

Management Integrative Curriculum for Modern Islamic Boarding Schools Based on Kulliyatul Mu'allimin Al Islamiyyah

Nabila Zakiya¹, Irsyad², Rusdinal³, Nellitawati⁴

¹⁾ Universitas Negeri Padang, Indonesia

²⁾ Universitas Negeri Padang, Indonesia

³⁾ Universitas Negeri Padang, Indonesia

⁴⁾ Universitas Negeri Padang, Indonesia

e-mail Correspondent: bilazakiya@gmail.com

Received: 10-06-2023

Revised: 23-12-2023

Accepted: 05-02-2024

Article Information

Abstract

Keywords:

Management,
Integrative Curriculum,
Islamic Boarding School.

The purpose of this article is to describe the management integrative curriculum that has been implemented since 1991 at the Diniyyah Pasia Modern Islamic Boarding School. To explore this information the researcher used a qualitative approach with a descriptive model with a case study method. The data collection techniques used by researchers in this research were observation, interviews, documentation studies, and triangulation. Meanwhile, the data analysis technique used by researchers is descriptive data analysis. In analyzing qualitative research data related to integrative curriculum management, the researcher used the help of the NVivo 12 Plus application. Data analysis is carried out using the following steps: 1) Import data/data sources, 2) Data coding, 3) Visualization of coding results using Word Frequency Query Result 4) Presentation of results using word cloud, 5) concluding word cloud. Researchers found that Islamic boarding schools that implement an integrative curriculum must begin to consider implementing the Mua'dalah Education Unit curriculum which is expected to be a solution to the many burdens of teachers and students when implementing an integrative curriculum.

Kata kunci:

Manajemen,
Kurikulum Integratif,
Pondok Pesantren.

Abstrak

Tujuan penulisan artikel ini adalah untuk mendeskripsikan manajemen kurikulum integratif yang sudah dilaksanakan sejak tahun 1991 di Pondok Pesantren Modern Diniyyah Pasia. Untuk mengali informasi tersebut peneliti menggunakan pendekatan kualitatif dengan model deskriptif dengan metode studi kasus. Teknik pengumpulan data yang digunakan peneliti pada penelitian ini adalah observasi, wawancara, studi dokumentasi, triangulasi. Sedangkan teknik analisis data yang digunakan peneliti yaitu analisis data deskriptif. Dalam menganalisis data penelitian kualitatif terkait manajemen kurikulum integratif ini peneliti menggunakan bantuan aplikasi NVivo 12 Plus. Analisis data dilakukan dengan langkah – langkah sebagai berikut : 1) Impor data / sumber data, 2) Koding data, 3) Visualisasi hasil koding dengan Word Frequency Query Result 4) penyajian hasil menggunakan word cloud, 5) penarikan kesimpulan dari word cloud. Peneliti, menemukan bahwa pesantren yang mengimplementasikan kurikulum integratif harus mulai mempertimbangkan pelaksanaan kurikulum Satuan Pendidikan Mua'dalah yang diharapkan mampu menjadi solusi dari banyak beban guru dan santri / wati ketika menerapkan kurikulum integratif.

INTRODUCTION

Education is a system. Sanjaya (Purwaningsih et al., 2022) defines a system in education as all components that are organized and related to education which are useful for achieving educational goals. The components that education must have as a system include: objectives, students, educators and education staff, management, facilities-infrastructure, and educational curriculum (Agus et al., 2023; Gea et al., 2022). Islamic boarding schools, which are educational institutions in Indonesia that provide Islamic education, should have the principles of developing a curriculum with multicultural content to plan, organize, implement, and evaluate the curriculum (Fathullah et al., 2023; Saadah & Asy'ari, 2022; Sutrisno & Nasucha, 2022). However, in reality, implementing the curriculum is difficult for Islamic boarding schools, especially traditional Islamic boarding schools (*Salafiyah*). This is a problem faced by Islamic boarding schools. This is a problem faced by Islamic boarding schools because educational activities in Islamic boarding schools which still apply traditional systems are generally created by an intuitive kiai who is conditioned to match the conditions and culture of the Islamic boarding school (Aisyah et al., 2023).

