



Transformation Of Integrative Curriculum Management Islamic Boarding School Located In State Madrasah In Malang City

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Abstract

Many public madrasas in Malang have undergone institutional transformation, including the establishment of integrated Islamic boarding schools within the madrasa and the adoption of an integrative curriculum to strengthen the realization of their educational vision and mission. This study aims to analyze the administration of the integrated curriculum implemented at Ma'had Al-Madany MTsN 1 Kota Malang and examine its effects on student development. The research employed a qualitative case study design involving 239 participants, consisting of the head of the Ma'had, teachers, murabbi-murabbiyah, and selected students. Data were collected through in-depth interviews, participant observation of daily Ma'had activities, and documentation of institutional records. The data were analyzed using thematic analysis through stages of data reduction, data display, and conclusion drawing. The findings reveal that the integrative curriculum supported by alignment between institutional vision, collaborative planning, and coherent program implementation enhances students' academic achievement, strengthens religious attitudes and character, improves social competencies, and reinforces institutional credibility. The novelty of this study lies in demonstrating how an embedded pesantren model within a state madrasa can serve as a driver of academic-spiritual integration through systematic collaboration between the two institutions. These findings offer a transferable model for state madrasas in other regions and provide practical implications for Islamic educational institutions seeking effective pathways for institutional innovation and curriculum integration.

Keywords:

Transformation; Integrative Curriculum; Public Madrasah

A. INTRODUCTION

In recent years, public madrasas in Indonesia, including those in Malang City, have increasingly adopted institutional innovations such as establishing Islamic boarding schools (ma'had) within the madrasa environment and integrating pesantren-based programs with the national curriculum. This development reflects broader efforts to enhance institutional competitiveness and strengthen the spiritual and academic orientation of Islamic education (Hadijaya, 2015). The idea of curriculum integration aligns with Suprayogo's conceptualization of Islamic education as a holistic system that simultaneously cultivates intellectual mastery, moral character, social balance, spiritual depth, and the practice of virtuous conduct. (Suprayogo, 2005).

However, existing studies indicate that the implementation of integrative curricula often encounters managerial and pedagogical inconsistencies. Much of the literature remains descriptive, focusing on normative ideals rather than analyzing how integration is managed operationally within state madrasahs that host pesantren programs. This creates a clear research gap: limited empirical evidence exists on the *management model* of integrative curriculum implementation in public madrasahs where boarding school systems operate under the same institutional roof.

Recent international research further highlights the need for stronger administrative and pedagogical alignment in Islamic education. For example, Weiss emphasizes that successful curriculum integration requires coherent governance structures, teacher collaboration, and shared institutional vision. (Weiss et al., 2021) Similarly, Hasan argue that Islamic schools must unify epistemological, pedagogical, and managerial frameworks to ensure balanced spiritual-academic development. (Mahmudulhassan et al., 2024) These studies suggest that integrative education cannot rely solely on curriculum design but requires systemic institutional coordination. Yet, little is known about how these principles are practiced within Indonesian state madrasahs that incorporate pesantren programs, making this context both conceptually significant and empirically underexplored.

Therefore, this study explicitly aims to examine the management model of integrative curriculum implementation in state madrasahs hosting pesantren programs in Malang City, with a specific focus on Ma'had Al-Madany MTsN 1 Kota Malang. It also seeks to assess the academic, spiritual, and social impacts of this integrative model on students. By addressing these objectives, the study contributes new empirical insights into how embedded pesantren structures can operationalize curriculum integration through coordinated planning, implementation, and evaluation within a state education system.

B. METHODS

This study employed a qualitative approach with a case study design to obtain an in-depth understanding of the management of the integrative curriculum at Ma'had MTsN Kota Malang. Data were collected through semi-structured interviews, direct observations, and documentation, which allowed the researcher to explore information comprehensively from the field. The participants consisted of the Ma'had administrators, teachers, and students who were directly involved in the implementation of the integrative curriculum. The research site was selected purposively because Ma'had MTsN Kota Malang implements a unique integration model between madrasah learning and pesantren programs. The collected data were analyzed through data reduction, data display, and conclusion drawing to ensure that the findings were systematically organized and interpreted based on actual conditions in the field.

