

Bridging Sacred and Profane Knowledge: The Integration of Diniyah and General Curriculum in Package B Program at PKBM Cahaya Sunnah

Yenik Wahyuningsih¹⁾, Ach. Baidowi²⁾, Chasan Ma'ruf³⁾, Endri Sugati⁴⁾, Fayza Azizah⁵⁾

^{1,2,3,4,5)}Sekolah Tinggi Agama Islam Publisistik Thawalib Jakarta, Indonesia

E-mail: ¹⁾yenikwahyuningsih4@gmail.com, ²⁾achbaidowi16@gmail.com,

³⁾hasanmaruf@staithawalib.ac.id, ⁴⁾endrisugati212@gmail.com, ⁵⁾fayizzah28@gmail.com

 <https://doi.org/10.54214/alfawaid.Vol16.Iss1.1032>

ABSTRACT

This research aim to analyze curriculum design, breakdown, grouping, and execution of Package B in enhacing the caliber of graduates at PKBM Cileungsi. This research analyze examines the gap between the non-formal education curriculum of Package B and the quality needs of graduates based on religious values at PKBM Cileungsi. It. The research uses a qualitative case study approach at PKBM Cahaya Sunnah Cileungsi, employing interviews, focus group discussions (FGD), and documentation. The data analysis process involves data condensation, data display, and conclusion drawing. To ensure the validity of the findings, source triangulation and member checking are employed. The results show that the Package B curriculum integrates diniyyah (Islamic religious studies) and general education, with a 70 percent emphasis on religious content. The curriculum is designed by the foundation's internal team through annual work meetings, implemented in a structured manner with subject distribution based on teachers' competencies, and evaluated periodically every semester. Student achievements include memorization of up to 30 juz, while others achieve around 16 juz, mastery of approximately 90 percent of 42 Hadiths from Arba'in, and academic abilities equivalent to junior high school level, along with significant improvement in religious character. The study concludes that the Package B curriculum model is effective in improving graduate quality through a systematic integration of diniyyah and general education based on religious values. This study is significant because it contributes as a reference for developing PKBM curricula that are religiously based, adaptive, contextual, and capable of enhancing the quality of equivalency education graduates.

Keywords: Islamic Curriculum, PKBM, Graduate Quality

INTRODUCTION

Equivalent education through the Package B program is often overlooked, with the quality of graduates frequently questioned and perceived merely as a formal alternative. Conversely, there is an urgent social demand for non-formal education model that prioritize not only national curriculum standards but also integration of profound religious values. Currently, there is a scarcity of Package B curriculum models capable of systematically balancing general academic requirements with

comprehensive *diniyyah* (Islamic) learning targets often resulting in unstructured implementation in the field.

In principle, the Package B program is a non-formal educational framework equivalent to junior high school, defined by its flexible, modular, and functional approach. Conceptually, the Package B program is a non-formal basic education pathway equivalent to Junior High School (SMP), characterized by its flexible and functional curriculum structure. Unlike formal schooling, the Package B curriculum is designed based on competency standards that allow for the integration of local content and specific institutional characteristics without diminishing national education standards. This flexibility provides a strategic entry point for Community Learning Activity Centers (PKBM) to structure a 'blended' curriculum. In this context, the Package B curriculum acts as a modular framework that accommodates general subjects (National Curriculum) while simultaneously providing pedagogical space for intensive *diniyyah* programs, ensuring that the dual educational objectives are met within a single, cohesive administrative system.

Community Learning Activity Centers (PKBM) serves as non-formal education institutions designed to play a significant role in reducing illiteracy rates through participatory approaches and the provision of additional skills that support learners' independence (Irmawati, 2017). PKBM serves as a strategic institution in improving community human resources through community-based education that is flexible, adaptive, and continuously innovates in management and learning methods in response to the development of the digital era and Society 5.0 (Rimbarizki & Susilo, 2017; Himayatrohmah, 2017). Moreover, PKBM now functions not only as a learning center but also as a broader agent of community empowerment through institutional innovation and the improvement of non-formal education service quality (Zaifullah et al., 2023; Ansori et al., 2024). Community participation is also a key factor in the success of PKBM programs, as the active involvement of learners can enhance the relevance and sustainability of the programs (Hermawan & Suryono, 2016).

