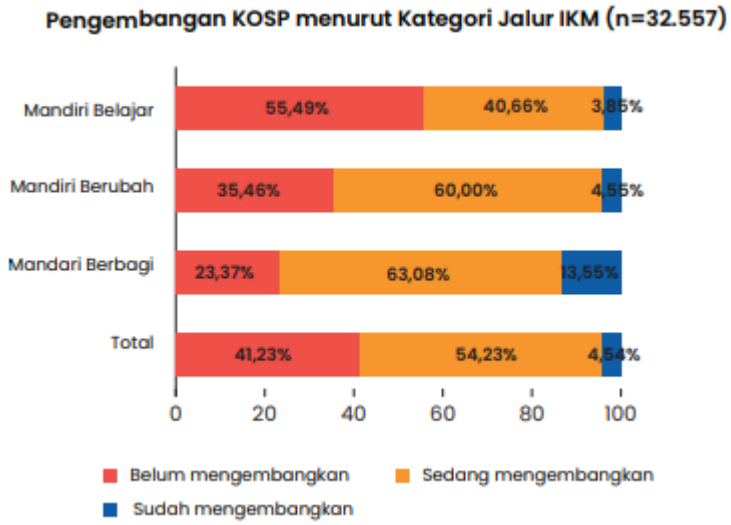



**Figure 2. Level of Development of the Operational Curriculum of the Education Unit (KOSP)**

Based on Graph 3, as many as 54.23% of education units are still in the KOSP development stage, while 41.23% have not developed KOSP and only 4.54% have developed KOSP. The data shows that at the time of reflection, most education units are still in the process or early stages of KOSP development (PKSP, 2022).

The discussion of KOS emerged in response to the complexity of the demands of education in the modern era. In the midst of dynamic changes in the needs of society and the job market, the curriculum must be able to provide a relevant and flexible foundation for students. However, the implementation of KOS does not always run smoothly, often hampered by various factors such as limited resources, lack of understanding, and structural challenges in the education system. In this situation, it is expected that a deep understanding and proper implementation of KOS will have a positive impact on improving the effectiveness of Education (Hasanah et al., 2024).

Islamic schools as educational units that integrate the national curriculum with Islamic education have their own characteristics in developing their curriculum. In addition to referring to national education standards, curriculum development in Islamic schools is also directed at the formation of morals, strengthening Islamic values, and developing the competencies of students as a whole. One of the implementations can be seen in the Operational Curriculum of the Islamic School Education Unit Plus Tahfidz Ibnu Umar which integrates the national curriculum with the diniyah and tahfidz curriculum, accompanied by supporting programs to develop students' academic competence, character, and skills.

Based on this description, this article aims to examine the concept of curriculum development in Islamic education units by examining its implementation through the Operational Curriculum of Education Units (KOSP). This study is expected to provide an overview of the importance of curriculum development as the basis for the preparation of KOSP so that the curriculum developed is able to answer the needs of students while supporting the achievement of educational goals effectively.

## RESEARCH METHODS

This study uses a qualitative approach with *the document analysis method* to examine the implementation of curriculum development in Islamic education units through the Operational Curriculum of Education Units (KOSP). This approach was chosen because it allows researchers to gain an in-depth understanding of how the concept of curriculum development is manifested in curriculum documents at the education unit level. The analysis was carried out by examining the relationship between the theoretical concept of curriculum development and its implementation in the preparation of KOSP.

The object of research in this article is the document of the Operational Curriculum of the Education Unit (KOSP) of the Islamic School Plus Tahfidz Ibnu Umar as the main data source. Meanwhile, supporting data was obtained from various scientific literature in the form of books, articles, and journals that discuss the concept of curriculum development along with the philosophical, psychological, sociological, and scientific and technological (IPTEK) foundations. The KOSP document was chosen because it represents the implementation of curriculum development at the level of Islamic education units through the integration of the national curriculum with the diniyah and tahfidz curriculum.

