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# Integrative-Contextual Curriculum Management in Maintaining the Existence of Modern Islamic Boarding Schools in Manbaul 'Alaa Grobogan

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## Abstract

This study aims to comprehensively analyse the implementation of an integrative-contextual curriculum management in maintaining the existence of Manbaul 'Alaa Islmaic Boarding School as an Islamic educational institution oriented towards the formation of spiritual, moral, and intellectual intelligence of students amid the dynamics of socio-global change. Adopting a descriptive qualitative approach involving observation, in-depth interviews, and document analysis, the study identifies strategies for aligning the national and Diniyah curricula, incorporating Islamic values into general learning, and cultivating an academic culture reflective of contemporary boarding schools. The results demonstrate the successful implementation of vision-based curriculum planning, collaborative learning supervision, and teacher capacity building to manage integrative learning that emphasises character, manners, and modern literacy. Supporting factors include visionary leadership, religious culture, and community partnerships, while obstacles include limited availability of integrative teachers, adapting educational technology, and the burden of a dual curriculum. This research's original contribution lies in mapping an integrative-contextual curriculum management model based on Islamic values, which is relevant to 21st-century needs, and which has been developed through a grounded approach to educational practices in modern Islamic boarding schools. This model can serve as a reference for other Islamic boarding schools when designing a curriculum system that balances general knowledge and Islamic scholarship while preserving cultural identity. The research also provides practical recommendations in the form of mechanisms for improving the competence of integrative

teachers, a character- and global competency-based framework for evaluating curricula, and a plan to strengthen modern Islamic boarding schools' social and digital collaboration to enhance institutional competitiveness. Therefore, an integrative-contextual curriculum management approach is valuable tool for maintaining the continuity, legitimacy, and sustainability of modern Islamic educational institutions during a period of educational transformation.

Keywords: Curriculum Management, Integrative-Contextual, Modern Islamic Boarding School, Islamic Education, Existence

## A. INTRODUCTION

*Pesantren* are the oldest Islamic educational institutions in Indonesia, playing a strategic role in producing generations of faithful people, knowledgeable individuals with good character (Isbah 2020). In the face of globalisation and advances in information technology, pesantren are required to be able to adapt without losing their identity as centres of moral and spiritual education. Modern Islamic boarding schools, as a form of pesantren renewal, seek to integrate traditional religious education systems with formal education systems and life skills training. This integration is a strategic step to ensure that pesantren function not only as institutions for *tafaqquh fi al-din* (religious knowledge), but also as centres for character building and developing santri competencies relevant to current needs.

According to data from the Ministry of Religious Affairs (Kemenag), there will be 42,433 Islamic Boarding Schools spread across several provinces in Indonesia by 2024/2025 (Kompas.com 2025). The majority of these Islamic Boarding Schools are located on the island of Java. Kemenag data shows that these consist of both traditional and modern boarding schools. Traditional boarding schools focus more on classical Arabic Islamic texts or *kitab kuning*. Meanwhile, modern boarding schools integrate Islamic education with general knowledge. In Grobogan Regency, 112 Islamic boarding schools have obtained operational permits from the Ministry of Religious Affairs of Grobogan Regency.

Modern Islamic boarding schools have emerged in response to the demands for Islamic educational institutions to produce individuals who are not only spiritually pious but also capable of facing the dynamics of global life (Usiono 2023). Curriculum management is, therefore, a crucial aspect that determines the direction and quality of education in Islamic boarding schools. One approach that has developed in the management of the curriculum in modern Islamic boarding schools is contextual integrative curriculum management. This approach combines religious and general knowledge, paying attention to its relevance and application in real life.

In the research entitled *Integration of Pesantren Curriculum, Tahfidz Curriculum and National Curriculum,* Uswatun Hasanah shows that curriculum integration can be applied in both formal learning processes (KBM) and through extracurricular activities. At Tahfidz Al-Amien High School at Al-Amien Prenduan Islamic Boarding School, students study general and religious subjects in class, while also being involved in memorizing the Qur'an (Hasanah 2025).

