



INTEGRATIVE CURRICULUM MANAGEMENT IN IMPROVING THE QUALITY OF FORMAL EDUCATION AT DAARUSY SYIFA AL ISLAMI ISLAMIC BOARDING SCHOOL KUDUS ACADEMIC YEAR 2025/2026

Iva Badiatuz Zahro¹, Subaidi², Muhammad Khoiruddin³

^{1,2,3} Universitas Islam Nahdhotul Ulama, Central Java, Indonesia

Email: ivabadiatuz@gmail.com¹, subaidi@unisnu.ac.id@gmail.com²,
muhammadkhoiruddin@unisnu.ac.id@gmail.com³

Abstract:

This study aims to analyze the management of the integrative curriculum in an effort to improve the quality of formal education at Daarusy Syifa Al Islami Islamic Boarding School (Pondok Pesantren) Kudus in the 2025/2026 academic year. The research focus includes the core aspects of management: planning, organizing, implementing, and evaluating a curriculum that seamlessly combines national education standards with the distinct religious values of an Islamic boarding school. This study employs a qualitative approach with a case study design. Data were collected through field observations, in-depth interviews with the school leadership, educators, and students, as well as an extensive study of curriculum documentation. The results indicate that the integrative curriculum management at Daarusy Syifa Al Islami Islamic Boarding School has been implemented systematically through the synchronization of the academic calendar, professional collaboration among general and religious educators, and the thematic integration of scientific subjects with Islamic religious values. Periodic and participatory evaluations have proven effective in maintaining educational quality and enhancing students' competitiveness in both academic and non-academic fields. The conclusion of this study confirms that an integrative curriculum managed with professional management can be a viable solution in balancing intellectual mastery and spiritual maturity, thereby producing graduates who are competitive, possess strong character, and remain committed to Islamic traditions.

Keywords: *Curriculum Management, Integrative Curriculum, Quality of Education, Islamic Boarding School (Pondok Pesantren).*

INTRODUCTION

Education serves as the primary pillar in building national civilization, playing a critical role in developing human potential and shaping the character of a dignified generation. In the current era of globalization, which is highly competitive, educational institutions are demanded not only to transfer academic knowledge but also to instill solid moral values so that students can adapt to dynamic global shifts. As the oldest Islamic educational institutions in Indonesia, pondok pesantren (Islamic boarding schools) hold a strategic position in preserving Islamic intellectual heritage while simultaneously adapting to modern educational systems. Today, pesantren have transformed from traditional centers

that solely focus on religious text study (tafaqquh fiddin) into holistic educational centers capable of integrating conventional religious curricula with formal education to address contemporary global challenges (Zarkasyi, 2020).

One of the most substantial challenges faced by the pesantren world is managing an integrative curriculum that effectively synchronizes religious subjects and general modern sciences. This integration is heavily expected to eradicate the dichotomy of knowledge, allowing secular and spiritual sciences to run hand-in-hand without marginalizing one another, thereby creating a highly competitive output at national and international scales. Within the context of quality enhancement, curriculum management serves as the absolute blueprint for institutional success. Proper management mandates systematic planning, organizing, actuating, and controlling. An integrative curriculum handled with professional management guarantees the effectiveness of teaching and learning activities oriented toward elevating the quality of graduates (Hamalik, 2022).

The quality of education in a pesantren is typically evaluated using two primary dimensions: deep mastery of Islamic religious sciences and exceptional academic performance in formal schooling. Therefore, the implemented curriculum must be deliberately designed so that the students' dual learning load does not overlap, but rather strengthens the mutual understanding between modern science and deep religiosity. However, in reality, many pesantren experience technical and conceptual difficulties in aligning these two parallel educational systems. Issues frequently emerge regarding time management constraints, lack of readiness among educators, and structural imbalances in student workloads, which ultimately hinder the quality improvement of formal education within the pesantren ecosystem.

Pondok Pesantren Daarusy Syifa Al Islami Kudus is one of the progressive Islamic educational institutions striving to actively counter this challenge through the implementation of an integrative curriculum. As an expanding institution, this pesantren possesses substantial potential to generate a balanced model between traditional pesantren stability and formal scholastic advancement. Initial field observations reveal unique curriculum management dynamics where intense religious studies are beautifully intertwined with formal secondary schooling operations (Field Observations, 2026). Given that the 2025/2026 academic year introduces novel challenges concerning graduate competency standards and changing state educational policies, it is critical to comprehensively evaluate the institutional effectiveness of this integrated management framework.

