

CURRICULUM INTEGRATION MANAGEMENT OF ISLAMIC BOARDING SCHOOLS AND MADRASAHs IN IMPROVING THE QUALITY OF LEARNING (MULTI-SITE STUDY AT PP. NURUL JADID AND PP. ISLAMIYAH SYAFI'YAH)

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Abstract

The role of Islamic boarding school education has a positive influence on people's lives. Especially when the Islamic boarding school curriculum is able to be combined with the modern curriculum, this study was conducted to reveal the phenomenon of implementing the integrated curriculum management of Madrasah and Islamic Boarding Schools which can create quality learning. This type of research is a research with a qualitative descriptive approach, a study conducted to reveal symptoms, facts or events that are right based on the research subject and conditions in the field. Data collection techniques use observation, interviews, and documentation. The results of the study show that efforts to improve the quality of learning with the implementation of integrated management can take place with several approaches, namely the planning, implementation and evaluation approaches. It is proven that the Nurul Jadid Paiton Islamic Boarding School and the Syafi'iyah Islamic Boarding School are able to integrate the Islamic boarding school curriculum and formal Islamic boarding school institutions that can create quality learning.

Keywords: Curriculum, Integration, Learning

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INTRODUCTION

Curriculum integration management is a strategic step to ensure equality between religious education and general education (Rusman, 2011). This integration is to create a comprehensive and equitable curriculum, which not only meets national education standards but also strengthens religious education in Islamic Boarding Schools (Nurlaeli, 2020). The existence of educational modernization is indeed believed to have divided the Islamic boarding school education system into two parts. non-formal education and formal education system (Fauzan, 2017).

The implementation of an integrative curriculum that is adaptive, inclusive, and scientific in Islamic educational institutions, both in schools and Islamic boarding schools, is assumed to be able to provide something useful and can fulfill the desired purpose. This curriculum eliminates the boundaries between subjects and presents learning materials in a unique or complete form. With lessons that present facts that are inseparable from each other, it is hoped that they will be able to form an integral personality of students, in harmony with the surrounding life (Ahmad Budiyo, 2021).

The curriculum of Islamic boarding schools is not as understood in the curriculum at formal educational institutions, which includes a set of plans and arrangements regarding objectives, basic competencies, standard materials and learning outcomes and which are

used as guidelines for organizing learning activities to achieve basic competencies and educational goals.

The curriculum of Islamic boarding schools is mostly determined by the authority of a *kiai* who holds it, so that there are often similarities in the curriculum or books that are used as standards in their teaching, even in some Islamic boarding schools there are some that do not have a curriculum. Although the practice of spiritual guidance and skills training in daily life are a unity in the education process.

Nurul Jadid Islamic Boarding School strives for the integration of the Islamic boarding school and madrasah curriculum into one integrated Islamic boarding school education system. Ahmad Saili, the head of the Nurul Jadid Diniyah Madrasah, said that the effort to integrate the Islamic boarding school and madrasah curriculum is based on the historical aspect of Islamic boarding school education. The Islamic boarding school curriculum is something that is inseparable from the Islamic boarding school education process. While formal madrasah is a reincarnation of Islamic boarding school madrasah education in order to meet the applicable legal formalities. So everything is a unity of the Islamic boarding school education system. So, so far the Islamic boarding school education process has been wrong if it distinguishes between the two.

Educators at the formal madrasah of the Nurul Jadid Islamic boarding school, are also the curriculum applied in the Islamic boarding school. This means that the educators are in the same educational structure. Likewise with the lesson schedule displayed in several classes. Religious lessons which are usually subjects that are generally combined in the integrated curriculum, also appear to be included as a lesson schedule at this school. Uniquely, the curriculum of the Islamic boarding school that is integrated like this is certainly different from Islamic boarding schools in general. This reality indicates that there is a successful curriculum integration. Educators who are the implementers of the curriculum have been planned in an integrated manner. Likewise with the explanation of the integration of the curriculum that has been prepared.

