



Integrative Curriculum Management in Improving the Quality of Learning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono

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Article Info	Abstract
Received: 2026-09-27 Revised: 2026-10-12 Accepted: 2026-10-13 Keywords: curriculum management; integrative curriculum; quality of learning; Islamic values; madrasah DOI: 10.24256/ideas.v14i2.12724 Corresponding Author: Silvi Listia Dewi silvilistiadewi@umuslim.ac.id English Language Education Universitas Almuslim	<i>This study aims to analyze the management of an integrative curriculum in enhancing the quality of learning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono, specifically focusing on the aspects of planning and implementation. A descriptive qualitative approach was employed. Data were gathered through interviews with the madrasa principal, the deputy principal for curriculum affairs, teachers, and students, and were supplemented by documentation. Data analysis involved the stages of data reduction, data presentation, and conclusion drawing. The results indicate that integrative curriculum planning was conducted participatorily involving the principal, the deputy principal for curriculum, and teachers by analyzing the madrasa's conditions and student needs, as well as evaluating the previous curriculum. The implementation was carried out flexibly by linking general learning materials with relevant Islamic values through real-life examples, learning activities, and character building. This approach fostered more meaningful learning, increased student engagement, and reinforced values such as honesty, responsibility, courtesy, and respect for others. Thus, integrative curriculum management serves as a means to improve learning quality while simultaneously shaping students' Islamic character.</i>

1. Introduction

The curriculum is a strategic component of the education system. Curriculum and instruction constitute the core activities of schools, and their management is an essential part of school administration (Rusman, 2009). Curriculum and instructional management encompasses curriculum planning, implementation, and assessment. Although national curriculum planning and development are generally undertaken at the central level by the Ministry of National Education (Marty, 2008), schools are responsible for implementing

and adapting the curriculum to their instructional circumstances. Schools are also authorized to develop curricula that reflect institutional conditions, learner characteristics, local potential, community needs, and the surrounding environment (E. Mulyasa, 2006).

Schools that successfully apply the principles of effective schooling can achieve satisfactory student performance and graduation outcomes. However, implementing these principles requires strong cooperation among students, teachers, parents, and school administrators. Quality educational institutions must also employ qualified, professional educators who can develop learners' potential and facilitate effective, enjoyable learning. Teachers must be able to integrate Islamic values into instruction so that students develop attitudes and values consistent with Islamic teachings.

The curriculum is not limited to the visible components identified by curriculum scholars (Burhan, 1998). Another dimension, known as the hidden curriculum, plays a significant role in students' educational experiences. It includes the school environment, institutional culture, policies, and related factors. These elements can contribute to students' development throughout the learning process, alongside the formal elements of the curriculum (Yasim, 2012).

The implementation of an adaptive, inclusive, and scientific integrative curriculum in Islamic educational institutions, whether schools or Islamic boarding schools, is expected to offer meaningful benefits and support intended educational goals (Trianto, 2007). Such a curriculum reduces boundaries between subjects and presents learning materials as interconnected wholes. By presenting facts in relation to one another, it is expected to foster students' integrated personalities in harmony with their surrounding lives (Dawam Ainurrofiq, 2005).

In line with these developments, efforts are needed to strengthen religious education in madrasahs through appropriate curriculum planning. A curriculum is a set of plans and arrangements concerning educational objectives, content, learning materials, and the methods used to guide teaching and learning activities toward specific educational goals. Accordingly, religious curriculum components from madrasahs and Islamic boarding schools need to be combined within an integrative curriculum (E. Mulyasa, 2006).

As formal educational institutions, madrasahs follow government-established curriculum guidelines. Nevertheless, institutions affiliated with Islamic boarding schools also need to integrate the madrasah curriculum with the boarding-school curriculum, which has distinct characteristics, particularly in the cultivation of Islamic values. Such integration seeks not only to improve mastery of general knowledge but also to strengthen students' understanding, appreciation, and practice of religious teachings in everyday life.

