

Curriculum Integration Management in Islamic Education: A Case Study of Kerinci Modern Boarding School

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ABSTRACT. This study aims to explore the integration of religious and general education in the curriculum development of modern Islamic boarding schools in Kerinci, Indonesia. Interviews, observations, and document analysis were used to gather information from curriculum managers, staff, and teachers using a descriptive qualitative approach and a thorough case study method. The findings reveal that both Arafah and Nurul Haq Islamic boarding schools implement integrated curricula to balance Islamic and secular education. Arafah applies an interdisciplinary approach that connects religious and general subjects, while Nurul Haq uses a multidisciplinary model that embeds Islamic values across subjects. Government policies support these integration efforts and aim to equip students with strong religious foundations and practical life skills. In conclusion, the integration of curricula in these institutions reflects efforts to maintain the relevance of Islamic education in modern contexts. This suggests that such models can be replicated in similar educational settings seeking to harmonize faith and modernity.

Keywords: *Curriculum integration, Islamic education, Management, Modern Islamic boarding school*

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INTRODUCTION

The integration of religious and general education in Islamic educational institutions represents a pivotal strategy in fostering a holistic educational model that cultivates both intellectual competence and spiritual integrity (Moslimany et al., 2024; Roqai et al., 2024; Jumatullailah et al., 2024; Surbakti et al. 2024). In an era characterized by rapid technological change and increasing globalization, there is a growing urgency to equip students with the capacity to navigate complex global challenges while remaining grounded in Islamic values. This dual emphasis on academic excellence and moral development underscores the importance of curriculum integration management in Islamic education, particularly in *pesantren* (Islamic boarding schools), which serve as vital centers of religious learning and community empowerment.

In Indonesian, the integration of religious and general education has become a central concern in educational reform, particularly following the enactment of Law Number 18 of 2019 concerning Islamic Boarding Schools. This law not only provides formal recognition of *pesantren* as part of the national education system but also grants them autonomy to develop curricula that combine Islamic teachings with general knowledge. As a result, *pesantren* are now expected to produce graduates who are not only pious but also academically competent in contributing to the modern workforce.

Despite policy support and institutional efforts, integrating religious and general curricula remains a challenging endeavor. One key issue is the lack of clear models or frameworks for curriculum integration in *pesantren*. Some institutions adopt an interdisciplinary approach, while others opt for multidisciplinary strategies, leading to varying degrees of coherence and effectiveness in curriculum implementation. Moreover, the rapid advancement of digital technology further complicates integration efforts, requiring *pesantren* to modernize their infrastructure and pedagogical methods without compromising core religious values.

Existing literature has highlighted the significance of integrated education in shaping student identity and promoting character development (Nurhayati & Andriani, 2021; Kasmawati et al., 2023; Roqai et al., 2024; Jumatullailah et al., 2024). Studies by Sewang (2022) and Wiyono et al. (2023) emphasize the role of innovation and vocational relevance in curriculum development, while others, such as Shalihin (2023) and Iqbal et al. (2022), draw attention to the challenges posed by globalization and the need for dynamic character education frameworks. However, empirical investigations on how curriculum integration is managed at the institutional level—particularly within *pesantren*—remain limited. This gap is especially apparent in the context of specific localities, such as Kerinci Regency in Jambi Province, where *pesantren* are actively experimenting with curriculum models to meet contemporary demands.

Kerinci Regency presents a compelling case for study due to its unique educational landscape, where several *pesantren* are striving to modernize their curricula by incorporating general subjects and digital literacy while preserving Islamic traditions. For instance, Arafah Islamic Boarding School adopts an interdisciplinary model that links religious and general subjects within unified learning themes, while Nurul Haq Islamic Boarding School employs a multidisciplinary approach that embeds Islamic values across diverse disciplines. These efforts reflect broader trends in Indonesian Islamic education and offer valuable insights into the practical realities of managing curriculum integration.

Therefore, the present study aims to explore the curriculum integration management practices in Arafah and Nurul Haq Islamic Boarding Schools, with particular attention to their strategies, successes, and challenges. This research adopts a qualitative case study approach to examine how these institutions operationalize integration, how government policies influence their curriculum decisions, and how they balance modernization with the preservation of Islamic values. Ultimately, this study seeks to contribute to the theoretical and practical understanding of curriculum integration in Islamic education. By identifying effective integration models and assessing their applicability within *pesantren*, the research provides policy-relevant insights that can inform future reforms in Islamic educational institutions in Indonesia and beyond.