Islamic Boarding School Syafi'iyah also has almost the same efforts as those in the Nurul Jadid Islamic Boarding School. Based on initial observations made, in the morning around 08.00 to 09.00, all students at the Islamic Boarding School Syafi'iyah were seen attending classes in which the implementation of the Islamic boarding school curriculum was integrated. Formal education at the Islamic boarding school was carried out after Madin lessons, precisely at MA Islamiyah Syafi'iyah on Mondays at 08.00-09.00 for Madin lessons, at 09.00 formal education was implemented. This condition is certainly very unique in the author's view, because formal schools which are usually held in the morning, are only held in the morning towards noon after learning the integrated curriculum. This indicates that the implementation of learning is carried out in an integrated manner. This means that it is possible that curriculum integration has been carried out.

Before the management of the integration of the Islamic boarding school and madrasah curriculum was carried out, many students prioritized the curriculum at the formal school level rather than the Islamic boarding school curriculum level. The impact is that the curriculum of the *pesantren* is indeed older in the *pesantren*, not so well maintained.

Based on these initial findings, there is an impetus for this research. Educational institutions that want to combine *pesantren* and madrasah are interesting research sites and will comprehensively provide an overview of how *pesantren* develop their educational development strategies. In education, of course, the most urgent thing is related to the curriculum. To analyze these important things, the author until now. Based on the description above, the researcher is interested in taking the title "Implementation of *Pesantren* and Madrasah Curriculum Integration Management in Improving the Quality of Learning (Multi-Site Study at PP. Nurul Jadid and PP. Islamiyah Syafi'iyah)".

RESEARCH METHODS

This study will use a descriptive qualitative method. Where the research process will include a temporary question, collecting data, analyzing data, building partial data into themes, providing interpretations of the meaning of data and finally making a report into a flexible structure (Abdussamad, 2021).

This type of research is a descriptive qualitative approach research, a study conducted to reveal symptoms, facts or events that are right based on the research subject and conditions in the field. Therefore, the qualitative method with an analytical descriptive study approach used in this study is to explain how the Implementation of Integrated Management of the Pesantren and Madrasah Curriculum in Increasing the Effectiveness of Learning at PP. Nurul Jadid and PP. Islamiyah Syafi'iyah.

RESULT AND DISCUSSION

Result and Discussion

A. Implementation of Curriculum Integration Management in Islamic Boarding Schools and Madrasahs

Curriculum management comes from two words, namely management and curriculum. To understand the meaning of curriculum management, we should first know the meaning of each word. In terms of language (etymology), management comes from Latin, namely from the word manus which means hand and agere which means to do. These words are combined into managere. Managere is translated into English in the form of the verb to manage with the noun management which means management (Hidayati, Syaefudin, & Muslimah, 2021) Management is generally a process of planning, organizing, directing, and supervising. The efforts of members of the organization and the use of other organizational resources in order to achieve the goals of the organization that have been set. The essence of management is regulation (Mikraj & Untung, 2024).

According to Minhaji, integration is connecting and at the same time uniting two or more things, namely material, thoughts and approaches (Cantika, Supawi, & Hasbullah, 2022). Meanwhile, the definition of curriculum comes from the Latin word Curriculum. The meaning of it is a running course, especially a chariot race course. Furthermore, Courir which in French means to run, namely running. The name was deliberately made in the context of a course or in other words a subject that should be taken in order to get a degree such as getting a diploma. Armai Arief then viewed that another term is manhaj, namely in the realm of Islamic education which is interpreted as a bright path passed by teachers together with their students in order to develop an understanding, knowledge and skills or cognitive, psychomotor and affective aspects.

One aspect of management that is directly aimed at improving the quality of education is curriculum management. Curriculum management is a regulatory activity that includes planning, organizing, mobilizing or implementing, and supervising or evaluating so that the education program can run well and in accordance with the goals that have been set (Fadhilah, 2023).

Islamic boarding schools and schools are institutions that have contributed to education for society. Islamic boarding schools have strong cultural and historical roots in Indonesian society and a tradition of developing knowledge, while schools as modern institutions have made a major contribution to providing education to society (Harweli & Aprison, 2024). The differences in the educational bases of these two institutions have been very striking. This phenomenon does not only occur in Indonesia, but throughout the world.

