



Spirituality-Based Curriculum Management in Islamic Education: A Case Study of the Sidogiri Madrasah Network in Indonesia

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Abstract

*This study examines curriculum management at Madrasah Diniyah Miftahul Ulum B-75 in Bondowoso, Indonesia, focusing on the integration of spiritual values into curriculum planning, implementation, and evaluation. Using a qualitative case-study approach, data were collected through interviews, observation, and document analysis. The findings indicate that curriculum planning follows the educational structure of the Sidogiri madrasah network through learning levels, prescribed classical Islamic texts, scheduling, and institutional coordination. Curriculum implementation combines *bandongan*, *sorogan*, and *muraja'ah* methods with teachers' roles as *murabbi* and regular devotional activities. Evaluation is conducted through examinations, supervision, monitoring, and *muhasabah* to support learning improvement. Based on these findings, the study proposes spirituality-based curriculum management as a conceptual model integrating spiritual values across all curriculum management stages. The model emphasizes holistic student development encompassing cognitive, affective, psychomotor, and spiritual dimensions. However, further research is needed to examine its applicability across diverse Islamic educational institutions.*

Keywords: Curriculum Management; Spirituality; Islamic Education; Madrasah; Student Development.

Abstrak

Penelitian ini mengkaji manajemen kurikulum di Madrasah Diniyah Miftahul Ulum B-75 Bondowoso, Indonesia, dengan fokus pada integrasi nilai-nilai spiritual ke dalam perencanaan, pelaksanaan, dan evaluasi kurikulum. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa perencanaan kurikulum mengikuti struktur pendidikan jaringan madrasah Sidogiri melalui jenjang pembelajaran, kitab-kitab Islam klasik yang telah ditentukan, pengaturan jadwal, serta koordinasi kelembagaan. Pelaksanaan kurikulum menggabungkan metode *bandongan*, *sorogan*, dan *muraja'ah* dengan peran guru sebagai *murabbi* serta penerapan kegiatan ibadah secara rutin. Evaluasi dilakukan melalui ujian, supervisi, pemantauan, dan *muhasabah* untuk mendukung peningkatan kualitas pembelajaran. Berdasarkan temuan tersebut, penelitian ini mengusulkan manajemen kurikulum berbasis spiritualitas sebagai model konseptual yang mengintegrasikan nilai-nilai spiritual pada seluruh tahapan



manajemen kurikulum. Model ini menekankan pengembangan peserta didik secara holistik yang mencakup dimensi kognitif, afektif, psikomotorik, dan spiritual. Namun, penelitian lebih lanjut diperlukan untuk mengkaji penerapan model ini pada berbagai lembaga pendidikan Islam dengan karakteristik yang beragam.

Kata kunci: Manajemen Kurikulum; Spiritualitas; Pendidikan Islam; Madrasah; Pengembangan Peserta Didik.

INTRODUCTION

Islamic education plays a significant role in developing individuals who possess religious knowledge, moral integrity, spiritual awareness, and the ability to translate knowledge into responsible action. Within this tradition, curriculum is not merely a collection of subjects but a framework that organizes learning experiences and guides students' intellectual, ethical, and spiritual development. Effective curriculum management is therefore essential for ensuring that educational objectives are translated into consistent institutional practices (Abas Hidayat et al. 2021). Tyler emphasizes the relationship between educational objectives, learning experiences, their organization, and evaluation. In Islamic educational institutions, these dimensions are particularly important because educational achievement is expected to encompass the integration of knowledge, faith, ethical conduct, and spiritual development (Tyler 2005). Consequently, curriculum management must be understood not only as an administrative process but also as a means of realizing the philosophical and religious purposes of education.

Traditional Islamic boarding schools and *madrasah diniyah* offer an important context for investigating the relationship between curriculum management and spiritual development. These institutions commonly emphasize the study of classical Islamic texts, religious practices, moral instruction, and established pedagogical traditions. Their educational objectives extend beyond academic achievement to include the cultivation of *adab*, discipline, religious commitment, and responsible conduct (Abidin 2020; Adawiyah et al. 2024). Achieving these objectives requires a management system that connects curriculum planning, instructional implementation, teacher responsibilities, and educational evaluation. Hutchinson & Duncan identifies planning, organizing, actuating, and controlling as fundamental management functions for coordinating organizational activities and achieving established objectives (Hutchinson and Duncan 2012). Nevertheless, in Islamic education, the effectiveness of these functions also depends on how institutional practices reflect the religious values and spiritual commitments underlying the educational mission.