METHOD

This study uses a descriptive qualitative approach with an in-depth case study method to explore the implementation of the curriculum in the Modern Islamic Boarding School of Kerinci, especially in the Modern Islamic Boarding School of Arafah, Sungai Penuh, for five months. This field study aims to explore data on the integration of religious and general education curricula, which are relevant to understanding the practices and challenges in Islamic boarding schools (Mujiburrahman et al., 2018). Key informants consisted of curriculum managers, curriculum staff, and teachers. Data were collected through in-depth interviews, direct observation, and document reviews such as syllabi and lesson plans (Mukmin et al., 2023). Data analysis followed the Miles and Huberman model, which includes the stages of collection, reduction, presentation, and drawing conclusions, which ensure that the data is well structured and supports in-depth analysis of the successes and challenges in implementing an integrative curriculum in Islamic boarding schools (Creswell, 2015).

The research instruments used in this study consist of several tools designed to collect in-depth data. The main instrument was in-depth interviews conducted with curriculum managers, curriculum staff, and teachers to obtain views on the implementation of the integrative curriculum at the Arafah Modern Islamic Boarding School. In addition, direct observations were conducted in the field to directly observe the educational practices and processes that occur at the Islamic boarding school. Document reviews such as syllabi and Learning Implementation Plans (RPP) were also instruments for analyzing the curriculum material taught, which functioned to provide additional context related to the implementation of the religious and general education curriculum. The instrument was chosen to support a descriptive qualitative approach in exploring relevant and in-depth information related to curriculum integration.

The data analysis technique used follows the data analysis model of Huberman and Miles (2002), which includes four main stages: 1). Data collection: The data collection process is carried out through in-depth interviews, direct observation, and document review. 2). Data reduction: The data that has been collected will be filtered and selected according to the relevance and focus of the research to facilitate further analysis. This stage aims to reduce unimportant data and increase the sharpness of the analysis. 3). Data presentation: Relevant data will be presented in the form of a structured narrative, describing the results of interviews, observations, and document reviews 4). Concluding: Based on the results of the data presentation, researchers will draw conclusions that describe how the integrative curriculum is implemented at the Arafah Modern Islamic Boarding School and the challenges faced during the implementation process. This technique will allow researchers to gain a deeper understanding of the phenomenon being studied.

Several data validity assessment methods were employed in this study to guarantee the reliability and validity of the data, including: 1). Triangulation: Triangulation is carried out by comparing data obtained from various sources, namely interviews, observations, and document reviews. This technique aims to identify the consistency and reliability of the collected data. 2). Member Check: The results of the interviews that have been analyzed will be returned to the informants to be verified for their truth, ensuring that the data collected truly reflects their views and experiences. 3). Continuous observation: Observations are carried out throughout the research period to ensure that the observed phenomena take place in a relevant context and are not influenced by external factors that can interfere with the validity of the data; and 4). Audit Trail: The entire process of data collection and analysis will be documented in detail, allowing other researchers to track the steps taken in this study and ensure that decisions made in the analysis process are based on valid and transparent data.

The validity and reliability of this study were strictly maintained through the use of triangulation techniques, member checks, continuous observation, audit trails, and transparent process documentation. All of these techniques contributed to ensuring that the data collected were accurate, consistent, and reliable. This systematic approach makes this study credible in providing an in-depth understanding of the implementation of the integrative curriculum at the Arafah Modern Islamic Boarding School in Kerinci Regency and the challenges faced in the implementation process.

RESULT AND DISCUSSION

Result

Policy on Integration of Modern Islamic Boarding School Knowledge

Research findings show that the implementation of the scientific integration policy at the Arafah Modern Islamic Boarding School and the Nurul Haq Islamic Boarding School reflects a significant effort to harmonize religious and general education. Both Islamic boarding schools are actively trying to answer the challenges of globalization by developing a curriculum that is not only

in-depth in religious knowledge but also relevant to the needs of the academic world and the world of work. Arafah Islamic Boarding School, through the adoption of the *Merdeka* Curriculum, has succeeded in creating a curriculum that is balanced between religious knowledge and general knowledge, providing flexibility in the learning process according to the characteristics of the students. The integration of religious subjects such as fiqh, tafsir, and morals with general subjects such as mathematics and science is expected to produce students who have a strong understanding of religion and critical thinking and have the academic skills needed in modern life.

In addition, this policy is also driven by government policies that support the role of Islamic boarding schools in the national education system. Law No. 18 of 2019 concerning Islamic Boarding Schools provides a legal basis for Islamic boarding schools to develop a curriculum that integrates Islamic values with national education standards so that Islamic boarding schools have the autonomy to adjust teaching materials according to community needs. Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education further strengthens the goal of Islamic boarding schools to shape the character of students through activities that strengthen the values of integrity, discipline, and responsibility.

