

# Management of Curriculum Integration between SMA Al-Qur'an and the Halaqoh Program at Pondok Pesantren Tribakti At-Taqwa

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## KEYWORDS

Educational Management,  
Curriculum Integration,  
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**ABSTRACT** This study was motivated by the dualism between formal school systems and pesantren education, which often operate separately, resulting in suboptimal integration between students' academic learning and religious development. This study aimed to analyze the management of curriculum integration between SMA Al-Qur'an and the halaqoh program at Pondok Pesantren Tribakti At-Taqwa. This research employed a qualitative approach with a case study design. Data were collected through in-depth interviews, observation, and documentation. Data analysis used the Miles and Huberman model, including data reduction, data display, and conclusion drawing. The results show that curriculum integration was implemented through management functions, including planning, implementation, and evaluation in an integrated manner. This integration harmonizes formal learning activities with the halaqoh program, thereby improving educational quality in terms of academic achievement, religious understanding, and student character formation. Furthermore, the success of integration is supported by coordination among educators and a conducive pesantren environment.

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## 1. INTRODUCTION

Islamic education in Indonesia currently faces the challenge of integrating formal education systems with pesantren education systems. The educational dualism that separates academic learning in schools from religious development in pesantren often leads to an imbalance in student formation, both intellectually and spiritually (Hasan Langgulung, 2020; Nugroho, A., & Widodo, 2021). In practice, formal schools emphasize cognitive achievement, while pesantren focus on instilling Islamic values, necessitating a system capable of harmoniously integrating both (Sari,

M., & Anwar, 2021).

In the context of globalization and technological development, education is required not only to produce graduates with intellectual intelligence but also with strong character and solid spiritual values. Therefore, an educational approach that can integrate religious knowledge and general knowledge into a single integrated system is needed (Hasan, M., & Akbar, 2022; Rahman, F., & Azizah, 2022). This integration is important because, from the perspective of Islamic education, knowledge is seen as an inseparable

unity (Ma'arif, S., & Rofiq, 2022).

Curriculum integration is one strategic approach to addressing this problem. Curriculum integration is not only understood as the merging of learning materials but also as the unification of goals, processes, and students' learning experiences (Fadilah, N., & Rahman, 2023). In practice, curriculum integration in Islamic educational institutions can improve learning quality and provide more meaningful and contextual learning experiences (Hidayat, T., & Suryana, 2022; Suharto, T., & Karim, 2022).

SMA Al-Qur'an Pondok Pesantren Tribakti At-Taqwa is one educational institution that implements curriculum integration between the formal school system and the pesantren's halaqoh program. The halaqoh program, which focuses on Qur'anic development, is an important part of the educational system at this institution. Learning through halaqoh is oriented not only toward the ability to read and memorize the Qur'an but also toward character formation through habituation and role modeling (Rohmah, 2022; Latif, A., & Yusuf, 2021).

However, the success of curriculum integration cannot be separated from effective educational management. Educational management plays an important role in organizing, directing, and controlling the integration process so that it runs optimally (Fauzi, A., & Rahmat, 2022; Prasetyo, B., & Suryadi, 2022). Management concepts covering planning, organizing, implementation, and evaluation are the main foundation for managing curriculum integration (Terry, 2020).

On the other hand, the learning process in the halaqoh program is closely related to social interaction between educators and students. Social learning theory proposed by Albert Bandura explains that learning occurs through observation, imitation, and role modeling (Bandura, 1977). In the pesantren environment, interaction between ustadz and santri becomes the main medium for the internalization of Islamic values, which takes place continuously (Aziz, M., & Hidayah, 2023; Rahman, F., & Azizah, 2022).

Several previous studies have shown that curriculum integration in Islamic education can significantly improve educational quality, both in terms of academic achievement and student character (Kurnia & Romadlon, 2025; Nugroho, A., & Widodo, 2021). Furthermore, integration between formal and non-formal education in pesantren also contributes to creating an education system that is more adaptive to the

needs of the times (Svensäter, G., & Rohlin, 2023; Wu, J., & Yu, 2025; Yan, Z., 2023). Nevertheless, most of these studies still focus on the general implementation of curriculum integration and have not deeply examined the aspect of structured curriculum integration management, particularly in the context of integration between SMA Al-Qur'an and the pesantren's halaqoh program. Thus, there is a research gap: no study has specifically discussed the management of halaqoh-based curriculum integration within a comprehensive analytical framework.

