

## Bridging the Divide: Integrative Curriculum Management in Islamic Boarding Schools

Imelia Sahda Salsabilla<sup>1\*</sup>, Baqiyatush Sholihah<sup>2</sup>, M. Rikza Chamami<sup>3</sup>,  
Abdul Rofik<sup>4</sup>, Umi Hani<sup>5</sup>, & Zarkasi<sup>6</sup>

<sup>1,2,3,4</sup> Universitas Islam Negeri Walisongo Semarang

<sup>5</sup> Balai Pendidikan dan Pelatihan Keagamaan (BDK) Banjarmasin

<sup>6</sup> MA Miftahussalam Demak

Email: <sup>1</sup>[25031380024@student.walisongo.ac.id](mailto:25031380024@student.walisongo.ac.id),

<sup>2</sup>[baqiyatush\\_sholihah@walisongo.ac.id](mailto:baqiyatush_sholihah@walisongo.ac.id), <sup>3</sup>[rikza@walisongo.ac.id](mailto:rikza@walisongo.ac.id),

<sup>4</sup>[220303616142@student.walisongo.ac.id](mailto:220303616142@student.walisongo.ac.id), <sup>5</sup>[umihani0322@gmail.com](mailto:umihani0322@gmail.com),

<sup>6</sup>[zarkasi.624@gmail.com](mailto:zarkasi.624@gmail.com)

### Abstract

This study investigates the implementation of integrative curriculum management in Islamic boarding schools to bridge the dichotomy between religious and general education. It focuses on how curriculum integration is planned, implemented, and evaluated, as well as its impact on students' competencies. A qualitative case study approach was employed, with data collected through in-depth interviews, observations, and document analysis involving six key informants. The findings reveal that integrative curriculum management is systematically carried out through synchronized planning, contextual learning practices, and continuous evaluation. This approach significantly strengthens students' holistic competencies, including religious understanding, academic achievement, critical thinking, and moral character. The success of implementation is strongly influenced by leadership commitment, institutional culture, and collaborative teaching practices. In addition, adaptive strategies are proven effective in addressing resistance to change and maintaining curriculum relevance in the face of global challenges. However, inconsistencies at the instructional level indicate that integration has not been fully internalized by all educators. This study contributes an empirical model of integrative curriculum management in pesantren, offering a practical framework for educational reform that is both contextually grounded and globally relevant. Further research across diverse settings is recommended to enhance external validity.

*Studi ini meneliti implementasi manajemen kurikulum integratif di sekolah berasrama Islam*

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\*Corresponding Author: Imelia Sahda Salsabilla



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*untuk menjembatani dikotomi antara pendidikan agama dan pendidikan umum. Studi ini berfokus pada bagaimana integrasi kurikulum direncanakan, diimplementasikan, dan dievaluasi, serta dampaknya terhadap kompetensi siswa. Pendekatan studi kasus kualitatif digunakan, dengan data yang dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen yang melibatkan enam informan kunci. Temuan menunjukkan bahwa manajemen kurikulum integratif dilakukan secara sistematis melalui perencanaan yang sinkron, praktik pembelajaran kontekstual, dan evaluasi berkelanjutan. Pendekatan ini secara signifikan memperkuat kompetensi holistik siswa, termasuk pemahaman agama, prestasi akademik, berpikir kritis, dan karakter moral. Keberhasilan implementasi sangat dipengaruhi oleh komitmen kepemimpinan, budaya institusional, dan praktik pengajaran kolaboratif. Selain itu, strategi adaptif terbukti efektif dalam mengatasi resistensi terhadap perubahan dan menjaga relevansi kurikulum dalam menghadapi tantangan global. Namun, inkonsistensi pada tingkat pengajaran menunjukkan bahwa integrasi belum sepenuhnya diinternalisasi oleh semua pendidik. Studi ini memberikan model empiris manajemen kurikulum integratif di pesantren, menawarkan kerangka kerja praktis untuk reformasi pendidikan yang berlandaskan konteks dan relevan secara global. Penelitian lebih lanjut di berbagai lingkungan direkomendasikan untuk meningkatkan validitas eksternal.*

**Keywords:** Integrative Curriculum Management; Curriculum Integration; Holistic Education; Islamic Education, Islamic Boarding School

