



ISLAMIC BOARDING SCHOOL AND FORMAL SCHOOL CURRICULUM INTEGRATION MANAGEMENT IN STRENGTHENING ISLAMIC RELIGIOUS EDUCATION COMPETENCY AT IBS AL FIKRA

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Abstract:

In the current educational era, the dichotomy between general sciences and religious studies, coupled with the limited time allocation for Islamic Religious Education (PAI) within the formal curriculum of boarding schools, necessitates strategic intervention. Consequently, this study aims to analyze the management of curriculum integration between the pesantren and formal school systems through the Madin Night Class program at IBS Al Fikra in strengthening students' PAI competencies. The research methodology employed is library research with a qualitative approach. Data were collected through documentation studies of the curriculum, syllabi, and activity schedules, which were subsequently analyzed using the content analysis technique. The findings indicate that IBS Al Fikra implements a systematic managerial strategy encompassing needs-analysis-based planning, curriculum mapping between formal Learning Outcomes (CP) and classical Islamic texts (Kitab Kuning), the technical execution of evening instruction, and evaluation via the imtihan system. This strategy is proven effective in bridging competency gaps across the cognitive, affective, and psychomotor domains. The novelty of this research lies in the utilization of the "night class" instrument as a managerial solution to address curricular hour shortages, thereby achieving graduate competency standards that exceed national requirements. This program successfully synergizes general intellectual intelligence with holistic religious spiritual depth.

Keywords: *Integration Management, Pesantren Curriculum, Madin Night Class, PAI Competence*

INTRODUCTION

Historically, the world of education in Indonesia has faced a major challenge related to the existence of dualism or dichotomy between the general education system and religious education (Rofik & Mudarris, 2024). This dichotomy separates general knowledge, which is considered a secular entity, from religious science, which is ukhrawi (otherworldly) in nature (Saputra et al., 2026). This phenomenon creates a gap in the character and intellectual development of students, where general education tends to focus on the mastery of science and technology, while religious education is often limited to ritualistic aspects without a strong philosophical foundation. As explained by (Hajjaj, 2020), this dichotomy demands an educational system innovation capable of

uniting these two domains to produce a generation that is not only academically excellent but also spiritually grounded.

In response to the challenges of this dichotomy, the concept of a boarding school has emerged as a promising integrative solution. This system allows for continuous 24-hour supervision and guidance, where religious values can be internalized into students' daily lives. As stated by (Fathurrochman et al., 2021), pesantrens and boarding schools in Indonesia play a highly vital role in enhancing the intelligence of the productive age while serving as guardians of national morality. (Anggraeni, 2023) emphasizes that the boarding school system serves as a vessel for the integration of the national curriculum and the pesantren curriculum, aiming to improve the quality of graduates so they possess global competitiveness without losing their religious identity (Razaq, 2026). Through well-planned management, boarding schools are capable of optimizing student potential within a controlled and conducive learning environment, which is difficult to achieve in regular formal schools in general (Salmon et al., 2024).

Within the operational context of formal educational institutions such as the Integrated Boarding School (IBS) Al Fikra, there is a clear urgency regarding the limited time allocation for the Islamic Religious Education (PAI) subject (Abdullah, 2025). The national curriculum implemented in formal schools often provides a very minimal portion of religious class hours, making it difficult for students to achieve an optimal depth of religious understanding. (Maduningtias, 2022) posits that curriculum integration is an absolute prerequisite for Islamic educational institutions to maintain the quality of their religious scholarship amidst national standards demands. Therefore, IBS Al Fikra implements a managerial strategy in the form of the Madin Night Class program (Madrasah Diniyah Evening Class) as an instrument to patch the shortage of PAI class hours (Zain, 2026). The Madin Night Class program at IBS Al Fikra is not merely an additional activity, but rather a systematic managerial strategy to ensure a more comprehensive mastery of religious material.

Distinguishing itself from various previous studies, this paper attempts to map out how specific time allocations at night are professionally managed to achieve curricular targets that are not accommodated in the morning session (Holidi et al., 2026). The discourse on curriculum integration has been widely studied by previous researchers with various diverse focuses. (Taqiyya et al., 2025) concluded that the curriculum integration of modern pesantrens significantly improves learning quality through a more systematic approach. Furthermore, (Badrun, 2024) highlights that Madrasah-Based Management (MBM) within the pesantren environment contributes greatly through the proactive leadership of boarding authorities. (Hajjaj, 2020) has mapped the concepts and models of integrating the pesantren curriculum into formal educational institutions to accelerate the mastery of classical texts (kitab kuning). Meanwhile, (Maduningtias, 2022) focused her study on integration management to enhance the quality of pesantren graduates, while (Jayadi et al., 2024) highlighted the improvement of students' religious moderation through curriculum integration management in madrasah.