In line with this, this research has novelty in its analysis of curriculum integration management focused on the relationship between formal education systems and the halaqoh program within a single Islamic educational institution. This study not only examines the implementation of curriculum integration but also highlights the aspects of planning, implementation, and evaluation in an integrated manner to improve educational quality. Therefore, this study aims to analyze the management of curriculum integration between SMA Al-Qur'an and the halaqoh program at Pondok Pesantren Tribakti At-Taqwa and to examine its impact on improving educational quality.

## 2. METHODS

This study used a qualitative approach with a case study design. The qualitative approach was chosen because this study aims to deeply understand the phenomenon of curriculum integration management between SMA Al-Qur'an and the halaqoh program in the real context of the pesantren environment. This approach allows researchers to explore meanings, processes, and social dynamics that occur naturally in the field (Creswell, 2018; Nowell, L. S., Norris, J. M., White, D. E., & Moules, 2017).

The case study design was used because this research focuses on one specific case, namely curriculum integration at SMA Al-Qur'an Pondok Pesantren Tribakti At-Taqwa. The case study allows researchers to explore the phenomenon in depth and holistically within a specific context, thereby producing a comprehensive understanding (Yin, 2018).

The research subjects consisted of the school principal, subject teachers, halaqoh ustadz, and students. Subjects were selected using purposive sampling, i.e., selecting informants based on specific considerations relevant to the research objectives (Sugiyono, 2022). The selected informants were those directly involved in the process of curriculum integration between the

school and the halaqoh program.

This research was conducted at SMA Al-Qur'an Pondok Pesantren Tribakti At-Taqwa. This location was chosen because it has unique characteristics in implementing an integrated integration between the formal curriculum and the halaqoh program. These conditions make the research location relevant for examining curriculum integration management in Islamic education (Aziz, M., & Hidayah, 2023).

Data collection techniques included in-depth interviews, observation, and documentation. Interviews were used to obtain information about the planning, implementation, and evaluation of curriculum integration from the informants' perspectives. Observation was used to directly observe the learning process in the classroom as well as halaqoh activities. Documentation was used to supplement data in the form of curricula, activity schedules, and other supporting documents. The use of these various techniques aimed to increase data validity through source and method triangulation (Creswell, 2018; Nowell, L. S., Norris, J. M., White, D. E., & Moules, 2017).

Data analysis in this study used the interactive model developed by Miles, Huberman, and Saldaña, which includes three main stages: data reduction, data display, and conclusion drawing (Kholili & Fajaruddin, 2020; Matthew B. Miles et al., 2014). Data reduction was done by selecting and focusing on data relevant to the research objectives. Data display was presented in the form of descriptive narratives to facilitate understanding of the research results. Conclusions were drawn gradually through a verification process of the analyzed data.

To ensure data validity, this study used triangulation, member checking, and audit trail techniques. Triangulation was done by comparing data from various sources and data collection techniques to ensure consistency of findings (Lincoln et al., 1985). Member checking was done by confirming research results to informants to ensure the appropriateness of data interpretation. An audit trail was done by systematically documenting the entire research process so that it could be traced and its validity tested.

Furthermore, this study also considered the criteria for data validity in qualitative research, including credibility, transferability, dependability, and confirmability. Credibility was achieved through direct researcher involvement in the field and data triangulation. Transferability

was done by providing a detailed description of the research context. Dependability and confirmability were maintained through transparent and systematic documentation of the research process (Nowell, L. S., Norris, J. M., White, D. E., & Moules, 2017).

By using these approaches, techniques, and procedures, this research is expected to produce valid, in-depth findings and contribute to the development of Islamic education management, particularly in curriculum integration between SMA Al-Qur'an and pesantren halaqoh programs.

