

# Islamic Boarding Schools and Universities' Curriculum Management Based on Spiritual and Intellectual Mentality

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**ABSTRACT.** The phenomenon of integrating Islamic boarding schools with universities is an exciting phenomenon to observe. This article discusses the curriculum development design for Islamic boarding schools and tertiary institutions in shaping female students' spiritual and intellectual intelligence. In this study, the authors used descriptive-critical research emphasizing the power of analysis of existing sources and data by relying on existing theories and concepts to be interpreted based on writings that lead to discussion. Based on the results of the study of primary sources, it can be concluded that student boarding schools create or design their curriculum based on curriculum management theory, starting from planning, organizing, actuating, and controlling/ evaluating. This is seen as necessary so that student boarding schools can maximally give their role to students in fostering their mental, spiritual and intellectual development.

**Keywords:** *Management, Curriculum, Boarding Schools, Universities, Intellectual-Spiritual Intelligence*



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## INTRODUCTION

As one of the essential components in educational institutions, the curriculum is used as a reference for determining the content of teaching, directing the process of educational mechanisms, benchmarks for success, and the quality of educational outcomes. Masyharudin's research proves that through good curriculum management, Islamic boarding schools can improve the quality of students (Ali Masyharudin, 2021). In addition, research directly related to spiritual intelligence conducted by Puspitacandri, in his research confirmed that developing spiritual intelligence would be very effective if considering the characteristics of a person's developmental tasks and the pattern of his religious and spiritual development (Puspitacandri, 2021). From Azhari's research, it can be understood that in developing one's spiritual intelligence, in giving tasks or activities, one should pay attention to one's characteristics. So if Azhari's research is linked to curriculum management activities, then there will be points of similarity in how to provide material or activities, namely by paying attention to the characteristics of students first. So this article is interested in discussing (Azhari, 2022).

With the addition of higher education levels in Indonesia, Islamic boarding schools are mushrooming. Based on data from the Central Bureau of Statistics and Institutions for Science and Technology DIKTI in 2020, the most significant number of private Islamic tertiary institutions in East Java province, with a total of 147 private Islamic tertiary institutions, while in detail the number of private Islamic religious tertiary institutions under the auspices of KOPERTAIS IV

East Java is for the Madura cluster there are 31 private Islamic colleges, the Matraman cluster has 32 private Islamic colleges, the Pantura cluster has 32 private Islamic colleges, the Horseshoe cluster has 33 private Islamic colleges, Bali and NTT 19 private Islamic colleges (Kemendikbud, 2022).

Islamic boarding schools with tertiary institutions are one of the dynamics of the development of Islamic boarding schools, which continue to develop in response to changes and the need for students to deepen their religious knowledge and acquire a focus of expertise and obtain a bachelor's degree (Ali, 2020). This Islamic boarding school is a model for the development of salafiyah and khalafiyah Islamic boarding schools in assisting the enrichment of religious knowledge and fostering the character of students and students so that they have the designation as mahasantri. The phenomenon of integrating Islamic boarding schools with universities is an exciting phenomenon to observe (Fachrudin, 2021). This is not only because of the relatively young age of his birth, but the management or management of Mahasantri Islamic Boarding Schools has its specifications.

Along with the challenges and imperatives in the development of science, it also impacts the broader and deeper scope of Islamic boarding schools' activities; student activities are no longer limited to religious education but also penetrate scientific activities based on universities or high schools (Krisdiyanto, Sahara, Mahfud, & Sidoarjo, 2019). So that, thinking about the need for curriculum design in student boarding schools by incorporating modern management theory is seen as a necessity. This is done so that student boarding schools can optimally provide roles and functions for student students in fostering their spiritual and intellectual intelligence (Yusuf, Yaumi, & Mustami, 2021).

The curriculum for student boarding schools is developed based on the principle that female students have a central position to develop their potential to become human beings who can balance thought and dhikr so that they become human beings who believe and fear Allah SWT, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Rasyid, 2021). This article discusses the curriculum development design for Islamic boarding schools and tertiary institutions in shaping female students' spiritual and intellectual intelligence.

