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INTEGRATED DINIYAH AND FORMAL CURRICULUM MANAGEMENT SYSTEM AT SUNAN DRAJAT ISLAMIC BOARDING SCHOOL

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Abstract

This study examines the integrative curriculum management system that combines diniyah and formal education at the Sunan Drajat Islamic Boarding School. Using a qualitative descriptive approach, data were collected through interviews, observations, and documentation involving members of the Majelis Ilmu (Science Council), educators, and students. The results show that curriculum planning is systematically implemented through a professional Majelis Ilmu (Science Council) consisting of 12 experts, using Focus Group Discussion mechanisms and needs analysis. The organization applies a dual-track structure with the Santri Affairs Division managing the diniyah curriculum and the Formal Division managing the general curriculum, coordinated through the Consultative Assembly. Implementation follows centralized command from the foundation with a phased approach from adapting national standards to pure pesantren products. Evaluation is carried out periodically through monthly reporting using the CIPP model with a single integrated report card format. Key challenges include teacher readiness, duplication of materials, and students' cognitive load, which are addressed through continuous coaching, differentiated material distribution, expert-based governance, and a balanced

curriculum approach. The study contributes empirical documentation of deliberative curriculum development in the pesantren context, indigenous knowledge development, and a tri-dimensional holistic evaluation system that integrates religious and academic assessments.

***Keywords**. Integrative Curriculum Management; Diniyah and Formal Integration; Islamic Boarding School Education; CIPP model; Curriculum Coordination.*

Abstrak

Penelitian ini mengkaji sistem manajemen kurikulum integratif yang memadukan pendidikan diniyah dan formal di Pondok Pesantren Sunan Drajat. Menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan anggota Majelis Ilmu, pendidik, dan santri. Hasil penelitian menunjukkan bahwa perencanaan kurikulum dilaksanakan secara sistematis melalui Majelis Ilmu profesional beranggotakan 12 ahli dengan mekanisme Focus Group Discussion dan analisis kebutuhan. Pengorganisasian menerapkan struktur dual-track dengan Bidang Kesantrian mengelola kurikulum diniyah dan Bidang Formal mengelola kurikulum umum, dikoordinasikan melalui Majelis Musyawarah. Pelaksanaan mengikuti komando terpusat dari yayasan dengan pendekatan bertahap dari adaptasi standar nasional menuju produk murni pesantren. Evaluasi dilakukan periodik melalui pelaporan bulanan menggunakan model CIPP dengan format rapor tunggal terintegrasi. Tantangan utama meliputi kesiapan guru, duplikasi materi, dan beban kognitif santri, diatasi melalui pembinaan berkelanjutan, pembagian materi terdiferensiasi, expert-based governance, dan balanced curriculum approach. Penelitian memberikan kontribusi dokumentasi empiris deliberative curriculum development dalam konteks pesantren, indigenous knowledge development, dan sistem evaluasi holistik tri-dimensional yang menyatukan penilaian religius dan akademik.

***Kata kunci**. Manajemen Kurikulum Integratif; Integrasi Diniyah dan Formal; Pendidikan Pesantren; model CIPP; Koordinasi Kurikulum.*

A. INTRODUCTION

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, have undergone significant transformation in response to the demands of modernization and development. Initially focused solely on religious education (diniyah), Islamic boarding schools have now begun integrating formal curricula to meet the needs of their students in facing the challenges of the global era.(Hidayat & Wijaya, 2017). Integration of Islamic and formal curriculum is a necessity considering that Islamic boarding school graduates are not only required to master religious

knowledge, but also to possess academic competencies equivalent to those of formal education in general.

Sunan Drajat Islamic Boarding School is one of the Islamic boarding schools that has implemented an integrated curriculum system between religious and formal education. As a rapidly developing Islamic educational institution, this Islamic boarding school faces the complexity of managing two curriculum systems with different characteristics, objectives, and learning methodologies. Islamic education emphasizes mastery of the yellow texts, morals, and classical Islamic scholarly traditions, while formal education adheres to national education standards with a focus on modern academic competencies.(Muhaimin, 2015).

Problems arise when the integration of the Islamic and formal curricula is not managed through a structured and comprehensive management system. Several studies have shown that Islamic boarding schools that integrate the two educational systems often face challenges in terms of allocating learning time, overloading students, and difficulties in synchronizing learning outcomes across the two curricula.(Aly, 2006). Research result(Qomar, 2015)revealed that the main challenge for modern Islamic boarding schools is how to maintain religious identity while adopting national educational standards without losing their Islamic boarding school characteristics.

An integrated curriculum management system is crucial because it serves as an instrument for organizing, coordinating, and evaluating curriculum implementation effectively and efficiently. Good curriculum management encompasses systematic planning, organizing, implementing, and evaluating to ensure that educational goals are optimally achieved.(Rusman, 2018)In the context of Islamic boarding schools, this management system must be able to accommodate the traditional values of the Islamic boarding school while meeting the formal education standards set by the government.

Research on integrative curriculum management in Islamic boarding schools (pesantren) is highly urgent given the increasing number of Islamic boarding schools (pesantren) providing formal education. Data from the Indonesian Ministry of Religious Affairs shows that more than 65% of Islamic boarding schools in Indonesia have integrated formal education into their systems. However, few studies have in-depth examined how integrative curriculum management systems are designed, implemented, and evaluated in Islamic boarding schools, particularly at the Sunan Drajat Islamic Boarding School, which has its own unique characteristics and local context.