The research instrument is the researcher himself (*human instrument*) assisted by document analysis guidelines to identify the components of KOSP related to the concept of curriculum development. The research procedure begins with collecting KOSP documents and relevant literature, then the process of reading, identifying, grouping, and comparing the

content of the document with the curriculum development concepts contained in the literature review is carried out.

Data analysis is carried out using *content analysis* techniques . The stages of analysis include data reduction, data presentation, interpretation, and conclusion drawn. The analysis focuses on the suitability between the concept of curriculum development and its implementation in KOSP, so that an overview of how the curriculum is developed and operated in Islamic education units is obtained.




## RESULTS AND DISCUSSION

### *Results*

The results of the research were obtained through an examination of the Operational Curriculum of the Education Unit (KOSP) of the Islamic Plus Tahfidz Ibnu Umar School. The analysis focused on the curriculum components contained in the document and its relationship with the four foundations of curriculum development, namely philosophical, psychological, sociological and cultural foundations, as well as science and technology (science and technology). The results of the study showed that the KOSP of the Islamic School Plus Tahfidz Ibnu Umar developed the curriculum by combining the national curriculum, the early curriculum, and the tahfidz program that was adjusted to the characteristics and goals of school education.

#### 1. Operational Curriculum Components of the Islamic School Education Unit Plus Tahfidz Ibnu Umar

Based on the results of the document analysis, the KOSP Islamic School Plus Tahfidz Ibnu Umar has characteristics in the form of integrating the national curriculum with the diniyah and tahfidz curriculum. In the KOSP document, the curriculum content consists of 40% of the national curriculum and 60% of the diniyah and tahfidz curriculum. This composition is one of the main characteristics of the curriculum developed by the school.




**Figure 3**. Composition of the Curriculum of Islamic Schools Plus Tahfidz Ibn Umar

The image shows the composition of the curriculum content based on the KOSP document, namely 40% of the national curriculum and 60% of the diniyah and tahfidz curriculum.

In addition to the composition of the curriculum content, KOSP regulates the implementation of learning through intracurricular, cocurricular, and extracurricular activities as well as learning strengthening programs. The organization shows that the implementation of the curriculum does not only take place through learning activities in the classroom, but also through various activities that support the development of students more broadly.

KOSP also contains various supporting programs that are carried out in a structured manner in daily, weekly, monthly, and yearly activities. The program includes worship activities, habituation, literacy, tahfidz and tahfidz certification, strengthening Arabic and English, social activities, and character building activities. These programs are part of the school's efforts to integrate learning with the habituation and character development of students. Based on the results of the document review, the main components of the KOSP Islamic School Plus Tahfidz Ibnu Umar can be summarized as follows.

**Table 1.** Main Components of the Operational Curriculum of the Islamic School Education Unit Plus Tahfidz Ibnu Umar

| Components | Implementation in KOSP |
|---|---|
| Curriculum Content | 40% of the national curriculum and 60% of the diniyah curriculum and tahfidz |
| Integrated Learning | Includes intracurricular, co-curricular, extracurricular, and learning reinforcement |
| Learning Approach | Deep Learning *Approach* (Meaningful, contextual, and project-based learning as needed) |
| Support Programs | Daily, weekly, monthly, and yearly programs to support the formation of students' character and competencies |
| Graduate Profile | It is oriented towards the balance of academic competence, Islam, character, and skills of students. |

Based on Table 1, the KOSP of Sekolah Islam Plus Tahfidz Ibnu Umar not only contains the structure and content of the curriculum, but also regulates learning activities, supporting programs, and the direction of graduate profiles. These components show that curriculum development at the educational unit level is translated into various forms of activities that are part of the educational experience of students.

These findings are in line with Rahmat et al. (2024) who show that integrated Islamic schools develop the curriculum by adjusting the provisions of the national curriculum while maintaining the vision and characteristics of the institution. The integration allows religious aspects and general knowledge to be placed within a complementary curriculum framework (Wahyudin et al., 2024).