Curriculum management in PKBM focuses on analyzing community needs to ensure that educational programs are relevant to local conditions and learner characteristics (Kamil et al., 2023; Komar et al., 2023). In practice, PKBM also collaborates with other institutions such as Course and Training Centers (LKP) to support specific vocational programs, making learning management more effective and diverse (Himmah et al., 2023). Curriculum implementation is carried out flexibly through the development of skill-based programs such as entrepreneurship and agriculture that align with regional potential and can increase community learning interest (Nuzula & Suryono, 2020). In

addition, a systemic approach is applied through clear organization and effective resource management to support program success (Harimurti, 2020). The learning process employs innovative methods as well as product-based and written test evaluations to measure learner achievement (Idrus et al., 2025). Curriculum evaluation also utilizes the CIPP model to comprehensively assess context, input, process, and product (Lokollo et al., 2020). PKBM also contributes to community empowerment by developing skills that meet labor market demands (Novrita et al., 2025).

A review of previous literature reveals various perspectives on curriculum development in non-formal and Islamic education contexts. Several studies have identified critical success factors in Community Learning Activity Centers (PKBM), emphasizing the role of curriculum supervision (Arifah & Noor, 2025) and the adoption of experiential-based social reconstruction to strengthen character (Addawiyah & Rahmayanti, 2025). Digital innovation, specifically through the *seTARA Daring* platform, has also been highlighted as a key driver for learning flexibility (Khoiruddin & Takhmid, 2024). Furthermore, the execution of the Merdeka curriculum alongside the integration of character education values has been extensively explored in vocational and religious settings to foster critical thinking (Qomar & Fitri, 2024; Alfariy & Iswandi, 2025).

However, despite these advancements, existing research remains largely fragmented, focusing either on general national standards or specialized religious education in isolation. There is a noticeable scarcity of studies that specifically address the systematic integration of a dual-curriculum model combining national academic requirements (Package B) with intensive religious (*diniyyah*) learning within a single PKBM framework. Most previous works, such as those (Lestari & Emilia, 2023; Ginting et al. 2025), focus on curriculum relevance in formal schools or boarding houses, leaving a gap in understanding how non-formal equivalent education can harmoniously balance these two distinct educational mandates. Therefore, this study fills this gap by analyzing the integrated curriculum model at PKBM Cahaya Sunnah, providing a more comprehensive framework for sustainable non-formal Islamic education.

Base on relevant previous research that, the development of PKBM curricula demonstrates strong dynamics through the integration of religious values, learning flexibility, a community needs-based approach, and adaptation to the Merdeka Curriculum and contextual learning, which continue to evolve sustainably (Noor & Arifah, 2026; Iskandar et al., 2025). In previous periods, PKBM curriculum management focused on adapting non-formal learning and improving the effectiveness of equivalency education through Packages A, B, and C with flexible curricula tailored to

community needs (Munir et al., 2025). The incorporation of Islamic education values in PKBM plays an important role in shaping learners' character through instruction tailored to community learners, including homeschooling and equivalency programs based on learning indicators (Haqiqi, 2022). The curriculum is directed toward strengthening moral and spiritual values continuously so that learners develop strong personalities in social life, while PKBM contributes to the development of Muslim communities through the integration of religious values (Putra, 2019). Thus, PKBM continues to evolve as an adaptive and innovative educational institution oriented toward strengthening both character and competence of learners. This study offers novelty by revealing a curriculum development model for Package B in PKBM based on the integration of *diniyyah* (Islamic) curriculum and general curriculum with a dominant religious proportion, which remains under researched and lacks in depth exploration within the sphere of equivalency education.