Islamic boarding schools have a cultural and historical foundation that had quite an impact on the development of scientific traditions, while madrasa as modern educational institutions have contributed to providing knowledge to society (Arif et al., 2023; Hasan, 2021). However, the results from these two institutions are different. There are dichotomies such as differences when facing the world of work (Saihu, 2019). This is due to the view that Islamic boarding school graduates make more contributions to the social, da'wah, and religious fields, while madrasa graduates can provide their thoughts and ideas in industrial sectors (Syaibani & Zamroni, 2021). Madrasas are trying to update their education system to face the fact that graduates from madrasas have all-round skills, and their religious knowledge is also mediocre. Meanwhile, general knowledge is also low (Suryana, 2020). This is due to a reduction in the proportion of religious education from 60% religious-based subjects and 40% general-based subjects to 30% religious subjects and 70% general subjects, as a consequence of the inclusion of madrasas in the national education system. The problems presented give rise to efforts to maximize the proportion of religious and general education in an integrative curriculum. This effort has been carried out in various Islamic boarding schools, which was then used as one of the reasons for establishing Islamic boarding school educational institutions by integrating (combining) the Islamic boarding school curriculum with the Madrasah curriculum (Abdussyukur et al., 2023; Lubis et al., 2022). Islamic boarding schools attempt to combine two educational systems, without forgetting their identity as *tafaqquh fiddin educational institutions* but on the other hand also adopt a formal education system, especially madrasas which have become known as integrated Islamic boarding schools (Novel et al., 2020).

Diniyyah Pasia Modern Islamic Boarding School is the result of the transformation of Madrasah Diniyyah. This change is in line with changes in Islamic boarding school curriculum management, which initially only implemented the Islamic boarding school curriculum at MTs and MAS level to become an integrated curriculum that collaborates the Gontor curriculum or commonly known as the Kulliyatul Muallimin Al Islamiyah Curriculum with the madrasa curriculum. This change was due to a decline in the graph of interest of student who wanted to study at Madrasah Diniyyah. Apart from the decline in student interest graphs, the reason this change was implemented was because Madrasah Diniyyah Pasia would not survive these challenges in the long term if it still implemented the old management. For further progress

there needs to be comprehensive management reform. If this is not the case, the condition of this madrasah will not develop according to the demands of the times. Different from before, the education pattern at the Diniyyah Modern Islamic Boarding School requires students to stay in the dormitory for twenty-four hours. The learning method uses the KMI curriculum (Kulliyatul Mu'allimin Al Islamiyah) as well as the Tsanawiyah and Aliyah curriculum based on the Ministry of Religion curriculum. The existence of a madrasa in an Islamic boarding school is an indicator of integrative management between the two. The integrative curriculum management unit at the Diniyyah Pasia Modern Islamic Boarding School is called Kulliyatul Mu'allimin Islamiyah (KMI). This curriculum was created considering that the madrasa curriculum tends to be rigid or not flexible because it is determined by the government, while the Islamic boarding school curriculum is more flexible because it was developed internally by the Islamic boarding school. Curriculum integration carried out at the Islamic Boarding School is supported by the statement of Nashran Nazir, M.Pd as Director of the Diniyyah Pasia Modern Islamic Boarding School at the KMI monthly meeting of the PPM teacher council. Diniyyah Pasia that the content or content of the curriculum runs simultaneously. The lesson material is implemented simultaneously between the madrasa and Islamic boarding school curricula under the auspices of Kulliyatul Mu'allimin Al Islamiyah (KMI) so that scientific integration occurs, he explained as follows:

"The KMI curriculum is a curriculum that integrates or combines two curricula into one unit, namely the Islamic boarding school and madrasa curriculum. Here there is no scientific dichotomy so that general studies are not given priority and boarding school lessons are not ignored or vice versa. "All the lessons at KMI are important in line with the vision and mission of the Diniyyah Pasia Modern Islamic Boarding School, namely forming students who are pious, master the basics of Islamic knowledge, general knowledge and have skills and are able to develop themselves as prospective scholars and scholars." (Ustd. Nashran Nazir, M.Pd, KMI plenary meeting, (Thursday, March 2 2023).

Based on issues and problems related to integrative curriculum management, researchers need to conduct research related to integrative curriculum management in modern KMI-based Islamic boarding schools. This research will be described using a qualitative approach which discusses in a complex way the integrative curriculum management implemented at the Diniyyah Modern Islamic Boarding School, whether it has an impact on increasing the interest of female students in attending the Diniyyah Pasia Modern Islamic Boarding School.

RESEARCH METHODS

This research was carried out at the Diniyyah Pasia Modern Islamic Boarding School which is located on Jl. Cibuak Ameh Nagari Pasia, Kec. Ampek Angkek, Agam Regency, West Sumatra. This research took place from October to November 2023. Researchers used a qualitative approach which aims to find in-depth answers to research problems related to the Integrative Curriculum Management of Modern Islamic Boarding Schools Based on Kulliyatul Mu'allimin Al Islamiyyah (KMI), and carried out naturally and objectively in the field with a description model (Sugiyono, 2017).

The informants who were sources interviewed in this research were the leaders of Islamic boarding schools, directors of Islamic boarding schools, heads of MAS, heads of MTs and

teachers. The data collection techniques used by researchers in this research were observation, interviews, documentation studies, triangulation.