**2. Implementation of the Foundations of Curriculum Development in KOSP**

The results of the analysis further show that the components in KOSP are related to

the four foundations of curriculum development, namely philosophical, psychological, sociological and cultural foundations, and science and technology. These linkages are identified based on the content of the document, especially in the direction of school education, learning activities, supporting programs, and graduate profiles.

| Anvil | Implementation in KOSP |
|---|---|
| Philosophical | Integration of Islamic values through the diniyah and tahfidz curriculum, worship habits, moral strengthening, and graduate profiles |
| Psychological | Organizing learning as well as co-curricular and extracurricular activities that support the development of students' potential |
| Sociological and Cultural | Religious activities, social habits, literacy, and strengthening Arabic and English |
| Science and Technology | Daily, weekly, monthly, and yearly programs to support the formation of students' character and competencies |
| Graduate Profile | The application of meaningful and contextual learning and adaptation of learning to the development of science and technology |

On a philosophical basis, the findings in KOSP can be seen through the integration of the diniyah and tahfidz curriculum, habituation of worship, moral strengthening, and graduate profiles that contain aspects of Islam and character. On a psychological basis, KOSP contains learning activities as well as co-curricular and extracurricular activities that provide space for the development of students' potential. The sociological and cultural foundation is seen through various religious, social, literacy, and Arabic and English language strengthening activities. Meanwhile, the foundation of science and technology is seen through meaningful and contextual learning directions as well as efforts to adapt learning to the development of science and technology.

Overall, the results of the analysis show that the four cornerstones of curriculum development are reflected in the various components of KOSP and do not stand as separate parts. The four are seen in the direction of education, curriculum content, learning activities, supporting programs, and graduate profiles developed by Sekolah Islam Plus Tahfidz Ibnu Umar.

## *Discussion*

### 1. KOSP as the Implementation of Curriculum Development in Islamic Education Units

Curriculum development is a process related to planning, goal determination, content selection, learning strategies, and evaluation to achieve educational goals (Nurhayati et al., 2022). The curriculum is not static, but needs to be developed according to the needs of students, community development, and changes in science and technology (Nuraini et al., 2023). The principle of curriculum development is important in the context of the Independent Curriculum because education units have the space to adjust curriculum development to their respective characteristics and needs.

The results of the study show that the KOSP of Sekolah Islam Plus Tahfidz Ibnu Umar contains various interrelated components, ranging from curriculum content, learning organization,

supporting programs, to graduate profiles. These findings show that KOSP not only functions as an administrative document, but also as an operational document that translates the direction of school education into the implementation of learning.

The organization is in line with the findings of Sewang (2023) that the development of The Islamic education curriculum can be realized through intracurricular activities, learning integration, and extracurricular activities that support the formation of Islamic values. In the context of Ibn Umar, the development appears to be broader through the integration of the diniyah and tahfidz curriculum as well as various habituation programs listed in the KOSP (Sewang, 2023).

KOSP provides space for educational units to develop the curriculum in accordance with the characteristics and conditions of the school. In the context of Sekolah Islam Plus Tahfidz Ibnu Umar, this space is realized through the integration of the national curriculum with the diniyah and tahfidz curriculum as well as various supporting programs that are characteristic of the school. Thus, curriculum development at the education unit level is not only related to the implementation of national curriculum policies, but also to the process of contextualizing the curriculum according to the needs and characteristics of the school.

In the context of Islamic education, this process shows the need to bring together national education policies with the values and characteristics of Islamic education. Akrim (2022) stated in his research that the development of Islamic education in the national education system is related to efforts to integrate the orientation of national education with Islamic pedagogy and cultural context (Akrim et al., 2022).

**2. Integration of the National Curriculum and the Islamic Curriculum**

One of the main findings of the study is the integration between the national curriculum and the diniyah and tahfidz curriculum. The KOSP document shows the composition of 40% of the national curriculum and 60% of the diniyah and tahfidz curriculum. The integration shows that schools develop the curriculum by maintaining the demands of the national curriculum while providing a strong space for Islamic education as a characteristic of educational units.