The importance of this research is also driven by the fact that the success of curriculum integration does not only depend on the curriculum design itself, but is largely determined by how the curriculum is managed.(Hamalik, 2017)He stated that curriculum effectiveness depends heavily on a management system capable of integrating various curriculum components coherently and synergistically. Without a

sound management system, curriculum integration will simply result in a cluttered learning material that burdens students without producing optimal results.

Several recent studies on Islamic boarding school education have concluded that innovation in curriculum management is the key to the sustainability and competitiveness of Islamic boarding schools in the era of the industrial revolution 4.0.(Wahid, 2001)Islamic boarding schools need to develop a management model that is adaptive, responsive to change, while still maintaining the fundamental values of Islamic education.(Arifin, 2019)shows that Islamic boarding schools that successfully integrate Islamic and formal curriculum are Islamic boarding schools that have a clear, measurable curriculum management system and involve all educational stakeholders.

An empirical study conducted by Maarif and(Maarif & Rofiq, 2018)identified that the main problems in curriculum integration in Islamic boarding schools include: an unclear vision for integration, weak coordination between curriculum management units, a lack of comprehensive evaluation instruments, and a lack of human resource capacity in managing an integrated curriculum. These findings indicate the need for an in-depth study of an effective management system to address these various problems.

Furthermore, research(Aziz & Saihu, 2021)emphasizes that the integration of Islamic and formal curricula requires a holistic management approach that focuses not only on administrative aspects but also encompasses the philosophical, pedagogical, and cultural dimensions of Islamic boarding schools. An integrative curriculum management system must be able to bridge the dichotomy between religious and general knowledge and create productive synergy between the two domains of knowledge.

Based on the description above, research on the integrated diniyah and formal curriculum management system at the Sunan Drajat Islamic Boarding School is important to provide a comprehensive overview of how the system is designed, implemented, and evaluated. This research is expected to provide a practical contribution to the development of curriculum management in Islamic boarding schools and enrich the scientific literature on Islamic education management. Through an in-depth study of integrative curriculum management practices, this study will identify models, strategies, and factors that influence the effectiveness of the diniyah and formal curriculum integration in the Islamic boarding school environment.

B. RESEARCH METHOD

This study uses a descriptive qualitative approach which aims to describe systematically and factually the integrated diniyah and formal curriculum management system at the Sunan Drajat Islamic Boarding School.(Creswell, 2015)This approach was chosen because it allows researchers to comprehensively explore the phenomena being studied in a natural and holistic context without intervening in the existing system.

The research was conducted at the Sunan Drajat Islamic Boarding School in Lamongan, one of the large Islamic boarding schools in East Java that has implemented an integrative curriculum system. The research subjects included key informants directly involved in the management and implementation of the curriculum, namely: the Head of the Putra Islamic Boarding School as the leader of the Islamic boarding school, formal and Islamic education staff who teach, and students as students who directly experience the implementation of the integrative curriculum.

The data collection technique used triangulation methods to increase the validity of the research results. First, in-depth interviews with semi-structured interview guidelines to gather information about the concept, implementation, challenges, and evaluation of the integrative curriculum management system. Second, participant observation to directly observe the process of planning, organizing, implementing, and evaluating the integrative curriculum in Islamic boarding schools, including diniyah and formal learning activities, curriculum coordination meetings, and interactions between curriculum managers, teachers, and students. Third, documentation to collect and analyze various documents such as diniyah and formal curriculum structures, syllabi, lesson plans, learning schedules, evaluation documents, institution profiles, and other curriculum administration documents.

The data analysis technique uses the Miles and Huberman model which consists of three activity flows that occur simultaneously.(Miles et al., 2014)First, data reduction was carried out by summarizing, coding, developing themes, and writing analytical memos from data from interviews, observations, and documentation on the integrative curriculum management system. Second, data display was presented in the form of systematic narrative text and supported by matrices or tables to facilitate understanding of patterns and relationships between data. Third, conclusion drawing and verification were carried out continuously throughout the research process to ensure the credibility of the findings, where initial conclusions that were still temporary would change if no strong evidence was found in the next stage of data collection.

C. RESULTS AND DISCUSSION

Research result

1. **Integrated Diniyah and Formal Curriculum Management System at Sunan Drajat Islamic Boarding School**
   a. **Planning an Integrated Diniyah and Formal Curriculum Management System at the Sunan Drajat Islamic Boarding School**

      This study reveals an integrative curriculum planning model that demonstrates the complexity of modern Islamic boarding school education management. The findings regarding the establishment of the Science Council as a dedicated curriculum development body fill a gap in previous research that tended to view Islamic boarding school curriculum management as an informal and traditional process.(Dhofier, 2011)In his study of the Islamic

boarding school tradition, he described curriculum development that was centralized around the figure of the kyai. However, the findings of this study show a significant evolution towards professionalization through the formation of a multidisciplinary team involving 12 experts. This is in line with the argument of(Ornstein & Hunkins, 2018)that contemporary curriculum development requires shared governance to accommodate the complexity of modern educational demands.

The second gap lies in the institutional structure of curriculum planning.(Steenbrink, 1986)Studies on Islamic boarding schools and madrasas tend to depict a dichotomy between traditional and modern systems, but the findings of this study demonstrate the convergence of the two systems through a deliberative mechanism involving the Family Council, foundations, and academic leaders. This implemented distributed leadership model enriches the concept.(Spillane, 2006)Contextualized within the Islamic boarding school setting, where leadership is not only distributed administratively but also integrates spiritual and academic authority. Regular Saturday meetings reflect the operationalization of continuous improvement.(Fullan, 2007)which is rarely documented in the Islamic boarding school curriculum management literature.