Furthermore, this integration requires planned and systematic curriculum management, especially in planning, implementation, and learning evaluation, to avoid overlapping content and to establish continuity between academic and religious components. Developing an integrative curriculum is therefore a strategic approach to creating holistic learning that encompasses cognitive, affective, and spiritual dimensions. Its implementation in boarding-school-based madrasahs is expected to produce students with a balance of intellectual ability and spiritual depth (Syafaruddin & Amiruddin, 2017).

Initial observations at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono revealed a substantial integration of general education and Islamic boarding-school values. This can be seen in locally developed subjects based on classical Islamic texts, including fiqh, hadith, and tawhid, as well as religious programs such as Qur'an memorization, habituation of worship, and daily spiritual activities integrated into madrasah life. This approach is also supported by structured learning evaluation and flagship programs that promote students' academic and spiritual development.

At the same time, concerns about declining student morality have heightened the need for religiously grounded character education. National education policy emphasizes that learning should not focus exclusively on cognitive outcomes but should also develop students' morality and character. In this context, an integrative curriculum combining madrasah and Islamic boarding-school systems offers a strategic response by balancing intellectual and spiritual development.

Given these distinctive characteristics and potential benefits, Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono provides a compelling setting for further investigation, particularly into how integrative curriculum management is implemented to improve learning quality. This consideration motivated the present study, entitled 'Integrative Curriculum Management in Improving the Quality of Learning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono.'

Although Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono has adopted an approach integrating madrasah and boarding-school curricula, several practical challenges remain. Curriculum integration is not always optimal, particularly regarding the alignment of general and religious subject matter, instructional time allocation, and teachers' instructional strategies. Differences between madrasah and boarding-school approaches to planning, implementation, and evaluation may also affect overall learning effectiveness. These circumstances suggest the need for systematic and sustained management to achieve both intellectual and spiritual learning objectives. Therefore, a closer examination of integrative curriculum management at this institution is warranted.

2. Method

This study employed a descriptive qualitative research design using a single-case study approach. The approach was selected to explore and understand integrative curriculum management in improving learning quality in depth, rather than to generalize the findings. The study was conducted at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab, located within Nahdlatuth Thulaab Islamic Boarding School in Kepundungan, Srono, Banyuwangi. The site was chosen because of the institution's distinctive integration of religious and general education. The research took approximately four months, from the issuance of the research permit until the required data had been collected (Satori & Aan Komariah, 2014).

The research participants served as primary data sources and were selected according to their involvement in curriculum management. They included the madrasah principal, who determines institutional policy; the vice principal for curriculum affairs; subject teachers; and students, who directly experience curriculum implementation. Secondary data comprised the madrasah curriculum, vision and mission statements, organizational structure, class schedules, syllabi, lesson plans (RPP), records of instructional activities, photographs, and activity reports. The collected qualitative data

consisted of words, statements, and descriptive accounts of curriculum planning, implementation, and evaluation.

Data were collected through three main techniques: interviews, observation, and documentation. Interviews elicited in-depth information from respondents about the implementation of the integrative curriculum. Passive participant observation was used: the researcher attended activities and directly observed learning processes without participating in them. Documentation complemented these sources through the collection, selection, and storage of audio recordings, photographs, and official madrasah documents. The qualitative data obtained through these techniques were subsequently processed and systematically analyzed descriptively to provide a comprehensive account of integrative curriculum management as practiced in the field (Sugiyono, 2017).

3. Result

The findings on integrative curriculum management and learning quality at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono were obtained through interviews with the principal, vice principal for curriculum affairs, Qur'an and Hadith teacher, Indonesian language teacher, and students. The data show that integrative curriculum management involves planning, implementation, monitoring, and evaluation carried out progressively and continuously. Integration does not mean forcibly combining all general and religious subject matter; rather, learning materials are connected with Islamic values when a relevant relationship exists.

