



## Integration of the National Curriculum and the Pesantren Curriculum at Madrasah Aliyah Keagamaan Hamzanwadi II Nahdlatul Wathan: A Managerial Analysis

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### ABSTRACT

This study examines the managerial strategies employed in integrating the National Curriculum and the Pesantren Curriculum at MA Keagamaan Hamzanwadi II Nahdlatul Wathan. The madrasah has demonstrated significant quality improvement, reflected in its accreditation B status, and implements a boarding school system aimed at producing graduates proficient in Qur'anic literacy, Hadith memorization, classical Islamic texts, and bilingual language skills, alongside strong character development. Using a qualitative descriptive approach based on secondary data and literature review, the study finds that the curriculum integration is effectively managed through strategic planning, stakeholder collaboration, and the alignment of academic and religious objectives. Extracurricular activities complement the formal curriculum to support holistic student development. The madrasah's vision and mission emphasize faith, knowledge, moral integrity, and patriotism, which are realized through adaptive leadership and an immersive educational environment. This integrative management model offers a valuable example for Islamic educational institutions striving to balance national academic standards with pesantren traditions.

**Keywords:** curriculum integration, pesantren, boarding school, character building

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### INTRODUCTION

The integration of the National Curriculum and the Pesantren Curriculum is a strategic issue in the development of Islamic education in Indonesia [1], [2], [3], [4], [5]. On one hand, the national curriculum is a state-driven framework that emphasizes the achievement of academic competencies, 21st-century skills, and global literacy [6], [7]. On the other hand, the pesantren curriculum is rooted in classical Islamic scholarly traditions, focusing on mastery of classical texts (*kutub al-turats*), character formation, and deep religious understanding [8], [9]. Integrating these two educational paradigms involves more than merging subjects; it requires harmonizing value orientations, learning approaches, and educational objectives [10], [11].

This curriculum integration has become increasingly important in the context of modern Islamic education, which aims to preserve the authenticity of Islamic values while remaining relevant to contemporary developments [12], [13], [14]. The ideal Islamic education model is one that produces students or santri who are not only religious and ethical but also academically competent, critical, and adaptive to change. Therefore, curriculum design and educational management must be capable of bridging these two systems effectively.

MA Keagamaan Hamzanwadi II Nahdlatul Wathan is one of the Islamic educational institutions that actively implements this integration. As a boarding school-based madrasah that has earned a "B" accreditation (based on Decree No. 994/BAN-SM/SK/2021), this institution has shown significant improvement in educational quality. The educational focus of this madrasah targets a distinctive graduate profile: students are expected to read the Qur'an fluently, memorize the Qur'an and Hadith, understand classical Islamic texts, master both Arabic and English, and embody strong personal character and noble morals [15], [16].

Previous studies have explored leadership and curriculum development in Islamic boarding schools. Kutbi et al. [17] emphasized the role of transformative female leadership in enhancing educational quality at MA Keagamaan Hamzanwadi II, particularly in integrating religious values with academic standards through the cultural framework of Nahdlatul Wathan. Similarly, Aulia et al. [18] examined the leadership of women in Islamic educational institutions, with a case study at Pondok Pesantren Syaikh Zainuddin NW Anjani, revealing the strategic role of female leaders in balancing traditional Islamic education and institutional development [16].

However, there remains a research gap in studies that specifically analyze the managerial aspects of curriculum integration, especially in terms of planning, implementation, and evaluation, through a systemic and structured management framework. The novelty of this study lies in its focus on managerial strategies for harmonizing two distinct curriculum systems, using Nahdlatul Wathan's local values as the foundation for educational decision-making. Its primary contribution is to offer a relevant integration model for other Islamic educational institutions seeking to combine the strengths of tradition with the demands of modernity within a unified and sustainable educational system.

## RESEARCH METHODS

### 1. Research Approach

This study employs a documentation and literature review approach to analyze the managerial strategies used in integrating the National Curriculum and the Pesantren Curriculum at MA Keagamaan Hamzanwadi II Nahdlatul Wathan. By relying primarily on secondary data sources, including official madrasah documents and relevant academic studies, the research avoids direct primary data collection. This approach is particularly suitable for exploring institutional practices where extensive existing documentation is available [19], [20], [21], [22], [23].

Furthermore, the use of literature review alongside documentation enables a comprehensive understanding of the theoretical and practical aspects of curriculum integration management. It facilitates the identification of patterns, challenges, and effective strategies as reported in prior research, thereby enriching the analysis with a broader academic perspective. This method ensures that the study delivers a well-rounded and insightful examination of how the madrasah manages the dual curriculum system [24], [25], [26], [27], [28].

