

## INTEGRATED CURRICULUM MANAGEMENT WITH LOCAL CONTENT IN IMPROVING THE QUALITY OF INSTITUTIONS AT MA RAUDLATUL ULUM PUTRI

Ianatul Tazkiyah<sup>1\*</sup>, Munirul Abidin<sup>2</sup>, Abdul Malik Karim Amrullah<sup>3</sup>

<sup>123</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang

E-mail\*: [iana.tzkiya@gmail.com](mailto:iana.tzkiya@gmail.com)

**Abstract.** The competence of students is developed by educational institutions in an effort to achieve educational visions and missions based on educational goals. Policies related to student graduation at this time are not based on the results of the National Examination, but are based on school/madrasah decisions. Madrasas have a responsibility for the graduation predicate of students. Graduation criteria are determined by each educational unit. Thus, the value of local content is also considered in graduation. Not only implementing educational goals in general, but the values of local wisdom must also be in the curriculum. The objectives of the study were to find out, (1) the integrated curriculum planning model used in developing student competencies at MA Raudlatul Ulum Putri, (2) how to organize an integrated curriculum with local content, (3) how to implement an integrated curriculum with content, (4) how curriculum evaluation is integrated with local content. This type of research is descriptive qualitative with a case study approach. The research began in November 2021-January 2022 at the MA Raudlatul Ulum Putri Ganjaran Gondanglegi Malang. Collecting data through observation, interviews and documentation. Meanwhile, the data analysis techniques are data reduction, data presentation and verification. Checking the validity of the data used triangulation of sources, methods and data. The results of this study are (1) the planning used in developing an integrated curriculum using the rational-interactive model, (2) the organization used is curriculum integration, globally it is integrating the curriculum of the Ministry of Religion and Local Content (kitab turats). In particular, integrated interdisciplinary science. (3) The implementation of the curriculum is guided by the Decree of the Minister of Religion Number 184 of 2019, but replaces some group B subjects with other local content. (4) Curriculum evaluation is that the lesson plans have not been fully realized. The minority of students are not alumni of Islamic boarding schools or madrasas, so they are not familiar with the turats book when they first enter the madrasa and need to maximize the Book Reading Guidance (BMK) specifically for new students who are still lacking in their ability to learn the turats book.

**Keywords.** Student Competence, Integrated Curriculum, Local Content.

**Abstrak.** Kompetensi peserta didik dikembangkan oleh lembaga pendidikan dalam upaya mencapai visi dan misi pendidikan berdasarkan tujuan pendidikan. Kebijakan terkait kelulusan siswa saat ini bukan berdasarkan hasil Ujian Nasional, melainkan berdasarkan keputusan sekolah/madrasah. Madrasah mempunyai tanggung jawab terhadap predikat kelulusan peserta didiknya. Kriteria kelulusan ditentukan oleh masing-masing satuan pendidikan. Dengan demikian, nilai muatan lokal juga diperhatikan dalam wisuda. Tidak hanya melaksanakan tujuan pendidikan secara umum, nilai-nilai kearifan lokal juga harus ada dalam kurikulum. Tujuan penelitian adalah untuk mengetahui, (1) model perencanaan kurikulum terpadu yang digunakan dalam pengembangan kompetensi peserta didik di MA Raudlatul Ulum Putri, (2) bagaimana menyelenggarakan kurikulum terpadu dengan muatan lokal, (3) bagaimana menerapkan kurikulum terpadu kurikulum dengan muatan, (4) bagaimana evaluasi kurikulum diintegrasikan dengan muatan lokal. Jenis penelitian ini adalah deskriptif kualitatif dengan pendekatan studi kasus. Penelitian dimulai pada bulan November 2021-Januari 2022 di MA Raudlatul Ulum Putri Ganjaran Gondanglegi Malang. Pengumpulan data melalui