The integration of the curriculum is not only seen in the distribution of curriculum content, but also in the learning and habituation programs developed by the school. Worship activities, tahfidz, Arabic language strengthening, social activities, literacy, and character formation are placed as part of the educational experience of students. Thus, general education and Islamic education do not completely run as two separate parts.

This is in line with Basri and Abdullah (2024) who show that curriculum integration in Islamic schools can be realized through the integration of Islamic content into various learning materials and activities. These findings reinforce that curriculum integration in Islamic education units is not only related to the content structure, but also to the way in which these values and knowledge are presented in students' learning experiences (Basri & Abdullah, 2024).

These findings show that the characteristics of educational units can be translated into curriculum structure and implementation. This is also in line with the principles of curriculum development which place relevance to the needs of students and the condition of educational units as one of the important considerations in curriculum development (Syaifuddin et al., 2025).

3. **Philosophical Foundations in the Development of KOSP**

Curriculum development is basically inseparable from the foundations on which it is based. Based on the results of the study of the KOSP document, the implementation of the four foundations of curriculum development appears to be interrelated in the overall curriculum development process. The philosophical foundation is reflected in the educational orientation that places the formation of morals and Islamic values as the main goal of implementing education. These findings strengthen the view that the curriculum in Islamic education units does not only function as a learning guideline, but also as an instrument for character formation and internalization of Islamic values. Previous research on Islamic education in Indonesia shows that the curriculum has a strategic role in shaping the perspective, attitude, and character of students in accordance with the goals of Islamic education, as well as preparing them to be part of a society that has balanced religious and national values (Zuhdi, 2018).

The philosophical foundation provides the basis for determining the direction and values that want to be realized through education. The values and views that become the basis of education are further reflected in the goals, content, processes, and educational outcomes formulated in the curriculum

In the KOSP of Sekolah Islam Plus Tahfidz Ibnu Umar, the philosophical foundation can be seen from the strong orientation to Islamic values. The integration of the diniyah and tahfidz curriculum, worship habits, moral strengthening, and graduate profiles that include Islamic aspects show that religious values are part of the direction of curriculum development. These findings are in line with the view that curriculum development in Islamic educational institutions needs to consider the values and goals of Islamic education as the basis for forming students (Ni'am Khurotul Asna et al., 2023).

Thus, Islamic values in KOSP are not only placed as learning materials, but also translated through habituation activities and school programs. This shows that philosophical foundations affect various components of the curriculum in an integrated manner, including learning content, supporting programs, and graduate profiles.

4. **Psychological Foundations in the Development of KOSP**

The psychological foundation is related to the characteristics, development, needs, interests, and potentials of students that are considered in curriculum development. Curriculum development needs to consider the conditions of students so that the learning process can provide a learning experience that is in accordance with their developmental stages and needs

The results of the analysis show that the psychological aspect is reflected in the organization of learning activities as well as the existence of co-curricular and extracurricular activities. These various activities provide space for students to develop potential, interests, and skills outside of intracurricular learning. The existence of these various forms of activities shows that the development of the curriculum in KOSP is not only oriented towards the delivery of learning materials, but also pays attention to the development of students more broadly. Thus, the psychological foundation is reflected in the school's efforts to provide diverse learning experiences according to the needs and potentials of students. These findings support the view that curriculum development must be adjusted to the characteristics and stages of development of students so that the learning process takes place optimally (Saidek et al., 2025).

**5. Sociological and Cultural Foundations in the Development of KOSP**

The sociological and cultural foundations are related to the relationship between the curriculum and people's lives. The curriculum is developed by considering the social, cultural, values, and needs of the environment where students live and develop (Setiyadi et al., 2022). In the KOSP of the Islamic Plus Tahfidz Ibnu Umar School, this foundation is reflected through religious activities, social habits, literacy, and strengthening Arabic and English. These various activities show that the curriculum is not only directed at achieving academic competence, but also at the formation of students' habits and ability to interact with their social environment.