This scientific integration policy also supports the development of the character of students through life skills and entrepreneurship education, as implemented at the Nurul Haq Islamic Boarding School. By utilizing the *Merdeka* Curriculum and integrating life skills subjects such as entrepreneurship and technological literacy, this Islamic boarding school prepares students to face the challenges of the modern world while still maintaining Islamic values. Strengthening character education and academic skills is in line with government policy that recognizes the role of Islamic boarding schools as educational institutions that not only teach religious knowledge but also equip students with practical skills to contribute to society.

Thus, the policy of integrating knowledge implemented by Arafah Islamic Boarding School and Nurul Haq Islamic Boarding School has made a major contribution to the development of education in Islamic boarding schools, which not only produces generations who excel in religious knowledge but also prepares them for success in the academic and professional world. This approach allows Islamic boarding schools to remain relevant amidst the development of the times while maintaining the traditions and Islamic values that are the basis of Islamic boarding school education.

Thus, this study's implications indicate that the knowledge integration policy implemented at Arafah Islamic Boarding School and Nurul Haq Islamic Boarding School provides a relevant example for other Islamic boarding schools to create a holistic curriculum, strengthen students' character, and prepare them for success in an ever-evolving world.

Curriculum Integration Management in the Independent Curriculum in Modern Islamic Boarding Schools

Arafah Modern Islamic Boarding School and Nurul Haq Islamic Boarding School in Kerinci have implemented a curriculum integration policy that effectively combines religious and general education, reflecting their vision to produce students who are competent in both religious and general knowledge. Both Islamic boarding schools emphasize the importance of character formation of students while maintaining strong Islamic values and the relevance of the curriculum to current developments.

Arafah Modern Islamic Boarding School adopts a curriculum system that integrates *Kulliyatul Muallimin Al-Islamiyah* (KMI) with the national curriculum, providing opportunities for students to master religious knowledge in depth and general knowledge that is relevant to the demands of the professional world. Through regular evaluation and curriculum improvement in accordance with the development of the times, this Islamic boarding school continues to strive to ensure that the implemented curriculum can meet the needs of modern education while still paying attention to the development of the morals of the students. A collaborative approach in implementing the

curriculum, where the leadership of the Islamic boarding school, teaching staff and the curriculum department work together, ensures that each material is taught well, in accordance with the learning objectives that have been set.

On the other hand, Nurul Haq Islamic Boarding School applies a multidisciplinary approach that combines the general education curriculum with the *diniyah* curriculum. By following the Revised 2013 Curriculum, this Islamic boarding school focuses on developing students' competencies in general and religious subjects, ensuring a balance between scientific and spiritual understanding. The integration of religious knowledge with science, for example, in science learning that links the concept of natural creation with the perspective of the Qur'an, provides a holistic view that is in line with Islamic teachings. Through learning methods that combine tradition and innovation, such as memorization and sorogan combined with project-based learning, students can develop analytical and critical skills that are important in modern life.

Both Islamic boarding schools also utilize extracurricular programs and community service as an integral part of education. Leadership programs, soft skills training, and community service activities at Islamic boarding schools provide students with essential life skills so that they are not only academically prepared but can also contribute positively to society. This kind of approach is expected to produce a generation that is not only knowledgeable in religious and academic knowledge but also has good character, is ready to face social challenges, and plays an active role in the development of global society.

Thus, the curriculum integration management implemented in Arafah Modern Islamic Boarding School and Nurul Haq Islamic Boarding School creates holistic and relevant education, preparing students to become individuals who are not only intellectually intelligent but also spiritually strong. Both of these Islamic boarding schools prove that education that combines religious and general knowledge with an adaptive and relevant approach is very important in producing a generation that is ready to face the modern world without leaving behind traditional roots and deep religious values. Thus, this study's implications indicate that it is important to manage an integrated and adaptive curriculum in Islamic boarding schools. This allows students to develop academically and spiritually and be ready to face the challenges of the modern world without abandoning strong traditional and religious values.

Analysis of Modern Islamic Boarding School Curriculum Integration Model in Kerinci

Pesantren Modern Arafah and *Pesantren* Nurul Haq in Kerinci implement two different curriculum integration models, but both aim to combine religious knowledge and general knowledge effectively. *Pesantren* Arafah adopts an interdisciplinary approach in its curriculum, where materials from various disciplines are explicitly connected. This is reflected in teaching that integrates Islamic values with scientific concepts, such as in discussions of ecosystems that link the responsibility to protect nature with Islamic teachings. This approach also encourages collaboration between teachers from different disciplines, as well as the use of project-based learning methods that allow the application of knowledge in real contexts.