Conceptually, curriculum integration involves combining Islamic and scientific elements to create a comprehensive and harmonious educational system (Akbar 2025). Contextuality, on the other hand, refers to the effort to tailor the curriculum to the needs, social conditions, and cultural developments of the time. Therefore, a contextual integrative curriculum management system organizes learning content and integrates vision, material, methods, and evaluation into an adaptive, transformative framework.

An integrated, contextual curriculum is essential in modern Islamic boarding schools so students can understand and apply knowledge in various areas of life. Education should develop critical thinking and problem-solving skills and demonstrate Islamic character in an ever-changing social context (Syaharudin 2024).

In this context, curriculum management is crucial because it guides all educational activities in Islamic boarding schools (Prosmala Hadisaputra 2024). The integrative-contextual curriculum offers an approach that harmoniously integrates religious and general knowledge, contextualizing it with the challenges of modern life. This approach enables students to understand Islamic values in real life, while also developing the ability to adapt to social changes and scientific advances. The implemention of an integrative-contextual curriculum at Manbaul 'Alaa Islamic Boarding School is an educational innovation that aims to maintain the existence and relevance of Islamic boarding schools within the national education system and an increasingly complex modern society.

Therefore, the study of *Integrative-Contextual Curriculum Management in Maintaining the Existence of Modern Islamic Boarding Schools at Manbaul 'Alaa Islamic Boarding School* is essential. Through this study, an effective, dynamic curriculum management pattern that is oriented towards the needs of students while maintaining Islamic values that are the identity of Islamic boarding schools is hoped to be found. This research is also expected to contribute conceptually and practically to the development of a modern Islamic boarding school curriculum management model, ensuring its continued relevance and competitiveness in an ever-changing world.

## B. RESEARCH METHODS

This is a qualitative study using a case study approach. It was conducted at the Manbaul ‘Alaa Islamic Boarding School. The school has integrated general and Islamic curricula. Data were collected through in-depth interviews with Gus Ahmad Liwaul Hamdi, the Head of the Islamic Boarding School Unit, to obtain information about the school and its integrated curriculum. Participatory observations were made of the Islamic boarding school and learning activities. A documentation study was conducted on the school's vision, mission, organizational structure, and curriculum. The data were analyzed using Miles and Huberman’s interactive model, consisting of three stages: data reduction, data presentation, and conclusion/verification.

The obtained data were coded and categorized based on strategic themes, such as the vision of Islamic boarding schools, organizational structure, and curriculum structure. To ensure the validity of the data, the researchers employed source and method triangulation techniques, member checks, and audit trails. Triangulation involved comparing data from various informants and techniques. Member checks were conducted by requesting confirmation from respondents regarding preliminary findings. Audit trails were implemented to transparently document the entire analysis process.

## C. RESULT AND DISCUSSION

### 1. The Concept of Curriculum Management in the Context of Islamic Education

The curriculum is a plan or program that covers all experiences undergone by students under the guidance of the school (Oliva, 1992). It is at the heart of the educational process because it contains a set of plans and arrangements for objectives, content, teaching materials, and methods that serve as guidelines for conducting learning activities. In the context of Islamic education, the curriculum aims not only to develop students’ intellectual abilities and shape their personalities in a way that is rooted in Islamic values. Thus, Islamic education curricula include spiritual, moral, social, and intellectual elements in a balanced manner.

Islamic curriculum management is the systematic process of planning, organizing, implementing, and evaluating the curriculum to achieve educational objectives (Nurhikmah 2024). From an Islamic educational perspective, curriculum management is not only technical, administrative, and values-based. This is because Islamic education aims to bring humans closer to Allah SWT, shape *insan kamil* (perfect humans), and foster social and spiritual responsibility.

According to Islamic education management experts such as Azyumardi Azra and Hasan Langgulung, the Islamic education curriculum must consider *maqashid al-syari'ah*, or the objectives of Sharia law: protecting religion, life, intellect, lineage, and property (Sulistri 2024). Therefore, the management of curricula in Islamic educational institutions, including modern Islamic boarding schools, must be based on a strong philosophical and theological foundation to avoid a purely worldly orientation.

The principles of Islamic educational curriculum management include the following:

The integration between religious and general knowledge (Machali 2015). Islamic education views all knowledge as originating from Allah and sees no dichotomy between worldly and spiritual knowledge. Therefore, modern Islamic boarding schools design curricula that harmoniously combine Qur'anic values with science and technology.