*observasi, wawancara dan dokumentasi. Sedangkan teknik analisis datanya adalah reduksi data, penyajian data dan verifikasi. Pengecekan keabsahan data menggunakan triangulasi sumber, metode dan data. Hasil penelitian ini adalah (1) perencanaan yang digunakan dalam pengembangan kurikulum terpadu menggunakan model rasional-interaktif, (2) organisasi yang digunakan adalah integrasi kurikulum, secara global adalah mengintegrasikan kurikulum Kementerian Agama dan Muatan Lokal (kitab turat). Khususnya ilmu interdisipliner yang terintegrasi. (3) Penerapan kurikulum berpedoman pada Keputusan Menteri Agama Nomor 184 Tahun 2019, namun mengganti beberapa mata pelajaran kelompok B dengan muatan lokal lainnya. (4) Evaluasi kurikulum, RPP belum terealisasi sepenuhnya. Sebagian kecil santri bukan merupakan alumni pesantren atau madrasah, sehingga belum mengenal kitab turats pada saat pertama kali masuk madrasah dan perlu memaksimalkan Bimbingan Membaca Kitab (BMK) khusus bagi santri baru yang masih kurang kemampuan mempelajari kitab turats.*

**Kata Kunci.** Kompetensi Siswa ; Kurikulum Terpadu; Muatan lokal.

## A. INTRODUCTION

Learner competencies are developed by educational institutions in an effort to achieve educational visions and missions based on national education goals. Not only implementing general educational goals, but local wisdom values must also be present in the curriculum. Local wisdom can be realized, one of which is through the curriculum implemented in educational institutions integrated with local content, so that local content can be included in systematic curriculum management. Quality of Education is an absolute achievement in terms of quality education makes it possible to make improvements in accordance with applicable standards (Shobich Ulil Albab, Muslimin, Zuhriyah, & Hernawati, 2023).

Local content is very important in every educational institution, whether schools or madrasahs. This policy departs from the consideration that students' current graduation is not the final National Examination score, but is determined by the school or madrasah. Schools that have implemented the School Examination (US) can use US scores to determine student graduation. However, for schools that have not implemented US there are several provisions. Graduation from elementary school/equivalent is determined based on the grades of the last five semesters (grades 4, 5, and 6 odd semesters), while grade 6 even semester grades can be used as an additional passing grade. Graduation from junior high school/equivalent or high school/equivalent is also determined based on the grades of the last five semesters and the even semester grades of class 9 and class 12 can be used as an additional passing score. Meanwhile, vocational school/equivalent graduation is determined based on report card grades, field work practice, portfolio and practical grades for the last five semesters. Then the final year's even semester scores can be used as an additional passing score (Kemendikbud, 2020) . This explanation makes educational institutions have the responsibility to actually make what *the output* and even *outcomes* of their students are. So that when students are declared to have passed by the school or madrasah, they can be held accountable for the decision of the school or madrasah.

Efforts to make students have the competencies that can be promised when they graduate is through good curriculum management. One of the management functions that is often used is according to George R. Terry: planning, organizing, actuating *and* controlling (Saajidah, 2018). Of course, the leadership has really considered and made decisions regarding the innovation and curriculum development that must be carried out.

Curriculum management is the spirit of education, because it includes all learning processes both in terms of educators, students and teaching materials. Another opinion regarding curriculum management according to Franks and Kast is "...make the school over in its own traditional image,

*instead of being thoroughly vocational and practical, with components and programs designed to help managers",* namely creating excess (plus) content in madrasah or educational unit, as a dream (excellence) and even development is fully emphasized on skills and expertise in practice, whether by training; or courses and activity programs designed to help leaders or heads of madrasahs or educational units (Manab, 2013).

One of the curriculum developments is an integrated curriculum. According to Fogarty, an integrated curriculum is an integrated *curriculum* as a model that can integrate *skills, themes, concepts and topics* inter- and inter-disciplinary or a combination of both (Syafaruddin, 2009). The integrated curriculum combines many national curricula and supporting curricula which are felt to support the quality of educational institutions, including the *Cambridge* (international) curriculum, local content (in accordance with the institution's advantages).

Based on Minister of Education and Culture Regulation Number 79 of 2014, local content (mulok) is study material or subjects in educational units that contain content and learning processes about local potential and uniqueness (Alfi & Bakar, 2021). This is intended so that students develop an understanding of the advantages and wisdom of the area where they live. Mulok is taught with the aim of equipping students with the attitudes, knowledge and skills needed to know and love the natural, social, cultural and spiritual environment in their region, as well as preserving and developing regional excellence and wisdom that is useful for themselves and their environment in order to support development national (Kemendikbud, 2021).