Meanwhile, *Pesantren* Nurul Haq, on the other hand, implements a multidisciplinary approach that combines religious knowledge and general knowledge side by side but without in-depth interaction between the two. Through the Threaded model, Islamic values such as discipline, responsibility, and work ethics are inserted into all subjects, helping to shape the character of Islamic students and strengthening their understanding of religious values in everyday life. So, both Islamic boarding schools try to create a curriculum that is holistic and relevant to the needs of the times, but with different approaches. Arafah Islamic Boarding School emphasizes a deeper relationship between religion and general knowledge, while Nurul Haq Islamic Boarding School focuses more on strengthening Islamic values in each subject. The implications of this study indicate that curriculum management that integrates religious and general knowledge with the right

approach can produce a generation that not only excels in science but also has good morals and is ready to contribute positively to society.

Discussion

Arafah Modern Islamic Boarding School in Kerinci Regency was established with a vision to integrate religious and general education in one harmonious system in accordance with policies that support a modern approach while maintaining traditional aspects of Islamic education. Based on Law No. 18 of 2019 concerning Islamic Boarding Schools, this institution has the autonomy to develop a curriculum that is relevant to Islamic values while meeting national education standards. This policy allows Islamic boarding schools to develop an integrative curriculum that includes the national curriculum and a curriculum specific to Islamic boarding schools, such as the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) Curriculum, which focuses on in-depth Islamic education but still provides space for general subjects such as mathematics, science, and foreign languages (Budi & Apud, 2019; Depdiknas, 2023; Maghfiroh et al., 2023; Tarmizi et al., 2023; Hidayat et al., 2024).

Since 2022, Arafah Islamic Boarding School has adopted the Independent Curriculum as part of the national policy, providing flexibility in the teaching and learning process. With the Independent Curriculum, Islamic boarding schools can adjust methods and learning materials based on the needs and characteristics of students. For example, in religious studies, Islamic boarding schools provide *fiqh*, *tafsir*, and morals learning, which are aligned with general subjects, such as mathematics and science, creating a balanced curriculum between religious knowledge and general knowledge. This approach is expected to form students who have a strong understanding of religion, think critically, and have academic skills that are relevant to the world of work and modern society (Mukmin et al., 2023).

This integration reflects holistic education principles that aim to simultaneously develop students' cognitive, affective, and spiritual domains (Buchanan & Hyde, 2008; Barkathunnisha et al., 2019; Yanmei et al., 2024). The flexibility provided by the Independent Curriculum enables contextualization of content, which is essential in boarding schools where the religious-cultural environment shapes students' learning experiences (Afif, 2022; Amalia & Hasanah, 2023; Rachman & Muallif, 2024). Research by Parhan et al. (2024) highlights that this contextual learning fosters religious commitment and 21st-century skills such as critical thinking, collaboration, and problem-solving. Furthermore, aligning religious education with general sciences can support the vision of producing *insan kamil*—a holistic human being who is intellectually capable and spiritually grounded (Rosyada, 2004). Therefore, implementing the Independent Curriculum in Islamic boarding schools may serve as a model for value-based and skill-oriented education that resonates with national priorities and the unique identity of Islamic education.

This integration policy is also supported by government policies that recognize Islamic boarding schools as part of the national education system. With the issuance of Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education, Islamic boarding schools are given guidelines to develop education that not only focuses on knowledge but also strengthens the character of students. At the Arafah Islamic Boarding School, strengthening the character of students is carried out through congregational prayer activities, speech practice, scouts, and leadership programs that function as miniatures of community life. This is in line with the Islamic values taught in Islamic boarding schools, where students are expected to have high integrity, discipline, and a sense of responsibility so that they will be able to contribute positively to society in the future.

Nurul Haq Semurup Islamic Boarding School utilizes curriculum autonomy to integrate in-depth religious education with general subjects relevant to the times' needs. This policy allows Islamic boarding schools to develop a curriculum that follows Islamic principles and still refers to national education standards. As Husna et al. (2022) explain, Islamic boarding schools have the

autonomous right to regulate and choose a curriculum tailored to the local community's needs as long as it remains within the scope of applicable laws and regulations.

Furthermore, Ramadhani et al. (2024) highlighted that curriculum development in Islamic boarding schools has experienced significant development, from initially only focusing on religious issues to combining several curricula, including the formal curriculum of the international standard Madrasah Aliyah and the curriculum of the Al-Azhar Egyptian standard *Madrasah Diniyah*. This shows the response of Islamic boarding schools to changes in the times by integrating religious and general education in a balanced manner. This transformation reflects the efforts of Islamic boarding schools to adapt to the needs of modern society without abandoning the substance of typical Islamic boarding school education. Musaddad (2023) explains that Islamic boarding schools in Indonesia, known as the oldest Islamic educational institutions, continue to develop to meet the needs of modern society while maintaining their unique educational substance.