The findings of the needs analysis that identified duplication of religious material between formal and religious pathways confirm and expand the concept of curriculum overload that was put forward.(Marsh & Willis, 2007). While Marsh and Willis discuss overload in the context of secular curricula, this study demonstrates a similar phenomenon in the context of religious education, where material redundancy occurs due to the parallelism of two educational systems. The integrative solution developed by the Sunan Drajat Islamic Boarding School, through the principle of "one material gets a deeper portion rather than repetition," operationalizes the depth over breadth philosophy.(Wiggins & McTighe, 2005)in the context of Islamic boarding schools, filling the gap in the literature on how the principle of Understanding by Design can be applied in integrative Islamic education.

The novelty of this research lies in three fundamental aspects. First, systematic documentation of the mechanisms of deliberative curriculum development.(Schwab, 1969)in a pesantren setting that integrates two different educational systems. Existing literature such as studies(Mastuhu, 1994)Studies on the dynamics of the Islamic boarding school education system have not yet explored in depth how modern Islamic boarding schools manage the complexity of the dual curriculum through a structured deliberative process. Second, the curriculum differentiation strategy, which clearly divides the purely religious curriculum in the diniyah track and Indonesian-related material in the formal track, is an innovation that enriches the concept.(Tomlinson, 2014)regarding curriculum differentiation with ideological-religious dimensions. Third, the curriculum localization model,

developed through a phased approach, follows the Ministry of Religion and Ministry of National Education standards in the first year, and becomes a pure Islamic boarding school product in the second year, demonstrating an adaptive curriculum strategy.(Marsh, 2012)which has not been documented in Islamic boarding school education literature.

The implementation of monitoring technology such as Santri Link, Ustad Link, and CCTV in curriculum management marks a paradigm shift from intuitive decision making to data-driven decision making.(Marsh, 2009). This finding contrasts with the picture(Azra, 2012)about Islamic boarding schools that tend to be resistant to technological modernization. The use of digital surveillance and communication technology operationalizes the principle of evidence-based curriculum development.(Stenhouse, 1975)In the context of Islamic boarding schools, creating a feedback loop mechanism that allows for continuous improvement. This addresses criticism.(Bray, 2002)regarding the lack of monitoring and evaluation systems in traditional religious educational institutions.

The Focus Group Discussion mechanism as an instrument for collecting stakeholder aspirations demonstrates the implementation of participatory curriculum development.(Grundy, 1987)sophisticated. If the research(Maksum, 1999)While describing the top-down, centralized decision-making process of Islamic boarding school curriculum within the kyai, the findings of this study demonstrate the democratization of the curriculum planning process, where various stakeholders—teachers, students, guardians, and alumni—have formal participation. The strong legitimacy established through this participatory process creates collective ownership, as emphasized.(Fullan, 2007), overcoming resistance to change which often becomes an obstacle to implementing a new curriculum.

The principle of “maintaining relevant old patterns and implementing better new patterns” reflects wisdom in change management that resonates with theory.(Lewin, 1951)on unfreezing-changing-refreezing. However, this study enriches Lewin's theory by showing that in the context of Islamic boarding schools, the unfreezing process does not mean abandoning tradition but rather critically selecting traditional elements that remain relevant. This strategy overcomes the tradition-modernity dichotomy often depicted in Islamic boarding school literature.(Wahid, 2001)by showing that curriculum modernization can go hand in hand with the preservation of traditional values.

The alignment of the curriculum with the vision of the Islamic boarding school and the fulfillment of national standards illustrates the effective implementation of curriculum alignment.(English, 2010). This finding answers the research question(Lukens-Bull, 2001)about how Islamic boarding schools negotiate their religious identity with the demands of national standardization. The concept of contextual curriculum development is emphasized(Skilbeck, 1984)found its concrete manifestation in the practice of

the Sunan Drajat Islamic Boarding School, where the local context in the form of Islamic boarding school values is not sacrificed for the sake of compliance with national regulations, but both are synthesized through strategic curriculum design.

Institutional legitimacy through the foundation approval process, as stated(Taba, 1962), demonstrating a deep understanding of the importance of structural support in curriculum implementation. This complements the argumentation(Walker, 2003)on curriculum localization by showing that curriculum localization requires not only content adaptation but also formal legitimacy from institutional authorities. The findings of this study thus provide an empirical contribution to curriculum management theory by documenting how religious educational institutions can integrate modern professionalism with the preservation of traditional identities through systematic, participatory, and evidence-based curriculum planning.



b. Organization of the Integrated Diniyah and Formal Curriculum Management System at the Sunan Drajat Islamic Boarding School

Research findings on the organization of an integrative curriculum at the Sunan Drajat Islamic Boarding School reveal a significant gap with existing literature on the organizational structure of Islamic boarding schools.(Dhofier, 2011)depicts a centralized pesantren structure centered on the figure of the kyai with an informal pattern, but this finding shows an evolution towards a professional bureaucracy through the division of a dual-track organizational structure: the santri sector for the diniyah curriculum and the formal sector for the general curriculum. This departmentalization model(Robbins & Coulter, 2018)fill the gap in the literature on how modern Islamic boarding schools operationalize the principle of specialization(Taylor, 1911)without sacrificing the philosophical integration of the two educational systems.

Study(Mastuhu, 1994)Studies on the dynamics of the Islamic boarding school education system tend to emphasize structural simplicity, but the

findings of this study indicate organizational complexity that resonates with the differentiated structure model.(Lawrence & Lorsch, 1967)The dual-track structure is not simply an administrative separation but reflects a functional differentiation strategy that allows for management specialization while maintaining integrative coordination. This gap indicates that the modernization of Islamic boarding schools has surpassed the traditional literature's assumption of resistance to the formalization of organizational structures.

