

## **The Management of Integrated Madrasah-Islamic Boarding School Curriculum to Enhance Graduated Student Quality At Azmania Boarding School Ponorogo**

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### **Abstract**

This study analyzed the curriculum according to the institution's basic values. To improve the quality of graduated students, the research aims to understand how to develop, organize, administer, and oversee the combined madrasah-Islamic Boarding School curriculum. This study employs a case study methodology and a qualitative approach. Participatory observation, interviews, and documentation are used to get the data. Techniques for data reduction, data presentation, conclusion, and verification are used to analyze data. The study's findings indicate that purpose, target student, and graduated student quality are all included in integrated curriculum planning. School organization, curriculum material, and the distribution of teacher responsibilities during the teaching and learning process make up curriculum implementation. Determining the roles and responsibilities of instructors in teaching and learning activities is part of the implementation. Periodically, beginning with daily, weekly, monthly, semester-end, and year-end, supervisions are conducted.

**Keywords:** management, integrated curriculum, pesantren, graduated student quality

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### **INTRODUCTION**

Islamic Boarding School is a traditional Islamic educational institution typical of indigenous Indonesia with an emphasis on morals in addition to other Islamic studies and life in general that contribute to the formation of a religious person<sup>1</sup>. It grows and develops according to the socio-cultural dynamics that surround society. Until now, Islamic boarding schools still exist amidst the rapid development of science and technology with adaptation according to the demands of the times<sup>2</sup>.

Changes in every era and educational institution are inevitable, in curriculum development and development of Islamic boarding school institutions, several responses to

<sup>1</sup> Madjid N., *Bilik-bilik Pesantren. Sebuah Perjalanan* (Paramadina, 1997), 107.

<sup>2</sup> N., 59.

changes expressed by Tamin can be stated as follows: First, the first group which is the largest or majority group in responding to institutional changes and transformation of Islamic boarding schools. Second, the group that according to someone's opinion is fanatical about certain models and situations. Third, the third group is a group that responds to change with an attitude that tends to be inferior and fosters a shallow attitude in pursuing the lag of its era, so that it ultimately destroys itself and its overall identity. Fourth, Islamic boarding schools that are fully aware of themselves both in terms of their positive aspects and those related to their negative aspects can clearly and critically see which traditions or elements are continued and which must be abandoned and therefore have a positive ability to adapt to the development of the times and their society<sup>3</sup>. The four responses of Islamic boarding schools to the development of the times have given rise to polarization in the Islamic boarding school environment, a unique attitude by demanding the spiritualization needs of Islamic boarding schools, the community hopes that education as a place of learning also provides provisions for the ability to adopt life itself.

Islamic boarding schools, as educational institutions that provide a venue for teaching and learning activities, cannot be separated from management's involvement in attaining their objectives. The efforts of members of the organization and the utilization of other organizational resources to fulfill the organization's goals have been established<sup>4</sup>. Furthermore, the curriculum is one of the key elements in formal educational institutions that serve as a guide for choosing the subject matter of instruction, guiding the operation of educational mechanisms, assessing the Caliber of educational results, and setting success criteria<sup>5</sup>. One factor affecting learning performance in national education is curriculum management. The curriculum also serves as a system of educational programs to accomplish institutional goals in educational institutions; therefore, it is crucial to the realization of high-quality schools.

The curriculum is a component of a management system that deals with the planning and implementation of learning that is used as a guideline or guide for teachers in carrying out learning activities<sup>6</sup>. By teaching traditional literature and culture, Islamic boarding schools have managed to preserve their curriculum, which is still a feature of these institutions today. Certain understandings and value systems are then fostered by the teaching of these famous works. Since Islamic boarding schools are Islamic educational establishments in Indonesia that typically set up different educational units in the form of madrasahs and schools, they should also follow the curriculum development principle that incorporates multicultural values in the planning, execution, and assessment of their curricula. However, Islamic boarding schools, particularly traditional Islamic boarding schools (Salafiyah), find it difficult to implement this concept in practice. In conventional Islamic boarding schools, instructional activities are typically the product of a kiai's improvisation that is instinctively tailored to the growth of his Islamic boarding school<sup>7</sup>.