In the context of education in Indonesia, the discourse on the integration of religious and scientific knowledge began to receive attention in the 1990s. This follows the development of science that has previously been elaborated by Western thinkers. Currently, the thoughts of scholars in efforts to integrate religion and knowledge have been applied to the two institutions at once, combining the national curriculum and Islamic boarding schools.

B. Implementation of Integrated Management of Islamic Boarding School and Madrasah Curriculum in Improving the Quality of Learning at PP. Nurul Jadid

Pondok Pesantren Nurul Jadid is one of the Islamic educational institutions with a combination of the largest and oldest Modern and Salaf Islamic Boarding Schools in Probolinggo Regency, East Java Province. Of course, it also has several levels of Diniyah and Formal Madrasahs. In this case, PP. Nurul Jadid has several steps in the curriculum integration planning approach. The Head of Madrasah Diniyah, Mr. Ahmad Saili, M.Pd explained several steps.

"This process has several stages: 1. Planning of educational human resources in each educational institution because the integration of the curriculum of all institutions from junior high school to high school, so it is necessary that human resources in this curriculum integration are really considered, because these Human Resources (HR) are considered How Human Resources Become figures who can guarantee smooth school integration so that with this curriculum integration can provide increased knowledge and especially in improving the quality of learning in Islamic boarding schools. on the other hand, this integration is expected to be in accordance with expectations. 2. Concept planning, The process of determining subjects is carried out by considering the integration between general knowledge and religious knowledge. The subjects taught must cover both aspects in a balanced manner and 3. Mapping the curriculum that will be taught in schools and dormitories, with the aim of strengthening each other and there is no repetition of teaching materials".

Based on the explanation given by the Head of Madrasah Diniyah above, it can be said that the planning of curriculum integration has been carried out systematically. Theoretically, planning is carried out through the process of determining HR, subjects, and planning the integration of values in the learning system. The main basis for curriculum integration for both Madrasah and Islamic Boarding School Education is the Santri Trilogy and the Santri Five Awarenesses.

Trilogi Santri	Panca Kesadaran Santri
الْإِهْتِمَامُ بِالْفَرْضِ الْعَيْنِيِّ Memperhatikan kewajiban-kewajiban fardhu 'Ain.	الْوَعْيُ الدِّينِي Kesadaran Beragama.
الْإِهْتِمَامُ بِتَرْكِ الْكَبَائِرِ Mawas diri dengan meninggalkan dosa-dosa besar.	الْوَعْيُ الْعِلْمِي Kesadaran Berilmu.
حُسْنُ الْأَدَبِ مَعَ اللَّهِ وَمَعَ الْخَلْقِ Berbudi luhur kepada Allah dan Makhluk.	الْوَعْيُ الْأَجْتِمَاعِي Kesadaran Bermasyarakat.
	الْوَعْيُ الْوُطَنِي وَالسُّبُحِي Kesadaran Berbangsa dan Bernegara.
	الْوَعْيُ النِّظَامِي Kesadaran Berorganisasi.

Figure 1. Trilogy and Five Consciousnesses of Santri
Mr. Misbahul Munir, M.Pd.I., as the Head of MA Nurul Jadid said:

"After the awareness of the students is the basis for formulating the vision and mission of Islamic boarding school education which then becomes the main basis for this curriculum integration. The vision and mission that emerged after the awareness of the students is to integrate the objectives of madrasah and Islamic boarding school education".

Based on some data from the questions above, it seems that one of the planning strategies implemented is the use of Islamic boarding school devices to integrate integrated awareness into the planning of the Islamic boarding school curriculum. This means that efforts need to be made to increase objectivity among Islamic boarding school institution managers. In this case, it means integrating orientation into the vision and mission of Islamic boarding school education. They are of course the integrators of Islamic boarding school educational institutions, including Madrasahs and formal education units and forming a curriculum integration organization with HR positioning at the Islamic boarding school and formal institution levels, and planning of materials and educator standards is carried out by the structural management of the Islamic boarding school.