The existence of the Science Council as a staff organization(Fayol, 1949)with a composition of Islamic boarding school education experts, university lecturers, and curriculum practitioners marking a shift from charismatic authority to expertise-based authority(Weber, 1947)This finding contrasts with Van's argument.(Bruinessen, 1988)which describes the authority of Islamic boarding schools as predominantly personal and traditional. Implementation of professional bureaucracy(Mintzberg, 1979)In the context of Islamic boarding schools, it shows that Islamic educational institutions can adopt the principles of modern organizational rationalization while maintaining traditional spiritual legitimacy. The Assembly's direct responsibility to the foundation reflects the unity of command principle.(Fayol, 1949), clarifying the hierarchy which in pesantren literature is often described as ambiguous and overlapping.

The first novelty of this research lies in the documentation of the preparation of an independent religious book which will be valid from 2026 as a manifestation of indigenous knowledge development.(Tikly & Barrett, 2013)in the context of Islamic boarding school education. Existing literature such as studies(Azra, 2012)While the focus is on the adoption of external curricula by Islamic boarding schools, these findings demonstrate the capacity of Islamic boarding schools to become knowledge producers, not simply knowledge consumers. This initiative operationalizes contextual curriculum development.(Skilbeck, 1984)at a level not yet documented in Islamic boarding school literature, where institutions not only adapt but create authentically indigenous learning materials.

Formation of Deputy Head of Islamic Boarding School and Deputy Head of Education as an implementation of line and staff organization(Koontz & O'Donnell, 1972)shows the second novelty: the application of division of labor(Smith, 1776);(Durkheim, 1893)In traditional settings, it is seen as resistant to modern functional differentiation. Clarity of job descriptions for each position operationalizes clarity of authority and responsibility, which addresses criticism.(Lukens-Bull, 2001)about role ambiguity in the structure of Islamic boarding schools. This study shows that modern Islamic boarding schools are able to synthesize the principle of functional specialization with the values of traditional collectivism.

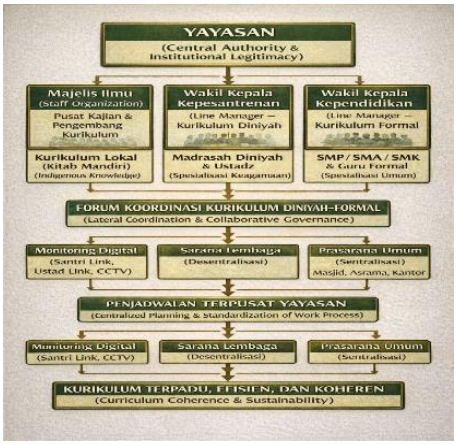
Centralized coordination system through foundations as a centralized coordination mechanism(Thompson, 1967)filling the gap regarding how Islamic boarding schools manage organizational interdependence between different subsystems. If the research(Maksum, 1999)depicting informal coordination based on personal relationships, this finding indicates the formalization of integrative mechanisms(Lawrence & Lorsch, 1967)through the Science Council forum which facilitates lateral coordination(Galbraith, 1973). Routine coordination between religious and formal teachers to avoid repetition of material to implement collaborative governance(Ansell & Gash, 2008)and curriculum coordination(Beane, 1997)which has not been documented in the Islamic boarding school curriculum management literature.

The role of the Deputy Head as a boundary spanner(Kaufman & Herman, 1991)Connecting the religious and formal subsystems is a third novelty that enriches the theory of organizational coordination in the context of a dual-curriculum system. This finding suggests that curriculum integration requires not only content alignment but also structural mechanisms to facilitate communication across different boundaries.

A centralized scheduling system with full authority of the foundation reflects the standardization of work processes.(Mintzberg, 1979)which contrasts with the informal flexibility depicted(Steenbrink, 1986)In his study of classical Islamic boarding schools, considerations of the students' learning load, teacher availability, and learning balance demonstrate the application of systems thinking.(Senge, 1990)sophisticated, integrating multiple variables in decision making. Intensive coordination to identify similar materials to avoid repetition operationalizing integrated scheduling(Canady & Rettig, 1995)in the context of Islamic boarding schools that have not been previously documented.

Adopt monitoring technology such as Santri Link, Ustad Link, and CCTV as management information systems(Laudon & Laudon, 2020)marks the transformation towards data-driven management(Davenport, 2006). This finding answers criticism(Bray, 2002)Regarding the lack of formal monitoring systems in religious educational institutions, the implementation of digital surveillance adapts the panopticon model.(Foucault, 1977)to increase accountability without eliminating the trust-based relationships that are characteristic of Islamic boarding schools.

Division of responsibility for infrastructure based on the principle of subsidiarity(Cheshire, 1975)and shared services model shows decentralized resource management(Handy, 1993)which optimizes efficiency. Integrated curriculum administration with standardization of outputs(Mintzberg, 1979)while providing autonomy within the framework(Caldwell & Spinks, 1988)reflects the balance between control and flexibility which is a perennial challenge in the management of educational organizations.



c. Implementation of the Integrated Diniyah and Formal Curriculum Management System at the Sunan Drajat Islamic Boarding School

Research findings on the implementation of an integrative curriculum at the Sunan Drajat Islamic Boarding School reveal a fundamental gap between the ideals of curriculum design and the reality of implementation. Existing literature such as studies(Dhofier, 2011)And(Mastuhu, 1994)Studies tend to focus on the structural aspects of Islamic boarding schools without exploring the dynamics of actuating functions in curriculum management. This research fills this gap by documenting that curriculum implementation under a single command, with the foundation as the highest policy holder, reflects centralized implementation.(Mintzberg, 1979)which contrasts with the assumption of informal flexibility in traditional pesantren literature.