Based on the context of education in Indonesia, the discourse on integrating religious and scientific knowledge began to receive attention in the 1990s. This follows the development of science that has previously been elaborated by many Western thinkers. At this time, the results of the thoughts of scholars to integrate religious knowledge and general knowledge have been applied to the two institutions at once. This phenomenon can be seen from the presence

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<sup>3</sup> Tamin Z, "Dinamika Perkembangan Kurikulum Pendidikan Pesantren: Satu Analisis Filosofis," *El Banat: Jurnal Pemikiran dan Pendidikan Islam*, 2018, 19.

<sup>4</sup> Musfah J, "Manajemen Pendidikan, Teori, Kebijakan, Praktik" (Jakarta: Kencana, 2015), 2.

<sup>5</sup> Departemen Agama, "Pola Pengembangan Pondok Pesantren" (Jakarta: Ditjen Kelembagaan Agama Islam-Proyek Peningkatan Pondok Pesantren, 2001), 45.

<sup>6</sup> Fauzan N, "Kurikulum dan Pembelajaran" (Tangerang: GP Press, 2017), 61-62.

<sup>7</sup> N., *Bilik-bilik Pesantren. Sebuah Perjalanan*, 5.

of MTs/SMP, MA/SMA in the Islamic Boarding School with the curriculum implementation pattern as applicable outside the Islamic boarding school, while religious education follows the Islamic boarding school curriculum specifically<sup>8</sup>.

The combination of Islamic boarding schools and madrasahs/schools in one environment is quite interesting because Islamic boarding schools with characteristics and learning methods that have been applied for a long time must experience actualization, both in terms of improving the curriculum of Islamic boarding schools and their teaching staff. It opens formal education have obstacles that may be greater than other formal institutions because Islamic boarding schools that have the concept of curriculum integration by their scientific traditions and must also be able to implement the curriculum implemented by the government.

Azmania Islamic Boarding School is a boarding school whose development has succeeded in integrating itself with the public school system by combining several curricula, namely the Ministry of National Education, Ministry of Religion, and Islamic boarding school curriculum. This makes Azmania Islamic Boarding School an integrated and integrative school. In addition, Azmania Islamic Boarding School also strengthens itself with the culture of Azmania Islamic Boarding School which is known as the five pillars of Azmania, namely the Al-Qur'an, character, language, art and science, and independence. These five pillars are the foundation for developing students at Azmania Islamic Boarding School. So that students can become individuals with noble morals, have good language skills, master art and science, and have high independence. In an increasingly competitive and global environment, the integrative curriculum management of Azmania Islamic Boarding School also enabling schools to adapt to the needs and demands of a changing world. By introducing an innovative and relevant curriculum, Azmania Islamic Boarding School can prepare students to be competent and ready to face future challenges. In addition, integrative curriculum management is also important to maintain high-quality education. By integrating different and comprehensive curricula, schools can ensure that every aspect of the education provided is in accordance with the goals and standards that have been set. This can help Azmania Islamic Boarding School to achieve higher academic achievement and provide opportunities for students to develop optimally in various fields. In the context of globalization, Azmania Islamic Boarding School must be able to provide relevant and existing education, which is able to develop students' abilities in facing global competition and rapid change. This can be achieved through integrative curriculum management that allows the development of a curriculum that is integrated with various disciplines, including information and communication technology.

Based on the observation results, evidence that shows the existence of an integrated Islamic Boarding School and formal school education system is seen in the following things: first, in the pesantren, there are junior high schools and madrasahs which are given general subject matter as in schools. Second, many students' achievements are good in religious or Islamic Boarding School competitions and general competitions. Third, there are some Islamic Boarding School lessons which is mixed and matched the standard content of national curriculum. This information shows the existence of integrative curriculum management between the Islamic Boarding School and the school at the Azmania Islamic Boarding School, which has been implemented well as shown by the success in the three things above. So, this form of integration is very interesting to study further, what is integrated curriculum management like. From the explanation that has been mentioned above, the researcher feels the need to conduct further research on "Integrative Curriculum Management in Improving the Quality of Santri Graduates" in the form of descriptive research through case studies at the Azmania Islamic Boarding School.

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<sup>8</sup> Suyatno, "Sekolah Islam Terpadu: Filsafat, Ideologi, dan Tren Baru Pendidikan Islam di Indonesia," *Jurnal Pendidikan Islam* 2 (2013): 335.

The purpose of this study is to determine the planning, implementation and evaluation of Integrated curriculum at the Azmania Ponorogo Islamic Boarding School.