C. RESULT & DISCUSSION

The management of the Integrated Curriculum of Islamic Boarding Schools is located in the State Madrasah

The curriculum is a part of educational activities that focuses on achieving material objectives, the strategies used to deliver the material, and the evaluation used to determine whether the curriculum objectives have been met. To assess the achievement of curriculum activities, one can examine how the curriculum is managed. The research findings indicate that the management of the integrated curriculum at Ma'had Al-Madany MTsN Kota Malang is carried out thru planned collaboration between the madrasah and the Ma'had. Field data show that the alignment of activities is done from the planning stage to the evaluation

stage, as stated by the Head of Ma'had. This pattern of structured planning, implementation, and evaluation is also evident in Aqobah International School Jombang, where integrative curriculum management is carried out through coordinated planning by pesantren and school leadership, joint supervision, and collaborative evaluation (Taufik & Santosa, 2024).

"Setiap program Ma'had harus kami sesuaikan dengan ritme belajar MTsN. Jadwal tahfidz, taklim, maupun kegiatan malam tidak boleh bentrok dengan tugas sekolah."

This finding is consistent with Syaifuddin, who emphasizes that the success of integrative curriculum management depends on institutional structural alignment and consistent coordination throughout the planning, implementation, and evaluation processes (Syaifuddin, 2021). This statement indicates that integration is not only at the policy level, but also touches upon daily implementation practices, especially in synchronizing the students' study time.

The Ma'had's vision of "excellence in IMTAQ and IPTEKS" aligns with the vision of MTsN Kota Malang as a madrasah that excels in religious and scientific fields. Ma'had documents and activity observations show that IMTAQ activities such as weekly taklim, tahfidz, and yellow book studies are carried out alongside MTsN's academic activities, including nite classes that allow students to use laptops to study general subjects. As a student said.

"Kegiatan Ma'had tidak membuat kami tertinggal pelajaran MTs, karena jadwalnya saling menyesuaikan."

This alignment shows that curriculum integration is implemented at both the structural and operational levels. This finding reinforces the view of Frazee, B.M., and Rudnitski, R.A., as cited by Nur Ali, who define an integrated curriculum as: a number of disciplines thru content, skills, and affective goals. A primary goal of an integrated curriculum is to combine various curricular and instructional components from different subjects (Ali, 2014). Additionally, the research findings are also in line with Suprayogo's idea that Islamic educational institutions should ideally be able to integrate the mastery of scientific knowledge with spiritual and moral development (Syafi'i, 2022). The case of Ma'had MTsN Kota Malang demonstrates the concrete application of this paradigm thru the integration of academic activities, spiritual guidance, and character development.

From an achievement perspective, the data shows that students are able to achieve well in both religious and scientific fields. Data from the Ma'had records the victory of students in the Calligraphy and Khitobah competitions at National Santri Day 2024, while data from MTsN Kota Malang shows medal achievements in HIMSO 2024 and ECLAIRE 2024. In addition to academic achievements, students in the tahfidz department successfully completed memorization of 30 juz in two years. Murabbiyah Ma'had emphasized that this success is inseparable from the intensive mentoring system, stating;

"Kami mendampingi santri setiap hari, bukan hanya hafalan tapi juga adab dan tugas sekolahnya."