## **METHOD**

This study is based on a literature study. Library research was chosen because it relates to library data collection techniques, reading and recording, and processing research materials. It is a research that utilizes library resources to obtain research data (Leal Filho & Kovaleva, 2015). In this study, the authors used descriptive-critical research emphasizing the power of analysis of existing sources and data by relying on existing theories and concepts to be interpreted based on writings that lead to a discussion (Djafar, Yunus, DJ Pomalato, & Rasid, 2021). These sources are obtained from works written by brilliant intellectuals and experts on curriculum development design. Among these works is the leading theory on curriculum development authored by Kathy Lake and Peters-Burton.

Data collection techniques with documentation, identifying discourse from books, papers or articles, magazines, journals, or other information related to the title of writing to look for things or variables in the form of notes, transcripts, books, and so on that are related to study of the conception of the dimensions of educational services (Creswell & Poth, 2016). As stated by Suharsim Arikunto, the documentation method is to find data regarding a matter or variable in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas and so on (Östlund, Kidd, Wengström, & Rowa-Dewar, 2011).

This is done using discourse analysis (content analysis) to avoid overlapping in the analysis. According to Weber, Content Analysis is a methodology that utilizes procedures to draw valid conclusions from a document. Any technique used to conclude is an attempt to find message characteristics carried out objectively and systematically (Hamilton & Finley, 2020).

## **RESULT AND DISCUSSION**

### **Curriculum Management in Educational Institutions**

The definition of curriculum, according to Alisa Leckie, is the process content, both formal and informal, intended for students to gain knowledge and understanding, develop skills and change appreciation of attitudes and values with the help of the school” (Wall & Leckie, 2017). Meanwhile, Kathy Lake defines the curriculum as the experiences gained by learners under the auspices of the school (Lake, 2019). Curriculum theory used in making decisions on the practice of the curriculum system and education system requires an elective nature, which means that in making practical decisions on curriculum and education, it must be based on a combination of several curriculum theories from various streams (e.g. humanism, academic subjects, social reconstruction, technology and so on). to realize an appropriate decision where the curriculum decision will be applied. Practitioners usually use this kind of aspiration.

So that the curriculum can be interpreted in three contexts, namely several subjects that must be taken by students, learning experiences, and learning program plans designed systemically based on applicable norms used as guidelines in the learning process for education staff and students to achieve educational purposes (Erwin Akib et al., 2020).

Quoting Peters-Burton's opinion in his book curriculum management design, that curriculum management design is a curriculum management system that is cooperative, comprehensive, systemic and systematic to realize the achievement of curriculum objectives (Peters-Burton & Holincheck, 2020). The definition of management design is the responsibility (accountability) of educational institutions to the broader community and the government so that the resulting outcomes can be beneficial.

Meanwhile, in terms of the curriculum management function, Standby divides the curriculum management functions into planning, organizing, motivating, controlling, and evaluating (Zarkasyi, 2021). If juxtaposed with management theory, according to Koontz O'Donnel and Niclender, it includes planning, organizing, staffing, directing, and controlling.(Nations, 2019) Meanwhile, according to Henri Fayol, the functions of curriculum management include forecasting and planning, organizing, commanding, coordinating and controlling (O'riordan, 2017).

Based on these management functions, several activities in curriculum management can be described, technically described as follows: First is curriculum planning. Curriculum planning aims to guide students towards changes in planned behaviour and assess the extent to which changes have occurred in students. In curriculum planning, several things must be considered, including the basis of curriculum planning, formulation of curriculum objectives, and formulation of curriculum content (Erwin Akib et al., 2020).