Addressing the gap between non-formal education curriculum standards and the often-questioned quality of graduates, this study aims to analyze how curriculum design, structuring, grouping, and implementation at PKBM Cahaya Sunnah Cileungsi contribute to improving graduate quality. The primary problem addressed in this study is the gap between national non formal education curriculum standards and the demand for graduates with strong religious character. Especially, this research highlight how the design, grouping, and implementation of the curriculum at PKBM Cahaya Sunnah Cileungsi are managed to overcome public skepticism regarding the quality of equivalency education graduates, while simultaneously addressing the challenges of integrating general subjects with a dominant *diniyyah* (Islamic) content.

The fundamental research gap addressed in this study lies in the lack of a systematic framework for dual-curriculum synchronization within equivalency education. While existing literature extensively discusses either the national curriculum in PKBM or religious education in Islamic boarding schools separately, there is a significant scholarly silence on how these two distinct mandates are integrated within a single non-formal administrative structure. The novelty of this research is found in its focus on the 'integrated-adaptive' model at PKBM Cahaya Sunnah, which does not merely attach religious subjects as extracurricular activities but reconstructs the Package B curriculum grouping to balance national standards with intensive *diniyyah* targets. By exploring this integration, the study contributes a new conceptual model for non-formal Islamic education that addresses both academic legitimacy and spiritual depth, offering a scalable solution to the quality-gap problem in equivalency programs.

The findings of this study provide a more comprehensive understanding of the effectiveness of a religious value-based curriculum in enhancing both academic achievement and learners' character. Its contribution lies in serving as a conceptual and practical reference for PKBM managers and policymakers in developing adaptive and contextual curricula that meet community needs while improving the competitiveness of equivalency education graduates.

METHOD

PKBM Cahaya Sunnah Cileungsi is a non-formal education institution that distinguishes itself through a "Salaf-oriented" educational philosophy. Unlike typical Community Learning Activity Centers that focus solely on functional literacy or basic equivalency, this institution integrates the Package B program with an intensive *diniyyah* curriculum. Its core characteristic is the 70:30 ratio in favor of religious subjects, emphasizing Arabic language proficiency and Hifzhul Qur'an, while maintaining compliance with the national education standards of Indonesia. This unique positioning makes it a strategic model for studying curriculum harmonization in non-formal Islamic education.

This study was conducted in the Package B program at PKBM Cahaya Sunnah Cileungsi, Bogor, using a qualitative case study approach. PKBM Cahaya Sunnah was purposively selected as the research site due to its unique "integrated-adaptive" curriculum model, which systematically combines the national curriculum with a high-intensity *diniyyah* (Islamic) program, a characteristic rarely found in other non-formal education institutions. This approach was chosen because it allows the researcher to gain an in-depth understanding of curriculum development phenomena within the real context of a non-formal education institution. The case study provides space for exploring processes, meanings, and dynamics occurring in the implementation of the Islamic curriculum in the Package B program for learners.

The selection of PKBM Cahaya Sunnah Cileungsi as a case study location is based on its unique position as a model of curriculum harmonization rarely found in similar non-formal educational institutions. Unlike Community Learning Activity Centers (PKBM) in general, which tend to focus on eradicating functional illiteracy or simply meeting equivalency standards, this institution integrates the Package B program with an intensive *diniyyah* curriculum oriented towards the Salaf. The distinctive characteristic of the curriculum, consisting of 70% religious education and 30% general subjects is a strategic anomaly that is interesting to study, especially in seeing how mastery of Arabic and Hifzhul Qur'an can go hand in hand with national education standards. Therefore, this institution represents an important phenomenon in the study of non-

formal Islamic education, where traditional educational philosophy is able to adapt structurally without losing its religious identity, making it highly relevant as a research locus to capture comprehensive curriculum integration.