These data show that effective integration is able to support the balanced intellectual and spiritual development of the students. This result aligns with the research by Kulsum et al., who found that implementing an integrated curriculum had a positive

impact on students' academic performance (Kulsum et al., 2024). Additionally, research by Muzaki et al. emphasizes the importance of the role of mentors (murabbi/murabbiyah) in character development, increasing motivation, and maintaining a spiritual-academic balance (Muzaki et al., 2025). These findings are reflected in the practices of Ma'had Al-Madany, which prioritizes personal guidance based on Islamic values. In an international context, the findings of this study are also consistent with the models of Islamic education integration in Malaysia and the Middle East, which emphasize institutional collaboration and program synchronization (Hashim & Dorloh, 2024). This finding is also supported by Fakhruddin & Saepudin, who emphasizes that the integration of pesantren-school curriculum is an effective institutional strategy for maintaining a balance between achieving IMTAQ and IPTEKS within a single integrated education model (Fakhruddin & Saepudin, 2018). However, the case of Ma'had MTsN Kota Malang adds a new dimension in the form of a very detailed integration of academic and pesantren schedules, a topic that has not been widely discussed in the literature.

The Impact of the Integrated Curriculum of Islamic Boarding Schools Located in State Madrasahs.

The achievement of an integrated curriculum does not solely lie in its management aspects, but is also reflected in the output generated from that management process. As explained in the discussion on activity management and its timing, the activities held at the Ma'had allow students to participate in the Ma'had's activities as a spiritual aspect without disrupting their duties and activities at MTsN Kota Malang (events at the Ma'had and interviews with the head of the Ma'had). As mentioned above, the curriculum integration implemented not only impacts the students but also enhances the professionalism of the educators. The male and female mentors must understand the academic conditions of the students in formal school so that the guidance at the Ma'had is relevant and does not overlap. The Head of the Ma'had stated that;

"Kami dan guru MTs saling bertukar informasi tentang perkembangan santri, baik di kelas maupun di Ma'had, supaya pembinaannya sinkron."

This kind of collaboration supports the findings of Mahara & Hafidz, who stated that curriculum integration can enhance teachers' reflective capacity and strengthen pedagogical coordination between institutions (Mahara & Hafidz, 2025).

Another impact is seen in the improvement of institutional quality. Institutional observation shows that coordination between units, especially between the Ma'had team and MTsN in program development, activity calendars, and evaluation, is intensive and effective. This collaboration creates a communicative and integrative organizational culture. This condition supports Nadirah's research findings, which emphasize that institutional readiness is a determining factor in the success of the integrative curriculum model (Nadirah, 2025). Additionally, the madrasah's reputation improved as the number of high-achieving students in religious and science competitions increased. This is also consistent with the findings of Savitri dkk, which show that an integrative curriculum model can increase public trust and strengthen institutional quality (Savitri et al., 2025).

Based on the overall findings, it can be concluded that Ma'had Al-Madany MTsN in Malang City has not only successfully integrated religious and general curricula but has also built a collaborative and adaptive institutional system. The novelty of this research lies in the discovery of highly detailed schedule synchronization practices between the Ma'had and madrasah, resulting in dual achievements for the students, and demonstrating an increase in educator professionalism thru intensive collaboration. Thus, the management

of the integrative curriculum at Ma'had Al-Madany can serve as a model for other Islamic educational institutions that wish to implement academic-spiritual integration comprehensively.

D. CONCLUSION

The MTsN Malang City Islamic Boarding School plays a strategic role in implementing an integrated curriculum that harmoniously combines the strengthening of general knowledge and the deepening of religious knowledge thru the alignment of vision, mission, programs, and the division of roles between madrasah teachers and the murobbiyah. This integration impacts the formation of students who excel both intellectually and spiritually, while also strengthening the institution's image. The main contribution of this study lies in presenting an integration model that operates thru the synchronization of programs and mentoring systems, which has not been extensively described in previous research. However, this study has limitations because it only focuses on one institution and relies on an internal perspective, so the findings cannot yet be widely generalized. The implications of these results confirm the need to strengthen institutional coordination, improve the capacity of facilitators, and develop further studies in other madrasah or pesantren contexts to gain a more comprehensive understanding of the effectiveness of the integrative curriculum model.

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