To solidify the context of this study, several previous literatures are reviewed. Fathurrahman et al. (2021) confirmed that structural synchronization between national and pesantren curriculum improves student academic achievements without distorting holy text memorization. Siti Maryam & Ahmad Fauzi (2022) highlighted that the main success factor lies in the managerial role of the school leader in formulating integrated scheduling to prevent student burnout. On technological aspects, Zulkifli (2023) demonstrated that utilizing digital tracking platforms for integrated curricula boosts evaluation efficiency by up to 40%. Furthermore, Hidayat & Saputra (2024) discovered that integrating international language proficiencies into the traditional curriculum allows students to compete globally while keeping their roots intact. Lastly, Maulana & Fitriani (2025) concluded that strategic collaborations between state school inspectors and pesantren board members create solid internal quality assurance standards.

While these studies uniformly agree that integrated management prevents cognitive dichotomy and upgrades educational quality, they mostly focus on narrow singular variables. This research fills the gap by taking a more holistic position, comprehensively mapping out the entire operational cycle of management (planning, organizing, implementing, and controlling) to ensure that the development of both formal and religious systems grows harmoniously under one integrated pesantren management framework.

RESEARCH METHODS

This study employs a qualitative approach utilizing a case study research design. This methodology was selected to describe and deeply analyze the complex phenomena of integrative curriculum management at Pondok Pesantren Daarusy Syifa Al Islami Kudus in an objective, in-depth, and highly contextual manner. Through this method, the researcher explored the dynamic processes of planning, executing, and evaluating the integrated curriculum directly in the field to obtain a complete structural picture of quality enhancement efforts (Sugiyono, 2019).

The research data sources are bifurcated into primary and secondary categories. Primary data were directly extracted through systematic field observations of teaching-learning environments and through intensive, semi-structured in-depth interviews with the pesantren director, the head of the curriculum department, and several classroom educators. Secondary data were gathered via thorough documentary studies including written curriculum blueprints, organizational charts, annual academic calendars, and other relevant academic archives. The collected data were systematically processed through the qualitative analysis framework of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing/verification. To ensure scientific data trustworthiness and validity, the researcher applied robust triangulation techniques, specifically source triangulation (cross-examining narratives across different informants) and method triangulation (combining observation, interview data, and documentation analysis) (Moleong, 2021).

RESULTS AND DISCUSSION

Research Findings on Integrative Curriculum Management Elements

The data gathered from Pondok Pesantren Daarusy Syifa Al Islami Kudus regarding their integrative curriculum management during the 2025/2026 academic year highlight systematic structures across four core managerial pillars:

Planning (Planning): Curriculum planning begins with a collaborative board meeting that sets out specific graduate competency standards containing both national academic benchmarks and distinct spiritual indicators. In this initial phase, the management successfully formulates the curriculum vision, sets an integrated competency matrix, and modifies the learning syllabus so that general sciences and Islamic religious disciplines complement each other seamlessly. This eliminates operational overlaps and provides a clear definition of target outcomes regarding student character, morality, and cognitive skills.

Organizing (Organizing): Following the planning phase, organizing focuses on structural assignments and division of labor. This involves appointing qualified educators, setting up technical bridges between general subject teachers and religious instructors (asatidz), organizing joint curriculum committees, and structuring a synchronized daily and weekly schedule. This guarantees that all

physical facilities, human assets, and institutional sub-systems work smoothly without scheduling conflicts.

Implementing (Actuating): The implementation phase translates the integrated plan into active classroom experiences. This includes employing interactive, reflective, and participatory teaching methods where teachers inject religious worldview values into general science classes and vice versa. Practical devotional habits, character workshops, and combined science-religion lessons are fully merged within the holistic daily routine of the students.

Controlling (Controlling): Controlling functions as the regular monitoring and evaluation engine of the institution. The management actively tracks student progress in both academic scores and religious behavioral targets, monitors syllabus conformity, evaluates teacher performance, and assesses the overall educational program. This continuous monitoring relies on monthly coordination meetings, collaborative reflections among teaching staff, and flexible adjustments to ensure the curriculum meets changing modern student needs.

Analysis of Educational Quality Improvement

The field findings indicate that the implementation of professional management principles significantly affects the formal educational quality at Pondok Pesantren Daarusy Syifa Al Islami Kudus. From a Total Quality Management (TQM) perspective, educational quality must fulfill client satisfaction (students, parents, and community expectations) and adhere to strict national standards (Kurniawan, 2018).