Planning the Integrative Curriculum

The findings indicate that integrative curriculum planning takes account of institutional conditions, student characteristics, learning needs, and evaluations of the previous curriculum. The principal explained that curriculum development is undertaken collectively by the vice principal for curriculum affairs, teachers, and other relevant stakeholders. Planning is therefore not centralized but conducted through coordination and joint deliberation.

The planning process begins with an assessment of the institution's conditions and characteristics and students' needs. Previous curriculum outcomes inform decisions about which programs should be maintained or improved. The vice principal for curriculum affairs and teachers then prepare instructional programs suited to individual subjects. The principal emphasized the importance of clear learning objectives and efforts to link subject matter with values that characterize the madrasah.

The vice principal for curriculum affairs similarly stated that the principal, teachers, and relevant stakeholders are involved in curriculum development. Teachers are given opportunities to contribute because they are directly responsible for classroom instruction. The curriculum is subsequently adjusted to comply with prevailing regulations and the characteristics of the madrasah.

Planning also includes preparing schedules and distributing the learning workload. Instructional time is allocated according to curriculum structure, available hours, teacher numbers, classroom conditions, and teachers' competencies. The madrasah seeks to maintain a proportionate student workload and avoid excessive learning demands.

On the basis of these findings, integrative curriculum planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab can be summarized as follows.

Table 1. Integrative Curriculum Planning

Planning Aspect	Research Finding
Planning basis	Madrasah conditions, student characteristics and needs, and evaluation of the previous curriculum
Stakeholders involved	Principal, vice principal for curriculum affairs, teachers, and related parties
Curriculum integration	Connecting general subject content with relevant Islamic values
Instructional materials	Adapted to objectives, content, methods, activities, and assessment
Time allocation	Adapted to curriculum structure, instructional hours, teachers, and student conditions
Implementation principle	Integration is not forced and the principal competencies of each subject are maintained

Thus, integrative curriculum planning is intended to balance academic competence with religious character development. It also gives teachers the flexibility to adjust integration to the characteristics of their subjects.

Implementation of the Integrative Curriculum in Learning

The findings indicate that the integrative curriculum is implemented by connecting general subject content with relevant Islamic values. This does not change the primary objectives of each subject. Teachers continue to emphasize subject-specific competencies while incorporating Islamic values through content, examples, activities, and the development of students' attitudes.

According to the vice principal for curriculum affairs, general subject content must continue to meet its competency objectives. When subject matter relates to religious values, teachers may use everyday examples and moral or Islamic values to establish connections. Implementation depends on each teacher's creativity because different subjects have different characteristics.

In Qur'an and Hadith lessons, the integration of Islamic values is inherent in instruction. Teachers explain Qur'anic verses and hadith while helping students understand their application to daily life. For example, when discussing honesty, students consider what honesty means when completing assignments, taking examinations, speaking with peers, and interacting with teachers.

The Qur'an and Hadith teacher also uses direct instruction, discussion, questions and answers, case studies, and group work. Methods are selected according to the material and classroom conditions. Everyday cases encourage students not merely to receive theoretical knowledge but also to express opinions based on values they have learned.

In Indonesian language lessons, integration occurs through the selection of reading texts and activities related to character values. The teacher uses texts concerning honesty, character education, responsibility, the environment, and social life. Students then read, analyze, discuss, express views, and write about the texts.

Integration in Indonesian language instruction also takes place through argumentative and news texts. In argumentative writing, students discuss honesty or responsibility while developing their ability to construct arguments. In news-related lessons, students learn the importance of conveying accurate information and avoiding

the dissemination of unverified claims. Thus, Indonesian language competencies can be developed while reinforcing honesty and responsibility.

The teachers' accounts were corroborated by students' experiences. Arini Maulidia Lazuardi reported that teachers sometimes provide examples from daily life and relate them to religious values. She also found lessons easier to follow when they involved discussions, group work, and examples familiar to students.

Adella Udzma Amalia expressed a similar view. She found that relating instruction to everyday life made the content easier to understand. Examples of honesty, responsibility, and appropriate behavior at school helped students recognize concrete applications of these values.