Meanwhile, the data analysis technique used by researchers is a non- statistical data analysis method, namely descriptive data analysis. In analyzing qualitative research data related to integrative curriculum management, the researcher used the help of the NVivo 12 Plus application. Data analysis is carried out using the following steps: 1) Import data / data source, 2) Data coding, 3) Visualization of coding results *using Word Frequency Query Result* 4) presentation of results using *word cloud* , 5) drawing conclusions from *word cloud* (Jones, 2014).

RESEARCH RESULTS AND DISCUSSION

Results

Based on the results of observations, interviews conducted by researchers during October to November 2023 involving leadership elements consisting of: Islamic Boarding School Leaders, Islamic Boarding School Directors, Head of KMI, Head of MAS, Head of MTsS Diniyyah Pasia and also teachers, the researcher succeeded in getting data related to curriculum management integrative program that has been running at the Diniyyah Pasia Islamic Boarding School since 1991 until now.

Based on the results of interviews and observations carried out by researchers as key instruments in this qualitative research, there are several specific findings related to integrative curriculum management implemented at the Diniyyah Pasia Modern Islamic Boarding School. Integrative curriculum management focuses on four stages of curriculum development, namely: 1) integrative curriculum planning, 2) organizing integrative curriculum, 3) implementing integrative curriculum and 4) evaluating integrative curriculum.

Integrative Curriculum Planning at the Diniyyah Pasia Modern Islamic Boarding School.

Integrative curriculum planning at the Diniyyah Pasia Modern Islamic Boarding School at the beginning of implementing the integrative curriculum in 1991 involved many stakeholders ranging from ulama figures in the Pasia district, officials, educational figures and senior teachers who were also previously educators at Diniyyah Madrasah and IMURDI (Association Students of the Old Diniyyah).

Planning for this integrative curriculum includes two things: 1) planning goals which include the Islamic boarding school's vision and mission, 2) planning the content of the integrative curriculum. Goal planning which includes the vision and mission was planned from the beginning since 1991 and was carried out by many stakeholders, generally from among ulama and intellectual figures. The formulation of the objectives of the Islamic boarding school as stated in the Islamic boarding school's vision and mission arose because of the uncertainty of the ulama leaders who felt that there were few students who were capable of taking part as ulama. Not only are scholars who are experts in religion but also know general knowledge and are also fluent in language.

Planning is not only carried out at the beginning of implementing the integrative curriculum. But routine planning is done at the beginning of each school year. Planning that is carried out routinely every school year is planning that is in accordance with learning needs. This planning was successful because it involved every department responsible for the programs. Learning planning in the integrative curriculum at the Diniyyah Pasia Islamic boarding school for

madrassa content refers to the Ministry of Religion regulations by preparing RPP, PROTA, PROSEM etc. Meanwhile, Islamic boarding school curriculum planning (KMI) refers to the *tarbiyyah watta'lim book* by preparing i'dad according to the guidance of the *tarbiyyah watta'lim book*.

Apart from integration in learning content, researchers also found that each Islamic boarding school program also has integration with madrasah programs which are local content and extracurricular content which is madrasah content based on KEMENAG regulations. The following is a portrait of the daily activities of the students through the daily activity schedule of the students. students at the Diniyyah Pasia Modern Islamic Boarding School.



Figure 1. Daily Activity Schedule for Student at PPMD

Based on the daily activity schedule in Figure 1 above, it is known that students live or are usually called mukim twenty-four hours in the dormitory and have a program in the form of daily activities. Based on this schedule, several programs are also integrated. One example is that Muhadharah and Tahfiz Qur'an in Madrasahs become selected local content, while in Islamic boarding schools these activity programs are planned and implemented so that the goals of the madrasah and Islamic boarding school are both achieved. This daily activity schedule also serves as a guideline for implementing the daily activities of the Islamic boarding school.

Based on the results of observations and interviews conducted by researchers with several sources, it can be concluded that integrative curriculum planning at the Diniyyah Pasia Islamic Boarding School begins with the formulation of the vision and mission of the Diniyyah Pasia Modern Islamic Boarding School and integrative curriculum planning is carried out at the beginning of each school year which contains academic plans, plans Islamic boarding school programs/activities are based on the objectives of the integrative curriculum.

Organizing an Integrative Curriculum at the Diniyyah Pasia Modern Islamic Boarding School.

Curriculum organization at the Diniyyah Pasi Modern Islamic Boarding School consists of two curriculum contents, namely: 1) KMI curriculum (Gontor Curriculum). Curriculum organization is carried out by the head of KMI, the Head of MAS who is also assisted by the MA curriculum team and the head of MTs and also assisted by the MTs curriculum team. This is in accordance with what was stated by the head of MTs SN to researchers on October 16 2023 at 08.23 WIB, he stated that :

" Organizing the curriculum at the MTs level is carried out by the Head of KMI and also the Head of MTs along with the head of curriculum and also the team . "Even though at

the final stage of organizing the integrative curriculum content, approval must be obtained from the leadership and director of the Diniyyah Pasia Modern Islamic Boarding School."