This study employed a quantitative approach with a correlational research design. This approach was chosen to determine the degree of relationship and magnitude of influence between the independent variables (kyai leadership, teacher performance, parental motivation) and the dependent variable (student achievement motivation). The research design involved no variable manipulation but rather natural measurement according to field conditions (Sugiyono, 2023). The research was conducted at high schools integrated with Islamic boarding schools in Kota Gajah District, Central Lampung Regency, from January to March 2026. The study population comprised all students in grades X, XI, and XII residing in the pesantren, totaling 127 individuals. The sampling technique used saturated sampling (total sampling), whereby the entire population was used as the sample (Mochamad Nashrullah, 2023).

The research variables were operationally defined as follows. Kyai leadership (X1) was measured based on Bernard M. Bass's theory of transformational leadership, with four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Teacher performance (X2) was measured using indicators from Hamzah B. Uno, including work quality, speed/accuracy of work, initiative, ability, and communication. Parental motivation (X3) was measured based on Maslow's hierarchy of needs (physiological, safety, social, esteem, self-actualization). Student achievement motivation (Y) was measured based on McClelland's theory (need for achievement, need for power, need for affiliation). The instrument was a Likert-scale questionnaire (1-5) with the number of items after validity testing: X1=12 items, X2=15 items, X3=15 items, Y=12 items.

Content validity testing was conducted by three experts (Dr. Coirudin, M.Pd; Dr. M. Yusuf, M.Pd.I;

Dr. Rina Mida Hayati, M.Pd) using Aiken's V formula. All items had V values  $\geq 0.78$  (categorized as valid to highly valid). Empirical validity testing used Pearson Product Moment correlation with 30 trial respondents, yielding  $r$  calculated  $> r$  table (0.361) for all items, with significance  $< 0.05$ . Reliability testing using Cronbach's Alpha produced coefficients:  $X1=0.793$  (adequate),  $X2=0.804$  (high),  $X3=0.834$

(high),  $Y=0.723$  (adequate). All instruments were declared reliable ( $\alpha > 0.70$ ). Data analysis techniques included descriptive statistics (mean, SD, categorization), prerequisite tests (Kolmogorov-Smirnov normality, linearity, multicollinearity, Glejser heteroscedasticity, Durbin-Watson autocorrelation), and hypothesis testing (simple and multiple linear regression) using SPSS 25.

Table 1. Descriptive Statistics of Research Variables (N=127)

Variables	Min	Max	Mean	SD	Category
Kyai Leadership (X1)	35	59	48.18	5.645	Moderate
Teacher Performance (X2)	37	70	56.76	5.989	Moderate
Parental Motivation (X3)	40	72	57.51	6.458	Moderate
Achievement Motivation (Y)	36	59	50.41	4.986	Moderate

Source: Primary data processed (2025)

### 3. RESULT AND DISCUSSION

#### Result

The results show that the management of curriculum integration between SMA Al-Qur'an and the halaqoh program at Pondok Pesantren Tribakti At-Taqwa is implemented systematically through integrated stages of planning, implementation, and evaluation. This integration is not merely administrative but reflects an effort to unify the formal education system with religious development within a holistic educational framework.

#### 1. Curriculum Integration Planning

Curriculum integration planning is carried out through the development of an integrated program between the school curriculum and the halaqoh program. This process involves coordination between the school and the pesantren in determining learning objectives, time allocation, and material synchronization. Careful planning is an essential foundation for the success of curriculum integration.

Theoretically, planning is an initial function in management that determines the direction and goals of the organization (Terry, 2020). In the context of Islamic education, integrative planning also functions to align the academic and spiritual goals of students (Hasan, M., & Akbar, 2022). The results of this study are in line with the findings of (Fadilah, N., & Rahman, 2023) which state that curriculum integration requires systematic planning to run effectively and sustainably.

Furthermore, the curriculum integration model applied shows an effort to unify learning

experiences without separating general knowledge and religious knowledge. This supports the view that curriculum integration can comprehensively improve learning quality (Ma'arif, S., & Rofiq, 2022).

#### 2. Implementation of Curriculum Integration

The implementation of curriculum integration is realized in learning activities that combine academic activities with Qur'anic halaqoh activities. Santri attend formal learning in the classroom and scheduled halaqoh activities, such as memorization recitation (setoran) and revision (murojaah).