Achmad Mufid likewise stated that teachers' everyday examples make lessons easier to understand. Group discussions also increase students' confidence in speaking because they can discuss content with their peers before presenting their opinions to the class.

Raihan Saputra reported similar experiences. Direct examples connected with students' lives facilitated understanding. Group discussions also encouraged students to express opinions and gradually become more accustomed to speaking in class.

The forms of integrative curriculum implementation identified in these interviews are summarized below.

Table 2. Implementation of the Integrative Curriculum

Form of Integration	Implementation in Learning	Observed Impact
Integrating content and Islamic values	General content is linked to honesty, responsibility, morality, and politeness	Students better understand the application of learning
Contextualizing learning	Teachers use examples from everyday life	Material is easier to understand
Discussion and group work	Students discuss and express opinions	Participation and confidence in communication increase
Case studies	Everyday cases are connected to subject content and religious values	Students practice applying values
Presentations	Students present the outcomes of discussions or assignments	Students develop confidence and the ability to express opinions
Habituation of values	Teachers provide repeated reinforcement	Students become more aware of attitudes and behavior

Monitoring and Supervision of Curriculum Implementation

The findings indicate that the madrasah conducts ongoing monitoring. The principal reviews not only the completeness of instructional documents but also the actual teaching process. The vice principal for curriculum affairs also monitors teachers' activities.

Monitoring involves reviewing lesson plans and learning activities and obtaining information from teachers about classroom conditions. When difficulties arise, the principal and vice principal provide guidance to support improvements. Supervision is intended not to identify faults but to mentor teachers and improve the learning process.

The vice principal further explained that monitoring includes checking instructional materials and, when necessary, observing lessons. Teachers' reports on classroom conditions are also important because well-prepared lesson plans do not necessarily ensure that implementation will be free of difficulties.

These findings show that integrative curriculum monitoring addresses not only administration but also the alignment between plans and classroom practice. It helps ensure that Islamic values are integrated without compromising each subject's core competencies.

Evaluation of the Integrative Curriculum

Curriculum evaluation considers program implementation, instructional processes, student learning outcomes, teachers' feedback, and conditions in the field. It is undertaken not merely to judge program success or failure but also to identify areas requiring improvement.

The principal stated that evaluation examines whether planned programs have been implemented and what students have achieved. The previous year's programs are also reviewed to identify effective aspects and areas needing revision. These results subsequently inform the development of future programs.

The vice principal for curriculum affairs explained that evaluation considers teaching and learning processes, student outcomes, teachers' feedback, and practical conditions. When outcomes do not meet expectations, the madrasah investigates potential causes, including time allocation, instructional methods, teacher preparedness, and student circumstances.

Evaluation findings provide a basis for improving the next curriculum cycle. For example, teachers who have difficulty integrating religious values into particular subjects may receive more targeted guidance or mentoring. This reflects a continuing cycle of improvement in integrative curriculum management.

Challenges in Implementing the Integrative Curriculum

Despite progress in implementation, the study identified several challenges. First, not all learning materials can be directly connected with religious values. Forced integration may make instruction seem unnatural and detract from the substance of the subject matter.

The principal noted that teachers differ in their capacity and creativity to integrate Islamic values. Some teachers are experienced in doing so, while others require adjustment and professional support. Differences in students' characteristics also require varied instructional approaches.

The vice principal added that limited instructional time poses another challenge. Teachers must still cover the required competencies within the allocated time, and integration must not displace essential subject content. Differences in students' learning abilities can also cause some activities to take longer.

The Qur'an and Hadith teacher identified differences in student abilities, limited time, and the need for continuous habituation of Islamic values as challenges. Honesty, responsibility, and discipline cannot be established through a single lesson; they require sustained practice and cooperation among teachers.

In Indonesian language instruction, challenges include choosing materials genuinely relevant to Islamic values, differences in students' reading abilities, limited time, and the need for teachers to develop contextual learning resources creatively.

Accordingly, the challenges of integrative curriculum implementation may be classified as follows.