The curriculum organization carried out by the Head of KMI and also the Head of MTs in the 2023 academic year involves 2 types of curriculum which are integrated with the KMI curriculum. The organization of the integrative curriculum carried out is 1) integrating the 2013 curriculum into the KMI curriculum 2) integrating the independent curriculum into the KMI curriculum. However, the implementation of the independent curriculum is still in the trial phase so the effectiveness of the independent curriculum is not yet known. The organization of the integrative curriculum at the Diniyyah Pasia Modern Islamic Boarding School is based on researchers' findings, not only the content/teaching materials but the integration carried out is also the integration of institutions. The results of observations made by researchers show that the integration of the integrative curriculum that occurs at the modern Islamic boarding school, Diniyyah Pasia, includes two aspects, namely: 1) Organizing learning materials and learning implementation time in an integrative manner, 2) Organizing daily Islamic boarding school programs/activities that are integrated with madrasa content.

This integrative organization of subject matter has been running since 1991 and the organization was gradually optimized starting in 1998 and in 2003 the implementation was optimized. Organizing lesson material using an integrative curriculum occurs in several learning content. Integration of madrasa subject matter into Islamic boarding school subjects that use the KMI curriculum occurs in several subjects including SKI madrasah to Tarikh / Nurul Yaqin KMI, Akidah Akhlak Madrasah to Tauhid KMI, Madrasah Arabic is integrated into Arabic KMI in which there are several learning contents. such as nahwu, shorfu, balaghah, dusurulughah, mutholaah, matan, kawakib. The organization of the integrative curriculum found by researchers based on the results of observations is detailed in the following table:

Table 1. Integrative Curriculum Integration

No	Madrasah Load Map	KMI Load Map	Integration from Madrasah Mapel to KMI Mapel
1	Al Qur'an Hadith	Tafsir, hadith, Tajwid, Tahsin, Ushul Fiqh	Tafsir KMI, Mustolahul Hadith and several subjects that still discuss the Koran and Hadith
2	Moral theology	Tawheed	Tauhid KMI
3	Madrasah Fiqh	Fiqh	Ushul Fiqh
4	History of Islam	Nurul Yaqin	Islamic Dates / Nabawiyah Sirah
5	English	Reading, Grammar, Stories For You	KMI's English language learning collection which consists of several types of subjects
6	Arabic	Mutholaah, Durusullughah, matan, nahwu, kawakib, balaghah	Ulum Al – Lughawiyah (Linguistics which consists of a collection of KMI Arabic language learning

From table 1 above we can see that subjects in the religious group at madrasas are integrated with KMI learning content which has similar teaching material, for example learning Arabic does not refer to madrasa Arabic language content but refers to KMI teaching content for reasons of content. KMI's Arabic language teaching includes all teaching material in the madrasa curriculum. Organizing an integrative curriculum is not just about integrating subjects. However, there is also an integration of implementation time which does not separate the implementation time between madrasa subjects and KMI content. This can be seen from the lesson schedule documents obtained by researchers. One of the lesson schedules is detailed in the following image:

KELAS	JAM	SABTU	KODE GURU	MINGGU	KODE GURU	SENIN	KODE GURU	SELASA	KODE GURU	RABU	KODE GURU	KAMIS	KODE GURU
VII.4	1	B. INGGRES	UR	IPS	LD	D. LUGHAH	TH	MATEMATIKA	M	IPA	YL	ELESSON	HR
	2	B. INGGRES	UR	IPS	LD	D. LUGHAH	TH	MATEMATIKA	M	IPA	YL	ELESSON	HR
	3	TALHID	IR	IPS	LD	B. INGGRES	UR	SHARFU	SN	TAHSIN	AB	BK	AN
	4	TALHID	IR	H. QUR'AN	AS	B. INGGRES	UR	SHARFU	SN	PKN	HE	INFORMATIKA	ML
	5	TAREKH	RH	SKI	RL	FIQH	TA	TAJWID	RH	SBK	DT	KHAT	AM
	6	TAREKH	RH	HADITS	RR	FIQH	TA	NAHWU	IM	B. INDONESIA	HA	IPA	YL
	7	MLA'	YS	HADITS	RR	D. LUGHAH	TH	NAHWU	IM	B. INDONESIA	HA	IPA	YL
	8	MUTHALAAH	TH	INSYA'	TH	MAHFUZAT	IF	B. INDONESIA	HA	MATEMATIKA	M		
	9	MUTHALAAH	TH	INSYA'	TH	MAHFUZAT	IF	B. INDONESIA	HA	MATEMATIKA	M		

Figure 2. Organizing the Lesson Schedule PPM.Diniyyah Pasia

Based on the lesson schedule table in Figure 2 above, we can see that there is also an organization regarding the timing of curriculum integration. The organization of madrasa content and KMI considers the priorities of all learning content.