The book "*Turats*" or usually called "classics" too, is a book left by previous scholars. The Book of *Turats* is a classic book written as a reference, basis and as a comparison for new sciences or theories (Farihatun et al., 2020). The word "*Turats*" means something passed down from previous people to the next generation. As for things that are inherited, including faith, culture, both material and *meaningful*.

The Book of *Turats* has a very important role in developing the teachings of the Islamic religion. These classical books are generally grouped into eight areas, namely: (1) Nahwu and Sharaf (Arabic grammar), (2) Fiqh, (3) Usul Fiqh, (4) Hadith, (5) Tafsir, (6) Tauhid, (7) Sufism and Ethics, (8) Other branches such as Tarikh (Islamic history) and Balaghah (Arabic literature) (Farihatun et al., 2020).

Previous research by Abdul Hakim and N. Hani Herlina, entitled "Integrated Curriculum Management at the Daarul Huda Banjar Modern Islamic Boarding School", discussed integrated curriculum management at the Darul Huda Banjar modern Islamic boarding school including: planning, curriculum structure, and implementation of the integrated curriculum. Using descriptive qualitative methods, the results of the research show that: a) Integrated curriculum planning includes development programs for faith, noble character, science, citizenship and nationality, arts, entrepreneurship and technical skills, da'wah and community, leadership and management, teacher training, Islamic boarding school, gender equality education, physical and health education, scouting, *Tahfidz Al-Qur'an*; b) The curriculum structure with the Kulliyatul Mu'allimin Al-Islamiyah (KMI) system consists of intra-curricular, co-curricular and extra-curricular curricula. The implementation of integrated curriculum management in Islamic boarding schools is to combine several types of curriculum, including the formal government curriculum and the Islamic boarding school curriculum (Hakim, 2018).

The next research, by Nurul Indana, was entitled "Application of an Integrated Curriculum in Developing the Quality of Student Learning (Case Study at SMA Darul 'Ulum 1 Unggulan BPPT Jombang)". The results of the research are: a) The integrated curriculum model is an integrated education system between the national and Islamic boarding school curricula, integrated PAI

material that is combined between National Education and Islamic boarding school PAI, and integration between school and Islamic boarding school activities. b) In planning the curriculum, schools involve principals, teachers, foundations, committees, BPPT teams. After the curriculum is prepared, teachers are asked to create teaching and plan learning activities. in this case they have to create a syllabus, lesson plans, develop learning strategies, and so on. c) Implementation of the curriculum based on planning has been made in the RPP which is characterized by integration between general formal education and religious education in Islamic boarding schools. d) Schools use summative and formative evaluations and non-tests as types of evaluation. The quality of learning in the cognitive aspect can be seen from the learning achievements of most students in the academic field, and student learning outcomes from exam, middle, final and National Examination scores which are increasing, the affective aspect is proven by changes in students' attitudes, morals, interests and respect. both inside and outside the classroom, both with the teacher and with other students. And the psychomotor aspect is seen from the activities, skills and competency results achieved at the sub-district, provincial and national levels (Indana, 2018).

Nikmatusholikhatul Ilmah also conducted research with the title " Integrative Curriculum Management (Case Study at Madrasah Ibtidaiyah Nahdlatul Ulama Pucang Sidoarjo)", aiming to find out and describe curriculum management at Madrasah Ibtidaiyah Muslimat Nahdlatul Ulama Pucang Sidoarjo district. This research uses a qualitative research method with a descriptive approach and a case study research design. The research results show that integrative curriculum management at Madrasah Ibtidaiyah Muslimat Nahdlatul Ulama Pucang includes: a) Integrative curriculum planning is carried out by 11 people who are members of the Core Team; b) The implementation of the integrative curriculum at Madrasah Ibtidaiyah Muslimat NU Pucang Sidoarjo is carried out by integrating the national curriculum with the Cambridge curriculum by implementing 90% English; c) Curriculum evaluation is carried out by all teachers in KKG activities which are held every weekend, while student evaluations are carried out every two months in Holistic Assessment (AH) as well as exams from *Cambridge* in the form of CPT, CIPPT and *Check Point* (Ilmah, 2018).