Since the beginning, the vision of Islamic boarding school education has been to encourage students to develop five levels of awareness. These five awarenesses do not only talk about the development of religious knowledge as a basis for religious awareness. But there is also recognition of al'ilm, but there is also recognition of al-Wa'yu al-Nidhomi, al-Wa'yu al-Ijtima'i and al-Wa'yu al-Hukumi wa al-Syu'bi. In other words, there is epistemological awareness and sociological awareness. So it's not just about increasing one's faith. However, it is also important to develop intellectual, social, organizational, ethnic, and national awareness.

The process of planning the orientation of educational values, there is a relationship between the fundamental values of educational development and the figures of the kyai and his family. Of the two, of course, they prioritize existing values, and will continue to strengthen if they are attributed to the figures of education and family at the Nurul Jadid Islamic boarding school. A set of values such as the trilogy and five awareness of santri are upheld because of the role of the kyai figure. In fact, it is not only socialized at the management level, but also developed as through all its learning processes. This integration is also an integration of curriculum management, as conveyed by Drake. He stated that curriculum integration also talks about the planning process. There are three important things to plan in terms of developing learning integration. The three are backward design, standard based, alignment of instruction, standard and assessment (Chadijah, 2023). The integration process explained in the integration planning process above is certainly related to some of the things it explains, namely the problem of assessment standards, both for students and for educators.

In terms of implementing the management of the integration of the curriculum of Islamic Boarding Schools and Madrasahs, PP. Nurul Jadid applies a uniform learning implementation process. The impact of this uniformity certainly makes Nurul Jadid educational learning develop into two variants. First, there are those who follow the government curriculum. Second, it remains the same as traditional Madrasahs. Learning that is carried out following the formal education curriculum is of course formal education itself. On the other hand, Madrasah Diniyah learning is integrated into each formal institution, but the curriculum that is applied continues to run as the Madrasah Diniyah curriculum. The integration process is on the side of the collaborative unification of HR, Administration Systems and learning time so that the existence of this pattern is able to improve the quality of learning in Islamic boarding schools. The implementation of curriculum integration is carried out by developing a hierarchical work structure and at the same time delegative-participatory. The head of the Islamic boarding school dominates the work of the structural authority of the curriculum organization in the fields of administration, strategy and learning materials. While in the field of scheduling it is carried

out with a delegative-participatory approach based on the ongoing educational conditions. In essence, the implementation is carried out trying to maintain the tradition of old Islamic boarding school education while maintaining the orientation of the development of modern science.

Regarding the implementation of its structural work, it is carried out based on institutions. All work is integrated into the authority and suprastructural power of the organization. While the type of organizational work is carried out differently according to the arena and scope of its development. In this case, a formal institution sub-unit structure is formed as the main implementer and Madrasah Diniyah which monitors the implementation of learning. The structural sub-unit plays a participatory delegative role. Learning is carried out based on an agreement between Madrasah Diniyah educators, sub-unit organizations, and formal institutional structures. Meanwhile, regarding the implementation of learning, it appears to be a development of the shared model. Because learning is fragmented according to the orientation of sub-education. Then it is united in one common goal, namely the creation of pious religious and social output so that with the integration of this Curriculum it can improve the quality of learning at PP. Nurul Jadid. Likewise with the discipline of knowledge, it is not integrated into one. However, all disciplines are united in one orientation of sub-education.