## RESEARCH METHOD

This study employs a qualitative methodology that is conducted naturally and objectively in the field using a descriptive model in order to find comprehensive answers to research problems pertaining to Islamic boarding school-madrasah integrative curriculum management in improving the quality of Islamic boarding school graduates. The method used in this research is the case study method. Case studies are carried out by conducting in-depth exploration of certain cases involving various data sources<sup>9</sup>. This research uses two research sources, namely secondary and primary. data analysis techniques through interviews, observation, and documentation to determine the truth of the information that has been obtained<sup>10</sup>. This research uses non-statistical data analysis methods, namely descriptive analysis. This analysis is carried out by describing a symptom, incident, or event that occurred from the beginning of the research activity to the end of the research in a systematic, concise, and simple manner<sup>11</sup>. Several steps were used to analyze the data using the Interactive Model from Miles and Huberman. There are several components in this model analysis, they are: data collection, data condensation, data display, and drawing and verifying conclusions<sup>12</sup>.

## RESULT AND DISCUSSION

### The Planning of Integration between Islamic Boarding Schools and Madrasahs to Enhance Graduate Competence of Students at Azmania Islamic Boarding School

Curriculum planning, according to Hamalik, is a process where stakeholders at all levels decide on learning goals, how to achieve these goals through teaching and learning circumstances, and evaluating the efficacy and significance of these approaches<sup>13</sup>. In this curriculum planning management process, the results of his research include two scopes; the first is the formulation of curriculum objectives and the second is the organization of curriculum content because these two things are considered very important in the managerial process of curriculum planning.

This curriculum's goals are institutional. As a result, its character is more generic and not customized to the goals of the curriculum. The design of the Azmania Islamic Boarding School's vision, mission, and, more precisely, its goals, reflects the goals of the curriculum. It sets by one system. The five pillars of the Azmania Islamic boarding school—character, the Al-Qur'an, arts and science, language, and independence—are the main focus of the school's design. The Islamic boarding school's desires to become the repository of Islamic knowledge, language, the Qur'an, and general knowledge is the reason for the merger of the curriculum objectives of the madrasah and Islamic boarding school.

The integration of the curriculum objectives is gaining general knowledge (social, natural, and linguistic) in addition to religious knowledge (conventional material and religious majors). The fact that the Islamic boarding school is the madrasah's parent, this merger shows

<sup>9</sup> Musfah J, "Tips Menulis Karya Ilmiah, Makalah, Penelitian, Skripsi, Tesis & Disertasi" (Jakarta: Kencana, 2016), 30.

<sup>10</sup> Sugiyono, "Metode Penelitian Kuantitatif Kualitatif dan R&D," dalam *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Jakarta: Alfabeta, 2015), 9.

<sup>11</sup> Sugiyono, 245.

<sup>12</sup> Huberman Miles, "Qualitative Data Analysis, A Methods Sourcebook," dalam *Qualitative Data Analysis, A Methods Sourcebook*, 3 ed. (SAGE Publication, 2014), 12–14.

<sup>13</sup> Oemar Hamalik, "Dasar-Dasar Pengembangan Kurikulum," 1 ed. (Jakarta: Remaja Rosdakarya, t.t.), 171.

that the two institutions are actually one and the same. This type of integration, which involves integrating higher education into Islamic boarding schools, is part of the first paradigm of Zainiyati's thesis. in an effort to generate intellectually literate graduates<sup>14</sup>. The Islamic boarding school established the madrasah intending to create a strong religious atmosphere in the Islamic boarding school and in the students, besides that the existence of the madrasah also functions to deepen the mastery of other non-religious materials and religious materials themselves so that they can be better absorbed. The similarity of the objectives of the madrasah and Islamic Boarding School curriculum in their visions illustrates that the Azmania Islamic Boarding School and the Azmania Islamic Boarding School truly integrate Islamic Boarding School institutionally and in their educational curriculum.

There is curricular organization in addition to the curriculum's goals. Curriculum organization, according to Rusman, is a pattern or design of curriculum materials intended to facilitate students' understanding of lesson materials and their ability to complete learning activities so that learning objectives can be successfully achieved<sup>15</sup>.