The organization of an integrative curriculum is not only organized at the madrasah tsanawiyah level but is also organized at the madrasah aliyah level. The researchers found this based on the lesson schedule table for the aliyah level in the following picture:

KELAS	JAM	SABTU	KODE GURU	MINGGU	KODE GURU	SENIN	KODE GURU	SELASA	KODE GURU	RABU	KODE GURU	KAMIS	KODE GURU
XI.1 IPS	1	BALAGHAH	DU	H. QUR'AN	RF	B. INDONESIA	YR	GEOGRAFI	FU	INSYA'	RA	USHUL FIQH	FA
	2	BALAGHAH	DU	TAFSIR	ZF	B. INDONESIA	YR	GEOGRAFI	FU	INSYA'	RA	USHUL FIQH	FA
	3	NAHWU	NS	BIOLOGI	ER	FIQH	FA	SEJARAH P	YH	B. INGGRES	NL	MAHFUZAT	RT
	4	NAHWU	NS	SEJARAH	YH	FIQH	FA	SEJARAH P	YH	B. INGGRES	NL	QURDITS	SB
	5	EKONOMI	AY	SOSIOLOGI	DR	GEOGRAFI	FU	TARBIYAH	MD	MATEMATIKA	IZ	B. INDONESIA	YR
	6	EKONOMI	AY	SOSIOLOGI	DR	GEOGRAFI	FU	TARBIYAH	MD	MATEMATIKA	IZ	B. INDONESIA	YR
	7	EKONOMI	AY	HADITS	KH	SKI	YN	EKONOMI	AY	GRAMMAR	NL	PKN	HE
	8	SOSIOLOGI	DR	MATEMATIKA	IZ	TALHID	RA	MUTHALAAH	RA	INFORMATIKA	OH		
	9	SOSIOLOGI	DR	MATEMATIKA	IZ	TALHID	RA	MUTHALAAH	RA	INFORMATIKA	OH		
	10												

Figure 3. Organizing the Lesson Schedule PPM.Diniyyah Pasia

The organization of the curriculum at the MA level is almost the same as that at the MT's level. The researcher knows this based on the researcher's interview on October 12 2023 at 12.04 WIB with Mrs. DRH as head of MAS, she stated that:

"Organizing the curriculum is carried out by the Head of Curriculum and his team . One of the most important aspects in organizing learning curriculum content is the condition of the teacher. In this organization, nothing takes priority, everything is adjusted to the circumstances and based on the agreement of the curriculum team and also agreed upon by the leadership."

Discussion

Integrative Curriculum Planning at PPM Diniyyah Pasia.

Planning occurs in all activities including one component of education, namely the curriculum. Curriculum planning is an initial process where management decides on goals and how to achieve them or what is usually called the formulation of a vision and mission (Hamalik, 2008). This is also in line with what has been done by the Diniyyah Pasia Islamic boarding school in planning its integrative curriculum, namely by formulating the Islamic boarding school's vision and mission which contains hopes and steps to achieve the expectations of the integrative curriculum (Ashari et al., 2023; Erwandi et al., 2023).

When planning an integrative curriculum, you must pay attention to several important points (Rusman, 2011), including: 1) Curriculum planning must be in accordance with needs and make life better. If it is related to the phenomenon of uncertainty of Muslim ulama and intellectual figures in 1991 in Pasia and carrying out integrative curriculum planning with the hope of producing Muslim ulama and intellectual figures who are pious, master the basics of Islamic knowledge, general knowledge and have skills. So the first point in curriculum planning based on the findings of researchers at the Diniyyah Pasia Islamic boarding school was fulfilled for the reason that based on interviews the researchers found that integrative curriculum planning at that time was based on needs and also the hope of change for the better. 2) The curriculum content must cover all aspects of educational and supporting activities. In this second point, the researcher found that the organization carried out by the Diniyyah Pasia Islamic boarding school included all educational and supporting activities. Although researchers discussed curriculum content planning in more depth at the stage after planning, namely organizing (Sabarudin et al., 2023).

Organizing an Integrative Curriculum at PPM Diniyyah Pasia

Curriculum organizing is the process of managing the sequence, integration and time allocation for teaching and learning activities in schools. The aim of organizing the curriculum is so that the intended learning outcomes can be achieved (Hamalik, 2008). Meanwhile, organizing an integrative curriculum is an approach to curriculum development that combines several subjects into one unit. In organizing an integrative curriculum, units are united by a common theme with interrelated content.