MA Raudlatul Ulum is one of the madrasahs located in the countryside in Malang Regency, but this village is quite famous in Malang Regency because there are many Islamic educational institutions in it. In fact, many people from outside Java also study in this village, for example from West Kalimantan. In fact, the teachings of the *Turats book* are not only in Islamic boarding schools based on non-formal education, but in formal education there are also teachings of this classical book. This uniqueness is what makes MA Raudlatul Ulum Putri subject to research, and this madrasa is of course "A" accredited by having an integrated curriculum with local content in the form of classical books or *turats*.

This research firmly focuses on how to implement the integrated curriculum at MA Raudlatul Ulum Putri and the evaluation of the integrated curriculum. The aim of this research is to determine the implementation and evaluation of the integrated curriculum at MA Raudlatul Ulum Putri.

## **B. RESEARCH METHODS**

This research approach is descriptive qualitative with a case study type (sugiyono, 2018; Wahidmurni, 2017). The research was conducted for three months, namely April-Juni 2023 at MA Raudlatul Ulum Putri Ganjaran Gondanglegi Malang. Data collection is through observation, interviews and documentation. Observations were carried out by observing the phenomenon of learning the *Turats* as concrete evidence of curriculum integration. Interviews were conducted with the Head and Deputy Head of Curriculum as research objects or informants. Meanwhile,

documentation was obtained from archives of evidence of curriculum development at MA Raudlatul Ulum Putri. The data analysis technique is data reduction by sorting the data according to the research focus, presenting the data in the form of systematic research and verification (conclusions) (Hubarman, 2014). Checking the validity of the data used triangulation of sources, methods and data (Bungin, 2011).

## C. RESULTS AND DISCUSSION

### Planning

Planning is the first stage in the management process. Researchers made "planning" the first research focus in this study. Based on an interview with the Head of the Madrasah, planning for an integrated curriculum with local content was carried out based on the background that the geographical location of the madrasah is located in a religious-based village due to the large number of Islamic boarding schools.

Curriculum planning at MA Raudlatul Ulum Putri is based on the background of the founding of the foundation by Ulama'. The geographical location of madrasahs which are located in religious-based villages is also an important consideration, because the large number of Islamic boarding schools is also a local culture that must be integrated with the curriculum. Curriculum planning at MA Raudlatul Ulum Putri is also based on considerations, namely from the results of the development team's deliberations and context analysis (evaluation) of the previous curriculum, which is then planned in the next school year's curriculum.

There is a team of curriculum developers who are experts in their respective fields, including the religious field, which will be taken into consideration in determining the agreed local content. The results of the curriculum development team's considerations are submitted to the foundation. When the foundation has approved, the planning is completed administratively in accordance with the curriculum validation instrument. The results of the draft curriculum were submitted to the Madrasah Supervisor from the Ministry of Religion of the District. Malang and reviewed by the East Java Regional Office of the Ministry of Religion for Madrasah Education. This planning is also proven by the documentation of the draft MA Raudlatul Ulum curriculum which has been reviewed and approved by the East Java Regional Office of the Ministry of Religion for Madrasah Education.

In preparing the curriculum plan based on the evaluation results, the madrasah several times changed the content of the local content curriculum in the form of the *Turats book*. For example, 2 years previously at MA Raudlatul Ulum Putri there was no *Risalatul Mahid learning*, so in the last 2 years it was held because of consideration of the urgency of the needs of students at MA Raudlatul Ulum Putri where the students were women, so it was hoped that students could develop their competence in the fields of knowledge and skills when solving menstrual problems and *istihadhah*, either for themselves or later when they are in society.

Curriculum planning is the planning of learning opportunities which are intended to guide students towards desired changes in behavior and assess the extent of desired behavioral changes and assess the extent to which changes have occurred in students (Nasbi, 2017).

Leaders need to prepare curriculum planning carefully, thoroughly, comprehensively and in detail, because it has the following multi-functions (Nasbi, 2017):

1. As a management guide or tool, which contains instructions regarding the type and source of participants required, delivery media, actions that need to be taken, sources of costs, personnel, facilities required, control and evaluation systems, the role of personnel elements to achieve organizational management goals.