Table 3. Challenges in Implementing the Integrative Curriculum

Challenge	Description
Learning materials	Not all content is directly related to Islamic values
Teacher competence	Teachers differ in their ability and creativity to integrate values
Time	Limited time for covering content and learning activities
Student characteristics	Students differ in understanding and participation
Habituation of values	Islamic values require sustained practice
Learning resources	Teachers need to choose examples and materials relevant to students' lives

Improving Learning Quality through the Integrative Curriculum

The findings suggest that the integrative curriculum has contributed positively to learning, especially in terms of meaningfulness, understanding, student participation, and character development. The principal stated that instruction is increasingly directed not only toward knowledge acquisition but also toward students' attitudes and character. Teachers have also sought to relate subject matter to everyday life and religious values.

Students found lessons using concrete examples drawn from their lives easier to understand. Arini explained that purely theoretical presentations could be difficult to follow, whereas concrete examples clarified the material. She also reported greater awareness of the importance of completing assignments responsibly, communicating with friends, and practicing honesty and responsibility.

Adella also indicated that integrative learning helped students understand how values are applied in everyday life. In her view, lessons do more than develop knowledge; they remind students of honesty, responsibility, politeness, and respect for others.

Achmad Mufid reported that group discussion gave him greater confidence to speak and express opinions. Connecting lessons to everyday situations also helped him understand the material. He further described an increased awareness of the need to complete assignments independently, behave respectfully toward teachers, and respect others.

Raihan Saputra gave a consistent account. Discussions, group work, questions and answers, and presentations encouraged greater participation. Relating subject matter to everyday experience also made lessons easier to follow and helped students understand how religious values could be practiced.

The improvements in learning quality identified in the study are summarized in the following table.

Table 4. Improvements in Learning Quality

Learning Quality Indicator	Research Finding
Meaningful learning	Content is connected with everyday life and Islamic values
Student understanding	Concrete examples help students understand the content
Student engagement	Discussions, questions and answers, group work, and presentations encourage participation
Communication skills	Students have opportunities to express opinions and make presentations
Character	Honesty, responsibility, politeness, and respect for others are continually reinforced
Application of knowledge	Students are encouraged to apply learned content and values in everyday life

Overall, integrative curriculum management at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono consists of collaborative planning, contextual implementation, monitoring, and ongoing evaluation. Integration is flexible, adapted to individual subjects, and not imposed on material without a relevant connection. It contributes to more meaningful learning, encourages student engagement, clarifies content through concrete examples, and reinforces Islamic character and values. Nevertheless, differences in teacher and student abilities, limited time, the difficulty of identifying suitable material, and the need for sustained habituation remain significant challenges.

4. Discussion

Planning of Integrative Curriculum Management

The findings reveal that integrative curriculum planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono is collaborative, contextual, and responsive to institutional characteristics and student needs. Planning is not limited to selecting lesson content; it also determines how general knowledge and Islamic values can complement one another. It involves the principal, vice principal for curriculum affairs, teachers, and other parties associated with curriculum development.

This was evident in the principal's explanation that the curriculum is not developed independently by the principal but through discussions with the vice principal and teachers. Teachers are involved because of their first-hand understanding of classroom conditions. The madrasah considers its own needs, students' requirements, and the previous year's curriculum in deciding what to retain and what to improve.

From a curriculum management perspective, these planning practices indicate that the curriculum is treated as a system designed in response to institutional needs and goals, rather than merely a collection of learning materials. Rusman (2009) describes curriculum management as a strategic element of educational administration because the curriculum guides instruction. In the present study, this principle is reflected in the madrasah's assessment of institutional and student conditions before developing curriculum programs (Manullang, 2012).

Curriculum planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab also reflects the principle of needs analysis. The principal explained that planning starts with an examination of institutional conditions and characteristics, followed by an assessment of students' needs and an evaluation of previous curriculum implementation. The findings are then used to identify programs that remain relevant and those requiring improvement.