## Introduction

Islamic boarding schools are a cornerstone of Islamic education in Indonesia, continuously evolving and adapting with the times serving not only as centers for religious education but also for character development and fostering independence among students; according to official data from the Ministry of Religious Affairs as of October 4, 2025, there are 42,391 Islamic boarding schools spread across Indonesia<sup>1</sup>. Of these, Najib & Fauz stating that there are 3.4 million active students who study and 370 thousand teachers (kiai/ustad) who guide them.<sup>2</sup> Data from *Indonesiabaik.id* from fuadah<sup>3</sup> also said that 49.4 percent of all Islamic boarding schools in Indonesia are salafiyah Islamic boarding schools. Among the thousands of Islamic boarding schools,

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<sup>1</sup> Kementerian Agama Republik Indonesia, "Data Pondok Pesantren," <https://data.goodstats.id/statistic/10-provinsi-dengan-pondok-pesantren-terbanyak-2025-LIZsK>, 2025.

<sup>2</sup> Ahmad Ainun Najib and Ahmad Fauzi, "Metode Dakwah Melalui Al-Qur'an Di Pondok Yanbu'ul Qur'an Kudus," *Aswalalita: Journal Of Dakwah Management* 2, no. 2 (2023): 308-317.

<sup>3</sup> Afifah Nurul Fuadah, "Pelaksanaan Program Pengasuhan Dalam Membina Kepribadian Santri Di Pondok Pesantren Tahfizh Al-Kaukab Bogor," *UIN Syarif Hidayatullah* (UIN Syarif Hidayatullah, 2022).

there are Islamic boarding schools that develop a curriculum with an integrative approach between religious science and general science. This Islamic boarding school that uses an integrative curriculum aims to create graduates who are competent in both fields, namely religion and general, so that students not only get a deep understanding of religious teachings, but also have knowledge and skills relevant to the demands of the modern world.<sup>4</sup> As a result, students who study in Islamic boarding schools that use an integrative curriculum have more holistic abilities, combining spiritual values with intellectual and practical abilities, which better prepares them to face various challenges in the future.

Research on integrative curriculum management in Islamic boarding schools generally focuses on how to manage and implement a curriculum that combines religious science and general science in one education system. Taufik & Santosa explain how the integration of religious and public curriculums can be applied to improve the quality of education.<sup>5</sup> The curriculum management strategy is based on Islamic boarding schools to produce graduates who have a balance between religious knowledge and general knowledge.<sup>6</sup> Zakiya & Nellitawati discussing the integrative curriculum model applied in Islamic boarding schools, which combines Islamic religious education with general education to equip students with skills relevant to global needs.<sup>7</sup> These studies highlight the importance of curriculum integration to create a holistic and competitive educational environment in Islamic boarding schools. Looking at these applications, this study aims to understand and analyze curriculum management in Islamic boarding schools using an integrative approach in the Islamic boarding school.

The main focus of this research includes three aspects. First, this research will explore how to implement integrative curriculum management in Islamic boarding schools by improving the quality of learning and integrating religious science and general science in harmony. Second, this research will identify the

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<sup>4</sup> Ira Kusumawati and Nurfuadi, "Integrasi Kurikulum Pesantren Dalam Kurikulum Nasional Pada Pondok Pesantren Modern," *Sanskara Pendidikan Dan Pengajaran* 2, no. 1 (2024): 1-7., <https://doi.org/https://doi.org/10.58812/spp.v2i01.293>.

<sup>5</sup> Thoriq Almunawir Taufik and Sedy Santosa, "Manajemen Kurikulum Integratif Di Pondok Pesantren Aqobah International School Jombang," *Jurnal Pendidikan Tambusai* 8, no. 2 (2024), <https://doi.org/https://doi.org/10.31004/jptam.v8i2.15019>.

<sup>6</sup> Abdul Rohman and Siti Muhtamiroh, "Integrating Schools and Pesantren Model to Enhance The Quality of Indonesian Madrasa in The Globalization Era," *Journal Al-Ulum* Vol. 22, no. 2 (2022): 507–26.

<sup>7</sup> Nabila Zakiya et al., "Management Integrative Curriculum for Modern Islamic Boarding Schools Based on Kulliyatul Mu'allimin Al Islamiyyah," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 3 (2023), <https://doi.org/https://doi.org/10.31538/ndh.v8i3.4310>.

challenges faced in implementing integrative curriculum management in Islamic boarding schools, as well as examine effective strategies to overcome these challenges. Third, this study will evaluate the success of integrative curriculum management in Islamic boarding schools, by determining the indicators used to measure the success rate of the implementation. The results of this study are expected to provide in-depth insights and practical recommendations for improving the quality of education in Islamic boarding schools through integrative curriculum management.