2. As a driving force in the organization and management to create change with society in accordance with organizational goals.
3. As motivation to implement the education system so as to achieve optimal results.

Curriculum planning is the initial stage before the curriculum is implemented in schools, which contains a method and decisions that have been agreed upon by the curriculum team. Its function is as a work guide, management and motivation to achieve educational goals.

There are curriculum planning models based on rationality assumptions, namely the process of carefully processing information, for example about subjects, students, the environment, and learning outcomes. The following are the models (Busro Muhammad & Siskandar, 2017):

1. The rational deductive or rational *Tyler planning model* emphasizes logic in designing curriculum programs and starts from the specification of objectives (*goals and objectives*) but tends to ignore problems in the task environment. This model is suitable for a centralized education system which focuses on a central planning system, where the curriculum is considered as a tool for developing or achieving goals in the socio-economic field (Tariq Mehmood Bhuttah et al., 2019).
2. *The rational-interactive model* views rationality as a demand for agreement between different opinions, which do not follow a logical sequence. Often this model is called a situational model, its rationality assumption emphasizes flexible responses to unsatisfactory curricula and initiatives at the school or local level (Al-Hidayah & Akhtim Wahyuni, 2020).
3. *"The Disciplines Model"*, this planning focuses on teachers, they themselves plan the curriculum based on systematic considerations about the relevance of philosophical knowledge, (issues of meaningful knowledge), sociology (arguments of social tendencies), psychology (to inform about the order of -sequence of lesson material) (Mahmud et al., 2022).
4. A model without planning (*non planning model*) is a model based on the intuitive considerations of teachers in the classroom as a form of decision making, with little effort except for formulating specific goals, formal opinions and intellectual analysis (Szczeplankiewicz et al., 2021).

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The results of the researcher's analysis in the integrated curriculum planning model with local content at MA Raudlatul Ulum Putri in increasing the competency of students at MA Raudlatul Ulum Putri are using *the rational-interactive model*. Rational (reasonable) consideration by the development team as well as the opinion of the teacher council in deciding the local content curriculum. The situation of madrasahs which specifically specialize in female students has led to an initiative in developing a local content curriculum in the form of *Risalatul Mahid*. Likewise, local content that has existed since the inception of the madrasa, such as Nahwu and Sharaf, is a consideration in planning the curriculum based on the madrasa initiative so that students can have competent knowledge and skills in tool science as an important means of being able to read and understand the book of *turats*.

### Organizing

Globally, the form of curriculum organization at MA Raudlatul Ulum Putri is a combination of the Ministry of Religion curriculum as proof that this institution is a formal educational institution and local content as proof that this institution has excellence. The aim of this curriculum combination is to achieve national education goals and the education expected by the madrasah vision and mission.

In detail, this form of curriculum integration focuses on integrating religious learning. Islamic Religious Education is a curriculum that has been determined by the Ministry of Religion with learning resources that have also been prepared by the Ministry of Religion for Madrasah Education. Local Content (mulok) is a curriculum prepared by the madrasah which is useful for showing the superiority of the madrasah. Based on the data that has been obtained, the researcher summarizes the organization of this integrated curriculum into two types, namely with separate hours and combined hours with allied subjects.

**Table 1. Department of Natural Sciences (IPA)**

Ministry of Religion folder	Book of Turats	Information
Fiqh	Fathul Qarib	KBM is separate
	Risalatul Mahid	KBM is separate
Al-Quran Hadith	Jawahir Bukhari	KBM is separate
Moral Faith	Ta'limul Muta'alim	KBM is separate
	Aswaja	KBM is separate
Arabic	Nahwu (Alfiyah Ibn Malik)	KBM is separate
	Sharraf	KBM is

Ministry of Religion folder	Book of Turats	Information
	(Nadzom Maqsud)	separate
	Balaghah	Joint KBM

**Table 2. Department of Social Sciences (IPS)**

Ministry of Religion folder	Book of Turats	Information
Fiqh	Fathul Qarib	KBM is separate
	Risalatul Mahid	KBM is separate
Al-Quran Hadith	Jawahir Bukhari	KBM is separate
Moral Faith	Ta'limul Muta'alim	KBM is separate
	Aswaja	KBM is separate
Arabic	Nahwu (Alfiyah Ibn Malik)	KBM is separate
	Sharraf (Nadzom Maqsud)	KBM is separate
	Balaghah	Joint KBM