Furthermore, studies regarding the uniqueness of curriculum management are also found in specific types of pesantrens, such as science-based pesantrens by (Fajriani, 2021) and salaf (traditional) pesantrens by Alam and (Alam & Maulana, 2021). Research by (Ishbach & Masyhadi, 2025) also indicates that the implementation of Madrasah Diniyah learning in formal schools can enhance students' social attitude competence through a hidden curriculum model. (Habibissajidin et al., 2025) add that the existence of

Madrasah Diniyah Takmiliyah management remains vital as a strengthener of the increasingly competitive national education system. Limitations within these literatures prove the existence of a research gap, namely that not many researchers have specifically discussed the effectiveness of the "Night Class" as a technical instrument in curriculum integration management (Rahman, 2026).

Responding to this gap, the focus of problem-solving in this article is directed to deeply analyze three main aspects: first, the planning of the Madin Night Class program as part of curriculum integration; second, the technical execution of effective evening learning for boarding students; and third, the impact of this curriculum integration on PAI understanding and student character at IBS Al Fikra.

RESEARCH METHODS

This study employs a library research method with a qualitative approach that is descriptive-qualitative in nature (Safarudin et al., 2023), representing a managerial strategy and curriculum integration study that requires deep analysis of various written sources. In line with (Hajjaj, 2020) perspective on curriculum integration, a qualitative approach is used to understand the phenomenon holistically through textual descriptions within a specific, natural context. Although this research takes its case study locus at IBS Al Fikra, the positioning of the study remains within the framework of library research because it treats institutional documents as valuable artifacts that represent the reality of policy implementation (Maduningtias, 2022).

The data collection technique was conducted through documentation studies of the national curriculum and pesantren curriculum used at IBS Al Fikra, the specific syllabus of the Madin Night Class program, and daily lesson schedules. As emphasized by (Anggraeni, 2023), documentation is an effective method to obtain an objective overview regarding the planning and organizing of an educational program.

Furthermore, the collected data were analyzed using the Content Analysis technique to draw replicable and valid conclusions from the document data within its context. The steps of data analysis involved data reduction from primary documents, systematic data presentation, and drawing conclusions classified based on managerial functions encompassing planning, implementation, and the impact of integration.

RESULTS AND DISCUSSION

Conceptual Framework of Curriculum Integration

Curriculum integration management is a systematic process of planning, organizing, implementing, and evaluating the amalgamation of two or more different curricula to achieve comprehensive educational goals and eliminate the dichotomy between general science and religious science (Holidi et al., 2025). According to (Maduningtias, 2022), this process is highly crucial to improve the quality of graduates so they possess not only nationally recognized academic competence but also the depth of religious understanding characteristic of pesantrens. Managerially, this process begins with a needs analysis to determine the portion of material to be integrated, followed by the formulation of inclusive educational goals (Jayadi et al., 2024).

Theoretically, the implementation of curriculum integration can be approached through several models, including the Webbed model and the Integrated model. The Webbed model utilizes a thematic approach to bind various disciplines under one large umbrella theme (Novita, 2026). Meanwhile, the Integrated model blends subjects by setting curricular priorities and finding

overlapping concepts, skills, and attitudes across disciplines. The integrated model is frequently utilized as a means of acceleration for students in learning specific materials, such as kitab kuning, without neglecting the national curriculum (Hajjaj, 2020).

The utilization of the integrated model in programs like the Madin Night Class is proven to bring positive impacts where students become more competent in classical religious literacy while remaining proficient in general knowledge (Haisuma et al., 2026). This is supported by the characteristics of pesantren curriculum management that focus on the transmission of classical Islamic knowledge (turats) and the formation of student character (Alam & Maulana, 2021). These characteristics are adaptively designed to remain relevant to the vision of integrated Islamic schools and utilize the management standards of Madrasah Diniyah Takmiliyah (MDT) as a strengthener of the national education system through a flexible evening class model (Habibissajidin et al., 2025).

In its application, this strengthening standard is directed toward achieving a comprehensive PAI Graduate Competency Standard (SKL) based on the analysis of KMA Number 183 Year 2019 (Wulandari & Windarto, 2023). This development is integrated into three main taxonomic domains (Rohmad, 2025) : Cognitive Domain (Fikriyyah): Involves deep understanding of the sources of Islamic teachings through the study of classical literature (kitab kuning) in the evening classes. Affective Domain (Khuluqiyyah): Internalization of akhlakul karimah (noble character) and social attitudes through monitored daily habits (hidden curriculum) within the boarding environment (Ishbach & Masyhadi, 2025). Psychomotor Domain (Amaliyyah): Practical physical skills in performing mahdhah worship and reading the Al-Qur'an fluently with proper tajwid.