The rapid expansion of Islamic boarding schools in Indonesia reaching approximately 36,600 institutions with more than 3.4 million students reflects their strategic role in shaping religious and socio-educational landscapes. However, this growth also intensifies a longstanding global concern regarding the dichotomy between religious and general education, which continues to challenge Islamic education systems in adapting to 21st-century demands. Recent studies in international educational discourse emphasize the urgency of curriculum integration to foster holistic competencies, including critical thinking, moral integrity, and global readiness, yet empirical evidence on how such integration is operationalized at the institutional level remains limited. While prior research has predominantly focused on conceptual models of curriculum integration, there is a significant gap in understanding the managerial processes, implementation dynamics, and measurable impacts within authentic educational settings. Addressing this gap, the present study offers a novel contribution by examining integrative curriculum management through an in-depth case study of an Islamic boarding school, highlighting not only its effectiveness in bridging religious and general knowledge but also critically interrogating its potential implications for institutional identity. This dual focus on both functional outcomes and identity tensions positions the study as a timely and relevant contribution to global discussions on educational reform in faith-based institutions.

Integrative curriculum management in Islamic boarding schools can be analyzed through Terry's management theory which emphasizes that management is a process that involves planning, organizing, coordinating, and controlling to achieve organizational goals effectively and efficiently.<sup>8</sup> In Islamic boarding schools, curriculum management must integrate religious and formal education so that students can be equipped with holistic skills. The planning

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<sup>8</sup> George R. Terry, *Prinsip-Prinsip Manajemen* (Jakarta: Bumi Aksara, 2008).

process is essential to design a curriculum that includes in-depth religious learning as well as academic knowledge according to national standards. Organizing includes the management of resources, such as educators and facilities, that support the achievement of educational goals. Curriculum management function consists of three main steps, namely planning, implementation, and evaluation. Periodic evaluations are essential to ensure that the curriculum runs according to the goals that have been set.<sup>9</sup>

## Method

This study uses a qualitative approach to investigate integrative curriculum management in Islamic boarding schools. The qualitative approach was chosen because it can provide an in-depth understanding of the complexity of the implementation of integrative curriculum management in Islamic boarding schools. The case study was chosen to allow researchers to explore the phenomenon in a real context, focusing on a single case of a boarding school that applied an integrative approach.<sup>10</sup> Data collection was carried out through several techniques, including in-depth interviews with key stakeholders such as ustadz, ustadzah, administrators, teachers, and students, as well as direct observation to gain an understanding of the dynamics and interactions in the educational environment. Documentation from the applied integrative curriculum management and learning materials will also be analyzed to obtain a comprehensive picture. In addition, the survey can be used to obtain a broader view from various related parties, including external stakeholders such as parents of students and alumni. This mechanism is designed to obtain the in-depth, diverse, and verified data needed to comprehensively understand the implementation and impact of integrative management in Islamic boarding schools.

Seeing the need for research data results, this study uses the data triangulation technique because it is very relevant to ensure the reliability and validity of research findings. Source triangulation is used by collecting data from various sources such as interviews with administrators, observations of the learning process, curriculum documentation, and survey results to students and teachers and other stakeholders.<sup>11</sup> This is done to ensure that the information

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<sup>9</sup> Nur Ahid, "Konsep Dan Teori Kurikulum Dalam Dunia Pendidikan," *Islamica* 1, no. 1 (2017): 36–37.

<sup>10</sup> Komang Ayu Henny Achjar et al., *Metode Penelitian Kualitatif: Panduan Praktis Untuk Analisis Data Kualitatif Dan Studi Kasus* (PT. Sonpedia Publishing Indonesia, 2023).