Minister of Education Regulation No. 22 of 2016 concerning Standards for Elementary and Secondary Education Processes also regulates learning standards that allow Islamic boarding schools to design a curriculum based on character education and in-depth religious knowledge. At the Nurul Haq Islamic Boarding School, activities such as memorizing the Qur'an, Islamic jurisprudence lessons, and moral guidance are integrated with general subjects such as mathematics, Indonesian, and English. This approach supports the vision of the Islamic boarding school to produce students who are not only knowledgeable in religious knowledge but also competent in academics so that they are able to face the increasingly complex demands of the work and social world (Afista & Abu Bakar, 2020; Rochmat et al., 2022; Gymnastiar et al., 2023).

Furthermore, the Independent Curriculum policy provides freedom for Islamic boarding schools to develop educational programs that are in accordance with the specific needs of the Islamic boarding school and the surrounding community. Nurul Haq Islamic Boarding School utilizes the *Merdeka* Curriculum to add elements of life skills education, such as entrepreneurship and technological literacy so that students not only have academic skills but are also ready to compete in the modern world. This additional program is designed to enable students to develop critical thinking skills and communicate effectively. This approach also helps students become individuals who contribute to society and understand how to relate Islamic principles to everyday life.

In addition, the implementation of the Minister of Religious Affairs Regulation No. 31 of 2020 concerning Islamic Boarding School Education Standards allows Nurul Haq Islamic Boarding School to integrate religious and general education curricula more flexibly. This standard recognizes that Islamic boarding school education functions not only as a religious, educational institution but also as a center for developing life skills and character. Thus, Islamic boarding schools can provide training and practical experience that balances the academic and spiritual aspects of students so that they can play an active role as agents of change in society.

Arafah Modern Islamic Boarding School in Kerinci has a unique curriculum structure, namely adopting the *Kulliyatul Muallimin Al-Islamiyah* (KMI) system from the famous Gontor Modern Islamic Boarding School. Since its establishment in 2007, the curriculum has been designed to integrate religious and general education, with the aim of producing students who are not only knowledgeable but also have noble morals. The curriculum at Pesantren Arafah is divided into three main disciplines: Arabic, Islamic Studies, and general subjects such as mathematics, science, and English. The curriculum structure also includes additional programs that train specific skills such as calligraphy, scouting, and oratory, in order to equip students with relevant practical skills.

Curriculum integration at Arafah Islamic Boarding School is based on a combination of the national curriculum with the typical Islamic boarding school curriculum, which is implemented carefully and systematically. Every day, learning covers both, where eight daily sessions ensure that students gain a balanced understanding of religious and general knowledge. In addition, learning

Arabic and English is mandatory as everyday conversational languages, providing a strong foundation for students to master these two languages as a provision for international communication and understanding of Islamic knowledge. Through routine evaluation and curriculum adjustments in accordance with the times, Arafah Islamic Boarding School demonstrates its commitment to providing a holistic education that combines Islamic values with modern skills (Mukmin et al., 2023).

In the planning stage, the curriculum at Arafah Islamic Boarding School is designed to meet the goals of the Islamic boarding school in integrating religious and general education with methods that comply with national education standards. According to *Ustadz* Erizon, Deputy Head of Curriculum, this integration aims for students to be able to master knowledge without ignoring a strong religious foundation. In terms of organization, the Islamic boarding school applies strict discipline through the preparation and use of the Learning Implementation Plan for teachers as a daily teaching guide. Each teacher is also required to make teaching preparations that are checked by senior teachers, ensuring that each material is delivered well and in accordance with learning objectives (Afista & Abu Bakar, 2020; Rochmat et al., 2022).

The implementation of the curriculum at Arafah Islamic Boarding School involves a collaborative approach, where the leadership of the boarding school, teaching staff, and the curriculum department work together to ensure that every aspect of the curriculum is running effectively. This process includes the implementation of regular evaluations to assess the development of students in both academic and moral aspects. This evaluation involves written and oral exams as well as ongoing monitoring of students' memorization of the Qur'an. In addition, an overall evaluation is carried out at the end of each semester, which allows the boarding school to continue to improve the curriculum in accordance with the development of educational needs in the modern era (Fadhlan & Fatawi, 2021).