The results of the study at the Azmania Islamic Boarding School obtained three findings in several aspects, namely first, the organization of the contents of the Islamic Boarding School curriculum, second, the organization of the contents of the madrasah curriculum, and third, integration in organizing the Islamic Boarding School and madrasah curriculum. The organization of the curriculum content of the Azmania Islamic Boarding School is made in groups of ta'lim and coaching materials. Looking at the organization of the curriculum content and levels, at the Azmania Islamic Boarding School, the boarding school is included in the type of mixed boarding school, as Hasbullah, said that mixed boarding schools are boarding schools that still hold classical book studies with the book study system<sup>16</sup>. Islamic Dirasah Ta'lim Material (Tafsir, Hadith, Fiqh, Usul Fiqh, Tauhid, Adab, and Tarikh Islam); 2) Arabic Language Ta'lim Material (Muthola'ah) is given in the form of classical books, then the form of learning is classical and tiered according to the level of education in the madrasah starting from grades X-XII. The organization of the madrasah curriculum content is made according to the organization of subject groups in the national madrasah curriculum. The findings in the Islamic Boarding School show that the organization of the madrasah curriculum content is made by the organization of subject groups in the national madrasah curriculum. Based on the organization of the madrasah curriculum above, strengthens Rusman's opinion that several factors must be considered in the organization of the curriculum, namely scope, sequence of materials, continuity, balance, and integration.<sup>17</sup> The scope here can be found in the division of Religious and General subjects, namely: Islamic Religious Education (Al-Qur'an Hadith, Akidah Akhlak, Jurisprudence, History of Islamic Culture), Pancasila and Citizenship Education (PKN), Natural Sciences (IPA), Social Sciences (IPS), Mathematics, Indonesian, English, Arabic, Informatics, MIA (Mathematics, Biology, Physics, and Chemistry). The order of the learning materials is grouped according to the class level, namely from class 4 (equivalent to class X) to class 6 (equivalent to class XII), then the subjects given are grouped according to the level. Integration in organizing the curriculum of Islamic boarding schools and madrasahs lies in the combination of Islamic Dirasah Ta'lim Materials in Islamic boarding schools, namely Tafsir, Hadith, Fiqh, Tauhid, Adab, Muthola'ah, Tarikh Islam) with Islamic Religious Education PAI in madrasahs,

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<sup>14</sup> Zainiyati H, "Integrasi Pesantren ke dalam Sistem Pendidikan Tinggi Agama Islam" (Surabaya: Disertasi IAIN Sunan Ampel, 2012), 286.

<sup>15</sup> Rusman, "Manajemen Kurikulum" (Jakarta: Rajawali Pers, 2011), 60.

<sup>16</sup> Hasbullah, "Sejarah Pendidikan Islam di Indonesia; Lintasan Sejarah Pertumbuhan dan Perkembangan" (Jakarta: RajaGrafindo Persada., 1999), 138.

<sup>17</sup> Rusman, "Manajemen Kurikulum," 60.

namely (Al-Qur'an Hadith, Akidah Akhlak, Fiqh, History of Islamic Culture).

The next research finding is the form of integration of the organization of the contents of the madrasah curriculum of the Azmania Islamic Boarding School curriculum, namely in combining the competencies of several subjects that are in one scientific discipline into one separate subject. In this case, the Azmania Islamic Boarding School seeks to combine the Islamic Ta'lim Dirasah Material which has similarities with the Islamic Religious Education PAI subjects in the Subjects covering the Al-Qur'an Hadith, Akidah Akhlak, Fiqh, Arabic and History of Islamic Culture.

The actions done by the madrasah to integrate Islamic Religious Education PAI subjects with the Islamic Ta'lim Dirasah materials in the Islamic boarding school. integrate three elements: merging teaching resources, combining learning approaches, and compressing time into one. Combining the Islamic Religious Education PAI materials in the madrasah with the Islamic Ta'lim Dirasah materials in the Islamic boarding school is one way to integrate the curriculums of the two institutions. The Azmania Islamic Boarding School's incorporation of Islamic Religious Education resources seeks to enhance and develop the students' religious practices and understandings. This form of curriculum planning integration is in accordance with the integration of science and Islam offered by Barizi, which is not just an ordinary mixing, but as a dissolution process. According to Barizi, the intended integration between religious knowledge (Islam) and general knowledge (science) is not just an ordinary mixing process (Islamization), but as a dissolution process. The results of the integration of religious and general education materials produce new materials that are substantively and formatively different from both<sup>18</sup>. The integration of the organization of the curriculum content that occurs is the integration of the competencies of several subjects that are in one scientific discipline into one separate subject<sup>19</sup>. In this case, the Azmania Islamic Boarding School is trying to combine Islamic Studies subjects, namely (Tafsir, Hadith, Fiqh, Usul Fiqh, Tauhid, Adab, Muthola'ah and Tarikh Islam) with Islamic Religious Education subjects in madrasah which includes (Al-Qur'an Hadith, Aqidah Akhlak, Jurisprudence, History of Islamic Culture and Arabic).