The principle of balance (*tawazun*) between the spiritual, intellectual, and physical aspects. A well-managed curriculum reflects this balance through its subject matter, extracurricular activities, and student development patterns (Widayati 2021). In practice, modern Islamic boarding schools organize study schedules that include classical Islamic texts, science lessons, and leadership training, as well as sports and arts.

The principle of continuity (*tadarruj*), whereby the curriculum is structured in stages according to students' ability levels. In Islamic education, this aligns with the Nabawiyah tarbiyah method, which emphasizes gradually educating the ummah (Ifwat 2021). Therefore, curriculum management must consider the educational and psychological development levels of students when determining the content and teaching methods.

The principle of relevance (*munasabah*) establishes a connection between the curriculum and the needs of society and times (Salam 2023). A modern pesantren curriculum should focus not only on classical texts, but also on contemporary issues such as digitalization, pluralism, social change, and global obstacles. Good curriculum management periodically evaluates of the relevance of the materials and methods used.

The principle of participation involves all elements of the pesantren, including leaders, teachers, students, and parents, in the development and implementation of the curriculum. This reflects the Islamic principle deliberation. A participatory managerial process creates a sense of ownership of the curriculum, which increases its effectiveness (Rijal 2020).

Curriculum management in Islamic education must also be based on the principle of tawhid. This means that all educational activities, including curriculum development,

must be directed towards serving Allah SWT. With this principle, the curriculum becomes a means of shaping the character and spirituality of students, not merely a tool for transferring knowledge. In the context of modern Islamic boarding schools, this principle is reflected by integrating the Islamic vision with the global academic orientation of (Marhamah 2020).

According to these principles, the role of curriculum management in modern Islamic boarding schools is to combine two types of subjects (religious and general) and design an educational system that produces a generation of *ulul albab*. This generation is defined as being intellectually intelligent, spiritually mature, and resilient in the face of challenges (Moch Subekhan 2024). Therefore, strengthening curriculum management is essential for the existence and progress of modern Islamic boarding schools in the era of globalization.

## 2. Characteristics of Modern Islamic Boarding Schools: Dual Curriculum (Religious and General).

Modern Islamic boarding schools transform traditional Islamic boarding schools by preserving Islamic values while embracing developments in science and technology (Harmathilda 2024). One of the main characteristics of implementing a dual curriculum is that it integrates the Diniyah (religious) curriculum with the General (modern science) curriculum. This model enables students to study classical texts while obtaining state-recognized diplomas.

The Diniyah curriculum at modern Islamic boarding schools includes subjects such as tawhid, fiqh, tafsir, hadith, nahwu, sharaf, and akhlaq. This material is typically sourced from *turats*, or "yellow books," and is taught using the traditional pesantren approach. Meanwhile, the general curriculum adheres to national educational standards and includes subjects such as mathematics, science, social studies, Indonesian, and English. Both curricula are implemented simultaneously and scheduled effectively.

This dual curriculum system reflects the integration of religion and science, a key feature of ideal Islamic education (Ali 2019). Students are equipped with a deep understanding of religion and academic competencies that enable them to pursue higher education and careers in society at large. Through this approach, modern Islamic boarding schools have proven themselves to be relevant and adaptive educational institutions in the face of changing times.

A dual curriculum refers to an educational management model that combines two curriculum systems within one institution, namely the national curriculum issued by the government through the Ministry of Education and Culture or the Ministry of Religious

Affairs, and the Islamic boarding school curriculum derived from Islamic scholarly traditions and the specific needs of Islamic boarding schools. This model is implemented by modern Islamic boarding schools as a form of accommodation to formal legality requirements while maintaining their Islamic identity.

Modern Islamic boarding schools that promote curriculum integration strive to harmonize Islamic values with the global competencies required of students in the modern era (Nikmatus Sholihah 2025). This vision is broader than solely targeting academic success; it aims to shape individuals who are faithful, knowledgeable, and useful. Therefore, the curriculum should radiate the values of monotheism throughout the entire learning process, rather than being dichotomous.