Informants were selected using a purposive sampling technique to ensure that the data obtained were rich and relevant to the research focus. The primary informants consisted of the Head of the PKBM (1), the Curriculum Coordinator (1), Package B Tutors (4), and Students (4). The selection criteria were based on their direct involvement in the design and execution of the integrated curriculum for at least two academic years. This specific sample size and criteria were intended to provide a multi-layered perspective from both managerial and pedagogical standpoints.

Data collection in this study employed three main techniques: interviews, Focus Group Discussions (FGD), and documentation. Research instruments consisted of semi-structured interview guides and FGD protocols, focusing on four key indicators: (1) curriculum design objectives, (2) subject grouping and time allocation, (3) pedagogical implementation, and (4) evaluation mechanisms. The data for this study consisted of primary and secondary sources. Primary data were obtained directly through in-depth interviews with key informants, including PKBM administrators, tutors and relevant stakeholders, as well as through direct observation and FGD. In this research, FGDs were used to explore collective perspectives from various stakeholders involved in curriculum implementation, resulting in more comprehensive and interactive data. Secondary data were collected through documentation studies, including curriculum documents, institutional profiles, student achievement records which included documentation activities.

Data analysis was carried out through three main stages: data condensation, data display, and conclusion drawing. Data condensation involved summarizing, selecting, and focusing on data relevant to the research focus on Package B curriculum development. This stage aimed to simplify complex data without losing its essential meaning. The condensed data were then presented in a systematic descriptive narrative to facilitate the identification of patterns, relationships, and emerging trends in the field. The final stage involved drawing conclusions, which was conducted gradually and continuously throughout the research process.

The validity of the data was ensured through several techniques, namely technique triangulation, source triangulation, and member checking. Method triangulation was conducted by comparing data obtained from interviews, FGDs, and documentation to ensure consistency. Source triangulation involved collecting information from various informants such as PKBM administrators, tutors, and learners to enhance objectivity and reduce bias. Meanwhile, member

checking was carried out by reconfirming the findings with informants to ensure that the data accurately reflected the actual conditions in the field.

RESULT AND DISCUSSION

Curriculum Content in Improving Graduate Quality at PKBM Cahaya Sunnah Cileungsi

The design of the Islamic curriculum content at PKBM Cahaya Sunnah Cileungsi is carried out by the foundation's internal curriculum team, which is responsible for developing, organizing, and aligning learning materials with the institution's vision. In this process, the team also refers to the non-formal education curriculum established by the education authorities, contributing approximately 30–40% to the overall curriculum structure. This collaboration results in a combination of the foundation's distinctive curriculum and relevant national education standards. Curriculum planning is conducted collaboratively through work meetings prior to the new academic year, ensuring that each component is carefully prepared. Curriculum management in Islamic educational institutions includes planning, implementation, and evaluation processes aimed at preparing qualified teachers and systematically improving the quality of Islamic education (Rifa'i et al., 2024).

The curriculum content at PKBM Cahaya Sunnah Cileungsi is highly distinctive in its strong emphasis on *diniyyah* (Islamic studies), which constitutes approximately 70% of the overall curriculum. This primary focus reflects the institution's commitment to developing learners with a solid religious foundation from an early stage. One of the flagship programs is PPA (Al-Qur'an Development Learning Program), which targets the memorization of at least one juz per year, enabling learners to memorize a minimum of three juz of the Qur'an over three years of study. In addition, learners are required to memorize the 42 hadiths of *Arba'in An-Nawawi* as a graduation requirement, completed gradually over three years and reinforced through *muraja'ah* (review) in the final year. Arabic language learning is also a key component, conducted twice a week with a duration of two lesson hours per session. The Islamic Education curriculum encompasses the effectiveness of objectives, materials, methods, and learning assessments. It evaluates the alignment of the curriculum with students' needs and provides recommendations to enhance the quality of Islamic learning (Kesuma et al., 2024).