The final stage of the integration process carried out in the curriculum integration management process is the implementation of evaluation, the aim of which is to measure the effectiveness of the implementation of curriculum equalization in several formal institutional units at Nurul Jadid. In the context of the evaluation carried out not only on the performance of the structure in each institution including Madrasah and curriculum integration educators, but also related to how learning is implemented. Regarding the important elements of the learning process, of course it can refer to the classification made by Bloom. In view of there are three important things to be the standard of ability that needs to be achieved in the education process. The three are cognition, affection and psychomotor (Restiana, Agustina, Rahman, Ananda, & Witarsa, 2022). In cognition, it is an element of learning competency products that include aspects of knowledge. In this case, of course, it has been carried out or focused on being assessed by the structural sub-unit. The remaining two of the three seem to be focused on the evaluation held at the corporate management level. However, not all are carried out by the suprastructure of the Islamic boarding school. Some of these sub-structures also actually carry out assessments on these two aspects. However, they do not focus on integrating them as a comprehensive assessment. It is said to be integrated into the assessment standard for both Madrasah Diniyah learning and Madrasah Aliyah education. In the Islamic boarding school studied, the affective assessment standard was used to fulfill the absence of attendance in the implementation of learning. Of course, the one who has the data from this absence is the structural sub-unit, the main vice principal of curriculum and student affairs. The data from these two sub-work units will later be brought to the Islamic boarding school education division as the structural center of the integration of Madrasah and formal education units of Madrasah Aliyah.

The evaluation developed is patterned into two parts and is carried out in a structured manner. Some are carried out by sub-units in Madrasah institutions and some are carried out in the core pesantren structure. The evaluation carried out in the sub-unit focuses on the effectiveness of students, educators, and all matters relating to the implementation of curriculum integration in each institution. Meanwhile, the evaluation at the pesantren level is a follow-up and brings together evaluation reports from the results of the sub-unit structure with the monitoring results of all divisions of the core pesantren. The results of the evaluation process carried out are what act as feedback for the preparation or development of more effective curriculum integration. Through this integrated process

model, the management of the curriculum integration of Madrasah Diniyah Nurul Jadid continues to be pursued, the longer, the better, the hope is that with this integrated curriculum it can increase the effectiveness of learning.

C. Implementation of Integrated Management of Islamic Boarding School and Madrasah Curriculum in Improving the Quality of Learning at PP. Islamiyah Syafi'iyah

Islamic Boarding School Syafi'iyah was founded by KH. Ach. Fauzi Imron, Lc. M.Sc which is located in Sumberanyar Village, Paiton District, Probolinggo Regency. PP. Islamiyah Syafi'iyah is able to create trust in the surrounding community so that their sons and daughters take formal education with the Islamic boarding school environment there because the institution has achieved many achievements. This encourages Islamic Boarding Schools to complete the establishment of Educational Institutions that are in accordance with the needs of the community. The curriculum process is not carried out alone by the madrasah manager, but all are formulated together with the Kyai, Islamic boarding school managers, and the committee held towards the beginning of the year (Dewi, 2023). The curriculum used at MA Islamiyah Syafi'iyah, cannot be separated from the history that was formed early on, has a strong Islamic boarding school spirit in the internalization of educational institutions under the auspices of PP. Islamiyah Syafi'iyah. The involvement of several parties involved in curriculum planning is certainly important in planning a complex curriculum and adjusting to the conditions of educational institutions under the auspices of Islamic boarding schools. The involvement of the Boarding School Management of Islamic Boarding Schools also greatly influences what subjects will be used as Islamic boarding school content. The agreement approved by the Islamic Boarding School and must be used and implemented must have gone through a coordination or discussion stage with the Boarding School management in a consensus and well with all parties of the institution under the auspices of the Islamic boarding school. The Planning of the Integration Curriculum of Madrasahs and Islamic Boarding Schools in Improving the Quality of Learning at the Islamic Boarding School of Syafi'iyah, involves many parties. The Board of the Islamic Boarding School of Syafi'iyah, the Head of the Madrasah is one of the important ones in formulating the Integration Curriculum of Madrasahs and Islamic Boarding Schools. The involvement of other parties is also very supportive in formulating the curriculum. The integration of the curriculum lies in the local content which is a similar subject to the others so that the maximum learning outcomes are certainly expected to be the same as the results of the compulsory subjects completed.

PP. Islamiyah Syafi'iyah follows the curriculum determined by the Ministry of Religion and internalizes the pesantren curriculum that has been prepared so that it is implemented in each Madrasah unit. Providing time for local content subjects to be on par with other subjects, so that the local content of the pesantren can be studied by students properly and thoroughly.