Habituation and social activities also show that the educational process takes place through a broader experience than classroom learning activities. Thus, KOSP connects the curriculum with the daily lives of students through activities that are part of the school culture. These programs show that the curriculum is not only designed to meet academic needs, but also as a means of shaping students to be able to adapt to the social environment without abandoning their Islamic identity. This is in line with the view that the curriculum must be developed based on values, norms, culture, and the needs of the community as users of education services (Kamal, M. 2018).

**6. Foundations of Science and Technology in the Development of KOSP**

Furthermore, the implementation of the foundation of science and technology (IPTEK) can be seen from the preparation of a curriculum that accommodates the development of modern learning through meaningful, contextual learning approaches, and the use of technology in the learning process. Although schools still maintain the characteristics of Islamic education, KOSP shows that there are efforts to adapt the curriculum to the development of science and the demands of education in the 21st century. Thus, curriculum development is not only oriented towards the preservation of Islamic values, but also directed so that students have competencies that are relevant to the development of the times (Camellia, 2020).

The development of science and technology is one of the considerations in curriculum development because these changes affect the competency needs of students and the learning process. The curriculum needs to provide space for learning that is relevant to the development of science, technology, and the demands of people's lives (Fauzan & Arifin, 2022).

The results of the analysis show that the foundation of science and technology in KOSP is reflected through meaningful and contextual learning directions and efforts to adapt learning to the development of science and technology. Learning is not only directed at mastering the material, but also at providing learning experiences that are related to the context of students.

The findings show that the characteristics of schools as Islamic educational institutions are not an obstacle to the development of a curriculum that is responsive to the development of science and technology. On the contrary, the Islamic aspect and the demands of educational development can be placed side by side in the development of KOSP.

### 7. Implications of Curriculum Development for Islamic Education Units

The results of the study show that the development of KOSP in Islamic education units requires the ability to integrate national curriculum policies with the characteristics and objectives of school education. KOSP is not only a document to meet administrative needs, but can also be a strategic instrument in translating the vision, values, and characteristics of schools into the implementation of education.

The integration of various foundations of curriculum development shows that curriculum development needs to be carried out in a sustainable manner. Changes in the needs of students, community development, and advances in science and technology require educational units to evaluate and improve the curriculum developed. In the context of Islamic schools, the process also needs to maintain Islamic values as the main characteristics of educational units.

The findings of this research can be the basis for future research to examine the implementation of KOSP in more depth through learning observations, interviews with teachers and school managers, as well as evaluation of the achievement of graduate profiles. Thus, further research can complement document-based findings with an overview of curriculum implementation in practice.

This concept is in line with the principle of holistic assessment in Islamic education which emphasizes that student evaluation is not only focused on academic aspects, but also includes moral, spiritual, character, and skill dimensions. Assessment is carried out in a balanced manner in the cognitive, affective, and psychomotor realms through various forms of authentic assessment, such as projects, portfolios, observations, and performance assessments. Thus, the learning and assessment process not only measures material mastery, but also provides a complete picture of student development in accordance with the goals of Islamic education (Faizah & Supratno, 2026).

## CONCLUSION

This study shows that the Operational Curriculum of Education Units (KOSP) is an implementation of curriculum development at the level of Islamic education units. The results reveal that KOSP Sekolah Islam Plus Tahfidz Ibnu Umar integrates the national curriculum with the diniyah curriculum through curriculum structure, intracurricular, co-curricular, extracurricular, habituation programs, and graduate profiles oriented toward balanced academic, spiritual, character, and skill competencies. The findings also show that KOSP applies philosophical, psychological, sociological, and science and technology foundations in curriculum development.

The implications confirm that curriculum development is not limited to document preparation but also involves the ability of education units to translate national policies according to school characteristics and student needs. Therefore, KOSP needs continuous evaluation and improvement to remain relevant to scientific and technological developments, community needs, and 21st-century educational challenges. This study may serve as a reference for Islamic schools in developing contextual and adaptive curricula.

This research is limited to document analysis without empirical data from observations or interviews. Future research can examine KOSP implementation through field studies involving principals, teachers, and students

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