In the researchers' view, this shows that integrative curriculum planning is not static. The curriculum is regarded as an instrument that can adapt to changing student needs and institutional circumstances. This is particularly important for boarding-school-based madrasahs, which differ from general educational institutions. Their curricula must meet academic requirements while preserving their religious identity. Needs analysis therefore provides the foundation for determining appropriate forms of integration.

These findings are consistent with research by Al. (n.d.), indicating that integrative curriculum planning in boarding-school-based educational institutions involves needs analysis, educational objectives, curriculum flexibility, and teacher collaboration. That study suggests that combining general and religious materials alone is insufficient; integration requires prior planning based on student needs and institutional characteristics.

Another important aspect is stakeholder involvement. The findings show that the principal guides policy, the vice principal for curriculum affairs coordinates technical matters, and teachers contribute their classroom experience. According to the vice principal, curriculum development begins by examining institutional conditions and student needs and considering the preceding year's implementation. The process involves coordination among the principal, vice principal, teachers, and relevant stakeholders.

Teacher participation is important because teachers implement the curriculum directly in classrooms. Rather than merely receiving a predetermined curriculum, they provide information on student circumstances, subject characteristics, time constraints, and feasible teaching strategies. The resulting curriculum plans are more realistic because decisions are based on practical classroom experience as well as administrative considerations.

The findings also align with Marjuni and Ulwani's research on integrative curriculum development in Islamic boarding schools. Their study indicates that curriculum formulation requires dynamic decision-making and prioritizes deliberation so that decisions can respond to institutional problems and needs.

In the context of Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono, this collaborative approach reflects the principle of shared planning, in which stakeholders with different responsibilities and experiences participate. The principal contributes a policy perspective, the vice principal a curriculum management perspective, and teachers pedagogical perspectives grounded in classroom realities. These complementary viewpoints inform a curriculum more closely suited to institutional needs.

Integrative curriculum planning is also guided by flexibility in incorporating Islamic values. The principal emphasized that religious values are not to be forced into every lesson. Teachers are encouraged to integrate values when a meaningful relationship exists between the content and Islamic principles, while also considering the subject and students' circumstances (Triwiyanto, 2015).

The researchers regard the decision not to impose integration on all content as a realistic planning approach. Curriculum integration should not be understood as a requirement to add religious material to every subject. Artificial integration may distract from a subject's central learning objectives. By contrast, integration grounded in meaningful connections allows Islamic values to emerge naturally through instruction.

This interpretation is supported by the vice principal's statement that general subject content must continue to meet its competency standards. Relevant religious values may be linked through everyday examples and moral lessons, but integration must not prevent teachers from presenting essential subject material.

The findings are consistent with research by Sumadi and Huda, who found that curriculum management in boarding-school-based madrasahs involves designing and developing curricula according to integrative principles. These include linking religious and general knowledge in the learning process and cultivating Islamic values through general subjects and student character development.

Therefore, integrative curriculum planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab should not be interpreted as mechanically combining two curricula. Rather, it identifies meaningful connections between academic competencies and Islamic values. Core subject competencies remain the foundation, while Islamic values enrich the context and guide the practical application of knowledge.

Another planning feature is the adjustment of instructional programs to each subject's characteristics. The principal explained that the vice principal and teachers develop teaching programs together, after which teachers adapt them to their subjects. This is necessary because subjects differ and cannot all apply the same model of integration.

In the researchers' view, flexibility is one of the strengths of integrative curriculum planning. Integration can be more explicit in subjects directly linked to religious values. In general subjects, it can be achieved through content selection, examples, activities, and instructional contexts. Such an approach enables adaptation without compromising the identity of each subject.

Indonesian language lesson planning illustrates this process. The teacher explained that planning begins with the subject's learning outcomes and objectives, followed by decisions about content, activities, methods, and assessment. Islamic values are integrated through relevant texts addressing honesty, character education, responsibility, the environment, or social life.

These findings indicate that integration occurs at the classroom-planning level as well as the institutional policy level. Teachers do not simply accept the general idea of an integrative curriculum; they translate it into specific materials and learning activities. Institutional planning and classroom planning are therefore connected.