Unified command structure model(Fayol, 1949)which prohibits institutions from changing the curriculum independently shows a gap with the findings(Steenbrink, 1986)Regarding the autonomy of Islamic boarding school branches. The implementation of standardization of work processes creates a paradox: it maintains curriculum integrity but has the potential to hinder contextual adaptation. This finding enriches the concept of controlled decentralization.(Handy, 1993)by showing that in the context of modern Islamic boarding schools, centralized control is necessary to ensure the consistency of the integration of a complex dual-curriculum system.

The gradual implementation of the adaptation of government regulations in the first year towards pure Islamic boarding school products in the second year shows the first novelty: the operationalization of the staged implementation approach.(Fullan, 2007)in the context of indigenization of the Islamic boarding school curriculum. If the research(Azra, 2012)Describing Islamic boarding schools as adopters of external curriculum, this finding shows the capacity of Islamic boarding schools as curriculum innovators through planned incremental change.(Quinn, 1980)This evolutionary process implements adaptive implementation theory.(Berman & McLaughlin, 1976)by demonstrating mutual adaptation not only between policies and practices, but

also between national standards and the local identity of Islamic boarding schools.

A crucial gap emerged in the learning load aspect. The implementation of 11 hours of learning per day (formal 7:30-14:30, religious 16:00-20:00) implemented extended learning time.(Aronson et al., 1998)which goes beyond the recommendations of mainstream educational literature. Students' complaints about lack of rest time confirm the concept of student burnout.(Schaufeli, 2002)which is rarely documented in Islamic boarding school literature. This finding challenges the assumption(Lukens-Bull, 2001)that students have special resilience to the burden of intensive learning, indicating that cognitive overload(Sweller, 1988)universally applicable regardless of educational setting.

The second novelty lies in the documentation of the tension between time on task(Carroll, 1963)and quality over quantity principle(Hattie, 2009)In the context of a dual-curriculum system, this study shows that although long learning times increase exposure, their effectiveness is constrained by engaged time and academic learning time.(Berliner, 1990)This gap indicates that curriculum integration requires not only content alignment but also recalibration of cognitive load to ensure developmentally appropriate practice.(Bredekamp & Copple, 1997).

The use of specially designed textbooks with clear assignments implements curriculum materials as mediating tools. (Remillard, 2016)which has not been documented in Islamic boarding school literature. The design that integrates Islamic values into general learning operationalizes values-based education.(Lickona, 1991)and character education framework(Berkowitz & Bier, 2005)At a sophisticated level. The division of specific material such as Ahlussunnah wal Jamaah without overlap demonstrates the implementation of curriculum mapping.(Jacobs, 1997)and curriculum coherence(Newmann et al., 2001)which answers the criticism of redundancy in the Islamic boarding school education system.

Teachers' practice of linking general lessons with religious values reflects an integrated curriculum approach.(Beane, 1997)and interdisciplinary teaching(Drake & Burns, 2004)The third novelty of this research is its documentation that curriculum integration is not merely an administrative arrangement but a pedagogical practice that creates meaningful learning experiences. Students' perceptions of the close relationship between religious and formal learning confirm the success of creating a holistic learning experience ((Miller, 2007)and transfer of learning(Perkins & Salomon, 1992)which is rarely achieved in a dual-curriculum system.

A regular monthly teacher development program focusing on four competencies demonstrates a commitment to continuous professional development.(Guskey, 2000);(Day, 1999)which goes beyond traditional Islamic boarding school practices. Consistent coaching implements sustained

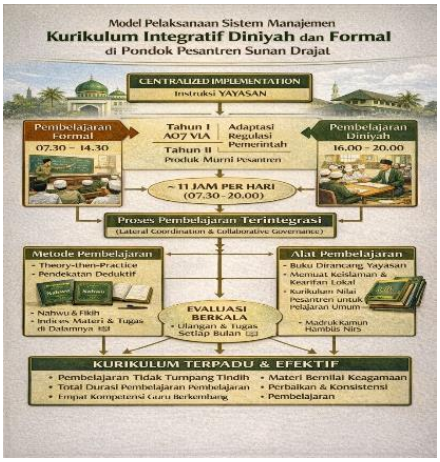
professional development(Desimone, 2009)which contrasts with the findings(Maksum, 1999)Regarding the lack of systematic development programs in Islamic boarding schools. The combination of old and new patterns reflects a blended pedagogical approach and adaptive expertise.(Hatano & Inagaki, 1986)which enables pedagogical innovation(Christensen et al., 2008)without radical discontinuity.

Implementation of monitoring technology adopts educational technology for administrative purposes(Cuban, 2001)which creates surveillance and accountability(Ball, 2003)This finding shows the gap between traditional trust-based management of Islamic boarding schools and modern control-based management.(Tschannen-Moran, 2004)The use of this technology has not been explored in Islamic boarding school literature, marking a transformation from personal supervision to systematic monitoring.

The theory-then-practice method for Nahwu and Fiqh implements a deductive teaching approach.(Prince & Felder, 2006)and applied learning(Boud & Feletti, 1997)which is effective for rules-based subjects. The minimum monthly evaluation system reflects formative evaluation.(Scriven, 1967);(Black & Wiliam, 1998)and continuous improvement(Deming, 1969)which integrates assessment for learning(Stiggins, 2005)with effective feedback(Hattie & Timperley, 2007)and scaffolding(Wood et al., 1976).