**Table 3. Religious Departments**

Ministry of Religion folder	Book of Turats	Information
Fiqh	Fathul Qarib	KBM is separate
	Risalatul Mahid	KBM is separate
	Faraid	KBM is separate
Al-Quran Hadith	Jawahir Bukhari	KBM is separate
Moral Faith	Ta'limul Muta'alim	KBM is separate
	Aswaja	KBM is separate
Arabic	Nahwu (Alfiyah Ibn Malik)	KBM is separate
	Sharraf (Nadzom Maqsud)	KBM is separate
	Balaghah	Joint KBM
Interpretation Science	Jalalain's interpretation	Joint KBM
Hadith Science	Mustalahul	Joint KBM



Ministry of Religion folder	Book of Turats	Information
	Hadith	
Ushul Fiqh	Mabadi Awaliyah	Joint KBM

This curriculum organization is the main topic, because one of the curriculum organizations studied is curriculum integration. Curriculum integration according to Fogarty, as quoted by Syaifuddin Sabda, defines an integrated curriculum as a model that can integrate *skills, themes, concepts and topics* inter- and inter-disciplinary or a combination of both. In an *integrated curriculum*, lessons are focused on a particular problem or topic, for example a problem where all subjects are designed with reference to a particular topic (Syafaruddin, 2009).

Globally, the form of curriculum organization at MA Raudlatul Ulum Putri is a combination of the Ministry of Religion curriculum as proof that this institution is a formal educational institution and local content as proof that this institution has excellence. The aim of this curriculum combination is to achieve national education goals and the education expected by the madrasah vision and mission.

In detail, this form of curriculum integration focuses on integrating religious learning. Islamic Religious Education is a curriculum that has been determined by the Ministry of Religion with learning resources that have also been prepared by the Ministry of Religion for Madrasah Education. Local Content (*mulok*) is a curriculum prepared by the madrasah which is useful for showing the superiority of the madrasah (Wulandari et al., 2023). Based on the data that has been obtained, the researcher summarizes the organization of this integrated curriculum into two types, namely with separate hours and combined hours with allied subjects.

Curriculum integration at MA Raudlatul Ulum Putri is a combination of the Ministry of Religion and Local Content which lies in PAI, Arabic and Vocational Religion lessons. PAI has 4 subjects except the History of Islamic Culture, each lesson has a combination of local content that uses learning sources from the *Turats book*.

Local content (*mulok*) in Minister of Education and Culture Regulation Number 79 of 2014, is study material or subjects in educational units which contain content and learning processes about local potential and uniqueness (Wirian et al., 2023). This definition means that the content is not only subjects that are given separate teaching and learning hours, but when study material in the form of a book of *turats* is combined with allied subjects as study material or accompanying sources, it is also called local content.

The subject of Fiqh which is combined with the book Fathul Qarib has the same topic in general, because they are both groups of Islamic law. However, at MA Raudlatul Ulum Putri the effort to improve student competency is combined with local content of Risalatul Mahid as an urgency for female students when facing menstruation, *istihadhah* and postpartum problems. Meanwhile, Faraid is also held for local content as an effort to increase the professionalism of students majoring in religion to better understand the science of inheritance. In the end, all of these subjects are madrasah efforts to integrate skills in the same theme and topic, namely Islamic sharia law. All subjects in the field of sharia are divided into several different lesson hour allocations in an effort to ensure that students learn more about Islamic sharia law, so that students' competence can be superior compared to madrasahs that do not implement this kind of integration.

The Al-Quran Hadith subject which is integrated with the book of Jawahirul Bukhari is a combination of the same disciplines, although not in the field of the Al-Quran, but in the Hadith.

The subject of Aqidah Moral integrated with the book Ta'limul Muta'allim is the madrasa's effort to ensure that students have noble morals or have more affective competence. Meanwhile, Aswaja's local content is an effort on the topic of belief (akidah) in accordance with the majority *tariqah* in the area. So, the integration of this subject is a group that still has the same concept of discussion, namely attitudes and beliefs.