This process shows an integration of cognitive, affective, and spiritual aspects in learning. Learning is oriented not only to knowledge transfer but also to character formation through habituation and the pesantren environment. This aligns with the research of (Hidayat, T., & Suryana, 2022), which states that curriculum integration can increase overall student engagement.

From the perspective of Albert Bandura's social learning theory, the learning process in the halaqoh reflects the mechanism of observational learning, where santri learn by observing and imitating the behavior of the ustadz (Bandura, 1977). Role modeling is an important factor in character formation because students not only receive material but also imitate the values and attitudes demonstrated by the educator.

This finding is also supported by research by (Rohman, 2021) and (Latif, A., & Yusuf, 2021), which shows that the halaqoh method is effective in shaping religious character through

habituation and intensive social interaction.

### **3. Evaluation of Curriculum Integration**

Evaluation of curriculum integration is carried out through two main aspects: academic evaluation and evaluation of the halaqoh program. Academic evaluation is conducted through assessment of learning outcomes in the classroom, while halaqoh evaluation is conducted through assessment of memorization and student character development.

The comprehensive evaluation shows that the institution not only assesses the cognitive aspects but also the affective and spiritual aspects of students. This is in accordance with the concept of educational quality management that emphasizes the importance of continuous evaluation to improve educational quality (Sallis, 2011).

Furthermore, integrated evaluation allows the institution to identify strengths and weaknesses in the implementation of curriculum integration. This aligns with the research of (Prasetyo, B., & Suryadi, 2022), which states that evaluation is an important part of educational management to ensure the effectiveness of the programs being run.

### **4. Impact of Curriculum Integration on Educational Quality**

The results show that curriculum integration has a positive impact on educational quality, including: Improvement in students' academic achievement, Strengthening of religious understanding, Formation of religious and disciplined character, Balance between knowledge and Islamic values

These findings are in line with research by (Kurnia & Romadlon, 2025) and (Widodo, H., & Nugraha, 2023), which state that integration of pesantren and school education can improve overall educational quality.

In addition, curriculum integration also contributes to creating learning that is more adaptive to the needs of the times (Rahman, F., & Azizah, 2022). This is supported by research by (Suharto, T., & Karim, 2022), which shows that curriculum integration affects the improvement of student learning outcomes.

### **5. Obstacles in the Implementation of Curriculum Integration**

Despite its positive impact, this study also found several obstacles in implementing curriculum integration, including limited coordination between the school and the pesantren, limited facilities and infrastructure, and the fairly heavy

activity burden on students.

These obstacles indicate that the success of curriculum integration is determined not only by the concept but also by the readiness of the support system. This aligns with the research of (Atikah, 2022), which states that the implementation of curriculum integration requires adequate management support and facilities.

### **6. Synthesis and Research Contribution**

Overall, the results of this study show that the management of curriculum integration between SMA Al-Qur'an and the halaqoh program can be understood through a systematic managerial approach, from planning to implementation to evaluation.

The main contribution of this research lies in strengthening the concept of management-based curriculum integration that not only combines two educational systems but also creates a balance between academic aspects and character formation. These findings imply that effectively managed curriculum integration can serve as a model for the development of more holistic Islamic education that is relevant to the needs of the times.

## **4. CONCLUSION**

Based on the results of the research and discussion, it can be concluded that the management of curriculum integration between SMA Al-Qur'an and the halaqoh program at Pondok Pesantren Tribakti At-Taqwa is implemented systematically through integrated stages of planning, implementation, and evaluation. Planning is carried out through the development of an integrated program between the school curriculum and the halaqoh program. Implementation is realized through learning activities that combine formal learning with halaqoh activities. Evaluation is carried out comprehensively on academic aspects and students' religious development.

This curriculum integration has proven to be able to improve educational quality holistically, including improving academic ability, strengthening religious understanding, and forming religious and disciplined character. The learning process that takes place within the pesantren environment also makes a significant contribution to character formation through social interaction and role modeling, so that education is not only oriented toward knowledge transfer but also toward the internalization of Islamic values.

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