### 2. Research Locus

The research locus is MA Keagamaan Hamzanwadi II Nahdlatul Wathan, a boarding school-based madrasah with an accreditation of B and a superior graduate profile. The institution's strong commitment to integrating the national curriculum with pesantren-based education makes it an ideal setting to study the harmonization of two distinct educational systems.

### 3. Data Sources

Data were obtained from official madrasah documents, such as the New Student Admission brochure (PPDB), vision and mission statements, graduate profiles, and curriculum policies. Additionally, the study refers to relevant prior research, including Kutbi et al. [17] on leadership and educational quality transformation at the madrasah, and Aulia et al. [18] on women's leadership in Islamic educational institutions. Other academic literature and references related to educational management were also used to support the analysis.

### 4. Data Analysis Techniques

Data analysis was conducted descriptively and critically by categorizing information into key managerial aspects: curriculum planning, implementation, and evaluation. Information from documents and prior studies was synthesized to gain a comprehensive understanding of management practices. Data interpretation was carried out within the context of Nahdlatul Wathan values and modern Islamic education principles, with data triangulation applied to ensure the validity and reliability of the findings [29], [30].

### 5. Analytical Framework

The analytical framework focuses on three core pillars of curriculum management: planning, implementation, and evaluation. The planning aspect examines how the madrasah designs the integration of the national and pesantren curricula through goal-setting, material mapping, and alignment of educational standards. Implementation covers strategies and mechanisms for organizing learning activities so that both curricula run effectively and simultaneously. Evaluation addresses the monitoring and assessment of integration success and ongoing improvement efforts [31], [32].

### 6. Validity and Reliability

To ensure validity and reliability, the study utilized multiple trusted secondary data sources and conducted data triangulation between madrasah documents and previous research findings. This approach guarantees that the analysis provides an accurate, in-depth, and comprehensive portrayal of curriculum integration management at MA Keagamaan Hamzanwadi II [33], [34].

In addition to utilizing multiple trusted secondary data sources, this study also employed data triangulation techniques to strengthen the validity and reliability of the findings. By comparing and cross-verifying data from madrasah documents with previous research results, this process was able to identify the consistency and accuracy of the information collected. This approach not only enriches the data but also minimizes potential bias, resulting in a more in-depth, accurate, and comprehensive analysis of curriculum integration management at MA Keagamaan Hamzanwadi II [35], [36].

## RESULT AND DISCUSSION

The findings reveal several key aspects of how MA Keagamaan Hamzanwadi II successfully manages the integration of the National Curriculum and the Pesantren Curriculum. The analysis covers accreditation status, educational system and graduate profile, curriculum integration management, as well as vision and mission focusing on character building.

### 1. Accreditation and Quality Improvement

MA Keagamaan Hamzanwadi II has achieved accreditation B based on SK Number 994/BAN-SM/SK/2021, reflecting significant progress in educational quality. This accreditation is a formal

recognition by the national accreditation board that the madrasah meets the required standards in various aspects such as curriculum implementation, teacher competency, facilities, and student outcomes. Achieving accreditation B demonstrates that the madrasah has moved beyond the minimum compliance and is actively working towards higher quality benchmarks.

The accreditation process is a critical mechanism for quality assurance and continuous improvement in education. According to Deming's Total Quality Management (TQM) principles, organizations must implement systematic processes to monitor, evaluate, and enhance their performance continuously [37], [38]. The madrasah's achievement can be seen as a direct outcome of adopting such a quality management framework, which emphasizes leadership commitment, process management, and active involvement of all stakeholders including educators, students, and parents [39], [40].

In this context, effective curriculum integration management acts as a core component of the madrasah's quality improvement efforts. By harmonizing the National Curriculum and Pesantren Curriculum, the madrasah ensures that educational content remains relevant, balanced, and responsive to both national educational goals and local religious-cultural values. This dual curriculum approach requires robust managerial strategies to coordinate schedules, allocate resources, and maintain teaching quality, which aligns well with Deming's focus on process control and improvement cycles [41], [42].

Moreover, stakeholder engagement is vital in maintaining quality. The madrasah's selective admission process reflects a strategic approach to recruit motivated and capable students, which contributes to better learning outcomes. Similarly, involving teachers and the community in quality assurance practices fosters a culture of accountability and shared responsibility, which Deming highlights as crucial for sustainable improvement [43], [44].

Overall, the accreditation B status not only validates current educational quality but also serves as a foundation for the madrasah to pursue higher levels of excellence through ongoing evaluation and refinement of its managerial and pedagogical practices.

## 2. Educational System and Graduate Profile

MA Keagamaan Hamzanwadi II implements a boarding school system that holistically nurtures santri to excel in both academic and religious domains. The graduate profile is comprehensive, expecting santri to master Qur'anic reading with fluency, memorize the Qur'an and Hadith, understand classical Islamic texts (*Kitab Kuning*), and gain proficiency in Arabic and English languages. In addition, the madrasah prioritizes character building to produce individuals with noble

personality traits and high moral standards [45], [46].