The implementation of learning at MA Islamiyah Syafi'iyah has a variety of activities. The implementation of the integrated curriculum of madrasah and pesantren in improving the quality of learning in educational institutions has certainly provided significant improvements to madrasahs, the existence of local content subjects in pesantren encourages students to equip themselves with religious capital that is more ready to become a reference in society, none other than the important role of the subjects of fiqh kitab, tauhih, nahwu shorof, hadith, Arabic and so on. The concept of learning quality contains five references, namely: (1) suitability, (2) attractiveness, (3) effectiveness, (4) efficiency, and (5) learning productivity (Fitriani, 2020). Suitability includes the first, namely being in line with the characteristics of students, this means that the material to be taught is estimated to be well understood by students, this is indeed done in the Arabic language subject at MA Islamiyah Syafi'iyah, there is a separate material guidebook compiled

directly by the madrasah. The existence of a Learning Implementation Plan (RPP) that is owned is a reference for educators in delivering learning optimally. The methods used in various ways are one of the strategies to maximize the learning process with something that is not boring.

Inseparable from the curriculum management process, evaluation is also carried out routinely at PP. Islamiyah Syafi'iyah. Evaluation activities in educational institutions are activity programs, evaluation of learning implementation, and evaluation of student learning completion (Syaibani, Zamroni, Pesantren, Chalim, & Mojokerto, 2021). The evaluation system of each institution has a different strategy. Participation and evaluation time are also important in finding solutions to the problems faced. H. Zainul Arif Rahmatullah, M.Pd. as the Head of MA Islamiyah Syafi'iyah stated:

"The evaluation is carried out officially by the Government starting from the Semester End Assessment or PAS, Year End Assessment or PAT and the questions are prepared by the teachers. Well, this internal quality control is supervised, evaluated together by the elements of the Madrasah leadership, the Principal, Deputy Principal, and the quality assurance team. The Madrasah committee will also provide an assessment of the implementation of curriculum planning in the Madrasah in meetings that are held together. What needs to be done in the future is planned and then there are innovations in learning. Teacher Performance Assessment is one of the instruments and other instruments, for example, evaluation of attendance and can be a means to evaluate teacher performance."

The statement shows that the types of evaluations carried out by each institution are different, unless there are provisions from the Ministry of Religion or the Ministry of Education. There are also many elements of the Educational institution that must be evaluated. The variety of evaluations carried out shows the seriousness of the evaluation that covers all elements. The elements of the teaching staff who carry out the evaluation are also focused and systematic. Meanwhile, the assessment for students in the form of Mid-Semester Assessment (PTS) and End-Semester Assessment (PAS) is an assessment activity within a certain period of time so that overall it can be concluded that the learning must carry out policies that can provide significant progress in learning activities. Not only that, Daily Assessment (PH) also provides an opportunity to evaluate certain materials in order to provide detailed assessments related to the implementation of learning materials.

D. Differences in the Implementation of Integrated Management of Islamic Boarding School and Madrasah Curriculum in Improving the Quality of Learning at PP. Nurul Jadid and PP. Islamiyah Syafi'iyah

In terms of planning, PP. Nurul Jadid emphasizes the importance of orientation on the vision and mission of Islamic boarding schools which are based on the values of the santri trilogy and the five awareness of santri. Curriculum planning is carried out through strengthening the organizational structure and analysis and recruitment of human resources from the Madrasah Diniyah and Madrasah Aliyah education sub-units. In addition, the planning of materials and educator standards considers noble traditions and the needs of the community.

On the other hand, PP. Islamiyah Syafi'iyah develops curriculum objectives adapted from the national curriculum and Islamic boarding schools in accordance with local wisdom. The focus of integration lies in the development of general and religious knowledge, additional skills, and the instillation of religious values. The organization of the curriculum content at PP. Islamiyah Syafi'iyah is arranged according to the subject groups in the national and Islamic boarding school curriculum, such as Nahwu, Shorrof, Tauhid, Fiqh Kitab, Hadith Kitab, and the Takhassus program.