### **Implementation of Integration between Islamic Boarding Schools and Madrasahs to Enhance Graduate Competence of Students at Azmania Islamic Boarding School**

The implementing or application of a curriculum program that was created in the previous stage, tested during implementation and management, and continuously modified to take into account the field conditions and the intellectual, emotional, and physical development of students is known as curriculum implementation<sup>20</sup>. George R. Terry states that the actuating stage, or implementation, is also known as an action movement and comprises the type of actions conducted based on organizing and planning in order to achieve the established goals.<sup>21</sup>

Curriculum implementation is a process of interaction between facilitators as curriculum developers, and students as learning subjects<sup>22</sup>. According to the theory guiding curriculum implementation, a number of preparations are required in order to carry out the curriculum in accordance with the design, most notably the implementer's readiness. The success of the curriculum depends heavily on the instructor, regardless of how well-designed it is. If the

<sup>18</sup> Barizi, "Pendidikan Integratif: Akar Tradisi dan Integrasi Keilmuan Pendidikan Islam" (Malang: UIN Malang, 2011), 86.

<sup>19</sup> R Fogarty, "The Mind School; How to Integrate The Curricula" (Palatine: Skylight Publishing, 1991), 4.

<sup>20</sup> Hamalik, "Dasar-Dasar Pengembangan Kurikulum," 238.

<sup>21</sup> W Hidayati, "Manajemen Kurikulum Pendidikan Agama Islam dan Budi Pekerti Jenjang SMA Bermuatan Keilmuan Integrasi Interkoneksi," *Manageria: Jurnal Manajemen Pendidikan Islam* 1 (2016): 202.

<sup>22</sup> Mulyasa, "Implementasi KTSP." (Jakarta: Bumi Aksara, 2009), 179.

instructor is talented, enthusiastic, and dedicated, even a basic program will yield better results than a well-designed curriculum with a poor teacher. The capacity or competency of teachers must therefore be given careful thought while monitoring the curriculum's implementation.

In the implementation of an integrative curriculum, there are main principles in the implementation of integrative learning including first, teachers should not be the single actor who dominates learning activities. The role of teachers as facilitators in learning allows students to become independent learners; second, the provision of individual and group responsibilities must be clear in every task that requires group cooperation; and third, teachers need to be accommodating to new ideas<sup>23</sup>. Teachers must be able to use a variety of teaching and learning techniques or tactics in accordance with the curriculum's requirements when implementing an integrated curriculum.

Based on this theory, it can be seen that these principles are in accordance with the implementation of the curriculum in Madrasah. This is known from field observation data during teaching and learning activities, and also data from lesson plan documents, that the learning process in Madrasah always provides opportunities for students to be more active, more critical, and able to express their opinions.

According to Wahyudin, curriculum implementation is the application or implementation of a curriculum program that has been developed in the previous stage, then tested with implementation and management that is adjusted to the situation and conditions in the field and the characteristics of students, including intellectual, emotional, and physical development.<sup>24</sup> The theory above related to curriculum implementation is limited to activities carried out at the institutional level of Islamic boarding schools and madrasas, so it does not touch on the implementation of the curriculum at the subject level, due to the author's limited abilities. Therefore, this discussion discusses research findings with theoretical studies, which are divided into two sub-sections, the first regarding the curriculum implementation program and the second regarding the supervision of curriculum implementation.