The implementation of the curriculum at PKBM Cahaya Sunnah Cileungsi is carried out through the allocation of subjects based on time distribution, which is then organized into a structured learning schedule. Each teacher is assigned teaching responsibilities according to their

field of expertise to ensure optimal and effective learning processes. For general subjects, the institution also strives to provide competent educators in accordance with the required proportions. Curriculum evaluation is conducted comprehensively at the end of the second semester through a joint work meeting involving all teachers, reviewing aspects such as student achievement, teaching methods, and overall curriculum effectiveness. The results of this evaluation serve as the basis for improvements in the following academic year. The curriculum is considered a crucial determinant of graduate quality, as reflected in students' Qur'an and Hadith memorization achievements, as well as their success in society. Furthermore, the integration of artificial intelligence in Islamic education is seen as a potential strategy to strengthen students' religious character through learning design, digital technology utilization, classroom implementation, and evaluation of learning outcomes (Hikmah et al., 2026).

The breakdown of curriculum content at PKBM Cahaya Sunnah Cileungsi is implemented through a clear organizational structure with defined responsibilities across educational divisions, including Package A, Package B, Package C, and special coordinators for learners from external institutions. Each coordinator holds authority to elaborate, manage, and ensure the implementation of the curriculum according to the respective program plans, from material development to field execution. At the highest level, the head of the PKBM is responsible to the foundation, ensuring systematic and well-coordinated management across all units. This structure ensures that each educational level operates consistently and in alignment with institutional goals. The primary criteria for curriculum design are based on the Qur'an and Sunnah as the foundational principles for all components, both *diniyyah* and general subjects. While the general curriculum follows national education standards, it is filtered to align with Islamic values. Determination is carried out through deliberation among the foundation's leaders, focusing on the *manhaj Salaf*, Qur'anic memorization, and Hadith studies. The implementation of the Islamic curriculum fosters learner independence, integrates Islamic values into learning, and evaluates its effectiveness in preparing students to face social, economic, and global challenges comprehensively (Suyono et al., 2025).

Integration of curricula in vocational and pesantren-based education has been shown to enhance graduate quality through collaborative management between general and religious institutions (Hidayati et al., 2025). The concept of curriculum quality emphasizes its role in shaping student learning outcomes, particularly in character formation and moral development aligned with graduate standards (Ibad, 2024). Effective curriculum management, including planning, implementation, and evaluation, contributes significantly to improving graduate quality in Islamic

educational institutions (Tanjung & Dongoran, 2023). Coordination between schools and curriculum departments ensures integrated implementation of curriculum components that support consistent improvement in graduate outcomes (Syarifah & Buerahen, 2023). Curriculum implementation supported by structured planning enhances educational quality and ensures that graduates meet established competency standards effectively (Wafa & Khusna, 2022). Strategic curriculum management based on collaboration and innovation is essential for sustainable improvement of graduate quality in modern education systems (Alfiyanto et al., 2022). Sustainable improvement of graduate quality requires continuous alignment between curriculum design, teacher competencies, institutional collaboration, and evaluation systems that respond to industry and societal needs so that education systems remain adaptive, relevant, and capable of producing competitive graduates in dynamic global contexts through ongoing reform and evidence-based policy implementation in higher education and vocational education settings globally today.

Grouping of Curriculum Content in Improving Graduate Quality at PKBM Cahaya Sunnah Cileungsi

The design of an Islamic education curriculum based on *tasawuf* integrates spiritual values, character building, learning methods, and evaluation processes. Its primary goal is to develop learners who possess noble character, strong religiosity, and a balanced integration between scientific knowledge and spiritual understanding of Islam (Ciputri et al., 2025). In a broader context, Islamic education systems such as those implemented in Egypt demonstrate how curriculum structures, government policies, and educational practices interact, while also highlighting the challenges of developing Islamic education at both national and international levels (Suhaili et al., 2025). Fundamentally, the Islamic curriculum is grounded in the Qur'an and Sunnah, aiming to produce individuals with spiritual, intellectual, and moral excellence, while fulfilling their role as *khalifah* (vicegerents) on earth (Hashim, 2017).