Curriculum integration is also evident in teaching materials that reinforce each other rather than standing alone. For instance, biology lessons teach the structure of the human body and relate the wonders of creation to verses from the Quran. Similarly, history lessons highlight world events and the contributions of Islamic civilization to scientific development. This harmonization of materials creates valuable, contextual learning.

In an integrative approach, religious and general studies are not opposed but integrated within the epistemological framework of Islam (Wati 2025). Knowledge is not merely viewed as a tool for obtaining employment or social status; rather, it is seen as a means of drawing closer to Allah and improving the lives of humanity.

With this perspective, the santri view studying mathematics, physics, or English as being as noble as studying fiqh or tafsir as long as the intention is worship.

In addition to the curriculum, modern Islamic boarding schools use modern classical methods in the learning process. Traditional methods, such as *sorogan*, *bandongan*, and *halaqah*, are used to study scriptures and are combined with modern methods, such as group discussions, presentations, research projects, and educational technology. These methods aim to develop students' critical thinking and independent learning skills.

Information technology is also an important feature of modern Islamic boarding schools (Muin 2011). Many Islamic boarding schools use computers, projectors, and internet access as part of the learning process, particularly for general subjects and skill development programs. This demonstrates that modern Islamic boarding schools embrace technological advances while aligning them with Islamic values.

The curriculum in modern Islamic boarding schools focuses not only on cognitive aspects, such as mastery of knowledge, but also on strengthening values and developing

competencies. Islamic values, such as honesty, discipline, responsibility, and leadership, are instilled through daily student activities. These activities range from religious practices and time management to student organizations that encourage leadership and cooperation (Sunardi 2025)

One important characteristic of modern Islamic boarding schools is their emphasis on comprehensive character development. Students live in the boarding school environment 24 hours a day and follow a strict, structured schedule that includes worship, study, work, and social interaction. This boarding system provides character education that takes place not only in the classroom but also outside of it. This type of education is referred to as education through exemplary behavior and habit formation.

Global competencies are also a serious concern in the curriculum of modern Islamic boarding schools. Foreign language skills, especially Arabic and English, are an integral part of the learning process. Many modern Islamic boarding schools require the use of these two languages for everyday communication. This opens up access to international literature for students and prepares them to participate at the global level.

Modern Islamic boarding schools introduce programs in entrepreneurship, information technology, and leadership as part of their efforts to strengthen life skills. These programs broaden students' horizons, equip them with practical skills, and foster independence and innovation, which are necessary in the global era.

With these characteristics, modern Islamic boarding schools are Islamic educational institutions that preserve classical scholarly traditions while innovating in keeping with the times. The main strength of modern Islamic boarding schools in producing a generation of superior, visionary, and globally competitive Muslims is their curriculum management, which is capable of managing dual curricula, applying modern classical methods, and directing education towards values and competencies.

### 3. Implementation of an Integrative-Contextual Curriculum Management System at the Pondok Manbaul 'Alaa Islamic Boarding School

The Manbaul 'Alaa Islamic Boarding School is located at Jl. Kol. Sugiono II/19, Jagalan Utara, Purwodadi, Grobogan. Founded approximately 46 years ago, the school focuses on memorizing the Quran and religious texts. The founder of the school is KH. Hamzah Matni. The current leader is KH. Sholahudin, the son of KH. Hamzah Matni. The Manbaul 'Alaa Foundation now oversees the boarding school and public schools, including Madrasah Tsanawiyah and Madrasah Aliyah. Non-formal schools include Madrasah Diniyyah and *Taman Pendidikan Quran*. In 2025, there are 155 male and 252 female students enrolled.

The results of the study show that the Manbaul ‘Alaa Islamic Boarding Schools implements a curriculum management approach that integrates Islamic values and general knowledge into a comprehensive education system. The formal curriculum (Merdeka Curriculum and Madrasah Curriculum) is institutionally integrated with the pesantren curriculum, which is oriented towards *tafaqquh fi al-din*. This integration is evident in the learning schedule, which combines general subjects in the morning and religious studies and character development in the afternoon and evening.

Contextual integrative curriculum management is an approach that harmoniously integrates Islamic and modern scientific dimensions while considering their relevance to social and cultural conditions and the needs of the times (Darda 2018). This approach is particularly important in modern Islamic boarding schools because they face obstacles from both within (values, traditions, and beliefs) and outside (globalization, digitalization, and demands for professionalism).