Furthermore, the curriculum planning process needs to pay attention to the fundamental sources of formulating curriculum objectives, namely (Cambridge Assessment Internatioanl Education, 2021): a) empirical sources, namely the curriculum must be aimed at educating students in areas that are demanding to be able to live successfully outside the school environment, b) philosophical sources, namely by the values, ideals or philosophy adopted by the state which are used as a reference in analyzing, making decisions/various considerations, and formulating results that are by existing conditions, c) sources of learning materials used in formulating school goals and objectives direct learning (Arif, Aziz, Harun, & Ma`arif, 2023; Ma`arif, Zuana, & Sirojuddin, 2022).

Second, the process of organizing the curriculum. Organization of the curriculum is a pattern or design of curriculum materials that aims to facilitate students in learning subject matter and facilitate students in carrying out learning activities so that learning objectives can be achieved actively. There are several forms of curriculum organization, namely: separated subject curriculum

(curriculum consisting of separate subjects), coloured curriculum (subjects that are combined), and integrated curriculum (Purwadhi, 2019).

Third, implementing the curriculum. Implementation of the curriculum means "implementation strategy, assessment characteristics, teacher's knowledge of the curriculum, attitudes towards the curriculum and skills in directing". Learning in the classroom is a place to implement and, at the same time, test the curriculum. In the field, all learning activities, all concepts, principles, values, knowledge, methods, tools, and teaching abilities are tested in actions that will create a natural curriculum form (actual curriculum-curriculum in action) (Lake, 2019). In this stage, all school officials (principals, teachers, students and parents) work together to develop students' potential abilities and achieve national education goals (Dilia, Rony, & Trianawati, 2022; Kardi, Basri, Suhartini, & Meliani, 2023; Yamin, Basri, & Suhartini, 2023).

Several things need to be considered in implementing the curriculum at the pesantren-based tertiary level, namely: the leadership of the pesantren functions as a leader, as an administrator, prepares annual plans, fosters school organizations, coordinators in implementing curriculum, leads activities in meetings, and manages communication systems and curricular development. At the same time, the curriculum implementation at the class level includes the division of teaching tasks, curricular development, and tutoring tasks. Furthermore, the stages of curriculum implementation include program development (covering annual, semester or quarterly, monthly, weekly and daily programs) and implementation of learning; and three process evaluations (Peters-Burton & Holincheck, 2020).

Fourth, evaluating the curriculum. Curriculum evaluation systematically collects, analyses, and interprets information/data to determine how students have achieved learning objectives. In essence, curriculum evaluation aims to examine the performance of the curriculum in terms of various criteria. The indicators are program effectiveness, efficiency, relevance, and feasibility (Wall & Leckie, 2017).

### **Spiritual and Intellectual Mentality Curriculum Standards**

In Islamic terminology, SQ is intelligence that is based on the qalb. This qalb is the center of control for all human body movements. If this qalb is good, then the movements and activities of the other limbs will be good too. A spiritually intelligent person will show a sense of responsibility by being oriented towards policies or good deeds. Spiritual can also be interpreted as a "holy experience" (Effendi, Mohd, & Khairani, 2016).

This meaning is then introduced by all religious thinkers (spiritualists) in "understanding the meaning of belief in their social context." So strictly speaking, spirituality is assumed not in its discursive sense, at home or on the side, but is reflected in its social behavior. This, at the same time, shows the claim that all human social behavior must also be colored by "holy experience, " which is spirituality (Puspitacandri, 2021).

In measuring spiritual intelligence, it can be seen that a person's morals are viewed from spiritual intelligence. This measurement shows that the higher the faith and piety of an individual, the higher his character or morals and the higher his spiritual intelligence. So that it will make an individual have a responsible personality. Therefore spiritual intelligence can form a noble character and also a noble personality (Isnain, Jazuli, & Suharto, 2021). The potential for human spiritual intelligence will continue to shine as long as humans are willing to hone it because the potential that is intrinsically instilled in the human body is the spirit of truth, which always invites the truth (Saadah & Asy'ari, 2022).

While intelligence is the ability of individuals to be able to learn and reason to be able to deal with the surrounding environment effectively; furthermore, when explaining the definition of intelligence, the experts explained above, namely when in 1921, fourteen famous psychologists were asked to give their views on what intelligence is. Sternberg defined intelligence as (1) the ability

to learn from experience and (2) the ability to adapt to the surrounding environment (Yusuf et al., 2021).