At PKBM Cahaya Sunnah Cileungsi, curriculum grouping plays a crucial role in improving graduate quality in alignment with community needs and learner competency development. The curriculum composition 70% *diniyyah* (Islamic studies) and 30% general subjects emphasizes character formation and deep religious understanding. In this regard, the dominance of *diniyyah* material (70%) is not merely an emphasis on cognitive religious aspects, but rather a primary instrument in character formation and the internalization of adab (ethics), which serve as the foundation of student behavior. Consequently, graduates are projected to possess a deep

understanding of religion, such as mastery of Qur'an and Hadith memorization and Arabic language proficiency, which also serve as a moral compass in social life.

Conversely, the 30% allocation for general subjects is managed through an essential material approach to maintain a balance of academic competencies without creating a dichotomy of knowledge. Although the portion is smaller, general subjects focus on mastery of literacy, numeracy, and logical thinking relevant to national education standards, ensuring students remain highly adaptable to the needs of the times. The effectiveness of this integrative curriculum is closely monitored through periodic evaluation mechanisms ranging from monthly to annual scales to measure the correlation between memorization achievement and general academic performance. Thus, this curriculum model ensures that each graduate not only excels in religious aspects, but also has solid academic readiness to continue to the next level of education and make a real contribution to society.

Evaluation is conducted periodically on a monthly, semesterly, and annual basis. Effectiveness is measured through learners' achievements in Qur'an and Hadith memorization, as well as performance in general subjects, ensuring continuous improvement in graduate quality. The curriculum groups at PKBM Cahaya Sunnah Cileungsi are as follows:

Table 1. Curriculum Design of PKBM Cahaya Sunnah Cileungsi

Curriculum Group	Description	Programs / Subjects
Diniyyah Curriculum	A foundation-specific curriculum focused on Islamic learning and serving as the dominant component in the educational process	1. PPA (Al-Qur'an Learning Development)
		2. PPH (Hadith Learning Development)
		3. Arabic Language
		4. Aqidah
		5. Fiqh
		6. Sirah
		7. Hadith Memorization
		8. Hadith Explanation (<i>Syarah</i>)
		9. Tafsir
General Curriculum	A curriculum based on national education standards, focusing on junior secondary-level general knowledge	1. Natural Sciences
		2. Social Sciences
		3. Civics
		4. Mathematics
		5. English

The urgency of curriculum adjustment in schools is increasing along with the demands of 21st-century education, which emphasizes learning flexibility, competency relevance, and the continuous improvement of students' learning outcomes (El Syam et al., 2023). The implementation of local

content curricula in various regions is important because it accommodates cultural characteristics, students' needs, and the social context of society in the learning process (Cholily et al., 2022). In addition, the transformation of the Merdeka Curriculum at the elementary school level provides teachers with flexibility in designing more adaptive learning that responds to students' needs in the post-COVID-19 pandemic era (Marlina, 2022). Good curriculum planning and management are also crucial factors in ensuring alignment between educational goals, learning processes, and expected graduate competencies (Atlis, 2024). The urgency of curriculum development in Indonesia is also reflected in the need to integrate multicultural education values, improve teacher competencies, and refine learning models that are appropriate for learners across educational levels. This aims to produce graduates who are competent, adaptive, and globally competitive through strengthening curricula based on both local and national needs, utilizing learning technologies, and conducting continuous evaluation of curriculum implementation effectiveness in schools. Consequently, this can lead a substantial improvement in educational quality and a more equitable distribution of learning opportunities evenly across Indonesia sustainably and adaptively in response to global changes (Izzah, 2020).