<sup>11</sup> John W. Creswell, *Research Design Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran* (Yogyakarta: Pustaka Pelajar, 2019).

obtained is not only sourced from one perspective, but includes various points of view that are relevant in the management of integrative curriculum in Islamic boarding schools. The triangulation method is carried out by combining various data collection techniques such as in-depth interviews, participatory observations, document analysis, and surveys. In this way, researchers can confirm findings from various sources and strengthen the reliability of data interpretation.<sup>12</sup> Time triangulation, on the other hand, is done by collecting data at different times during the research period, thus resulting in a more comprehensive understanding of the dynamics of integrative curriculum management in Islamic boarding schools. To analyze the data, this study used the Miles and Huberman qualitative data analysis approach. Data from various sources and methods were categorized, and analyzed to identify patterns, themes, and relationships between relevant variables. This process includes data reduction to extract the essence of the information collected, data display to present findings in a structured manner, and data verification to ensure consistency between findings and raw data collected.<sup>13</sup> By using triangulation techniques and structured data analysis, this research is expected to provide an in-depth and valid understanding of the implementation of integrative curriculum management in Islamic boarding schools.

This research was carried out at the At-Taujeh Alislamy Islamic Boarding School, an educational institution that integrates the boarding school system through various school levels such as junior high school, high school, and Andalusian Islamic MA. The selection of this location is based on the strategic role of the pesantren as an institution that combines religious and general education, as well as providing a dormitory environment that supports the development of character and independence of students. At-Taujeh Alislamy has a peculiarity in integrative curriculum management, where religious learning and general science are applied holistically and deeply, so that it is suitable as a research object that wants to understand the effectiveness and challenges in the management of integrative education in Islamic boarding schools. This research involved five key informants, namely parents of students, boarding school administrators, teachers, principals, and students, to obtain a comprehensive perspective on the implementation of the education system and its impact on students. Through the research which took place from January to June 2024, it

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<sup>12</sup> Lexy J. Moelong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2014).

<sup>13</sup> M. B. Miles, A. M. Huberman, and J Saldana, "Cross-Case Data Analysis," in *Qualitative Data Analysis: An Expanded Sourcebook*, 3rd ed. (Arizona: Sage, 2014).

is hoped that a deep understanding of how education management at At-Taujeh Alislamy plays a role in forming graduates who are competent in religious and general sciences, and ready to face the challenges of the modern world.

## **Result and Discussion**

### **Integrative Curriculum Management in Pesantren Attaujeh Al-Islamy 2**

Pondok Pesantren Attaujeh Alislamy 2 is a religious education institution under the direct care of KH. Zuhurul Anam Hisyam (Gus Anam), Hj. Mrs. Rodliyah Ghorro Maimoen Zubair, and Hj. Mrs. Tsumanah Hisyam. The accompanying ustadz at this boarding school came from various well-known Islamic boarding schools such as Al Anwar Islamic Boarding School (Sarang), Sidogiri Boarding School, Darul Luhoh Wa Da'wah Boarding School (Dalwa), At-Taujeh Al Islamy Boarding School (parent), Lirboyo Boarding School, as well as from alumni of leading religious universities in Indonesia and the Middle East. The education system in this pesantren combines private (*Sorogan*) and classical (*Bandongan*) methods, with special attention to learning Arabic grammar (Nahwu and Sharaf). This is done so that students have the ability to access and understand Arabic books as the main reference in religious studies. In addition to pesantren education, the Attaujeh Alislamy 2 Islamic Boarding School also organizes formal education through school institutions such as junior high schools, high schools, and Islamic MA Andalusia, which aims to equip students with balanced religious and academic knowledge. This integrated education system makes Attaujeh Alislamy 2 a place for the development of the younger generation who are ready to face modern challenges without abandoning basic Islamic values.

Pondok Pesantren Attaujeh Alislamy 2 offers a Special Program for Tahfidzul Qur'an which aims to produce skilled hafidz both in religious science and general knowledge through an integrative curriculum. The program is divided into two models: Regular Tahfidz Al Qur'an, in which students memorize the Qur'an while attending a six-year formal education (junior high school to high school), and Special Tahfidz Al Qur'an, which allows students to focus fully on memorizing the Qur'an without attending formal education. Through an integrative curriculum that combines religious and general education, Attaujeh Alislamy 2 also provides formal education at boarding schools that include junior high, high school, and Andalusian Islamic MA levels, giving students the opportunity to master religious knowledge as well as modern knowledge. In addition, there is a Dirosah Khossh Program for

students who want to delve deeper into the books of sharia ulumu, where the selection of prospective students is carried out directly by KH. Zuhurul Anam Hisyam. Graduates of this program will get a recognized "shahadah" to continue their education at domestic and foreign universities, including the Middle East. The program is limited to 25 students with the cost of accommodation during the period of education covered by the foundation, allowing them to focus fully on their studies.