Nurul Haq Islamic Boarding School in Kerinci implements a curriculum consisting of two main components: general education and diniyah education. The *madrrasah* curriculum that follows the Revised 2013 Curriculum includes subjects such as Mathematics, Indonesian, English, Science, and Social Sciences. These lessons aim to develop students' attitudes, skills, and knowledge competencies in a balanced manner. In addition, the *diniyah* curriculum that focuses on the study of yellow books, memorizing the Al-Qur'an, and other Islamic lessons, is designed to deepen students' understanding of religion, ensuring that they have a strong foundation in Islamic teachings while also having competencies that are relevant to the demands of the times.

The multidisciplinary approach applied at Nurul Haq Islamic Boarding School allows religious and general knowledge to be taught side by side, which enriches students' understanding of the relationship between the two. For example, in science learning, students are taught the concept of the creation of the universe, which is linked to the perspective of the Qur'an, giving them a holistic view and in line with Islamic teachings on the exploration of knowledge and the search for wisdom in every creation. Extracurricular programs that include leadership and soft skills training are also an important part of education at this Islamic boarding school, preparing students to play an active role in society (Wahono et al., 2023; Hosaini et al., 2024).

The curriculum structure at Nurul Haq Islamic Boarding School not only emphasizes the study of yellow books and *sharia* science but also seeks to meet national general education standards. This curriculum enables students to develop a deep understanding of religion and skills relevant to global needs. The learning methods in this Islamic boarding school involve traditional approaches, such as memorization and sorogan, combined with modern methods, such as project-based learning, to help students understand the material and develop analytical skills. In addition, the evaluation system implemented combines academic and religious assessments to provide a comprehensive picture of the development of students in both intellectual and spiritual aspects (Pohl, 2006; Zarkasyi, 2015; Munawwaroh & Rahayu, 2024; Mayangsari et al., 2024).

The multidisciplinary approach applied at Nurul Haq Islamic Boarding School allows students to see the relationship between religious knowledge and general knowledge so that they can understand both in an integrated manner. With the existence of community service programs that are mandatory for final-year students, this Islamic boarding school not only prepares students to be academically successful but also forms an Islamic character that is ready to contribute positively to the social environment. Nurul Haq Islamic Boarding School utilizes this approach to produce a generation that is not only expert in religious knowledge but also has the life skills needed to face the modern world.

Arafah Modern Islamic Boarding School in Sungai Penuh City is implementing a curriculum model that moves from a multidisciplinary to an interdisciplinary approach. In the multidisciplinary model, religious knowledge and general knowledge are taught side by side without much effort to connect the two. For example, students study religious knowledge such as tafsir and fiqh, and at different times, they study science and mathematics separately. Although both are under one curriculum, there is no deep integration between materials from different disciplines. This approach is in line with the multidisciplinary concept proposed by Drake and Reid (2020), where each discipline has its limitations but still contributes to the same learning goal, namely providing a balanced education that includes religious and general knowledge.

In 2022, Arafah Islamic Boarding School began adopting the Independent Curriculum, which gives educational institutions the freedom to determine learning content according to needs. Thus, the curriculum of this Islamic boarding school begins to touch the interdisciplinary stage. In an interdisciplinary model, material from various disciplines has a stronger relationship and is explicitly connected to the learning theme. For example, when discussing ecosystem material, science concepts are linked to Islamic values, such as the responsibility to protect nature as a form of worship and trust. This concept emphasizes a more complex approach, where teachers are expected to work together to compile materials that can connect general science and religion in one unit (Mustaqim & Azani, 2024; Hosaini et al., 2024; Moslimany et al., 2024).

The curriculum structure of the Arafah Islamic Boarding School is prepared with a proportional allocation to achieve a balance between religious, language and general science lessons. In this curriculum structure, around 29.96% of the entire curriculum is dedicated to *Dirasah Islamiyah*, which includes religious studies such as *tafsir*, *fiqh*, and morals. Arabic has a 25% portion because it is considered an important basis for students to understand classical Islamic texts. Meanwhile, exact or general subjects such as mathematics and science are allocated 20%, showing the seriousness of Islamic boarding schools in integrating general knowledge. English and Indonesian each get around 25.04% to equip students with good communication skills, both in national and international languages (Drake & Reid, 2020). This structure reflects the view that Islamic boarding school education must be holistic, providing space for the spiritual, academic, and practical skills development of students.

The implementation of the interdisciplinary model in the Arafah Islamic Boarding School curriculum has various significant implications and benefits. One of the main benefits is the change in the preparation of the syllabus and learning, where teachers work together to design materials that connect religious values with general knowledge. For example, in teaching ecosystems, students not only learn about environmental concepts from a scientific perspective but also understand them as part of Islamic teachings that emphasize human responsibility in preserving nature as God's creation. This integration enriches students' understanding of the relationship between religion and science.