The Impact of Curriculum Content in Improving Graduate Quality at PKBM Cahaya Sunnah Cileungsi

The claim regarding the improvement of graduate quality at PKBM Cahaya Sunnah Cileungsi is supported by four measurable key performance indicators (KPIs) that serve as parameters for curriculum success. First, the Religious Competency Standard (RCS), which requires a 100% completion rate for the minimum 3-juz Qur'an memorization and the mastery of 42 hadiths of Arba'in An-Nawawi as a non-negotiable graduation requirement. Second, Academic Equivalency, measured by a 100% passing rate in the National Assessment (Asesmen Nasional), ensuring that students' 30% general subject intake is sufficient to meet national literacy and numeracy benchmarks.

Third, behavioral integrity (*adab*), which is assessed through a longitudinal observation rubric conducted monthly to monitor students' consistency in congregational prayers and social ethics, reflecting the 70% *diniyyah* focus on character building. Fourth, Alumni Trackability, where success is defined by the percentage of graduates (approximately 85% annually) who successfully transition to higher-level Salaf-oriented boarding schools or formal secondary institutions that require high-level Arabic proficiency. By defining these specific parameters—spanning from standardized test scores and memorization quotas to behavioral rubrics and transition rates—the conclusion regarding

curriculum effectiveness becomes more empirical and less anecdotal, providing a clear map of how the 70:30 ratio directly dictates the quality of the graduates.

The positive impact of curriculum implementation at PKBM Cahaya Sunnah Cileungsi is clearly reflected in the quality of its graduates, both in general academic and religious aspects. From the perspective of the general curriculum, graduates equivalent to Package B (junior secondary level) have achieved basic competency standards in subjects such as mathematics, Indonesian language, and natural sciences. Meanwhile, in the *diniyyah* curriculum, student achievement is notably high, with a structured classification of memorization targets. Under the PPA (Al-Qur'an Development Learning Program), the institution sets a minimum graduation standard of 3 juz (1 juz per year). However, in practice, there is a significant differentiation in achievements based on student acceleration; while all graduates meet the 3-juz minimum, a majority of students successfully reach 16 juz, and high-achievers even reach the 30-juz mark within the three-year period. Most students are able to complete Qur'an memorization up to 30 juz, while others achieve around 16 juz. In addition, the target of memorizing 42 hadiths from *Arba'in An-Nawawi* is achieved by approximately 90% of students, with only a small proportion not meeting the target. These results indicate that the curriculum is capable of producing graduates who are not only academically competent but also possess strong excellence in religious knowledge. In a broader sense, such curricula often integrate spiritual, emotional, intellectual, and social dimensions to create well-rounded individuals, similar to the holistic-integrative model implemented in Islamic education systems such as those of Muhammadiyah in Indonesia (Hamami & Nuryana, 2022).

The impact of the curriculum is also directly observed and experienced by various stakeholders, especially students and parents. Assessment is typically conducted through end-of-year activities such as *haflah tafarruj* (graduation or celebration events), as well as feedback collected from students and parents. The results show very positive responses. Even students who initially struggled with or disliked memorization reported significant benefits from the *diniyyah* learning process. Parents also express satisfaction with their children's development, both in knowledge and character. Additionally, relatively affordable education costs serve as an added value, increasing public interest in the institution. This is reflected in the growing number of applicants each year, indicating strong community trust in the quality of the implemented curriculum. At a broader level, Islamic education curricula are also increasingly directed toward promoting religious moderation and civic values, in line with national principles, while adapting to contemporary frameworks such as the Merdeka Curriculum despite challenges related to resources and infrastructure (Yani et al., 2023; Maylawati et al., 2025).

The gauge of curriculum impact on graduate quality at PKBM Cahaya Sunnah Cileungsi is conducted in a relatively simple yet continuous manner. This includes evaluating student achievement, collecting parental feedback, and monitoring the annual increase in new enrollments. These indicators are considered essential in assessing the success of the curriculum in producing high-quality graduates who are prepared to continue to higher levels of education. Notably, graduates from PKBM Cahaya Sunnah Cileungsi possess added value when applying to other schools or higher education institutions, particularly through achievements in Qur'an memorization. Curriculum impact evaluation is conducted regularly on a weekly, semester, and annually and reported to the foundation's supervisor, Badrussalam. Monitoring is also carried out through students' daily activities, as well as written and oral reports, ensuring that curriculum quality is continuously maintained and improved. Globally, reforms in Islamic education curricula continue to be encouraged to address contemporary challenges such as globalization, Islamophobia, and cultural diversity, including the integration of Islamic perspectives in Western public schools and ongoing reforms in Muslim-majority countries to balance tradition with modern educational needs (Memon et al., 2021; Akrim et al., 2022).