According to Ralph Tyler (1949), curriculum management encompasses four main functions: planning, organizing, implementing, and evaluating. In an integrative-contextual approach, these functions are directed so that religious and general knowledge complement each other rather than negate each other. This approach aligns with Al-Attas’s (1980) *ta’dib* theory, which emphasizes unifying knowledge and manners as the basis for a holistic Islamic curriculum (Hidayat 2019).

The first stage in curriculum management is planning. At Manbaul ‘Alaa Islamic Boarding School, this process involves annual meetings between the school's leadership, the teachers’ council, and the *ustadz*. The planning process is oriented not only towards academic achievement, but also towards the character development of the students. The formal curriculum, as defined in Minister of Religious Affairs Decree No. 450, is integrated with the traditional diniah curriculum through competency mapping, preparation of an integrated academic calendar, and arrangement of a synergistic schedule between formal school and pesantren activities.

Manbaul ‘Alaa implements curriculum management in accordance with Minister of Religious Affairs Decree No. 450 of 2024, which outlines guidelines for curriculum implementation in madrasahs. This regulation allows madrasahs and other Islamic educational institutions, including Islamic boarding schools that provide formal education, to develop adaptive, integrative, and contextual curricula. The decree mandates that Islamic educational institutions focus not only on cognitive aspects but also on fostering faith, piety, and noble character in students, in accordance with the boarding school’s vision and mission.

During the organizational stage, Manbaul ‘Alaa Islamic Boarding School established an institutional system to ensure that academic and religious activities run smoothly. General and Diniyah teachers are placed in a single academic structure under the coordination of the Deputy Head of Curriculum. Each subject area is overseen by a coordinator who ensures continuity between general material and Islamic values. This organizational structure is essential to successfully implementing the integrative curriculum because it eliminates the barriers between the two traditionally parallel disciplines.

During the implementation phase, Manbaul ‘Alaa Islamic Boarding School applied a context-based learning model. Teachers are encouraged to relate theory to students’ real lives, both in the pesantren environment and in the community. For instance, in economics, students learn about the concept of sharia in pesantren entrepreneurship practices. In biology, students interpret natural phenomena as signs of Allah SWT’s greatness. This approach makes learning more meaningful, applicable, and spiritually valuable.

According to Ahmad Liwaul Hamdi, the head of the Manbaul ‘Alaa Islamic Boarding School, the formal education schedule using the national curriculum is from 7:00 a.m. to 2:00 p.m. From 2:00 to 3:00 p.m., Quran and studying Imriti lessons are held. In the evening, from 7:00 p.m. to 9:00 p.m., students have book lessons. The Islamic boarding school and madrasah collaborate to implement extracurricular activities. The madrasah organizes extracurricular activities in photography, videography, screen printing, automotive technology, culinary arts, and fashion design, based on student interests. These activities are intended to prepare students with life and entrepreneurship skills for after they graduate from the boarding school.

Evaluation is an important component of an integrative curriculum management system. At Manbaul ‘Alaa Islamic Boarding School, the evaluation system covers students’ cognitive, affective, and psychomotor abilities. Students are assessed not only through written exams, but also through observation of their attitude, discipline, participation in social activities, and ability to apply knowledge. The boarding school conducts weekly evaluations to assess students’ memorization of the Quran. The same applies to evaluating book learning. Curriculum evaluation is conducted periodically through academic meetings to assess the effectiveness of integration and determine continuous improvements.

Thus, contextual integrative curriculum management is a philosophical and practical approach to providing relevant, meaningful, and down-to-earth Islamic education, as well as a technical strategy. Through this approach, modern Islamic

boarding schools can educate a generation of Muslims who are pious in worship, intelligent in thought, creative in action, and prepared to address global challenges with a strong Islamic identity (Thoyib 2020).