This multifaceted graduate profile reflects an educational philosophy that integrates cognitive, affective, and psychomotor learning domains, in line with Bloom's Taxonomy [47], [48]. Cognitive mastery is evident in language skills and religious knowledge, while affective development manifests through the emphasis on *akhlak* (moral character) and personal ethics [49], [50], [51], [52]. Psychomotor skills are also honed, particularly in language application and extracurricular activities such as calligraphy and *Hadroh*.

The boarding school system supports this holistic development by creating an immersive environment conducive to continuous learning and character formation. The pesantren tradition historically emphasizes such an integrative approach, blending formal religious instruction with everyday life experience to internalize values and knowledge. This system aligns with Vygotsky's social development theory, which underscores the importance of social interaction and guided learning in cognitive and moral development [53], [54], [55], [56].

Furthermore, language proficiency in both Arabic and English expands the santri's global competence, positioning them well to engage with contemporary Islamic scholarship and international discourse. This is significant considering the globalized context of Islamic education, where multilingualism enhances cross-cultural understanding and intellectual contribution.

## 3. Curriculum Integration Management

The madrasah's management successfully integrates the National Curriculum and Pesantren Curriculum through careful planning, scheduling, and resource allocation. This includes academic subjects mandated by national education authorities alongside traditional Islamic sciences and religious practices. Extracurricular programs such as KIR (Youth Scientific Work), Tilawah, Hadroh, Scout, Red Cross Youth, and Calligraphy complement the formal curriculum to support students' holistic growth.

The integration of dual curricula presents managerial challenges that require strategic alignment of educational objectives, human resources, and institutional culture. According to Fullan's theory on educational change and innovation, successful curriculum integration necessitates strong leadership, clear communication, and a shared vision among educators and stakeholders [57], [58]. The madrasah exemplifies this through its commitment to balancing national academic standards with pesantren traditions, ensuring neither curriculum is marginalized.

Moreover, the madrasah's approach corresponds with the concept of cultural responsiveness in education, where curricula are adapted to reflect students' cultural and religious identities while meeting broader educational goals

[59]. This localized curriculum integration promotes student engagement and relevance, which enhances motivation and learning outcomes.

Extracurricular activities play a vital role in reinforcing this integration by providing experiential learning opportunities that foster scientific inquiry, artistic expression, spiritual devotion, and social responsibility. These activities also develop soft skills such as leadership, teamwork, and ethical awareness, which are critical for the santri's personal and social development.

#### 4. Vision, Mission, and Character Building

The madrasah's vision and mission statements articulate a commitment to fostering faith, achievement, honesty, politeness, and patriotism. These values are not only aspirational but operationalized in everyday teaching and learning practices. The mission includes optimizing theoretical and practical study of classical texts (*Kutub At-Tsurats*), enhancing Qur'anic recitation and memorization, developing language skills, instilling noble morals, nurturing brotherhood, and cultivating love for religion, nation, and country.

Character education is fundamental in Islamic schooling and aligns with Lickona's framework that posits moral and civic virtues as essential educational goals [60], [61]. By embedding these values explicitly in its vision and mission, the madrasah ensures that character formation is not peripheral but central to its institutional identity.

This approach corresponds with Bandura's social cognitive theory, which highlights the role of observational learning and social environment in shaping moral behavior [62], [63]. The boarding school's communal living arrangements create a social context where santri continuously model and reinforce ethical conduct, supporting internalization of values.

Furthermore, the integration of patriotism and national identity within religious education aligns with contemporary educational goals to produce balanced citizens who are both devout and socially responsible. This synthesis addresses the dual need for spiritual grounding and active participation in the broader national community, reflecting the madrasah's holistic educational philosophy.

#### CONCLUSION

The integration of the National Curriculum and the Pesantren Curriculum at MA Keagamaan Hamzanwadi II Nahdlatul Wathan demonstrates a well-managed and balanced educational system that successfully combines national academic standards with traditional Islamic values. The madrasah's accreditation B status reflects significant quality improvements supported by effective managerial strategies aligned with Total Quality Management principles.

The boarding school system fosters a comprehensive graduate profile, emphasizing not only cognitive skills in religious knowledge and language

proficiency but also strong character development rooted in noble morals and ethics. The dual curriculum is harmonized through strategic planning and resource allocation, supported by extracurricular activities that enrich the students' learning experience and social development.

Furthermore, the madrasah's clear vision and mission articulate its commitment to producing graduates who are faithful, knowledgeable, honest, polite, and patriotic, which is achieved through integrated teaching practices and a supportive social environment. This holistic approach ensures that MA Keagamaan Hamzanwadi II nurtures well-rounded individuals prepared to contribute meaningfully to both religious and national communities.

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