A similar pattern is found in Qur'an and Hadith lessons. The teacher explained that lesson planning involves aligning learning material and objectives before determining activities, methods, and assessment. Islamic values are not treated only as knowledge to be mastered but are also linked deliberately to students' everyday lives.

Taken together, the findings suggest that integrative curriculum planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab occurs at two levels: institutional and instructional. At the institutional level, planning includes identifying school and student needs, evaluating previous curricula, coordinating stakeholders, developing programs,

and distributing learning workloads. At the instructional level, teachers translate these plans into content, methods, activities, examples, and assessments that allow Islamic values to be integrated.

Table 5. Research Findings

Planning Component	Research Finding	Interpretation
Assessment of madrasah conditions	Planning begins by examining institutional conditions and characteristics	The curriculum reflects institutional identity and needs
Student needs analysis	Students' needs are considered in curriculum development	The curriculum is contextual and student-centered
Evaluation of previous curriculum	Previous programs are reviewed to determine what to retain and improve	Planning is dynamic and continuous
Collaboration	The principal, vice principal, teachers, and related parties participate	Planning is participatory
Integration of values	Islamic values are connected to relevant subject content	Integration is contextual rather than forced
Subject-specific adaptation	Teachers adjust integration to the nature of each subject	The curriculum is flexible in implementation
Lesson planning	Content, methods, activities, and assessments are adjusted	Integration extends into classroom practice

Compared with previous studies, these findings resemble Saefullah's account of integrative curriculum management between madrasahs and boarding schools, which includes planning curriculum objectives and content, implementing programs, coordinating supervision, and conducting evaluation. Similarities can also be found in Al. (n.d.), which identifies needs analysis, curriculum flexibility, educational objectives, and teacher collaboration as essential dimensions of integrative planning.

However, the findings at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab demonstrate greater flexibility at the individual-subject level. Integration is not prescribed as one uniform method for all teachers. Instead, the madrasah establishes general directions while allowing teachers to choose suitable approaches based on subject content and student conditions. Thus, its curriculum management combines institution-wide policy direction with teacher-level implementation flexibility.

This approach represents a balance between standardization and flexibility. Standardization keeps educational practices aligned with the madrasah's identity and objectives, while flexibility allows teachers to tailor lessons to content and student needs. Planning therefore extends beyond curriculum documentation and guides teachers in designing relevant learning experiences.

Curriculum planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab also considers instructional time and students' learning workloads. The vice principal explained that timetables are prepared with reference to curriculum structure, available

instructional hours, teacher numbers, classroom conditions, and appropriate workloads. Integration thus concerns not only curricular content and values but also the management of time and resources.

Overall, integrative curriculum planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono is participatory, contextual, flexible, and oriented toward continuous improvement. Participation is reflected in the involvement of principals, curriculum administrators, and teachers; contextualization in attention to institutional conditions and student needs; flexibility in subject-specific forms of integration; and continuous improvement in the use of previous curriculum evaluations to inform future programs.

Consequently, integrative curriculum planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono seeks not only to establish a structure combining general and religious education but also to develop learning that relates knowledge to values and students' real lives. This is consistent with boarding-school-based madrasahs' commitment to balancing academic attainment and religious character development. The research framework likewise positions integration as a means of promoting cognitive, affective, and spiritual learning.

In response to the first research question, integrative curriculum management planning at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono involves analyzing institutional conditions and student needs, reviewing the previous curriculum, conducting deliberation and stakeholder collaboration, adapting programs to the characteristics of each subject, and planning for Islamic values to be incorporated into learning. These activities provide a clear direction while allowing teachers to adapt instruction to actual classroom conditions.

Implementation of Integrative Curriculum Management in Learning

The findings indicate that integrative curriculum implementation at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono connects general learning materials with relevant Islamic values. Religious content is not imposed on every subject; connections are adapted to content characteristics, learning objectives, and students' circumstances. According to the vice principal, general subject competencies remain the priority, while relevant moral or religious values can be illustrated through everyday experiences.