The curriculum implementation program for Islamic boarding schools includes annual activities, monthly activities, weekly activities, daily activities, and the schedule of ta'lim lessons. The results of the study indicate that the curriculum implementation program for the Azmania Islamic Boarding School was created as a technical guide in implementing the previously planned curriculum. The documents in the curriculum implementation program include: 1) education calendar, 2) academic activity plan, 3) annual activity program, 4) monthly activity program, 5) weekly activity program, and 6) daily activity program. With several technical guidance documents, the implementation of the curriculum can be implemented and monitored easily. So what has been done by the Azmania Islamic Boarding School by compiling a curriculum implementation program as a technical guideline for implementing the curriculum in the field is by Hamalik's opinion, which states that in implementing the curriculum there are three main activities, namely, program development, implementation of learning and process evaluation.<sup>25</sup> Azmania boarding school went on to explain that program development encompasses annual, semester or quarterly, monthly, weekly, and daily programs. The programs that have been built are offered in the form of the documents above, which are extremely valuable for teachers in carrying out the learning process and evaluating learning, whether through daily tests, midterm examinations, or final semester exams. The madrasah curriculum implementation program consists of an education calendar, academic activity plan, syllabus,

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<sup>23</sup> Trianto, "Model Pembelajaran Terpadu Konsep, Strategi, dan Implementasi Dalam Kurikulum Tingkat Satuan Pendidikan (KTSP)" (Jakarta: Bumi Aksara, 2010), 65.

<sup>24</sup> D Wahyudin, "Manajemen Kurikulum" (Jakarta: Rosda, 2014), 94.

<sup>25</sup> Hamalik, "Dasar-Dasar Pengembangan Kurikulum," 238.

RPP, and a learning evaluation system. All of these programs are created simply in accordance with the Azmania Islamic Boarding School's academic calendar and activity plan. This means that the yearly and monthly programs, as well as the daily madrasah, are based on the Islamic Boarding School activity program; nevertheless, all madrasah programs must not conflict with the Islamic Boarding School activity agenda.

After the curriculum implementation program is made, then the teachers implement it in the learning process. Meanwhile, at the level of Islamic boarding schools and madrasahs, leaders equipped with a quality improvement team are tasked with supervising the learning process and providing guidance to teachers/Asatidz. The next discussion is about supervision carried out by leaders, which includes first supervision of the implementation of the Islamic boarding school curriculum, second supervision of the implementation of the curriculum in madrasahs, and third integration of the two. Supervision of the implementation of the Azmania Islamic Boarding School curriculum is carried out by supervising the performance of Asatidz, routine monitoring of the curriculum coordinator, supervision of the teaching and learning process, and supervision of the implementation of learning evaluations.

Research findings related to the supervision of the implementation of the Azmania Islamic Boarding School curriculum are carried out by conducting intensive communication using the existing organizational structure and supervising the implementation of each task (job description) component in the organizational structure. Supervision carried out by the head of the Islamic boarding school, the director of the Islamic boarding school, and the head of the madrasah can be grouped as follows: 1) direct socialization to the coordinators of the Islamic boarding school curriculum about how to implement the Islamic boarding school curriculum in the form of ta'lim, guided learning tutorials and other Islamic boarding school agendas; 2) The head of the Islamic boarding school routinely monitors the deputy heads of curriculum by communicating and requesting progress reports that occurs through filling in the material achievement link; 3) Supervising the teaching and learning process of the Islamic boarding school with the existing lesson schedule guide, whether learning is carried out according to the schedule; 4) Supervising the implementation of the Islamic boarding school learning evaluation which includes odd and even semester exams and Islamic boarding school graduation exams.

The supervision technique carried out at the Azmania Islamic Boarding School is a type of constructive supervision. As in Ametembun's theory in Jasmani and Mustofa, one of the characteristics of the supervision process is constructive supervision. This means that the supervision process is not just looking for mistakes made unless an idea has been found to correct the mistake with the intention of building<sup>26</sup>. So, the previous head of the Islamic boarding school had his solution if there were deficiencies in the implementation of this curriculum, both from the elements of the teachers and the students.

Supervision of the implementation of the madrasa curriculum is carried out by correcting the teachers' learning devices, conducting surprise inspections of teachers, surprise inspections of students, and observing the learning process. The research findings related to supervision of the implementation of the curriculum in madrasahs are that in madrasahs, supervision of the implementation of the curriculum is carried out in several ways, including correcting learning devices for teachers, second, direct inspections of teachers, third, direct inspections of students, and fourth, observation of the learning process. This is by Arif Khoiruddin's explanation that the principal's task is to supervise to help teachers plan and overcome the difficulties they face. In that way, teachers will feel accompanied so that their work enthusiasm will increase. To implement the curriculum, it is best to have the willingness and

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<sup>26</sup> J Asf dan S Mustofa, "Supervisi Pendidikan: Terobosan Baru dalam Peningkatan Kinerja Pengawas Sekolah dan Guru" (Jakarta: Ar-Ruzz, 2013), 53.



skills of teachers under the guidance and supervision of the principal. <sup>27</sup>The teachers who are given the task of conducting observations are senior teachers including the vice head of curriculum himself who has long been a permanent teacher at this Madrasah. In addition to the teaching practices of the teachers, the learning tools that have been prepared by the teachers are also corrected, to then be repaired and perfected if there are errors.