This issue is particularly relevant to the Sidogiri madrasah network in Indonesia. The network provides an institutional setting in which local madrasahs implement curricular standards associated with the central pesantren while conducting educational activities within their respective local environments. This



study focuses on Madrasah Diniyah Miftahul Ulum B-75 in Bunder Pancoran, Bondowoso, an institution affiliated with the Sidogiri madrasah system. Its organizational context provides an opportunity to examine how standardized curricular requirements are translated into educational practices at the local level. The curriculum incorporates designated classical Islamic texts, structured learning levels, established teaching methods, and formal assessment procedures. These characteristics make the case relevant to understanding curriculum governance in traditional Islamic education, particularly the relationship between institutional standardization, local implementation, and the development of students' competencies.

Existing research has explored curriculum management in Islamic educational institutions from several perspectives. Yusuf et al. (2024), for example, examined integrative curriculum management in a pesantren and highlighted the relationship between academic learning, religious practices, and Muslim character formation. Effendy et al. (2024) investigated curriculum management based on pesantren local wisdom, emphasizing the importance of institutional traditions and contextual considerations in curriculum implementation. These studies demonstrate that curriculum management in Islamic education cannot be adequately understood through administrative procedures alone. Instead, it requires attention to the religious, cultural, and pedagogical environments in which educational activities take place. Their contributions provide a foundation for examining how institutional values become embedded in curriculum planning and implementation.

Further research has examined the integration of religious values and local culture within Islamic educational curricula. Akrim investigated curriculum management based on religious and cultural integration in an Islamic boarding school, illustrating the relevance of combining religious commitments with contextual educational practices (Akrim et al. 2022). Such studies strengthen the argument that curriculum management in Islamic education involves negotiating institutional standards, religious identity, and local educational needs. However, the specific relationship between spirituality and the interconnected processes of curriculum planning, implementation, and evaluation in a standardized network of traditional *madrasah diniyah* requires further empirical examination (Aji et al. 2026). This issue is especially important when spiritual values are not confined to separate religious activities but are embedded in the institutional practices through which the curriculum is organized and delivered.

The present study addresses this issue by examining curriculum management at Madrasah Diniyah Miftahul Ulum B-75 within the Sidogiri madrasah network. The thesis underpinning this article identifies several spiritual and ethical dimensions of institutional practice, including *amanah* (trustworthiness), *musyawarah* (consultative decision-making), teacher exemplarity, moral discipline, devotional practices, and *muhasabah* (self-reflection). These dimensions provide an analytical



basis for investigating how spirituality informs curriculum management. The study also considers the role of established pedagogical practices, including *bandongan*, *sorogan*, and *muraja'ah*, as well as the *imtihan* assessment system. Together, these practices illustrate the relationship between curricular standardization, the transmission of Islamic knowledge, and the moral and spiritual purposes of traditional Islamic education.

Building on these observations, this article develops *Spirituality-Based Curriculum Management* as a conceptual interpretation of curriculum management in Islamic education. The concept emphasizes the integration of managerial functions with spiritual and ethical values throughout the educational process. Curriculum planning is examined in relation to institutional responsibility, consultation, and educational purpose. Implementation is considered through instructional practices, teacher exemplarity, and the cultivation of *adab*. Evaluation is analyzed through assessment, supervision, institutional accountability, and reflective improvement. This perspective does not assume that the presence of spiritual activities automatically produces measurable educational outcomes. Rather, it investigates how spiritual values are incorporated into institutional management and how these practices are understood in relation to students' cognitive, affective, psychomotor, and spiritual development.