In implementation, PP. Nurul Jadid prioritizes a delegative and participatory organizational structure, with the kyai figure being an important instrument in the structural

enforcement of educators and sub-unit organizations. Learning is carried out in accordance with the agreement between educators and sub-unit organizations, while maintaining existing strategies, standards, and materials. Meanwhile, PP. Islamiyah Syafi'iyah prepares supporting documents for curriculum implementation such as the education calendar, annual program, syllabus, RPP, Minimum Completion Criteria, and learning evaluation system. Curriculum implementation is carried out through annual, monthly, weekly, and daily activities, with supervision that includes performance monitoring, correction of learning devices, direct learning observation, and internal quality control.

Evaluation at PP. Nurul Jadid focuses on the performance of the organizational structure and integrated learning through pesantren meetings and integrated curriculum sub-units. Evaluation of organizational performance emphasizes the integration of the work of the curriculum and student affairs vice principals, while cognitive evaluation is carried out based on basic competency tests of pesantren knowledge. Evaluation of affect and psychomotor is carried out through integrated learning assessment administration by the organizational structure. The evaluation results are used to reformulate the curriculum to make it better.

In contrast, PP. Islamiyah Syafi'iyah carries out a more comprehensive evaluation, covering the context of social and cultural development of the community as well as the development of science and technology, input of human resources for educators and students, as well as learning facilities and media. Process evaluation is carried out incidentally and weekly, while product evaluation includes Mid-Semester Assessment (PTS) and End-Semester Assessment (PAS). In fact, both pesantren have succeeded in integrating formal and non-formal education curricula by considering local values and community needs. The different approaches between PP. Nurul Jadid and PP. Islamiyah Syafi'iyah show variations in planning, implementation, and evaluation strategies, all of which aim to improve the quality of learning. The curriculum integration model implemented by these two Islamic boarding schools is expected to be an inspiration and reference for other Islamic boarding schools in developing a more effective and holistic education system.

CONCLUSION

A multi-site study on the implementation of integrated management of pesantren and madrasah curriculum in improving the quality of learning at PP. Nurul Jadid and PP. Islamiyah Syafi'iyah showed several differences in the planning, implementation, and evaluation approaches.

In the planning stage, PP. Nurul Jadid is more comprehensive with an orientation on the vision and mission that includes the santri trilogy and the five awarenesses of santri. They formed a curriculum integration organization with HR positioning at the pesantren and formal institution levels, and material planning and educator standards were carried out by the structural management of the pesantren. In contrast, at PP. Islamiyah Syafi'iyah, the objectives of the madrasah curriculum were developed from the pesantren curriculum and with adjustments to local wisdom. The formation of the material team was carried out at the pesantren level, and material planning and educator standards were carried out by the structural management of the pesantren.

In its implementation, PP. Nurul Jadid uses a formal institution sub-unit structure as the main implementer, with Madrasah Diniyah monitoring the implementation of learning. The structural sub-unit plays a delegative and participatory role. Learning is carried out based on an agreement between Madrasah Diniyah educators, sub-unit organizations, and formal institutional structures. Meanwhile, PP. Islamiyah Syafi'iyah, Madrasah Diniyah and Madrasah Aliyah jointly oversee the implementation of learning in

formal institutions. Learning is carried out through an agreement between Madrasah Diniyah and formal institutional structures.

Evaluation at PP. Nurul Jadid emphasizes more on structural meetings and integrated curriculum work sub-units, with a focus on cognitive, affective, and psychomotor evaluations carried out in an integrated manner by the organizational structure. Product evaluation includes Mid-Semester Assessment (PTS) and Final Semester Assessment (PAS). Meanwhile, PP. Islamiyah Syafi'iyah emphasizes more on the evaluation of the socio-cultural context and the development of science and technology, as well as the evaluation of HR input, students, facilities, and learning media. Process evaluation is carried out incidentally and weekly, with product evaluations covering PTS and PAS.

Overall, PP. Nurul Jadid integrates the structure, coordination pattern, implementation time, and teaching staff thoroughly, while PP. Islamiyah Syafi'iyah focuses on curriculum integration and implementation time. This difference reflects a more structured and coordinative approach in PP. Nurul Jadid compared to the collaborative and local wisdom-based approach in PP. Islamiyah Syafi'iyah.

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