Beyond its institutional profile, the integrative curriculum at Attaujieh Al-Islamy 2 is systematically operationalized through interconnected stages of planning, implementation, and evaluation, a comprehensive management cycle rather than fragmented practices. In the planning stage, the curriculum is designed to align religious mastery with national academic standards, which resonates with management principles emphasizing goal-oriented coordination and resource alignment. The planning of the integrative curriculum at Attaujieh Al-Islamy 2 is a strategic step in combining general education with comprehensive religious education. This curriculum is designed to combine two important aspects of Islamic education, namely the development of academic knowledge that is in line with in-depth and practical religious education<sup>14</sup>. With this integrative approach, students not only get a formal education that includes general sciences such as science, mathematics, and language, but also actively engage in religious activities that include memorizing the Qur'an, studying classical books, and practicing spiritual values in daily life. The main objective of this curriculum planning is to create a generation that is not only knowledgeable, but also has noble morals and steadfastness of faith, who are able to face global challenges while maintaining Islamic identity,

In particular, integrative curriculum planning in At-Taujeh Al-Islamy 2 includes two main elements, namely goal planning and curriculum content planning. Goal planning focuses on the vision and mission of the pesantren led directly by KH. Zuhurul Anam Hisyam (Gus Anam) with the support of ustadz from various well-known Islamic boarding schools such as Al Anwar Islamic Boarding School, Sidogiri Boarding School, Darul Luhoh Wa Da'wah Boarding School, Lirboyo Boarding School, and alumni of religious universities both at home and abroad. The main vision of this pesantren is to give birth to a generation of Muslims who are knowledgeable, moral, and experts in dhikr.

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<sup>14</sup> Zainal Abidin, "Integrated Curriculum Development Management in Forming the Spirituality and Intellectuality of Students," *Al-Jadwa: Jurnal Studi Islam*, 2022, <https://doi.org/10.38073/aljadwa.v1i2.925>.

This translates into every aspect of the curriculum that prioritizes a balance between intellectual education and the formation of a strong Islamic character.

The At-Taujiah Al-Islamy 2 Islamic Boarding School implements a curriculum approach that integrates religious science and general science in a systematic and holistic manner, with the aim of producing students who have a depth of religious knowledge and skills in the field of general knowledge. Learning at this pesantren uses two main methods, namely *Sorogan* (private) and *Bandongan* (classical), which focuses on mastering Arabic grammar, especially in the field of Nahwu and Sharaf, so that students are able to understand and access classical books as the main source in learning Islamic teachings. The implementation stage demonstrates a contextual integration of *sorogan* and *bandongan* methods with formal classroom instruction, indicating a hybrid pedagogical model that bridges traditional and modern learning systems.

This curriculum emphasizes the importance of mastery of Arabic to deepen religious knowledge, so that students have the ability to understand classical texts that are the main reference in Islamic studies<sup>15</sup>. In addition, this Islamic boarding school also offers a Tahfidzul Qur'an program with two models: the Regular Program, where students memorize the Qur'an while attending formal education from junior high school to high school/equivalent, with the target of completing memorization within six years, and the Special Tahfidz Program, which allows students to focus only on memorizing the Qur'an without participating in formal education. Both programs are designed to ensure that students are not only able to memorize the Qur'an in depth, but also have the opportunity to get a quality general education.

Formal education, At-Taujiah Al-Islamy 2 organizes boarding school education which includes junior high schools, high schools, and Andalusian Islamic MAs, which provide general education in accordance with national standards. This formal education system integrates the general curriculum with religious learning, providing students with a wide range of provisions to face the challenges of the modern world. In addition, this Islamic boarding school also provides the Dirosah Khossoh Program, which is specifically for students who have a high interest and enthusiasm to study sharia books intensively. Students who successfully graduate from this program will receive a shahadah that allows them to continue their education to higher education, both domestically and abroad, especially in the Middle East. With an integrative

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<sup>15</sup> Hosaini Hosaini et al., "Integration of School Curriculum and Islamic Boarding Schools in Preparing the Golden Generation with Holistic Intelligence," *SHS Web of Conferences* 205 (2024): 03001.

approach that combines religious and general sciences, as well as excellent programs that facilitate academic and spiritual development, At-Taujeh Al-Islamy 2 is able to produce graduates who are competent and ready to face the challenges of life in the modern world without neglecting religious principles.