METHOD

This study employed a qualitative approach with a case study design to examine the integration of spiritual values into curriculum management at Madrasah Diniyah Miftahul Ulum B-75, Bunder Pancoran, Bondowoso, Indonesia, during the 2025–2026 academic year. A qualitative case study was chosen because it allows researchers to explore educational phenomena in depth within their natural context (Creswell & Poth, 2018). Data were collected through in-depth interviews, passive participant observation, and document analysis. Interviews were conducted with key informants, including the head of the madrasah and the curriculum coordinator, to obtain information regarding curriculum planning, implementation, and evaluation processes. Observation was conducted to examine instructional practices, teacher roles, and spiritual activities, while document analysis was used to review curriculum structures, learning schedules, and institutional documents that supported the research findings (Bowen, 2009).

The collected data were analyzed using the interactive model of qualitative data analysis consisting of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). The analysis focused on identifying patterns related to the integration of spiritual values within three main dimensions of curriculum management: curriculum planning, implementation, and evaluation. To ensure the credibility and trustworthiness of the findings, this study applied source and methodological triangulation by comparing information obtained from



different participants and data collection techniques (Denzin, 2017). Through this analytical process, the study developed an understanding of spirituality-based curriculum management grounded in the educational practices of Madrasah Diniyah Miftahul Ulum B-75.

RESULT AND DISUSSION

Curriculum Management Practices and the Integration of Spiritual Values

The findings indicate that curriculum management at Madrasah Diniyah Miftahul Ulum B-75, Bunder Pancoran, Bondowoso, integrates curriculum planning, implementation, and evaluation within the educational framework established by the central Sidogiri institution. Drawing on interviews, observations, and documentary evidence collected between November and December 2025, the study identifies the integration of institutional standards, instructional practices, and spiritual values as a defining feature of the case. Curriculum management is not limited to organizing learning activities; it also provides a framework for cultivating religious knowledge, discipline, and *adab* (proper conduct). These findings concern the madrasah investigated and should not be generalized automatically to the entire Sidogiri network.

Curriculum planning follows the standards established by the central institution, including the organization of learning levels (*marhalah*), the selection of prescribed classical texts (*kitab muqarrar*), and the preparation of teaching schedules. An interview with the head of the madrasah (KM-01) on November 16, 2025, confirmed that the local institution follows the curriculum structure determined by Sidogiri. The deputy head responsible for curriculum (WK-02), interviewed on November 18, 2025, explained that local responsibilities include organizing classes, preparing schedules, and coordinating teachers while maintaining compliance with the central framework. The findings therefore indicate a division between centralized curricular direction and local operational coordination (Annas et al. 2025).

This arrangement provides consistency in instructional content while allowing local educational personnel to prepare the practical conditions for teaching. Coordination among the head, curriculum deputy, and teachers helps establish shared responsibilities before the academic year begins. The process also reflects the values of *amanah* (trustworthiness), *musyawarah* (consultation), and responsibility (Achmadin et al. 2024; Anshori 2017). Within this context, following the prescribed curriculum can be understood as an expression of institutional accountability, while consultation facilitates coordination and preparedness. These spiritual values provide an ethical orientation for curriculum planning rather than replacing its administrative functions.

This pattern can be interpreted in relation to Tyler's framework, which emphasizes the systematic relationship between educational objectives, learning



experiences, their organization, and evaluation. The present case adds a contextual dimension by showing how formal curriculum arrangements operate within a religious educational tradition (Tyler 2005). The significance of planning lies not only in defining what students learn, but also in organizing educational responsibilities according to the institution's religious and organizational commitments. However, the evidence establishes how planning is conducted and understood in this setting; it does not demonstrate a causal relationship between spiritual orientation and improved academic outcomes.

Curriculum implementation translates institutional guidelines into classroom instruction and wider educational routines. The interview with WK-02 identified *bandongan*, *sorogan*, and *muraja'ah* as established teaching methods. *Bandongan* facilitates collective study of classical texts, *sorogan* provides opportunities for individual reading and teacher guidance, and *muraja'ah* reinforces previously studied material. These methods serve complementary instructional purposes by combining collective explanation, individual practice, and repetition. Their use supports a structured learning process within the prescribed curriculum (Amri et al. 2017).