The research findings that indicate integration in the supervision of the implementation of the madrasah and Islamic boarding school curriculum are the cooperation between the head of the madrasah and the head of the Islamic boarding school in improving the quality of the implementation of each curriculum, because teachers/ustadz and students/santri are from the same institution. Madrasahs are institutionally tied to Islamic boarding schools, hence the edict appointing madrasah administrators is also issued directly by the head of the Islamic boarding school. Furthermore, the Islamic boarding school, as well as the students and lecturers, deal directly with financial and administration issues. The head of the Islamic boarding school, the Quality Improvement Team, and the head of the madrasah collaborate on the topic of teacher development. In the Islamic worldview, cooperation in terms of virtue is highly valued. As a result, collaboration in curriculum supervision carried out by madrasahs and Islamic boarding schools to remedy existing shortcomings is to increase the professionalism of all parties in executing the curriculum, which can have a good influence on student accomplishment.

### **Evaluation of Integration between Islamic Boarding Schools and Madrasahs to Enhance Graduate Competence of Students at Azmania Islamic Boarding School**

The third discussion is related to the formulation of the last problem regarding the evaluation of the curriculum integration of Madrasah and Pondok Islamic Boarding School Azmania. In this discussion, it is presented by the findings of the next research discussed with related theoretical studies including: first, context evaluation, second, input evaluation, third, process evaluation and fourth, product evaluation.

The results of the research findings in the evaluation of the Madrasah and Islamic Boarding School Azmania curriculum are integrated into the sociological context evaluated in madrasahs and pesantrens which include: First, the socio-cultural development of society; Second, the development of science and technology; Third, the development of the world of work; and Fourth, the negative influence of adolescent social interaction.

The evaluation conducted by Pondok Islamic Boarding School Azmania and Islamic Boarding School Azmania is by Nasution's theory which states that context evaluation includes research on the school environment and influences outside the school. The curriculum evaluators of madrasahs and pesantrens examine the environment from within and outside the institution and report it. The results of the curriculum evaluation in the same context by the madrasah and Islamic boarding school are used as recommendations for improvements in the madrasah and Islamic boarding school curriculum documents institutionally. Then, the findings of the next research are that the Azmania Madrasah and Islamic Boarding School evaluate the curriculum input in the same aspects. Among others include: The first factor is HR (Human Resources) or educator competence, followed by student/santri readiness and the availability of learning facilities and media. So, the Azmania Madrasah and Islamic Boarding School's evaluation of input or the ability of the components is based on Nasution's understanding of input evaluation, which states that this input evaluation is a curriculum implementation strategy

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<sup>27</sup> A K Hoiruddin, "Manajemen Kurikulum dalam Meningkatkan Mutu Pendidikan," *Jurnal Manajemen* 24 (2013): 16.

reviewed in terms of effectiveness and economy<sup>28</sup>. Meanwhile, according to Hamalik, input evaluation is an evaluation that can formulate problem solving related to obstacles, work skills of teachers/ustadz, abilities, and economic costs<sup>29</sup>. So, it can be concluded that from the evaluation of the Madrasah and Azmania Islamic Boarding School curriculum input, it is expected to produce problem solving in the elements within the madrasah and Islamic boarding school.

The findings of the next research are the integration of the Madrasah and Azmania Islamic Boarding School curriculum process evaluation which is carried out by evaluating the curriculum during the curriculum implementation process. Once a week, this meeting discusses problems in all elements in the madrasah and Islamic boarding school represented by the leaders of the elements of the Islamic boarding school, such as the Director, Deputy Director, Student Affairs, Curriculum, Public Relations, Facilities and Infrastructure, Quality Improvement, Islamic boarding school leaders, and Head of Administration. The Azmania will be reported by ASES (Azmania Smart Education System) to correlate parents and students' activity. The curriculum is the most significant portion because it is the focal point of Islamic boarding school activities; however, other elements must be included because they are all interconnected.