In addition, this model encourages collaboration between teachers. In its implementation, religious and general science teachers must communicate effectively to create learning materials that combine religious and scientific perspectives. This collaboration, although challenging, enriches the students' understanding and adds depth to the learning process. Furthermore, this

interdisciplinary model also requires adaptation of learning and assessment methods, such as project-based or problem-based learning approaches. This method allows students to apply knowledge from various disciplines in real projects so that the assessment not only measures understanding of the material but also the students' application abilities in real-world contexts.

Meanwhile, Nurul Haq Islamic Boarding School in Semurup applies a multidisciplinary curriculum integration model, which involves combining several disciplines without in-depth interaction between the disciplines. This approach gives students the opportunity to understand religious knowledge and general knowledge side by side. In this model, although general knowledge and religion are still studied separately, they are given space to build connections between disciplines that can be useful in everyday life. For example, when studying ethics, students are given the opportunity to relate Islamic values to scientific or language concepts, so that they gain broader and deeper insights.

At Pesantren Nurul Haq, the Threaded model approach is used to insert Islamic values in all subjects consistently. By implementing this model, each subject is designed to integrate Islamic values, such as discipline, responsibility, and cooperation in the entire learning process. In mathematics lessons, for example, the values of honesty and accuracy are taught as the basis for solving problems correctly, which reflects Islamic values in everyday life. Likewise, in language lessons, students are taught to speak politely, respect the opinions of others, and listen well, in accordance with Islamic teachings on communication ethics. This threaded model is very beneficial for shaping the character of Islamic students. By consistently introducing these values, Nurul Haq Islamic Boarding School can produce graduates who not only understand religious teachings but also have strong Islamic ethics and the ability to apply these values in various situations. This model is relevant to the vision and mission of the Nurul Haq Islamic Boarding School, which aims to produce students with Islamic personalities who are ready to face challenges in the modern world.

The integration of curriculum management within Islamic education is an increasingly significant area of study, particularly in modern boarding schools like Kerinci Modern Boarding School. The need to fuse traditional Islamic teachings with contemporary educational demands underscores the necessity of developing an integrative curriculum model tailored to the specific cultural and social context of the institution. This paper explores various dimensions of curriculum integration in Islamic education management, supported by a comprehensive review of the literature.

Understanding the nature of Islamic educational institutions is critical in developing effective curriculum models. Islamic boarding schools, or pesantren, have traditionally emphasized religious instruction alongside general education. According to Muthoifin and Surawan (2018), Islamic education must adapt to societal changes while remaining rooted in its ideological frameworks, which highlight its unique cultural attributes and values. This necessitates a curriculum that is not only infused with Islamic values but also responsive to the practical skills required in modern society. Ahmad (2019) emphasizes that an integrated curriculum plays a crucial role in fostering students' character and abilities, highlighting its potential to cultivate harmonious individuals. Therefore, the management of curriculum at institutions like Kerinci must focus on harmonizing these two educational domains.

A thorough investigation of factors influencing Islamic education management is vital. Kusminin (2023) identifies several key aspects impacting curriculum effectiveness, including relevance, continuity, adaptability, and integrity within Islamic values. These factors create a robust framework for any integrative education system. Moreover, incorporating vocational training alongside traditional religious education has been shown to improve students' marketability and character development, as evidenced by the study of Wiyono et al. (2023), which demonstrates that when vocational skills are integrated into the Islamic curriculum, students are better prepared for the competitive job market.

The literature consistently supports the notion that curriculum integration strategies must be unique to each institution's sociocultural context. Annas et al. (2023) illustrate how Islamic boarding schools can meld the formal educational framework with Islamic teachings to enhance quality education. Effective management systems should foster collaboration between different educational sectors and facilitate the integration process (Ashari et al., 2023). This highlights the critical need for all educational institutions, including those grounded in Islamic traditions, to assess leadership roles within the framework and adapt teaching strategies according to their educational landscape (Eriyanto, 2023).

Another facet of curriculum management involves the educators who deliver this content. Teacher training programs reflecting the integrative curriculum approach must be prioritized. Well-trained educators are paramount, as they act as mediators between Islamic teachings and modern educational practices. The quality of educators significantly influences the success of curriculum management (Khusumadewi, 2021). Thus, ongoing professional development that aligns innovative teaching methods with cultural relevance becomes essential for empowering teachers at Kerinci Modern Boarding School.