The role of caregivers through the Science Assembly implements instructional leadership(Hallinger & Murphy, 1985)and clinical supervision(Goldhammer, 1969);(Cogan, 1973)with the dimension of transformational leadership(Bass, 1985). Curriculum representative as boundary spanner(Tushman & Scanlan, 1981)facilitate knowledge transfer and organizational learning(Argyris & Schön, 1978).

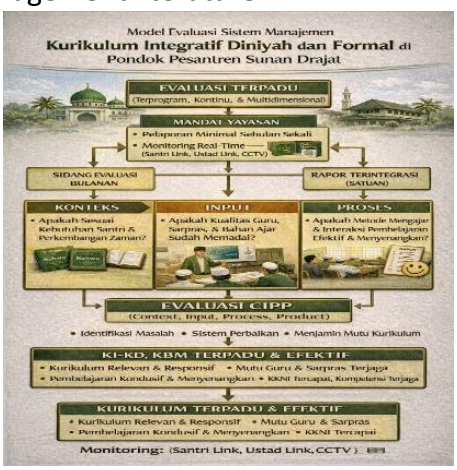
The time discipline barrier reveals a gap between sophisticated monitoring systems and the persistence of old habits, indicating that the problem is cultural rather than just technical.(Schein, 1985)The impact of the mentality of educators who lack discipline on students confirms social learning theory.(Bandura, 1977)about role modeling. Student complaints about time allocation reflect instructional time utilization.(Walberg, 1988)which requires participatory evaluation(Cousins & Earl, 1992)and balanced curriculum(Brady & Kennedy, 2010). These findings indicate that curriculum integration is structurally successful but faces implementation challenges that require ongoing cultural transformation.



d. Evaluation of the Integrated Diniyah and Formal Curriculum Management System at the Sunan Drajat Islamic Boarding School

Research findings on integrative curriculum evaluation at the Sunan Drajat Islamic Boarding School reveal a significant gap with existing literature on evaluation practices in Islamic boarding schools.(Dhofier, 2011)And(Mastuhu, 1994)describes informal and intuitive evaluation of Islamic boarding schools, but this study shows the implementation of continuous evaluation(D.L. Stufflebeam & Coryn, 2014)through reporting at least once a month. This monthly evaluation frequency operationalizes frequent monitoring.(Guskey, 2007)which contrasts with the findings(Steenbrink, 1986)Regarding sporadic and unstructured evaluations of Islamic boarding schools, the reporting system must create an accountability mechanism.(Leithwood & Earl, 2000)which marks the transformation from trust-based personal accountability to data-based institutional accountability.

Real-time monitoring by the foundation with rapid decision-making demonstrates a gap with the literature on slow bureaucratization in religious educational institutions. Implementation of a responsive evaluation approach(Stake, 1975)This enriches the concept of agile management(Dingsøyr, 2012)with the contextualization of Islamic boarding schools, where traditional organizations demonstrate adaptive capacity equivalent to modern organizations. Management by exception mechanism(Fayol, 1949)which focuses attention on problem areas shows management efficiencies that have not been documented in the Islamic boarding school management literature.



The first novelty of this research lies in the single report format without separation of formal and diniyah as a manifestation of integrated assessment.(Drake & Burns, 2004). Existing literature such as studies(Azra, 2012)While the findings depict a dualism of evaluation that reflects systemic segregation, they demonstrate a genuine evaluative unity. This single format is not merely an administrative simplification but a philosophical statement about holistic education that transcends the religious-secular dichotomy. This fills the gap in how curriculum integration translates into coherent assessment practices.

No	Dimensions of Leadership	Research Locus	Main Uniqueness/Novelty	Theoretical Contributions	Practical Implications
1	Curriculum Planning	Sunan Drajat Islamic Boarding School	Deliberative curriculum development in dual-system integration with a gradual localization model	Systematic documentation of deliberation mechanisms(Schwab, 1969)in Islamic boarding schools. Enriching curriculum differentiation (Tomlinson, 2014)with ideological-religious dimensions	A participatory planning model for Islamic educational institutions that integrates national standards with local identity.
2	Curriculum Organization (Organizing)	Sunan Drajat Islamic Boarding School	Indigenous knowledge development through the compilation of independent books with a boundary spanning structure	Transforming Islamic boarding schools from knowledge consumers to knowledge producers. Application of the division of labor.(Smith, 1776);(Durkhei	Blueprint of organizational structure for modern Islamic boarding schools that integrate professionalism with traditional values

				m, 1893)in a traditional setting	
3	Curriculum Implementation (Actuating)	Sunan Drajat Islamic Boarding School	Staged implementation of indigenization with integrated curriculum as pedagogical practice	Operationalization of planned incremental change(Quinn, 1980)for indigenization. Documentation of tension time on task vs quality over quantity in dual-curriculum	A phased implementation strategy for curriculum transformation that manages resistance and cognitive load
4	Curriculum Evaluation (Controlling)	Sunan Drajat Islamic Boarding School	Integrated assessment format with CIPP model and holistic tri-dimensional evaluation	A single report card as a philosophical statement of integration. Adoption of a comprehensive evaluation framework.(D. L. Stufflebeam & Coryn, 2014)in a pesantren setting	A holistic evaluation model that combines academic and character assessment into one integrated system.
5	Management Challenges & Solutions	Sunan Drajat Islamic Boarding School	Multidisciplinary expert-based governance with institutional innovation for dual-system coordination	Documentation of curriculum fragmentation in parallel religious systems. The Science Council as distributed expertise governance.(Weber, 1947)	Systemic problem-solving mechanisms for institutions with dual educational mandates

2. Challenges and solutions of the Integrated Diniyah and Formal Curriculum Management System at the Sunan Drajat Islamic Boarding School

Research findings on the challenges of implementing an integrative curriculum at the Sunan Drajat Islamic Boarding School reveal a fundamental gap between the theoretical ideals of curriculum integration and the empirical complexities of its implementation. Existing literature such as studies(Azra, 2012)Studies tend to discuss curriculum integration as a solution to the dichotomy in Islamic education without exploring systemic implementation barriers. This study fills this gap by documenting that teachers' low readiness and familiarity with integrative systems reflects teacher readiness for change.(Fullan, 2007)which is rarely articulated in Islamic boarding school literature. This gap shows that resistance to change(Kotter & Schlesinger, 1979)applies universally even in religious educational institutions which philosophically emphasize continuous learning.