The findings also show that teachers are expected to contribute to students' moral development alongside the delivery of subject matter. The head of the madrasah described teachers as responsible for classroom management and the cultivation of students' *adab*. This role corresponds to the concept of a *murabbi*, an educator who combines instruction with guidance in conduct and character. Discipline, respect for teachers, and appropriate classroom behavior are consequently treated as integral aspects of educational practice. The evidence suggests that moral guidance is embedded in the instructional process rather than reserved for separate character-education sessions (Azhari 2024).

Spiritual practices further extend curriculum implementation beyond formal lessons. Field observations on November 24, 2025, documented daily recitations of Surah Al-Waqi'ah and Ratibul Haddad, while the thesis also records weekly collective devotional activities involving *Burdah*, *Yasin*, and *Tahlil*. These activities are conducted within the madrasah's routine, with teachers guiding participation and helping maintain order. Their educational significance can be interpreted through the repeated practice of religious traditions, collective discipline, and the creation of a shared spiritual environment. Nevertheless, participation alone cannot establish the extent to which every student internalizes the values associated with these practices. Such conclusions require further evidence from student accounts and systematic assessment. Table 1 summarizes the documented practices and their interpretive significance.

**Table 1.** *Curriculum implementation and spiritual values*

Practice	Documented Evidence	Interpretive Significance
<i>Bandongan</i>	Collective Instruction Using Prescribed Texts	Structured Religious Knowledge Transmission Of
<i>Sorogan</i>	Individual Reading With Teacher Guidance	Individual Practice And Opportunities To Assess Competence
<i>Muraja'ah</i>	Repetition Of Previously Learned Material	Reinforcement And Learning Discipline
Teacher As <i>Murabbi</i>	Classroom Guidance And <i>Adab</i> Formation	Integration Of Instruction And Moral Guidance
Daily Spiritual Routines	Recitations Of Surah Al-Waqi'ah And Ratibul Haddad	Regular Participation In Religious Practices
Weekly Devotional Activities	Collective Religious Recitations With Teacher Guidance	Shared Religious Experience And Community Discipline

Source: Author's synthesis of interview, observation, and documentary evidence from the case study, November–December 2025.

The practices summarized in Table 1 demonstrate the complementary relationship between instructional methods and religious routines. Classical-text instruction provides structured engagement with Islamic knowledge, while spiritual activities create recurring opportunities for collective religious participation. The combination suggests that curriculum implementation in this case involves both the organization of learning and the formation of an educational environment shaped by religious traditions. This interpretation remains grounded in observed practices and does not assume that the intended educational outcomes have been achieved uniformly by all students (Fathurrochman et al. 2026).

Curriculum evaluation combines student assessment with monitoring of teaching and curriculum implementation. The documented assessment system includes *imtiḥan* at the IMDA I, IMDA II, and IMDA III levels, according to students' respective stages. Interview evidence from KM-01 indicates that the examinations follow procedures established by Sidogiri, including scheduling, preparation, administration, and reporting. The results provide information about students' understanding of the material and help teachers identify areas requiring additional guidance (Gurion 2024).

Evaluation also involves monitoring and supervision by educational leaders and the Sidogiri regional coordinator. The thesis documents observations of classroom instruction, examination procedures, and administrative preparation. Teacher interviews indicate that supervisory feedback helps identify areas for improvement in teaching methods and instructional administration. Evaluation therefore extends beyond examination scores to include the consistency of curriculum implementation and the responsibilities of teachers (Achmad et al. 2024).



The findings further indicate that evaluation results are discussed by the head, curriculum deputy, and teachers to identify difficulties and determine follow-up measures. This process connects assessment with subsequent improvement rather than treating evaluation as an endpoint. Terry's (2012) management perspective provides a relevant conceptual reference for understanding the relationship between control and corrective action. In the present case, this relationship is also interpreted through *amanah*, honesty, responsibility, *islah* (improvement), and *muhasabah* (self-reflection). These values frame evaluation as both an institutional responsibility and an opportunity to reconsider educational practice (Anarki et al. 2025).