These two types of abilities are two essential themes. According to him, the ability to learn from experience implies, for example, that intelligent people can make mistakes. Intelligent people make not only mistakes but also those who learn from them and do not make them again. The Prophet said, "A believer cannot fall into the same hole twice.

According to Binet, intelligence is a single side of a characteristic that continues to develop in line with a person's maturity process. As in his definition, Binet describes intelligence as something functional that allows others to observe and assess individual development based on specific criteria. So to see whether someone is intelligent enough can be observed from the way and ability to change the direction of his actions if necessary (Kurniansyah, 2021). The components of direction, adaptation, and criticism in the definition of intelligence mean this

Thorndike stated that intelligence consists of various specific abilities manifested in intelligent behavior. Therefore, the theory is categorized into the multiple-factor intelligence theory. Thorndike's theory formulation is based on research evidence. He classifies intelligence into three forms of ability, namely: 1) abstraction ability, namely the ability to work using ideas and symbols, b) Mechanical ability, namely the ability to work using mechanical tools and the ability to do work that requires sensory-motor activity, and Social skills, namely the ability to deal with other people around oneself in practical ways (Baharun, 2019).

One often used to express a high or low level of intelligence is to translate the results of intelligence tests into numbers which can indicate a person's level of intelligence compared to a norm. Traditionally, the normative number of intelligence test results is expressed in a ratio called intelligence quotient (IQ). The IQ obtained from the test results, which is used to classify intelligence levels, is assumed to follow a theoretical number distribution model (Ansori, Rohmatulloh, Sudrajat, Am, & Utami, 2022; Aziz, Sebgag, Zuana, & Suryani, 2022).

### **Inclusive Management of Islamic Boarding School Curriculum Based on Spiritual Intelligence and Intellectual Intelligence**

In this section, the researcher will present an analysis of thought to gain understanding and conclusions can be drawn in terms of student Islamic boarding school curriculum management in shaping students' spiritual intelligence and intellectual intelligence, which begins with student boarding school curriculum planning, then the process of implementing the student boarding school curriculum and ending with the evaluation process Mahasantri Islamic Boarding School Curriculum.

Planning is the initial activity in a job in the form of thinking about things related to the job to get optimal results. Planning is the activity of formulating what will be done in the future. (Abidin & Rokhmatulloh, 2021) This plan is usually formulated after setting goals to be achieved already exist. Planning involves things that must be done, such as what to do, when, where, and how to do it (Efendi, 2022).

Curriculum design planning in shaping students' spiritual and intellectual intelligence in student boarding schools can be built on the theory put forward by George R. Terry that to obtain conducive planning, several types of activities need to be considered, one of which is setting goals (Musfah, Zakaria, Sofyan, & Sayuti, 2020). Curriculum organization is a pattern or design of curriculum materials whose purpose is to make it easier for students to learn subject matter and make it easier for students to carry out learning activities so that learning objectives can be achieved actively.

Alex Gumur said that organizing is the process of grouping activities to achieve goals and affirmation to each group from a manager. Organizing is done to collect and manage all the

necessary resources, including humans. Gumur formulates organizing into the grouping and arrangement of people to be mobilized as a unit by the plans formulated towards achieving the goals set (de Kok & Uhlener, 2021).

The stages of implementing the curriculum include: first, Program Development (covering annual, semester or quarterly, monthly, weekly, and daily programs); second, Learning Implementation; and three, process evaluation. Implementing the curriculum in Student Islamic Boarding Schools to shape students' spiritual and intellectual intelligence, in general, can align with the abovementioned theory (Fidayani & Ammar, 2023). However, there are still slight differences at several points. For example, In Islamic boarding schools, students responsible for implementing the curriculum are the heads of their respective fields (Keeping, Kedirosahan, and *kesantrian*) (Ridlo, 2021). In its Implementation, the Dirosah division handles teaching and learning, the Parenting Division handles mental-spiritual formation, and the Santri field assists in the application and self-actualization process and guides the Santri students in developing their character and personality.