Based on the schedule of daily activities, it is known that students live or commonly 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 academic classes and religious classes become selected local content, while in Islamic boarding schools this activity program is planned and implemented so that the goals of madrasas and Islamic boarding schools are both achieved. This daily activity schedule is also a guideline for the implementation of daily activities of Islamic boarding schools.

In the evaluation stage, the use of academic achievement, character development, and mastery of classical texts as indicators reflects an outcome-based approach, as suggested in contemporary curriculum theory. Students or students at Andalusian Islamic Boarding Schools can succeed in the management of an integrative curriculum in an effective and structured Islamic boarding school. One of the indicators of the success of the implementation of integrative curriculum management in Islamic boarding schools is the ability of students to memorize the book of Alfiyah with a minimum of 1002 verses. In addition, students who show good potential in madrasah diniyyah are not only emphasized to memorize, but also to understand and narrate the content of the book of Alfiyah, showing a deep understanding of religious material.

This achievement target is set to ensure that students not only master theoretical knowledge, but also be able to apply it in daily life. The success of this implementation is also measured through grade increases and other policies that affect the learning process. With a clear minimum achievement target, Islamic boarding schools can monitor the progress of students regularly and intervene if necessary. A good management system ensures that each student has the opportunity to achieve the set standards, while taking into account their individual abilities<sup>16</sup>. This success depends not only on memorization, but also on the development of analytical skills and the ability to understand religious texts critically. Thus, students at Andalusian Islamic Boarding Schools can

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<sup>16</sup> Rahayu Widiya Sari et al., "Educational Resource Management System Design for Inclusive Education," *Eductum: Journal of Research* 3, no. 2 (2024), <https://doi.org/https://doi.org/10.56495/ejr.v3i2.569>.

develop into competent and knowledgeable individuals, ready to face future challenges. Nevertheless, the absence of standardized measurement tools and comparative benchmarks suggests that the evaluation process remains predominantly internal and descriptive. Therefore, while the integrative curriculum model at Attaujeh Al-Islamy 2 demonstrates strong practical coherence, it still requires further strengthening in terms of evaluative rigor and theoretical grounding to enhance its relevance within broader global educational discourse.

### **Challenges faced in the implementation of integrative curriculum**

The implementation of an integrative curriculum in Islamic boarding schools can face several significant challenges. One of them is the complex coordination between the teaching of religious science and general science, considering that these two fields have different approaches and learning objectives<sup>17</sup>. Another challenge is resistance to change from internal parties such as teachers and pesantren administrators who may be accustomed to conventional approaches. In addition, meeting the needs of adequate infrastructure and supporting resources is also a major challenge in implementing this approach. Effective strategies to address these challenges include the establishment of curriculum committees involving key stakeholders, such as ustadz, ustadzah, pesantren administrators, teachers, and principals, to design and evaluate the implementation of integrative curriculum on an ongoing basis.<sup>18</sup> Regular support and training of teachers to develop their skills and knowledge in integrating religious and general subjects is also important. In addition, open and transparent communication and the use of information technology to facilitate coordination and collaboration between stakeholders can be an effective additional strategy in dealing with these challenges. With a coordinated approach and strong support from all relevant parties, the implementation of an integrative approach in integrative curriculum management in Islamic boarding schools can be carried out more effectively and sustainably.

Implementing integrative curriculum management in Islamic boarding schools presents a number of challenges, especially related to the seriousness and diversity of student backgrounds. Students come from various

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<sup>17</sup> Moch Rizal Umam and Tasman Hamami, "Evaluasi Kurikulum Pendidikan Agama Islam Sekolah Dan Madrasah," *At-Ta'Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 15, no. 1 (2023), <https://doi.org/https://doi.org/10.47498/tadib.v15i1.1556>.