Overall, the findings reveal a connected pattern of curriculum management. Planning establishes direction through central standards and local consultation; implementation translates those standards into classroom instruction, teacher guidance, and spiritual routines; and evaluation monitors learning and teaching while informing subsequent improvement. Spirituality thus appears across the three management functions rather than solely as an additional activity. This empirical pattern provides the foundation for examining spirituality-based curriculum management as a conceptual model in the next section, while its applicability to other institutions remains a question for further research.

Toward a Spirituality-Based Curriculum Management Model

The findings of this study provide a basis for developing a conceptual understanding of spirituality-based curriculum management in traditional Islamic education. At Madrasah Diniyah Miftahul Ulum B-75, spirituality is reflected in the values guiding curriculum planning, the pedagogical practices employed during implementation, and the ethical orientation of evaluation. These dimensions indicate that spirituality is not positioned exclusively as an additional religious activity but is embedded in the way educational responsibilities are organized and carried out. The proposed model therefore conceptualizes spirituality as an integrating principle that connects managerial procedures with the religious and moral purposes of education.

This interpretation extends the conventional understanding of curriculum management without dismissing its administrative foundations. Tyler emphasizes the systematic relationship between educational objectives, learning experiences, their organization, and evaluation (Tyler 2005). Similarly, management theory provides a basis for understanding planning, implementation, and control as interrelated organizational functions. The case examined here suggests that these functions can also be interpreted through the spiritual values of an Islamic educational institution. The contribution is not the replacement of established management functions, but the contextualization of those functions within a tradition that regards education as both intellectual development and moral-spiritual formation (Khaidir and Suud 2020; Sihotang et al. 2025).



The first dimension of the model concerns spirituality in curriculum planning. At the madrasah, curriculum planning follows the framework established by the central Sidogiri institution, while local leaders and teachers coordinate its practical implementation. The values of *amanah*, *musyawarah*, and responsibility provide an ethical interpretation of these activities. Planning consequently involves more than determining learning materials, class arrangements, and schedules; it also entails fulfilling institutional responsibilities and maintaining commitment to the educational tradition. This interpretation suggests that spirituality can function as a normative orientation for managerial decision-making while the formal curriculum continues to provide structure and direction (Ali et al. 2024).

The second dimension concerns spirituality in curriculum implementation. The use of *bandongan*, *sorogan*, and *muraja'ah*, together with teachers' responsibilities for cultivating *adab* and guiding religious routines, illustrates the connection between knowledge transmission and educational formation. In this context, the teacher as *murabbi* represents a pedagogical role that encompasses instruction, example, and moral guidance. Religious activities, including the documented recitations of Surah Al-Waqi'ah and Ratibul Haddad, further establish opportunities for repeated spiritual practice. These findings support the interpretation that curriculum implementation includes both the delivery of instructional content and the organization of an environment shaped by religious values (Hibatillah and Husni 2022). They do not, however, establish that participation automatically produces identical spiritual outcomes among all students (Anshori 2017).

The third dimension concerns spirituality in curriculum evaluation. The *imtihan* system, monitoring, supervision, and follow-up procedures provide mechanisms for reviewing student learning and curriculum implementation (Mubarok et al. 2023). The value of *amanah* frames evaluation as a responsibility to maintain educational quality, while *islah* and *muhasabah* emphasize improvement and reflection. Evaluation can therefore be understood as having two connected purposes: identifying areas requiring instructional improvement and encouraging educational actors to reconsider their responsibilities (Mustafidin et al. 2024). In this model, spiritual reflection complements rather than substitutes for assessment evidence, supervision procedures, or corrective action. The relationship among these dimensions is presented in Table 2.

Table 2. *Conceptual structure of spirituality-based curriculum management*

Management Function	Operational Practices	Spiritual Orientation	Intended Educational Direction
Planning	Curriculum Structure, <i>Marhalah</i> , Prescribed Texts, Scheduling, And Consultation	<i>Amanah</i> , <i>Musyawarah</i> , And Responsibility	Coherent And Accountable Curriculum Preparation



Implementation	Classical-Text Instruction, <i>Adab</i> , Exemplary <i>Bandongan</i> , <i>Sorogan</i> , Conduct, Sincerity, <i>Muraja'ah</i> , Teacher And Consistency Guidance, And Spiritual Routines	Integration Of Religious Knowledge And Educational Formation
Evaluation	<i>Imtihan</i> , Monitoring, Honesty, <i>Islah</i> , Supervision, Follow-Up, Responsibility, And Reflection And <i>Muhasabah</i>	Assessment- Informed Improvement And Ethical Accountability

Source: Author's conceptual synthesis based on the documented case study.