Implementing the Mahasantri Islamic Boarding School curriculum headed by the head of the parenting department can take the form of Istighosah and weekly routine recitations which are attended by all students from all classes with specific book material such as the phenomenal book by Imam Al-Ghazali, *Ihya' Ulumiddin*. Classical teaching is carried out through an in-class learning process for all students according to the conditions of the student's abilities, which are planned, measurable, and evaluated (Fajar, 2019).

Other efforts made in the formation of spiritual intelligence are carrying out various dhikr, wirid, and prayers by paying attention to manners, and Tarbiyah ruhiyah naturally, through carrying out various obligations by presenting the heart; multiply doing various sunnah worship; always carrying out amar ma'ruf nahi munkar; trying to reach the position of ihsan; carry out various activities in the way of Allah; holding various evening meetings for worship; and visiting graves (Rohman, 2022).

### **Achievement targets or outputs for graduates of *Mahasantri* Based on Spiritual Intelligence and Intellectual Intelligence:**

#### **Output in the dimensions of spiritual depth and moral nobility.**

The strength of Islamic boarding school-based students is undoubtedly an integral part of the agent of change group. It is expected to contribute to society's enlightenment by paying attention to normative aspects. Moreover, the challenges ahead are even more difficult. Activities to strengthen and deepen the spiritual depth and nobility of student religious morality can be fostered more intensively, for example getting students to pray in the congregation every five daily prayers, reading the Koran, reciting the yellow book, and so on (Badruzaman, 2019).

This output is marked by the high mastery of graduates in the religious field, for example, ability in the field of Arabic who is very proficient with Nahwu Sharaf can read the Yellow Book well, reads the Koran very smoothly, masters Islamic law well has good morals, have good preaching skills, have good Islamic insight, and other Islamic abilities well too (Alifah, Ma, & Sumertajaya, 2022).

#### **Output in the dimensions of ability in non-academic/soft skills fields.**

Besides having strength in moral and spiritual matters, student boarding schools also strengthen the professional academic aspects of boarding school graduates in terms of general knowledge obtained in lectures by students, such as mathematics, science, Indonesian, and especially foreign languages as capital in improving abilities and winning competitions strict in the global era (Ali Masyharudin, 2021). It is hoped that an Islamic boarding school will cooperate with other institutions to achieve this field.

They were armed with strengthening soft entrepreneurship skills and life skills achievement. So that the students, after leaving the Islamic boarding school, can live independently and not depend on other people and be able to capture and create opportunities. For example, he was taught how to organize, ICT, book writing which he was equipped with for that when he was studying at university, modern da'wah media, and other skills which essentially can improve the students' skills and build the entrepreneurial spirit of the students. Capabilities that certainly can support the three abilities above, for example high affection for others, simplicity, honesty, high curiosity, discipline, and being able to work well with others both cooperatively and collaboratively.

## CONCLUSION

Based on the results of an analysis of several theoretical studies and previous research, it can be concluded that the design of curriculum management for Islamic boarding schools and tertiary institutions in shaping spiritual intelligence and intellectual intelligence is as follows, vision, mission, and objectives of the pesantren; Organizing the curriculum in shaping the spiritual intelligence and intellectual intelligence of students, at least by making three sections or fields; the area of anxiety, the area of parenting; and the religious field. Implementing the curriculum in forming the spiritual and intellectual intelligence of female students can be implemented at the pesantren and class levels (teaching and learning activities). Evaluation of the curriculum in forming spiritual intelligence and intellectual intelligence of students based on needs and suitability, suggestions based on semester exam results, and direct observation. To achieve its objectives, the management of Mahasantri Islamic boarding schools at least several achievement targets or graduate outputs such as output in spiritual depth and religious and moral nobility. The output is in the form of maturity of professionalism and breadth of general-academic knowledge, and the output is in the form of abilities in non-academic/soft skills fields.

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