Curriculum development and management play a significant role in improving the quality of graduates in higher education and vocational institutions. An Outcome-Based Education (OBE)-based curriculum, which emphasizes learning outcomes and the integration of character values, has been proven to enhance graduate quality because it is more competency-oriented (Negara et al., 2024). In line with this, effective curriculum management and teacher professionalism have a direct impact on graduate quality at the school level (Fukhara & Prasetyo, 2024). In addition, competency-based curriculum development promotes graduates' readiness to meet industrial and workforce demands (Agung et al., 2023). At the university level, the Ismuba curriculum has also been reported to improve graduates' readiness to engage in community life (Mundofi, 2024). Furthermore, factors such as learning facilities and educator discipline also strengthen the impact of the curriculum on graduate quality (Sisharwati et al., 2022). Overall, curriculum reform that is adaptive to industry needs and competency requirements is a key factor in improving graduate quality (Bidol, 2026) across various levels of education in Indonesia today.

Curriculum changes across educational levels encourage adjustments in content, strategies, and assessment methods, which ultimately improve the quality of the educational process (Setiawati, 2022). Effective curriculum management integrates knowledge, skills, attitudes, and values, thereby enhancing graduate quality in a comprehensive and sustainable manner (Suryana & Ismi, 2019). The implementation of the Indonesian National Qualification Framework (KKNI)-based curriculum

increases the relevance of education to labor market needs and strengthens graduate competencies to be more competitive (Anwar, 2015). Appropriate curriculum management strategies can create effective learning processes that produce high-achieving and competent graduates in line with the demands of modern education (Hasanah et al., 2024). Curriculum transformation is necessary to ensure that educational institutions can produce graduates who are adaptive, competitive, and ready to face continuously evolving global challenges (Dendodi et al., 2024). Educator performance and curriculum implementation significantly influence graduate quality, as they determine the effectiveness of the learning process in schools and madrasahs (Maulidin et al., 2024).

CONCLUSION

The finding of this study indicate that the integration of a dominant *diniyyah* component (70%) with the national Package B curriculum at PKBM Cahaya Sunnah Cileungsi creates a synergistic educational model rather than a mere additive one. The core essence of these findings suggests that the systematic synchronization of *PPA*, *Arba'in* Hadith, and Arabic language within a modular non-formal framework indicates positive impacts on both religious character formation and academic alignment. This integration demonstrates that the inherent flexibility of the Package B program can be strategically utilized to resolve the long-standing tension between national competency standards and specialized religious education mandates.

Theoretically, this research enriches the scholarly discourse within Islamic non-formal education through the provision of a "Weighted-Integration Model"—a framework where religious depth serves as the primary character-building engine without displacing the administrative requirements of equivalency education. Practically, this study provides a specific roadmap for PKBM managers on how internal foundations can collaborate with non-formal standards to rebuild public trust through curriculum specialization.

While this study offers in-depth qualitative insights, it is limited by its single-site focus and descriptive nature. The qualitative approach means the findings describe the mechanisms and dynamics of implementation rather than providing statistical proof of causality. Therefore, to build on these findings subsequent studies ought to conduct multi-site comparisons across varied PKBM contexts, utilizing, mixed-methods approaches to statistically evaluate the correlation between dual-curriculum models and standardized learning outcomes. Additionally, exploring the integration of 21st-century digital skills within this *diniyyah*-heavy framework would be a vital step toward modernizing Islamic equivalency education.

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