Arabic language subjects are integrated with Nahwu and Sharaf's local content which aims to achieve the same abilities. In order to have good competence, not just memorize Arabic mufradat, for example. However, it is also important to understand grammar and morphology. Nahwu students focus more on Arabic grammar, while Sharaf focuses more on Arabic morphology.

Specifically for vocational subjects in the Religion department, there is an additional integrated curriculum with local content, namely Tafsir Science with the book Tafsir Jalalain, Hadith Science with the Musthalahul Hadith book and Ushul Fikih with the Mabadi Awaliyah book.

The results of the analysis of curriculum organization at MA Raudlatul Ulum Putri are based on Fogarty's theory, that curriculum integration is a model that can integrate *skills, themes, concepts, and topics* inter- and inter-disciplinary or a combination of both. All subjects that are integrated at MA Raudlatul Ulum Putri aim to integrate or combine *skills* (abilities) and concepts that are still related in an interdisciplinary scientific manner so that students' competencies can develop. However, from the topics and themes of each integrated subject, there are still some that are divided because they are more specific. For example, the Arabic language which is integrated with Nahwu and Sharaf globally has the same aim, namely so that students have superior skills in Arabic, who can understand the grammar and morphology of the language. Nahwu has his own theme and Sharaf also has his own theme during the learning process, but in the end the goal is the same to have *the skills* and concepts to speak Arabic well and correctly. Thus, the integrated topics and themes have not been fully fulfilled, what is fulfilled is the abilities (*skills*) and concepts between interdisciplinary sciences.

## Implementation

The implementation of the curriculum at MA Raudlatul Ulum Putri is guided by the Decree of the Minister of Religion of the Republic of Indonesia No. 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasas. In efforts to develop an integrated curriculum based on the vision and mission and excellence of the madrasah, there must be several group B subjects that are not taught, because they will be transferred to local content lesson hours. The group subjects in KMA Number 184 of 2019 that are not taught are Arts, Culture and Physical Education, Sports and Health. However, it has been transferred to extracurricular activities, so it is not mandatory and is in accordance with the talents and interests of the students who wish to take part.

The syllabus and Learning Implementation Plan (RPP) at MA Raudlatul Ulum Putri have been prepared for each group A subject. Meanwhile, for group B subjects which are local content there are several methods. For local content subjects that have their own hours (Nahwu, Sharaf, *Jawahirul Bukhari* and Aswaja) has been determined by the madrasah regarding the chapters that will be taught in class in a matter of two semesters or one academic year. Meanwhile, for learning resources that are combined with the Ministry of Religion subjects, there is a material sorting system, namely sorting the chapters in the book according to the order of the material in the textbook, such as in the Tafsir Science subject which also uses the Jalalain Tafsir book to study the interpretation of the verses in package book. However, there are other subjects that use the *Turats book* as the main source for learning, for example in Ushul Fikih. The teacher uses the Mabadi Awaliyah book as the main source compared to the textbooks that have been provided.



**Figure 1. Local Content Teaching Materials for All Departments**



**Figure 2. Local Content Teaching Materials Specifically for Religious Departments**

Implementation is a process of applying ideas, concepts, policies or innovations in practical action so that they have an impact, whether in the form of changes in knowledge, skills, or values and attitudes. Curriculum implementation can be interpreted as the actualization of the written curriculum in the form of learning (Kunandar, 2007).

The implementation of the curriculum at MA Raudlatul Ulum Putri is guided by the Decree of the Minister of Religion of the Republic of Indonesia No. 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasas. In efforts to develop an integrated curriculum based on the vision and mission and excellence of the madrasah, there must be several group B subjects that are not taught, because they will be transferred to local content lesson hours. The group subjects in KMA Number 184 of 2019 that are not taught are Arts, Culture and Physical Education, Sports and Health. However, it has been transferred to extracurricular activities, so it is not mandatory and is in accordance with the talents and interests of the students who wish to take part.