## 4. Challenges and Support in Managing the Integrative-Contextual Curriculum at Pondok Manbaul ‘Alaa

### a. Internal Barriers

In an integrative curriculum management, teachers and educators must have dual competencies: mastery of their subject area and a strong understanding of Islam. This ensures that integration is not artificial, but rather, truly integrated into teaching. For example, mathematics teachers are expected to link numerical logic with the logic of tawhid. History teachers must be able to contextualize world events within an optimistic Islamic narrative (Asyari 2022). Similarly, at Manbaul ‘Alaa, one of the main obstacles to implementing an integrated curriculum is the limited human resources, particularly teachers proficient in two disciplines: Islam and general science. Ideally, teachers would be able to link religious and general material contextually during the learning process. However, in reality, teachers are only trained in one discipline, so curriculum integration tends to be formal and has not been substantively integrated into teaching practice.

Additionally, cultural resistance to change is a significant obstacle. Some in the pesantren environment strongly adhere to classical educational traditions that prioritize memorization and one-way lectures. When the curriculum expanded to include thematic approaches, collaborative projects, and technology-based learning, doubts and resistance emerged. These concerns are often about the loss of traditional pesantren values or the secularization of education.

Another obstacle is the limited availability of facilities that support integrated learning. The development of laboratories, digital libraries, internet access, and multimedia learning spaces remains uneven across Islamic boarding schools. Curriculum integration that encourages technological mastery and creativity depends heavily on these facilities. These limitations make it difficult to implement project- or technology-based learning optimally, especially in rural areas or in schools that lack adequate financial support.

These obstacles also affect the consistency of curriculum implementation. Although the curriculum document is based on integrative principles, its implementation depends on the readiness of human resources, organizational culture, and facility availability. Consequently, there is a discrepancy between the written curriculum and the curriculum implemented in the classroom. Evaluations often fail to measure the overall

success of integration because they focus more on cognitive aspects than on integrating values and skills.

**b. External Barriers**

The main obstacle to curriculum integration is striking a balance between the depth of Islamic material and the breadth of general scientific knowledge, compromising either. This is why a well-designed curriculum and continuous evaluation are important. Modern Islamic boarding schools must continuously adjust their curricula to prepare students who are strong in faith and capable of facing the complexities of the modern world.

One of the main external obstacles modern Islamic boarding schools face is adapting to the national education standards set by the government (Yufarika 2019). Similarly, Gus Liwaul discussed the challenges that Manbaul ‘Alaa Islamic Boarding School has faced due to government policies regarding the national curriculum. In KMA, 450 hours of subjects have been determined; therefore, Islamic boarding schools cannot freely add subjects according to their own characteristics. National standards cover graduate competencies, curriculum content, learning processes, and evaluation systems that apply nationally. For Islamic boarding schools with distinctive curricula and strong Islamic values, adapting to these standards often poses a dilemma between maintaining the uniqueness of Islamic boarding school education and meeting formal national educational requirements to maintain recognition and operational legality.

The next obstacle is the rapid development of information and communication technology. Technology opens up great opportunities for curriculum development, interactive learning methods, and global access to information. However, not all Islamic boarding schools have the infrastructure or culture to adopt it. The disparity in access to technology between urban and rural Islamic boarding schools has created a digital divide. Additionally, using technology without proper supervision risks moral degradation and disrupts students’ concentration.

The increasingly complex demands of society pose additional external obstacles that cannot be ignored. Society now expects Islamic boarding school graduates to be knowledgeable about religion, proficient in foreign languages, competitive in the job market, and possess adequate life skills. These expectations require Islamic boarding schools to innovate adaptive and flexible curricula while maintaining their Islamic values. However, the Minister of Religious Affairs’ decision to respond to public expectations could lead to a decline in trust and interest in Islamic boarding schools.

In addition to meeting competency requirements, parents expect their children to achieve concrete, measurable educational outcomes. These include the ability to attend

public universities, obtain overseas scholarships, and work in the formal sector. To accommodate these needs, Islamic boarding schools have added intensive programs, skills training, and modern academic guidance. However, these efforts increase the workload and managerial complexity for institutions, which must balance religious programs with the demands of the professional world.

**c. Supporting Factors**

One of the main factors supporting the implementation of an integrative-contextual curriculum management system at *Manbaul 'Aala Islamic* Boarding School is the visionary leadership of the caretaker or kyai. The kyai plays a central role in determining curriculum policy direction and instilling integrative values throughout all pondok elements. The kyais' openness to educational reform is essential for creating harmony between the diniyah and general curricula. This aligns with the theory of Islamic educational management, which views leaders as role models and guides for institutional transformation.