Matrix and Management Flow of Madin Night Class

Based on the document analysis at IBS Al Fikra, curriculum integration is manifested by mapping the formal curriculum Learning Outcomes (CP) in the morning with classical text materials in the Madin Night Class program at night.

Table 1. Integration Matrix of Formal Curriculum PAI Material and Madin Night Class Texts

The ultimate organizing practice occurs when the leadership

Religious Aspect	Formal Curriculum PAI Material (Morning)	Madin Night Class Text Material (Night)
Al-Qur'an Hadis	Analysis of tajwid rules, asbabunnuzul, and textual/contextual understanding of verses and hadiths regarding human responsibility.	Hidayatul Mustafid (Deepening of practical tajwid science) and Al-Qur'an Hadis (Thematic study of the Arbain Nawawi book).
Akidah Akhlak	Analysis of the mandatory, impossible, and permissible attributes of Allah and the application of Asmaulhusna. Application of praiseworthy character and analysis of arguments for devotion to parents and teachers.	<i>Aqidatul Awam</i> (Basics of monotheism and understanding the attributes of Allah through nazam/memorization). <i>Adabul 'Alim wal Muta'allim</i> (Ethics of students toward

		knowledge, teachers, and blessed learning methods).
Fikih	Analysis of Islamic law sources (Ijtihad & Madhhab), concepts of syara' law, muamalah, and contemporary problem-solving.	Matan Al-Ghayah wat Taqrib (Practical jurisprudence of worship) and Mabadi Ushul Fiqh (Basics of law-extraction methodology).
Sejarah Kebudayaan Islam	Analysis of history from the prophetic period, Khulafaurasyidin, to the classical and medieval periods of Islam.	SKI (Study of Sirah Nabawiyyah and civilizational history through summaries of classical Islamic history books).
Fikih Wanita	General discussion regarding thaharah (purification) and worship within the PAI curriculum.	Risalatul Mahid (Specific and deep study regarding the jurisprudence of women's menstruation and its implications on worship).
Al-Qur'an Literacy	Standard capacity of reading the Al-Qur'an according to tajwid rules.	Tahsin and Tahfidz Program (Executed every day after Maghrib as a foundation before entering the evening class).

Source: Analysis results of IBS Al Fikra curriculum documents (Processed, 2025)

Data in Table 1 prove that evening materials are specialized and aplikatif (kitab-based) to patch the gaps of conceptual-thematic materials taught in the morning session. The entire cycle is managed through a structured management flow as follows.

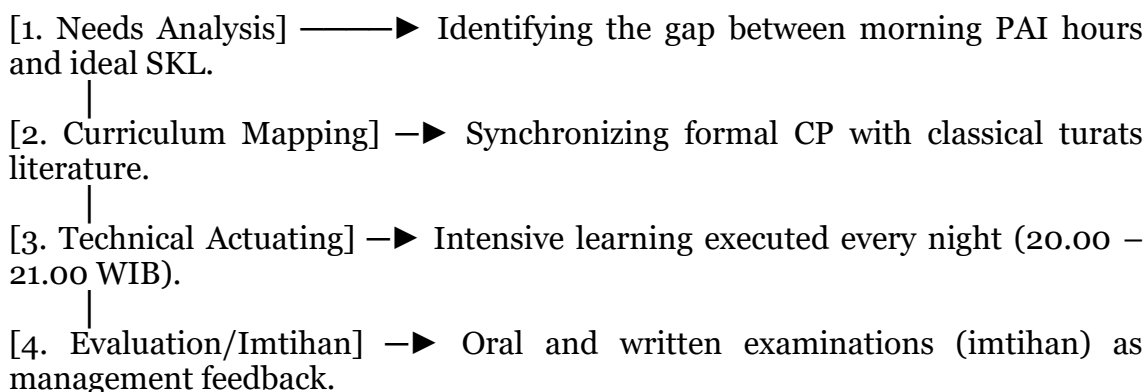


Figure 1. Management Flowchart of Night Class Curriculum Integration

Strategic Analytical Review

The findings demonstrate that the management cycle implemented through the Integrated Curriculum model at IBS Al Fikra has become an effective strategy for accelerating students' mastery of Islamic sciences while maintaining compliance with the national education curriculum (Hasanah, 2026). The planning, implementation, monitoring, and evaluation processes are systematically integrated into a continuous management cycle, ensuring that religious learning is not treated as a supplementary activity but as an essential component of the overall educational program (Khomairotusshiyamah, 2026).