By successfully blending the national curriculum with the deep spiritual values of the pesantren, the institution has created an ideal learning ecosystem. The typical knowledge dichotomy is successfully overcome through a student-centered approach where students are trained to think critically, creatively, and connect scientific concepts with real-world ethical values (Mulyasa, 2022; Rusdiana, 2020).

The structural synchronization of the academic calendar and joint teacher training effectively eliminates student cognitive fatigue and heavy workloads—issues that often paralyze multi-curriculum institutions. Furthermore, by establishing participatory internal monitoring, the school maintains high administrative accountability and stays competitive in academic and non-academic arenas alike. Ultimately, this integrative model shows that systematic curriculum management allows a pesantren to achieve national intellectual quality standards while reinforcing its traditional moral roots

CONCLUSION

The curriculum management at Pondok Pesantren Daarusy Syifa Al Islami Kudus for the 2025/2026 academic year has been strategically and professionally executed. Through integrated planning, structured organizing, thematic classroom execution, and continuous participatory control, the institution successfully manages a hybrid educational model. The implementation of this integrative curriculum plays an essential role in optimizing formal educational quality by erasing the classic science-religion dichotomy, improving student learning efficiency, and boosting student competitive advantages. In conclusion, a professionally managed integrative curriculum serves as an effective mechanism to generate well-rounded graduates who display intellectual brilliance, strong global competitiveness, and solid Islamic character. For future

research, it is recommended to investigate the specific role of digital management information systems in optimizing the real-time tracking of integrated student competencies in similar boarding schools.

REFERENCES

- Fathurrahman, M., dkk. (2021). Integrasi Kurikulum Pesantren dan Kurikulum Nasional dalam Meningkatkan Mutu Lulusan. *Jurnal Manajemen Pendidikan Islam*, 5(2), 112–125.
- Hamalik, O. (2022). *Manajemen Pengembangan Kurikulum*. Bandung: Remaja Rosdakarya.
- Hidayat, R., & Saputra, A. (2024). Strategi Pengembangan Kurikulum Integratif Madrasah-Diniyah dalam Meningkatkan Kompetensi Global Santri. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(1), 78–92.
- Khusniyyah, N., & Makruf, M. (2025). Desain Perencanaan Kurikulum Berbasis Integrasi Ilmu di Lembaga Pendidikan Islam. *Tawshiyah: Jurnal Sosial Keagamaan dan Pendidikan Islam*, 20(1), 45–59.
- Maulana, A., & Fitriani, S. (2025). Evaluasi Mutu Pendidikan Formal di Pesantren melalui Implementasi Kurikulum Terpadu. *Jurnal Penjaminan Mutu Pendidikan*, 11(3), 201–214.
- Miles, M. B., & Huberman, A. M. (2019). *Qualitative Data Analysis: A Sourcebook of New Methods*. Beverly Hills: Sage Publications.
- Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mulyasa, E. (2022). *Manajemen Berbasis Sekolah: Strategi, Model, dan Implementasi*. Bandung: Remaja Rosdakarya.
- Nidhomulhaq, A., Utanto, Y., & Cahyaningdyah, D. (2024). Pengendalian Kualitas Kurikulum Berbasis Integrasi Keagamaan di Satuan Pendidikan Formal. *Educational Management Journal*, 13(2), 140–153.
- Siti Maryam, & Ahmad Fauzi. (2022). Manajemen Kurikulum Berbasis Pesantren Modern: Studi Kasus di Pondok Pesantren Darussalam. *Jurnal Manajemen dan Supervisi Pendidikan*, 6(2), 89–101.
- Sugiyono. (2019). *Metode Penelitian Kualitatif: Untuk Penelitian yang Bersifat Eksploratif, Enterpretif, Interaktif dan Konstruktif*. Bandung: Alfabeta.
- Wijaya, A. A., Patonah, P., Amriyah, C., & Elice, D. (2025). Manajemen kurikulum dalam pendidikan Islam: Integrasi ilmu dunia dan akhirat. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(4), 312–326.
- Zarkasyi, A. F. (2020). *Modernisasi Pendidikan Pesantren: Tantangan dan Solusi Integrasi Kurikulum*. Gontor: Darussalam Press.
- Zulkifli. (2023). Digitalisasi Manajemen Kurikulum Integratif di Era Society 5.0 pada Lembaga Pendidikan Pesantren. *Jurnal Teknologi Pendidikan Islam*, 8(1), 15–30.