Based on the researchers' findings, there is one important thing about organizing the curriculum. This important point is in line with the opinion expressed by (Rusman, 2011). An important aspect that the modern Islamic boarding school Diniyyah Pasia pays attention to in organizing an integrative curriculum is establishing the school structure and organization of curriculum content. Diniyyah Pasia modern Islamic boarding school in organizing the integrative curriculum forms the school structure and also organizes the curriculum content. Organizing the curriculum content also refers to the Islamic boarding school's vision and mission that has been determined at the planning stage. The organization of the madrasa and Islamic boarding school curricula is clearly visible in the religious subjects which are madrasa content integrated with Islamic boarding school content. There are several madrasa subjects in the religious field that have been organized for integration with Islamic boarding school subjects which are the subject content of the Islamic boarding school curriculum, while the subjects that are organized are (At-Tajwid, At-Tafsir, Al-Hadith, Al-Fiqh, Tauhid, Akhlak, and Islamic Dates) with PAI Islamic

Religious Education subjects in Madrasas which include: (Al-Qur'an Hadith, Aqidah Akhlak, Jurisprudence, and History of Islamic Culture).

Implementation of the Integrative Curriculum at PPM Diniyyah Pasia

The integrative Islamic boarding school curriculum that has been planned is then applied in the form of learning activities and other mandatory routines in the Islamic boarding school which are attended by students. The curriculum planning document was then developed into the Kulliyatul Mu'allimin Al Islamiyyah (KMI) curriculum implementation program. From this program, learning and daily activity programs are carried out. Implementation of the integrative curriculum in Islamic boarding schools includes:

Implementation of Integrated Learning Programs. The integrated learning carried out at the Diniyyah Pasia Modern Islamic Boarding School focuses on the religious content of the madrasah which consists of Qur'anic lessons, Arabic, Akidah Akhlak, SKI, and Fiqh. This learning uses the Islamic boarding school curriculum because the aspects taught are more in-depth and cover all the material contained in the religious subjects of the madrasah. So that in practice the teacher's teaching continues to be based on the RPP which has been aligned with the I'dad of Islamic boarding school material so that all learning objectives are achieved (Chalim et al., 2020; Mello et al., 2020).

Implementation of integrated daily activities/programs. Islamic boarding schools as institutions that have been integrated into madrasas also have daily programs or activities that support the competencies of students. The existence of a twenty-four hour dormitory is also one of the factors that supports the implementation of integrated daily activities/programs running well. The implementation of the integrative curriculum at Diniyyah Pasia is going well with good records but still needs to be conditioned. The existence of a dormitory and musyrifah (room guardian) is also a factor in the success of implementing daily activities/programs. One example of an integrated daily program at Diniyyah Pasia is the Tahfiz Program. Tahfiz is one of the local content of madrasas which is also a daily Islamic boarding school program. In its implementation, everything is implemented in an integrated manner. So there is no difference between madrasa and Islamic boarding school programs, all of which have the same goal, namely so that students have memorized the Qur'an and can practice it in their daily lives. The successful implementation of the daily program is also one of the factors in the success of implementing the integrative curriculum in Islamic boarding schools.

Evaluation of the Integrative Curriculum at PPM Diniyyah Pasia

The curriculum evaluation carried out at the Diniyyah Pasia Modern Islamic Boarding School based on the researchers' findings was the Stufflebeam CIPP (Context-Input-Process-Product) model. The researcher explains the evaluation of the integrative curriculum in the following points:

Context Evaluation: The context evaluation carried out by the Diniyyah Pasia Islamic boarding school is to evaluate the current situation occurring both locally and globally which then becomes a guideline for compiling an integrative curriculum. Context evaluation carried out in developing an integrative curriculum includes the following 3 aspects: 1) Social and cultural progress of society, 2) Progress in Science & Technology 3) Progress in challenges facing the world of work

Input Evaluation (Input): Input evaluation is an assessment carried out on components that have a direct influence on the curriculum. The input evaluation implemented at the Diniyyah Pasia Modern Islamic Boarding School is an evaluation of the human resources of teachers and

employees, the skills of the students, learning tools (RPP) / I'dad and the Islamic boarding school's learning facilities.

Process Evaluation: Curriculum evaluation is also carried out as long as the Islamic boarding school curriculum is implemented. The assessment carried out when the curriculum is implemented in accordance with the curriculum document that has been created is called process evaluation. process evaluation , namely assessment during the implementation of the curriculum. The results of this process evaluation become a reference for assessing results at the end of the school year. There are 4 types of process evaluations carried out, namely: 1) weekly evaluation, 2) monthly evaluation, 3) semester evaluation and 4) incidental evaluation (Ayyusufi et al., 2022; Aziz et al., 2018).