This approach shows that the madrasah's integrative curriculum emphasizes connections between knowledge and values. It corresponds to the view of curriculum management as a framework guiding learning toward educational goals (Rusman, 2009). In the madrasah context, these goals involve not only subject knowledge but also students' attitudes and character. The principal also emphasized that general and religious knowledge should complement one another rather than develop separately.

Integration takes several forms, including the use of everyday examples. Teachers do not merely explain concepts theoretically but demonstrate their applications in real situations. The vice principal noted that examples involving daily experiences and moral or Islamic values allow students to understand both the content and its underlying values.

This can be understood as contextual learning because students are encouraged to connect subject content with real situations. Rather than stopping at memorization, students learn the usefulness and application of knowledge. This is consistent with earlier research on integrative curricula in Islamic boarding-school-based educational

institutions, which found that general and religious education can be linked by connecting subject matter to Islamic values and students' experiences (Trianto, 2007).

Alongside content and examples, integrative curriculum implementation allows teachers to choose suitable instructional methods. The madrasah does not require all teachers to use the same method, because subjects differ in character. The vice principal explained that teachers may exercise creativity provided they work toward shared educational objectives.

The researchers consider this flexibility important because integration is more effective when teachers can adjust strategies to instructional materials and students' needs. Teachers are not merely implementers of a curriculum; they translate integrative concepts into meaningful classroom experiences.

Implementation is further supported by coordination and teacher guidance. The vice principal reported that meetings and coordination activities are used to clarify that an integrative curriculum does not necessarily add new content or workload. The madrasah's character values can instead be incorporated into learning objectives, instructional activities, examples, and the cultivation of student attitudes.

These findings show that integration concerns not only instructional content but also learning processes and attitudes. There are therefore three principal dimensions of implementation: integration within subject matter, integration within learning activities, and integration within students' values and behavior.

Implementation is also supported by monitoring from the vice principal and principal. Monitoring includes reviewing learning documents, observing instruction when necessary, and obtaining information from teachers about classroom conditions. The vice principal stressed that monitoring should not focus solely on administrative records because well-prepared documents do not guarantee smooth classroom implementation.

In the researchers' assessment, this mechanism demonstrates implementation that is both flexible and directed. It is flexible because teachers may adapt their lessons, and directed because institutional objectives, coordination, monitoring, and professional support remain in place. This corresponds to the principle that curriculum implementation should be accompanied by coordination and supervision to translate planning into practice.

Integrative curriculum implementation at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono therefore involves connecting content with Islamic values, everyday examples, instructional activities, and students' character formation. The approach is not uniform but depends on subject characteristics and teachers' capabilities. These findings suggest that curriculum effectiveness rests not only on written documents but also on teachers' ability to turn integrative values into concrete and meaningful learning experiences.

In summary, the second research question shows that integrative curriculum implementation maintains each subject's essential competencies while connecting them to relevant Islamic values through everyday examples, learning activities, and character development. Its implementation is reinforced through continued coordination, mentoring, and monitoring.

5. Conclusion

Based on the findings of this study on integrative curriculum management and learning quality at Madrasah Aliyah Al-Qur'an Nahdlatuth Thulaab Srono, it can be concluded that curriculum management is implemented through planning and implementation processes involving the principal, vice principal for curriculum affairs, and teachers. Planning considers institutional conditions, students' needs, evaluations of the previous curriculum, and individual subject characteristics.

Implementation connects general subject content with relevant Islamic values through everyday examples, classroom activities, and character development. Integration is not forced but is adjusted to the material and teachers' creativity. This approach contributes to more meaningful learning, helps students understand the relationship between academic content and everyday life, and strengthens honesty, responsibility, politeness, and respect for others. Nevertheless, implementation continues to face challenges related to differences in teacher and student capabilities, limited instructional time, and the fact that not all learning materials can be linked directly to religious values.

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