The culture of discipline, independence, and togetherness that characterizes *Manbaul 'Aala Islamic* Boarding School also plays an important supporting role. *Pesantren*'s religious yet open-minded environment allows the learning process to balance moral, intellectual, and social aspects. Values such as sincerity, responsibility, and scholarship naturally reinforce the implementation of the integrative curriculum in students' daily lives.

Another factor that strengthens the implementation of the integrative curriculum is extracurricular activities that contextualize learning. Programs such as Arabic language learning, videography, and social service provide students with the opportunity to apply their knowledge in a practical, Islamic manner. These activities provide a means to realize contextual learning and develop pesantren-based competencies.

Another factor that strengthens the implementation of the integrative curriculum is the presence of extracurricular activities that support contextualized learning. Programs such as Arabic language learning, videography, and social service allow students to apply their knowledge in practical, Islamic ways. These activities are an effective means of realizing contextual learning and developing pesantren-based competencies.

## 5. Strategies for Strengthening Curriculum Management at Manbaul ‘Alaa Islamic Boarding School

### a. Curriculum Planning Based on an Integrative-Contextual Vision

Curriculum planning is the initial stage of educational management that determines the direction, content, and implementation strategies of learning in educational institutions (Kumari 2025). At Manbaul ‘Alaa Islamic Boarding School, curriculum planning is based on an integrative-contextual vision that integrates religious and general knowledge into a harmonious and applicable educational system. This approach aligns with the contemporary Islamic educational paradigm, which rejects the separation of knowledge and fosters the development of individuals who are devout, knowledgeable, and beneficial to society.

One concrete curriculum planning strategy at this boarding school is to align the Ministry of Religious Affairs curriculum (PMA No. 450 of 2024) with the *pesantren*’s distinctive *tafaqquh fi al-din* curriculum. This synchronization is achieved through a thematic and contextual approach, not a formalistic one. Each general subject incorporates Islamic values, and religious subjects are oriented to be relevant to social life and scientific developments. Thus, the curriculum results in a learning structure that balances academic needs and character development.

In practice, Manbaul ‘Alaa Islamic Boarding School adopts an integrative mechanism by mapping the compatibility between the PMA No. 450 of 2024 curriculum and the *diniyah* curriculum sourced from classical books (*turats*). Through this process, general subjects such as Indonesian language, mathematics, and science are linked to Islamic values and moral teachings. Meanwhile, Diniyah subjects, such as Tawhid, Fiqh, and Tafsir, are made relevant to modern life. This strategy ensures that the learning process is synergistic rather than dichotomous within a single vision of integral Islamic education.

### b. Teacher Competency Development

Developing integrative teacher competencies at Manbaul ‘Alaa Islamic Boarding School is a strategic step towards creating educators who can integrate Islamic values with modern science. Integrative teacher competency emphasizes not only academic and pedagogical abilities, but also spiritual, moral, and social awareness when carrying out educational duties. As bridges between *ta’dib* (adab education) and *ta’lim* (knowledge transfer), teachers must be knowledgeable, well-mannered, and mujtahid in the context of modern education.

## D. CONCLUSION

Implementing an integrative-contextual curriculum at Manbaul ‘Alaa Islamic Boarding School demonstrates that combining the national and diniyah curricula is an effective strategy for maintaining the relevance and existence of modern Islamic boarding schools. Through targeted curriculum planning, synchronization of Islamic material with general knowledge, and strengthening the role of teachers as multidisciplinary educators, pesantrens are able to provide a learning environment that emphasizes not only cognitive development, but also character, manners, and spirituality. This model demonstrates that pesantren can adapt to contemporary educational demands while maintaining their Islamic scholarly identity and pesantren traditions. However, implementing the integrative-contextual curriculum still presents several challenges. These include the limited number of educators with dual competencies, the need to adjust to developments in digital technology, and the need for more systematic and continuous curriculum evaluation. Therefore, teacher capacity building, institutional collaboration, and educational management innovation are necessary to ensure optimal curriculum integration. With these efforts, Manbaul ‘Alaa Islamic Boarding School can maintain its competitiveness, respond to community needs, and become a model for progressive, character-building Islamic education relevant to the times.

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