Findings on teacher resistance enrich innovation adoption theory.(Rogers, 2003)by showing that in the context of Islamic boarding schools, the obstacles are not only technical but also ideological, with concerns that integration could dilute the purity of religious learning. This gap contrasts with the assumption(Mastuhu, 1994)The study on the adaptive flexibility of Islamic boarding schools indicates that curriculum modernization faces sophisticated internal resistance. The solution is through ongoing coaching and operationalizing continuous professional development.(Guskey, 2007);(Desimone, 2009)and capacity building approach(King & Newmann, 2021)which shows that curriculum transformation requires sustained intervention, not one-shot training as is often practiced in Islamic boarding school literature.

The first novelty of this research lies in the documentation of the challenge of repeating religious material with different instructors as a manifestation of curriculum fragmentation.(Beane, 1997)In the context of the dual-system Islamic boarding school (pesantren). While mainstream literature discusses fragmentation in secular systems, these findings suggest that fragmentation is even more acute in religious systems where two educational pathways operate in parallel. Lack of curriculum coordination(Jacobs, 1997)and resource misallocation(Hanushek & Rivkin, 2010)The gap in teacher distribution reveals inefficiencies that contradict the principles of efficiency in Islamic management. This gap demonstrates that although Islamic boarding schools have a philosophical commitment to integrated education, their operationalization faces complex structural constraints.

The solution through the implementation of a structured integrative curriculum with differentiated material distribution reflects the integrated curriculum model.(Drake & Burns, 2004)and curriculum alignment theory(English, 2010). Establishment of the Consultative Assembly as a coordinating mechanism(Thompson, 1967)demonstrates the second novelty: institutional innovation to overcome organizational complexity(Mintzberg, 1979)which is specific to the dual-curriculum

system. Literature on Islamic boarding schools such as studies(Dhofier, 2011)describes informal coordination based on personal relationships, but this finding shows the formalization of a systematic and institutionalized coordination mechanism.

The challenges of cross-party coordination with regular weekly meetings reveal high coordination costs.(Galbraith, 1973)This gap is rarely quantified in Islamic boarding school literature. This gap demonstrates that curriculum integration is not a zero-cost reform but requires significant investment in communication and synchronization. Achieving a proportional balance between the Islamic and formal curricula operationalizes the dual mandate challenge.(Tilak, 2002)which in the literature is often discussed abstractly without elaboration of concrete mechanisms for resolving it.

The formation of the Science Council consisting of 12 multidisciplinary experts reflects expert-based governance.(Weber, 1947)and cross-functional team approach(Katzenbach & Smith, 1993)which is the third novelty. Pesantren literature such as studies(Steenbrink, 1986)While this finding depicts decision-making centered on the kyai, it demonstrates distributed expertise in sophisticated governance. The implementation of participatory FGDs implements a stakeholder engagement strategy.(Freeman, 1984)which goes beyond tokenistic consultation towards genuine participation in curriculum development.

Implementation of systematic needs analysis with needs assessment approach(Kaufman & English, 1979)and evidence-based decision making(Marsh, 2012)shows gaps with findings(Maksum, 1999)about intuitive decision making in Islamic boarding schools. The implementation of legitimate curriculum flexibility operationalizes the tight-loose coupling theory.(Weick, 1976)in the context of Islamic boarding schools, standardization of core values with adaptation to implementation methods.

The challenges of dense learning that burden students confirm curriculum overload.(Brady & Kennedy, 2010)and cognitive overload(Sweller, 1988)which is universal regardless of educational setting. Fatigue and decreased motivation among students reflect student burnout.(Schaufeli, 2002)that challenges assumptions(Lukens-Bull, 2001)regarding resilience specifically for Islamic boarding school students. This gap shows that curriculum integration that adds content without recalibrating cognitive load is counterproductive to learning outcomes.

The solution to adjusting the proportion of learning reflects a balanced curriculum approach.(Eisner, 2002)which integrates the quality over quantity principle. Efforts to package the material more enjoyable operationalize engagement theory.(Kuh, 2009)This demonstrates awareness that learning effectiveness is determined not only by content coverage but also by pedagogical attractiveness. Periodic evaluations implement a continuous improvement cycle.(Deming, 1969)which creates a feedback loop for responsive adaptation.

Comprehensive strategy reflects a systems thinking approach(Senge, 1990)and understanding organizational interdependence(Thompson, 1967)where partial solutions are insufficient to address systemic complexity. Commitment to continuous improvement aligns with the learning organization concept.(Argyris & Schön, 1978)a, shows that the Sunan Drajat Islamic Boarding School has transformed from a traditional institution to an adaptive learning organization capable of continuous evolution.