The syllabus and Learning Implementation Plan (RPP) at MA Raudlatul Ulum Putri have been prepared for each group A subject. Meanwhile, for group B subjects which are local content there are several methods. For local content subjects that have their own hours (Nahwu, Sharaf, *Jawahirul Bukhari* and *Aswaja*) the madrasah has determined the number of chapters that will be taught in class within two semesters or one academic year. Meanwhile, for learning resources that are combined with the Ministry of Religion subjects, there is a material sorting system, namely sorting the chapters in the book according to the order of the material in the textbook, such as in the Tafsir Science subject which also uses the *Jalalain Tafsir* book to study the interpretation of the verses in package book. However, there are other subjects that use the *Turats book* as the main

source for learning, for example in Ushul Fikih. The teacher uses the Mabadi Awaliyah book as the main source compared to the textbooks that have been provided.

### Evaluation

The evaluation as an analysis of the curriculum context at MA Raudlatul Ulum Putri, includes:

1. Regarding graduate competency standards: there are still teachers who do not understand the essence of SKL.
2. In content standards: competency development has been carried out in accordance with the madrasah's superiority in determining local content.
3. Regarding process standards: Teaching and Learning Activities (KBM) do not fully pay attention to RPPs, especially local content subjects that do not yet have RPPs in accordance with the RPP preparation guidelines.
4. Regarding assessment standards: in general, students have reached the KKM in aspects of competency assessment, such as students' ability to read and understand material, as well as practice solving problems based on the knowledge they have gained. However, the cognitive and *psychomotor* competencies of new students (class in terms of affective competence, students can be supported by a madrasah environment that is accustomed to implementing religious culture and being polite to madrasah residents.

According to Norris, curriculum evaluation is the activity of collecting information about a curriculum to provide considerations for perfection and decision making (Sumarni, 2017).

The evaluation, which is also referred to as curriculum context analysis at MA Raudlatul Ulum Putri, includes:

1. Regarding graduate competency standards: there are still teachers who do not understand the essence of SKL.
2. In content standards: competency development has been carried out in accordance with the madrasah's superiority in determining local content.
3. Regarding process standards: Teaching and Learning Activities (KBM) do not fully pay attention to RPPs, especially local content subjects that do not yet have RPPs in accordance with the RPP preparation guidelines.
4. Regarding assessment standards: in general, students have reached the KKM in aspects of competency assessment, such as students' ability to read and understand material, as well as practice solving problems based on the knowledge they have gained. However, the cognitive and *psychomotor* competencies of new students (class in terms of affective competence, students can be supported by a madrasah environment that is accustomed to implementing religious culture and being polite to madrasah residents.

Based on Norris' theory, the evaluation above should be a consideration for madrasahs in planning, organizing and implementing the next curriculum. The results of these considerations will be the decision to improve the curriculum to make it even more optimal.

### D. CONCLUSION

The integrated curriculum planning model with local content used at MA Raudlatul Ulum Putri includes the rational-interactive model. This planning model aims to develop student competency based on rationalization of needs to achieve madrasah goals. The curriculum organization at MA Raudlatul Ulum Putri is an integrated curriculum model, which combines the

Ministry of Religion curriculum and local content in the form of *turats book lessons and learning resources* in all major programs (Science, Social Sciences and Religion) as mandatory subjects.

Curriculum implementation at MA Raudlatul Ulum Putri is guided by the Decree of the Minister of Religion Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasas. However, in its implementation there are several group B subjects that are not taught to students, and are replaced with local content, namely Nahwu, Sharaf, Jawahirul Bukhari, *Fathul Qarib*, Risalatul Mahid, and Aswaja. Each of these local contents is an interdisciplinary integration of science with PAI subjects (except SKI) and Arabic. Several other books are integrated with related subjects in the same lesson hours, namely obligatory Arabic with Balaghah, Aqidah Akhlak with the book Ta'limul Muta'allim, Ushul Fiqh with the book Mabadi Awaliyah, Tafsir Science with the Book of Tafsir Jalalain, Science of Hadith with the book of Mustlahul Hadith.

The evaluation of the integrated curriculum with local content at MA Raudlatul Ulum Putri consists of a Teaching and Learning Activities (KBM) process that does not fully pay attention to RPPs, especially local content subjects that do not yet have RPPs in accordance with the RPP preparation guidelines. Students who have previously attended school have never been familiar with the study of the *Turats book*, it is difficult to understand local content subjects which are based on the *Turats book* and require special handling.

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