The implementation of the Night Class program between 20.00 and 21.00 WIB provides an innovative solution for balancing academic obligations with intensive religious instruction. Rather than extending the formal curriculum during regular school hours, the institution strategically utilizes evening learning sessions to strengthen students' understanding of classical Islamic texts without reducing instructional time allocated to national curriculum subjects (Ni'am, 2025).

This finding indicates that the integration of formal education and pesantren-based learning creates a complementary educational environment in which both academic excellence and religious competence develop simultaneously. The Night Class program serves as a structured educational intervention designed to accelerate students' mastery of kitab kuning and other classical Islamic references through systematic guidance provided by qualified teachers (Novita, 2025). Unlike conventional supplementary classes, this program follows carefully designed learning objectives, competency indicators, instructional methods, and evaluation procedures that are directly aligned with institutional goals. Consequently, learning activities remain measurable, sustainable, and capable of producing consistent improvements in students' religious competence.

The findings also reveal that the flexibility of scheduling represents one of the most significant managerial strengths of the integrated curriculum model. Conducting learning activities during evening hours enables students to participate in intensive religious education without experiencing conflicts with the formal academic timetable (Kamil, 2025). This flexible management approach demonstrates that educational institutions can optimize available learning time while preventing excessive academic burdens during daytime instruction. Such flexibility also allows teachers to organize learning activities more effectively because students have completed their formal academic responsibilities and can devote greater concentration to religious studies. Therefore, time management becomes a strategic organizational resource that contributes significantly to improving educational effectiveness (Khofsah, 2026).

Another important finding concerns the multidimensional competency development generated through the Night Class program. From the cognitive perspective, students demonstrate substantial improvement in understanding classical Islamic terminology, particularly concepts related to ushul fiqh, nahwu, sharaf, and the interpretation of authoritative Islamic literature (Sain, 2026). Their ability to analyze complex legal arguments and understand traditional scholarly discourse develops progressively because learning emphasizes both theoretical understanding and practical application. Students no longer memorize concepts superficially but develop analytical thinking skills necessary for interpreting classical Islamic knowledge independently.

From the affective perspective, the Night Class contributes significantly to strengthening students' character formation through the hidden curriculum embedded within the boarding school environment (Sa'diyah et al., 2025). Participation in structured evening learning cultivates discipline, responsibility, perseverance, respect for teachers, and commitment to continuous learning. Students gradually internalize Islamic ethical values through daily educational routines, creating positive behavioral changes that extend beyond classroom activities. These affective outcomes strengthen students' spiritual maturity while simultaneously reinforcing the institutional culture of the pesantren (Sudarwan, 2025).

The psychomotor dimension also emerges as a significant outcome of the

integrated curriculum implementation. Students actively practice reading, translating, and explaining classical Arabic texts through oral examinations (imtiḥan syafahi) that require direct demonstration of competency. This assessment model enables teachers to evaluate pronunciation accuracy, reading fluency, comprehension, and analytical ability simultaneously. Unlike written examinations that primarily assess cognitive achievement, oral assessments encourage students to demonstrate authentic mastery of classical texts while improving communication skills and academic confidence. Continuous practice through oral presentations gradually enhances students' proficiency in reading authoritative Islamic literature independently.

Furthermore, the findings indicate that the integrated curriculum management model successfully minimizes competency gaps commonly experienced by students enrolled in dual educational systems. Students are able to achieve balanced development across religious knowledge, academic achievement, and personal character because curriculum implementation follows a coherent management framework rather than operating as two separate educational systems. This integrated approach strengthens institutional effectiveness by ensuring that every educational activity contributes to the achievement of shared educational objectives.

Overall, the findings confirm that the Integrated Curriculum management model implemented through the Night Class program represents an innovative educational strategy capable of accelerating religious competency development while maintaining high standards of academic quality. The systematic integration of curriculum planning, flexible scheduling, competency-based instruction, comprehensive assessment, and character development creates a sustainable educational model that prepares students to become academically competent, spiritually mature, and professionally capable graduates (Abdurrahman, 2025). Consequently, this integrated management approach not only exceeds minimum curriculum requirements but also provides a practical model for Islamic boarding schools seeking to strengthen classical Islamic scholarship within contemporary formal education systems.

CONCLUSION

The implementation of curriculum management through the Madin Night Class program at IBS Al Fikra is an effective managerial strategy to overcome educational dichotomy and the limited time allocation for PAI within the formal curriculum. The integration is systematically executed through an integrated curriculum model, where the conceptual morning school Learning Outcomes (CP) are reinforced by specialized classical text literacy in the evening. Through a management cycle consisting of needs-analysis-based planning, synchronous curriculum mapping, intensive technical execution, and evaluation via the imtiḥan system, this program successfully closes student competency gaps comprehensively within the cognitive, affective, and psychomotor domains to produce high-quality graduates.

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