Product Evaluation (Results): Product evaluation or what is usually called results evaluation is an assessment carried out to determine the extent to which the implemented curriculum has met the achievement standards set by the Islamic boarding school. Product evaluation of the Islamic boarding school curriculum is carried out to determine the extent to which the curriculum has been implemented successfully (Al-Shanawani, 2019; Lippe & Carter, 2018). Product evaluations carried out by Islamic boarding schools are carried out twice a year, namely 1) evaluation in the middle of the year 2) evaluation at the end of the school year.

CONCLUSION

Based on the findings and results of the research that has been carried out by the researcher, the researcher can draw the conclusion that the implementation of management at the four stages of curriculum development carried out at the Diniyyah Pasia modern Islamic boarding school, both in terms of planning, organizing, implementation and evaluation, has been carried out optimally. The optimal implementation of the curriculum in Islamic boarding schools is because at the planning stage everything has been analyzed properly.

The optimal management of the integrative curriculum implemented by the Diniyyah Pasia Islamic Boarding School has resulted in the number of students increasing and the Diniyyah Pasia Modern Islamic Boarding School is one of the Islamic boarding schools whose name exists among the community. However, even though integrative curriculum management has been running optimally, researchers have found one problem that the large amount of load from the integrative curriculum can at times backfire when it is not conditioned properly. Therefore, so that there is no overload of learning which results in a lot of burden on teachers and students and difficulties in allocating time. So, it would be better for Islamic boarding schools that integrate madrasa and KMI content, like the Diniyyah Pasia Modern Islamic Boarding School, to begin considering the implementation of the Mua'dalah (Equality) curriculum which has been recognized by the government as stated in the Regulation of the Minister of Religion of the Republic of Indonesia Number 18 of 2014 concerning Units. Mu'ilah Education at Islamic Boarding Schools. In this way, it is hoped that the implementation of the SPM (Mua'dalah Education Unit) curriculum will minimize the learning load at Islamic boarding schools, of course this will also reduce the burden on students and also teaching staff.

REFERENCES

- Abdussyukur, A., Mursyidi, M., Nicolas, D. G., Syarfuni, S., & Mufliah, S. (2023). Learning Process for Islamic Religious Education Based on Minimum Service Standards for Education. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(3), Article 3. <https://doi.org/10.31538/tjje.v4i3.536>
- Agus, A., Juliadharma, M., & Djamaluddin, M. (2023). Application of the CIPP Model in Evaluation of The Inclusive Education Curriculum in Madrasah Aliyah. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 8(1), Article 1. <https://doi.org/10.31538/ndh.v8i1.2705>
- Aisyah, S., Wardi, M., Gafur, A., Susanto, H., & Laili, L. (2023). Problematika Pendidikan Pesantren dan Solusi Alternatifnya Perspektif KH. Zamakhsyari Dhofir. *Edupreneur: Jurnal Pendidikan Dan Ekonomi*, 1(1), 7–14. <https://doi.org/10.28944/edupreneur.v1i1.705>
- Al-Shanawani, H. M. (2019). Evaluation of Self-Learning Curriculum for Kindergarten Using Stufflebeam's CIPP Model. *SAGE Open*, 9(1), 2158244018822380. <https://doi.org/10.1177/2158244018822380>
- Arif, M., Aziz, M. K. N. bin A., Harun, M., & Ma'arif, M. A. (2023). Strengthening The Sense of Patriotism in Madrasah Ibtidaiyah, Indonesia Based on The Islamic Boarding School System. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), Article 1. <https://doi.org/10.31538/tjje.v4i1.226>
- Ashari, M. K., Faizin, M., Yudi, U., Aziz, Y., Irhamni, H., & Athoillah, S. (2023). Considering Local Government Policies Related to Madrasah Diniyah Takmiliah in Indonesia. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(3), Article 3. <https://doi.org/10.31538/tjje.v4i3.411>
- Ayyusufi, A. M., Anshori, A., & Muthoifin, M. (2022). Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools. *Nazḥruna: Jurnal Pendidikan Islam*, 5(2), Article 2. <https://doi.org/10.31538/nzh.v5i2.2230>
- Aziz, S., Mahmood, M., & Rehman, Z. (2018). Implementation of CIPP Model for Quality Evaluation at School Level: A Case Study. *Journal of Education and Educational Development*, 5(1), 189–206.
- Chalim, S., Sujono, G., & Usman, F. (2020). Trend Analysis Based Educator Planning. *Nazḥruna: Jurnal Pendidikan Islam*, 3(2), Article 2. <https://doi.org/10.31538/nzh.v3i2.683>
- Erwandi, R., Pranansa, A. G., Putra, M. R. E., Yuneti, A., & Pestalozi, D. (2023). Salafi-Based Integrated Islamic Elementary School Management. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(3), Article 3. <https://doi.org/10.31538/tjje.v4i3.598>
- Fathullah, M. N., Ulfiah, U., Mulyanto, A., Gaffar, M. A., & Khorri, A. (2023). Management of Digital Literacy-Based Work Practice Training in The Boarding School Environment. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(1), Article 1. <https://doi.org/10.31538/munaddhomah.v4i1.230>
- Gea, S. H., Setiawati, D. T., Sukriyah, E., Siahaan, A., & Amiruddin. (2022). PAI Teachers' Self Reflections on Differentiation Learning in the Independent Learning Curriculum. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(2), Article 2. <https://doi.org/10.31538/munaddhomah.v3i2.263>