Management of curriculum evaluation and implementation processes requires meticulous attention to detail. The study by Fathurrochman et al. (2019) emphasizes the importance of modernizing Islamic boarding schools and adjusting curricular offerings to contemporary needs while upholding traditions. This dual focus ensures that quality education is maintained and enhanced through relevant pedagogical strategies and assessments that reflect students' real-world experiences and future aspirations. Furthermore, effective communication among stakeholders, students, parents, educators, and the broader community is pivotal for successful curriculum management. Each community segment contributes unique insights and expectations, which must be considered in curriculum planning and execution. Achieving a communal approach in educational integration fosters acceptance and enthusiasm for learning, reinforcing student motivation and achievement (Karami & Dahlan, 2022).

Integration is not merely about introducing modern elements but also about deliberately connecting to Islamic traditions. Rahman suggests that maintaining a balance between contemporary educational demands and traditional Islamic values is necessary for fostering ethical and knowledgeable graduates in today's globalized world (Eriyanto, 2023). The curriculum should aim to develop professional competencies and moral characters aligned with Islamic principles since the overarching objective of any Islamic educational institution revolves around character building.

In implementing the integrated curriculum, management should emphasize a practical framework for execution. For example, an outcomes-based education model can provide clear benchmarks for assessing student Performance across both vocational and religious studies (Budiman & Lathifah, 2019). As Muthoifin and Surawan (2018) further elucidate, any curriculum applied must be continuously evaluated in light of evolving educational needs, ensuring adaptability and relevance in an ever-changing landscape. Moreover, the sustainability of the curriculum management approach adopted by institutions like Kerinci Modern Boarding School must acknowledge socio-economic dimensions. As Budiyaniti et al. (2021) discuss, the development and management of educational quality are intrinsically linked with financial resources and institutional governance. Securing diverse funding streams and maintaining fiscal health is critical for providing quality educational experiences and ensuring the longevity of innovative curriculum adaptations.

Additionally, transforming and revitalizing Islamic education necessitates actively engaging with religious textual studies alongside other disciplines. This cross-disciplinary dialogue can enhance critical thinking and cultivate a comprehensive understanding of knowledge, as indicated by the integration of *Salaf* (traditional) and *Khalaf* (modern) methods (Annas et al., 2023). Such approaches provide a lens through which to view Islamic education as a dynamic and evolving field

rather than a static one. Examining the challenges educational leaders face in integrating curriculums offers insights into discussions around autonomy and authority within these institutions. Making informed decisions on curriculum design and delivery necessitates strong leadership, as indicated by Ningsih et al. (2022), who explore how educational leaders can lay the groundwork for an integrative approach that aligns closely with both Islamic values and student needs. Leadership roles within Kerinci should focus on empowering both educators and students, encouraging agency in their educational journeys.

In conclusion, curriculum integration management in Islamic education presents a unique array of opportunities and challenges. By adopting a systemic approach that integrates traditional Islamic teachings with modern educational needs and practices, institutions like Kerinci Modern Boarding School can significantly influence the educational landscape. The various dimensions explored, such as collaborative management frameworks, educator training, community stakeholder engagement, and financial sustainability, underscore the complexity of crafting a comprehensive and effective integrative curriculum. Ultimately, examining the climate and context of Islamic education enables institutions to navigate the intricate balance between tradition and innovation, fundamentally enriching the educational experiences offered to students.

CONCLUSION

Discussion on the integration of knowledge at the Arafah and Nurul Haq Modern Islamic Boarding Schools in Kerinci shows that both Islamic boarding schools implement policies that integrate religious and general education in one system. Based on Law No. 18 of 2019 concerning Islamic Boarding Schools and the Independent Curriculum, Arafah Islamic Boarding School combines the typical Islamic boarding school curriculum with national education standards. Meanwhile, Nurul Haq Islamic Boarding School uses the 2013 Curriculum, allowing students to study in-depth religious knowledge and relevant general subjects. In implementation, Arafah Islamic Boarding School regulates the balance between religious and general knowledge, including through the Learning Implementation Plan and routine evaluations. Nurul Haq Islamic Boarding School, with a multidisciplinary approach, provides space for students to understand the relationship between religious and general knowledge and enriches the curriculum with relevant life skills programs. Arafah Islamic Boarding School moves from a multidisciplinary to an interdisciplinary model, connecting general and religious knowledge materials in one learning theme. Nurul Haq Islamic Boarding School uses the Threaded model, integrating Islamic values into all subjects. SWOT analysis shows that both Islamic boarding schools have great potential to strengthen the character of Islamic students, although they still face limited facilities. So, this study suggests the development of a more integrated curriculum model, increased training for teachers, and improvements to educational facilities that support the implementation of a technology-based curriculum. Further evaluation of life skills programs and longitudinal studies on the impact of this curriculum integration are also needed to understand its influence on students' academic achievement and character development further.

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