<sup>18</sup> Nur Efendi and Muh. Ibnu Sholeh, "Manajemen Pendidikan Dalam Meningkatkan Mutu Pembelajaran," *Academicus: Journal of Teaching and Learning*, 2, no. 2 (2023): 68–85, <https://doi.org/https://doi.org/10.59373/academicus.v2i2.25>.

backgrounds, some come from families with a strong religious understanding, and some come from general families. This difference creates variations in the interests and abilities of students, where some students may be superior in madrasah diniyah education but weak in formal education, and vice versa. This challenge It requires good management and effective strategies to ensure that the integrative curriculum can run in a balanced manner. One of the strategies that can be applied is the active involvement of policy makers, ustadz, and teachers in encouraging and motivating students<sup>19</sup>. Teachers must play the role of supervisors who provide positive encouragement and build students' learning spirit in both educational approaches. In addition, it is important to implement flexible and adaptive teaching methods, which can accommodate the individual needs of students based on their strengths and weaknesses. Providing additional support, such as special tutoring for subjects that are considered difficult, can also help improve students' abilities in both areas. Involving parents in the educational process and providing them with an understanding of the importance of an integrative approach is also an effective strategy. By creating synergy between formal and diniyah education, as well as providing the right support, Islamic boarding schools can overcome these challenges and achieve holistic educational goals

The importance of integrative curriculum management in Islamic boarding schools that combines academic education, religion, skills, and character development. The daily schedule is designed to balance between academic education in the morning, religious activities such as congregational prayers and Qur'anic recitals, and extracurricular activities in the afternoon. This curriculum strengthens spirituality, religious understanding, and forms the character and social skills of students<sup>20</sup>. Independent learning activities and memorizing the Qur'an at night help students in developing critical thinking skills and independent learning. Full support from school principals, trained teachers, and adequate facilities are essential to ensure the smooth and effective learning process. Challenges such as teachers' resistance to curriculum changes and technological limitations need to be overcome with strong support from all parties, including parents and the community. Overall, the application of an

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<sup>19</sup> Deitje Adolfien Katuuk, "Manajemen Implementasi Kurikulum: Strategi Penguatanimplementasi Kurikulum 2013," *Cakrawala Pendidikan* 33, no. 1 (2014), <https://doi.org/https://doi.org/10.21831/cp.v1i1.1858>.

<sup>20</sup> Syaharuddin Syaharuddin, Alfira Mulya Astuti, and Nurul Lailatul Khusniyah, "A Decade Analysis of Curriculum Implementation in Modern Islamic Boarding Schools," *IJECA (International Journal of Education and Curriculum Application)* 7, no. 3 (2024).

integrative curriculum in the curriculum in Islamic boarding schools has great potential to improve students' critical thinking skills, spirituality, and life skills, making them better prepared to face future challenges.

From the perspective of the sociology of knowledge, especially the ideas of Basil Bernstein and Pierre Bourdieu, the implementation of an integrative curriculum in Islamic boarding schools needs to be examined more critically. One important issue is how strong the boundary is between religious knowledge and general knowledge in daily learning practices (*classification*). Although the curriculum claims to integrate both, in practice these two types of knowledge may still be taught separately and not fully integrated. In addition, the way teachers deliver learning (*framing*) is also important whether teaching is flexible and interactive or still rigid and one-directional. From Bourdieu's view, religious knowledge in pesantren often has a higher status, which can influence students' perspectives and learning priorities. Therefore, without examining these aspects, curriculum integration may only appear at the formal level, but not fully occur in real classroom practices. This perspective is important to provide a deeper understanding of how integrative curriculum management actually works in Islamic boarding schools.

## **Conclusion**

This study concludes that integrative curriculum management in Islamic boarding schools functions as an effective approach to bridging religious and general education, resulting in the development of students' holistic competencies, including intellectual, spiritual, and social dimensions. The findings indicate that successful implementation is strongly influenced by coherent management practices, stakeholder collaboration, and adaptive learning strategies that accommodate diverse student backgrounds. However, the study also identifies that curriculum integration tends to operate more at a structural level and still requires strengthening at the pedagogical level to ensure deeper knowledge integration in everyday learning practices.

Based on these findings, this study recommends the development of more measurable evaluation frameworks, continuous professional development for teachers in integrative pedagogy, and the use of innovative learning approaches that genuinely connect religious and general knowledge. In addition, future research is encouraged to explore the long-term impact of integrative curriculum management on student outcomes and institutional identity, particularly in the context of global educational transformation.

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Imelia Sahda Salsabilla, Baqiyatush Sholihah, M. Rikza Chamami, Abdul Rofik,  
Umi Hani, & Zarkasi