The model presents the three functions as interdependent rather than isolated stages. Planning establishes the direction and expectations of learning, implementation translates these expectations into educational practice, and evaluation provides information for reviewing and improving subsequent planning. Spirituality supplies a common value orientation across the cycle. This relationship is conceptual: the case provides evidence of practices corresponding to each function, while the model organizes those practices into an interpretive framework. Further studies would be required to examine its applicability across different institutions and educational contexts (Hudha and Tentiasih 2025).

The model also has implications for understanding student competencies. The thesis frames educational development in cognitive, affective, psychomotor, and spiritual terms. Cognitive development is associated with students' engagement with Islamic knowledge and the assessment of learning through *imtihan*. Affective development relates to the cultivation of *adab*, discipline, and respect. Psychomotor development can be considered in relation to practical reading skills and participation in religious activities. Spiritual development concerns the intended cultivation of religious awareness, consistency in worship, and responsibility (Adawiyah et al. 2024). These dimensions provide a framework for interpreting the educational purposes of the curriculum, but the available evidence should not be treated as a standardized measurement of improvement in each competency.

The conceptual contribution of spirituality-based curriculum management lies in connecting managerial organization with the values that give educational practice its meaning. The case demonstrates how institutional standards, instructional methods, religious routines, and evaluation procedures can be interpreted within one integrated framework (Amrullah and Mutholingah 2025; Chotimah 2012). Rather than treating spirituality as a separate program, the model places it across the curriculum management cycle. This perspective may inform further inquiry into Islamic educational institutions in which religious traditions shape both organizational responsibilities and pedagogical relationships (Arifin and Turmudi 2019).



Nevertheless, the proposed model remains a conceptual interpretation developed from a qualitative case study of one Sidogiri-affiliated madrasah. Its analytical value lies in explaining the relationship between documented management practices and their spiritual orientation, not in claiming universal validity or proven superiority over other approaches. Comparative research across multiple madrasahs, supported by clearly defined indicators of implementation and student development, would be needed to assess the model's transferability. Within these limits, spirituality-based curriculum management offers a framework for examining how educational administration and spiritual formation can be understood as interconnected dimensions of traditional Islamic education

CONCLUSION

This study examined curriculum management at Madrasah Diniyah Miftahul Ulum B-75 in Bunder Pancoran, Bondowoso, focusing on the integration of spiritual values into curriculum planning, implementation, and evaluation. The findings show that curriculum management extends beyond administrative functions, as it also contributes to the development of students' religious commitment, moral character, discipline, responsibility, and relationships within the madrasah community. The study identifies three interconnected dimensions of curriculum management. Curriculum planning follows the Sidogiri madrasah network structure through learning levels (*marhalah*), prescribed classical Islamic texts (*kitab muqarrar*), learning schedules, and stakeholder coordination, supported by values such as *amanah*, *musyawarah*, and responsibility. Curriculum implementation integrates learning methods such as *bandongan*, *sorogan*, and *muraja'ah* with teachers' roles as *murabbi* and regular religious practices. Meanwhile, evaluation involves examinations, supervision, monitoring, and *muhasabah* to improve learning processes.

Based on these findings, the study proposes spirituality-based curriculum management as a conceptual model that integrates spiritual values throughout the processes of planning, implementation, and evaluation. The model emphasizes holistic student development by connecting cognitive, affective, psychomotor, and spiritual dimensions. This study highlights that curriculum management in Islamic education is not only an administrative process but also an educational and moral effort to develop knowledgeable, disciplined, responsible, and spiritually aware learners. However, the findings are limited by the qualitative case study design conducted in a single madrasah, making broader generalization difficult. Future research should explore similar institutions using comparative approaches, longitudinal observations, and measurable indicators to further examine the relationship between curriculum management and holistic student development.



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