No	Leadership Dimensions	Research Locus	Main Uniqueness/Novelty	Theoretical Contribution	Practical Implications
1	Curriculum Planning	Sunan Drajat Islamic Boarding School	*Deliberative curriculum development*in dual-system integration with a gradual localization model from national standards towards pure Islamic boarding school products	Systematic documentation of deliberation mechanisms(Schwab, 1969)in Islamic boarding schools. Enriching curriculum differentiation(Tomlinson, 2014)with ideological-religious dimensions. Operationalizing the adaptive curriculum(Marsh, 2012)undocumented	A participatory and phased planning model for Islamic educational institutions that integrates national standards with local identity in a sustainable manner
2	Curriculum Organization (Organizing)	Sunan Drajat Islamic Boarding School	*Indigenous knowledge development*through the preparation of independent religious books (effective 2026) with a boundary spanning structure that connects the diniyah-formal subsystems	Transformation of Islamic boarding schools from knowledge consumers to knowledge producers(Tikly & Barrett, 2013). Division of labor application ((Smith, 1776);(Durkheim, 1893)and boundary spanning in	Blueprint of a dual-track organizational structure for modern Islamic boarding schools that integrates professionalism with traditional values through

				traditional settings	functional differentiation.
3	Curriculum Implementation (Actuating)	Sunan Drajat Islamic Boarding School	Staged implementation of indigenization with an integrated curriculum as a real pedagogical practice, not just an administrative arrangement	Operationalization of planned incremental change(Quinn, 1980)for curriculum indigenization. Documentation of tension between time on task(Carroll, 1963)vs quality over quantity(Hattie, 2009)in dual-curriculum. Achieving transfer of learning(Perkins & Salomon, 1992)	A phased implementation strategy for curriculum transformation that manages teacher resistance, student cognitive load, and creates meaningful learning experiences.
4	Curriculum Evaluation (Controlling)	Sunan Drajat Islamic Boarding School	*Integrated assessment*format with a single report card without formal-diniyah separation, using the CIPP model and holistic tri-dimensional evaluation	A single report card as a philosophical statement of genuine integration. Adoption of a comprehensive evaluation framework.(D. Stufflebeam, 1971)in traditional settings. The full implementation of Bloom's taxonomy (cognitive-affective-psychomotor) goes beyond the focus on memorization and morals.	A holistic evaluation model that combines academic and character assessment into one integrated system based on criterion-referenced evaluation.(Glaser, 1963)
5	Management	Sunan Drajat	Documentation of	Fragmentation is	Systemic

	Challenges & Solutions	Islamic Boarding School	curriculum fragmentation in a dual-religious system with multidisciplinary expert-based governance solutions (12-expert Council of Sciences) and institutional innovation (Deliberative Council)	more acute in parallel religious vs. secular systems(Beane, 1997). Distributed expertise governance(Weber, 1947)replacing centralized decision-making by kyai. Stakeholder engagement strategy(Freeman, 1984)beyond tokenistic consultation. Evidence-based decision making(Marsh, 2012)vs intuitive approach	problem-solving mechanisms for dual-mandate institutions: sustainable capacity building, formal coordinating mechanisms, and a balanced curriculum approach to address cognitive overload.

D. CONCLUSION

1. This study shows that the Integrated Diniyah and Formal Curriculum Management System at the Sunan Drajat Islamic Boarding School has evolved from a traditional management model to a modern, professional, participatory, and evidence-based management system without relinquishing the Islamic identity of the Islamic boarding school. In the planning stage, the Islamic boarding school successfully built a deliberative curriculum development model through the Majelis Ilmu (Science Council) involving multidisciplinary experts, deliberation mechanisms, and systematic needs analysis to avoid duplication of materials and prioritize the principle of depth over breadth. In the organizational aspect, a differentiated yet integratively coordinated dual-track structure was implemented through the foundation and Majelis Ilmu (Science Council), supported by a clear division of roles, a boundary spanning mechanism, and the use of information management technology as an instrument of coordination

and accountability. In implementation, the curriculum is implemented through a staged approach (staged implementation) that leads to the indigenization of the Islamic boarding school curriculum, with integrative pedagogical practices, continuous teacher development, and coherent curriculum mapping, although still facing challenges in the form of high student learning loads and educators' time discipline. In the evaluation stage, the Islamic boarding school implemented a more structured controlling system through routine reporting, real-time monitoring, and the use of a comprehensive evaluation model (CIPP), marked by the innovation of a single report card as a holistic evaluation representation that combines formal and diniyah academic achievements. Overall, the findings of this study confirm that the Sunan Drajat Islamic Boarding School has succeeded in synthesizing the professionalism of modern educational management with the values of Islamic boarding school tradition through an integrative curriculum system that is systematic, participatory, adaptive, and oriented towards continuous improvement.

2. Research findings indicate that the main challenge in the Integrated Diniyah and Formal Curriculum Management System at the Sunan Drajat Islamic Boarding School stems from the tension between the ideal of curriculum integration and the complexity of implementation in the field, particularly related to teacher readiness, material fragmentation, cross-system coordination, and student learning load. Resistance from some teachers to the integrative model demonstrates that curriculum change is not only technical but also ideological, thus requiring a sustainable capacity building strategy through systematic professional development. The problem of material repetition and suboptimal resource distribution indicates curriculum fragmentation in the dual-religious system, which the Islamic boarding school responded to through the distribution of differentiated materials, the establishment of a multidisciplinary Science Council, and a Consultative Council as a formal coordination mechanism that strengthens structural and pedagogical integration. The challenge of high

learning intensity that has the potential to cause cognitive overload and student burnout is addressed through adjustments to the curriculum proportions, more engaging learning packaging, and periodic evaluation based on a continuous improvement cycle. Overall, the developed solution reflects a systems thinking and learning organization approach, where Sunan Drajat Islamic Boarding School transforms into an adaptive institution capable of managing dual educational mandates through expert-based governance, structured institutional coordination, and a balanced curriculum that is more oriented towards learning quality.

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