- Hamalik, O. (2008). *Manajemen Pengembangan Kurikulum*. PT Remaja Rosda Karya.
- Hasan, M. S. (2021). Learning Model Service-Learning at Boarding School. *Nazhruna: Jurnal Pendidikan Islam*, 4(3), Article 3. <https://doi.org/10.31538/nzh.v4i3.1139>
- Jones, A. E. (2014). Qualitative Data Analysis with NVivo. *Journal of Education for Teaching*, 40(2). <https://doi.org/10.1080/02607476.2013.866.724>
- Lippe, M., & Carter, P. (2018). Using the CIPP Model to Assess Nursing Education Program Quality and Merit. *Teaching and Learning in Nursing*, 13(1), 9–13. <https://doi.org/10.1016/j.teln.2017.09.008>
- Lubis, M. S. A., Fatmawati, E., Pratiwi, E. Y. R., Sabtohadji, J., & Damayanto, A. (2022). Understanding Curriculum Transformation Towards Educational Innovation in The Era of All-Digital Technology. *Nazhruna: Jurnal Pendidikan Islam*, 5(2), Article 2. <https://doi.org/10.31538/nzh.v5i2.2110>
- Mello, K. de, Taniwaki, R. H., Paula, F. R. de, Valente, R. A., Randhir, T. O., Macedo, D. R., Leal, C. G., Rodrigues, C. B., & Hughes, R. M. (2020). Multiscale land use impacts on water quality: Assessment, planning, and future perspectives in Brazil. *Journal of Environmental Management*, 270, 110879. <https://doi.org/10.1016/j.jenvman.2020.110879>
- Novel, F., Muhdi, M., & Retananidyastuti, R. (2020). Pengaruh Peran Kepala Sekolah Dan Motivasi Kerja Guru Terhadap Mutu Smk Di Kecamatan Comal Kabupaten Pematang. *Jurnal Manajemen Pendidikan (JMP)*, 9(1), Article 1. <https://doi.org/10.26877/jmp.v9i1.6839>
- Purwaningsih, I., Oktariani, Hernawati, L., Wardarita, R., & Utami, P. I. (2022). Pendidikan Sebagai Suatu Sistem. *Jurnal Visioniry: Penelitian Dan Pengembangan Dibidang Administrasi Pendidikan*, 10(1), 21–26. <https://doi.org/10.53544/sapa.v4i1.69>
- Rusman. (2011). *Manajemen Kurikulum* (3rd ed.). Rajawali Pers.
- Saadah, R., & Asy'ari, H. (2022). Manajemen Sekolah Berbasis Pesantren Dalam Membentuk Karakter Peserta Didik. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 1(1), Article 1.
- Sabarudin, M., Ayyubi, I. I. A., Rohmatulloh, R., & Indriyani, S. (2023). The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects. *At-Tadzkir: Islamic Education Journal*, 2(2), Article 2. <https://doi.org/10.59373/attadzkir.v2i2.43>
- Saihu, M. (2019). Manajemen Kurikulum Integratif Di Pondok Pesantren Subulussalam Kresek Tangerang. *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam*, 2(02), 105–116. <https://doi.org/10.36670/alamina.v2i02.20>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif Kualitatif dan R & D*. Alfabeta.
- Suryana, S. (2020). Permasalahan mutu pendidikan dalam perspektif pembangunan pendidikan. *Edukasi*, 1(14), 1–12. <https://doi.org/10.15294/edukasi.v14i1.971>
- Sutrisno, S., & Nasucha, J. A. (2022). Islamic Religious Education Project-Based Learning Model to Improve Student Creativity. *At-Tadzkir: Islamic Education Journal*, 1(1), Article 1. <https://doi.org/10.59373/attadzkir.v1i1.3>
- Syaibani, K., & Zamroni, M. A. (2021). Implementasi manajemen kurikulum terpadu di madrasah tsanawiyah. *THE JOER: Journal Of Education Research*, 1(1), 26–35.