This incidental evaluation is carried out by the internal curriculum vice principal, the head of the madrasah, the head of the Islamic boarding school, and the quality improvement team. This evaluation discusses technical matters regarding the implementation of the curriculum in the field, if deficiencies are found, then immediate follow-up improvements are made. Incidental evaluation means that this evaluation runs at any time between the Deputy Curriculum and his staff. Its function is to discuss everything that requires immediate handling related to the smooth implementation of learning.

So, it can be concluded that the evaluation carried out by Madrasah and Azmania Islamic Boarding School in the process of implementing this curriculum is to Hasan's theory which states that process evaluation is an evaluation of the implementation of a curriculum innovation as a reality or activity that aims to improve existing conditions. This means that the evaluation is carried out after the plan is implemented as an improvement in the quality of the implementation.

The product evaluation carried out by the Madrasa and Azmania Islamic Boarding School is based on Hasan's theory, which aims to determine to what extent the implemented curriculum has been able to meet the needs of the group that uses it <sup>30</sup>. This means that the results of curriculum achievement can be seen in student achievements in various events, their final report card scores in odd and even semesters, the number of students who are left behind in class, and so on. Besides, the institution knows the tracer study, which allows the student to continue with an Islamic major at a popular university. Student can do 2 national study tours on their income themselves in an entrepreneurial program. The analysis is adjusted to the targets and planning programs that have been carried out. From there it will be seen whether the results have been achieved or not. This collaborates with the result of the study that material implications by innovation curriculum include the realization of commercial research products<sup>31</sup>.

So, it can be concluded that the evaluations carried out by Azmania Islamic Boarding

<sup>28</sup> S Nasution, "Kurikulum dan Pengajaran" (Jakarta: Bumi Aksara, 2006), 95.

<sup>29</sup> Hamalik, "Dasar-Dasar Pengembangan Kurikulum," 259.

<sup>30</sup> S.H Hasan, "Evaluasi Kurikulum" (Jakarta: Remaja Rosdakarya, 2009); Hasan, 219.

<sup>31</sup> Muhammad Thoyib, M. Widda Djohan, dan Ryan Rahmawati, "Research-Based Educational Innovation In The Development of Excellent Madrasah," *Southeast Asian Journal of Islamic Education Management* 5, no. 1 (2024).

School and Islamic Boarding School have similarities, namely in context evaluation, input evaluation, process evaluation, and curriculum product evaluation. From the description above, the evaluation of the integrative curriculum of madrasahs and Islamic boarding schools is included in the CIPP (Context-Input-Process-Product) model from Stufflebeam. This curriculum evaluation is an evaluation model developed by Stufflebeam et al. which aims to assist in curriculum improvement, but also to make decisions on whether the program should be stopped. This model contains four components, namely evaluation of the context, input, process, and curriculum products<sup>32</sup>.

## CONCLUSION

The findings and discussion of the research on Integrated Curriculum Management of Islamic Boarding Schools-Madrasahs in Improving the Competence of Graduates of Case Study Students at the Azmania Islamic Boarding School are as follows:

1. At Azmania Islamic Boarding School, the curriculum is planned by aligning the vision of developing general and religious knowledge, creating an annual program (prota), semester program (promes), and learning implementation plan (RPP), and integrating curriculum content with Islamic religious studies.
2. At Azmania Islamic Boarding School, the director, head of the madrasah, and teachers work together to implement the integrated curriculum. This includes unifying the educational calendar and academic activity plans, as well as integrating curriculum supervision.
3. The Azmania Islamic Boarding School evaluates its integrated madrasah-Islamic curriculum as follows: a) conducting a joint curriculum context evaluation, which includes: socio-cultural developments, developments in science and technology, developments in the world of work, and youth social culture; b) conducting a joint input evaluation, which includes: a) conducting a joint curriculum context evaluation, which includes: socio-cultural developments, developments in science and technology, developments in the world of work and youth social culture, b) conducting a joint input evaluation, which includes: competency of teaching staff, the readiness of students and availability of learning media/facilities, c) conducting a joint process evaluation, including incidental evaluations, and weekly evaluations, and d) conducting a joint product evaluation, which includes: mid-year evaluations and end-of-year evaluations.

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<sup>32</sup> Fauzan dan F Arifin, "Desain Kurikulum Dan Pembelajaran Abad 21. Kencana.," t.t., 75.

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