

Transformative Curriculum Development Strategy (Case Study At MTsN 1 Malang City)

Mohammad Zaini

UIN Kiai Haji Achmad Siddiq Jember, Indonesia

*Corresponding Author:

Email: mohzainimm@gmail.com

Abstract.

The purpose of this research is to identify transformative curriculum development strategies at MTsN 1 Malang City. The research method employed is a qualitative research approach. Data collection procedures used in this study include: participant observation, in-depth interviews, and documentation. As this research utilizes a case study design, data analysis is conducted in three stages: (1) data reduction, (2) data display, and (3) verification and conclusion drawing. The research findings include: First, formulating the goals of transformative-integrative curriculum development using the institution's vision and mission. Second, establishing the foundation for transformative-integrative curriculum development, based on the Quran, Hadith, Ijma', and Qiyas as the specific foundations, and philosophical and juridical foundations as the general basis. Third, determining the principles of transformative-integrative curriculum development, with the main principles being relevance, efficiency, effectiveness, and continuity. Fourth, defining the content of the transformative-integrative curriculum by integrating it with other curriculum such as the National curriculum, pesantren, Cambridge, and specific school curriculum to result in a transformative-integrative curriculum. Fifth, developing a transformative learning schedule; in scheduling, principles of collaboration, fairness, truth, equal distribution, and learning are applied. Sixth, realizing the transformative-integrative curriculum by implementing the PAI curriculum referring to the 2013 Curriculum, NU principles, Javanese language, Tahfidz, learning programs, and the development of students' talents, interests, and skills through extracurricular activities, entrepreneurial education, and habituation programs becoming the cultural norms in the school. Seventh, developing future-oriented learning methods. Eighth, using engaging learning media appropriate to the teaching material. Ninth, establishing collaborations with the community and stakeholders that benefit the institution. Tenth, continuously evaluating the transformative-integrative curriculum, covering three aspects: Learning Evaluation, which includes cognitive, affective, and psychomotor domains; Curriculum Evaluation, which includes components of objectives, content, methods, facilities, and learning evaluation; and Student Achievement Evaluation, which includes academic and non-academic achievements in various competitions.

Keywords: Development strategy and transformative curriculum.

I. INTRODUCTION

The development of Islamic education reform can be observed from both the management and curriculum aspects (Akbar & Anggraeni, 2017). Such a concept represents a transformation, indicating a shift or transition in the educational field from a specific condition to a new one. This is marked by changes in various aspects of the educational process, including the management of educational institutions, educational curriculum, human resources, supporting facilities and infrastructure, serious funding, and, most importantly, the learning process involving educators and students. These changes are expected to achieve better educational goals and outcomes, in line with the demands of the times. Achieving these objectives requires the renewal of educational development strategies that are transformative and integrative (Putra, 2017). The process of implementing transformative educational development strategies is an alternative solution that educational institutions must undertake today. Additionally, the support of theological arguments regarding education, such as the pursuit of knowledge, the description of knowledge and natural phenomena, and the development of technology, are all integral parts of religious teachings (Anan, 2016). The importance of developing transformative education makes it a cornerstone for stakeholders to realize, turning it into a tangible hope rather than a utopian ideal.

Transformative education is a concept and strategy for educational reform that employs integrative patterns, incorporating science and religious values based on the normative philosophical and theological foundations of religion. The importance of developing transformative education makes it a cornerstone for stakeholders to realize, turning it into a tangible hope rather than a utopian ideal. Transformative education is a concept and strategy for educational reform that employs integrative patterns, incorporating science and

religious values based on the normative philosophical and theological foundations of religion (Ramli, 2021). Achieving quality education requires strong efforts by school stakeholders to work collaboratively towards this goal, through the fulfillment of national education standards. Although the efforts to develop transformative education may not encompass all the written national education standards, they will eventually cover all aspects, including the integration of the transformative curriculum with the *pesantren*, *tahfidz*, and entrepreneurial curriculum. Therefore, the development of transformative education must be pursued, as the environment requires each individual to play their respective roles to survive in the modern world. The researcher is highly interested in conducting this study due to the strong demand for educational quality and the trend of reform in Islamic education both now and in the future.

II. METHODS

This research, based on the location of its data sources, falls into the category of field research. Field research involves seeking out where the events under study occur, thereby obtaining direct and up-to-date information on relevant issues, while also serving as a means of cross-checking existing materials (Fitri & Haryanti, 2020). In terms of the nature of the data, this research falls into the category of qualitative research, which aims to understand phenomena experienced by research subjects, such as behavior, perceptions, motivations, actions, and others, in a holistic manner. This understanding is achieved through descriptive methods using words and language, within a specific natural context, and employing various naturalistic methods (Moleong, 2013). A case study also aims to provide an in-depth description of a particular setting, object, or event (Bogdan & Biklen, 1998). This argument supported by (Yin, 2002) it is stated that a case study is a strategy chosen to answer "how" and "why" questions when the research focus seeks to explore contemporary (current) phenomena in real-life contexts. In this study, a case study methodology is employed. The case study is chosen by the researcher to obtain accurate data regarding transformative curriculum development strategies at MTsN 1 Malang City. By using this case study design, it is hoped that the information and data gathered will provide various experiences related to the research focus.

From this site, a coherent understanding of transformative curriculum development strategies can be derived. The data collection procedures used in this study is participant observation. In this case, the researcher attempts to conduct systematic observation and recording of the phenomena observed at MTsN 1 Malang City. In-depth interviews are used in this research as a guide for conducting the study. In this case, the researcher employs in-depth interview techniques to delve deeply into information regarding transformative curriculum development strategies. Documentation referred to may include photos, school documents, interview transcripts, and documents about the history and development of the school. All these documents will be collected for analysis to complete the research data. In this case, the researcher takes photos related to transformative curriculum development strategies. According to (Bogdan & Biklen, 1998) data analysis is the process of systematically searching and organizing the data obtained from interviews, field notes, and other materials so that it can be easily communicated to others. This study employs a case study design, thus data analysis is conducted in three stages: (1) data reduction, (2) data presentation, and (3) verification and conclusion drawing (Yin, 1987).

III. RESULT AND DISCUSSION

Transformative curriculum development strategies require intelligent strategies or steps to achieve them at MTsN 1 Malang City as follows:

1. Formulating the objectives of transformative curriculum development

The formulation of transformative curriculum development objectives at MTsN 1 Malang City uses the institution's vision, mission, and goals as its primary guidelines. This is because the vision, mission, and goals of the institution represent the educational aspirations that have been strategically planned, leaving the task of realizing the strategies to achieve them. Vision represents a clear depiction of what will be achieved. Vision is defined as a statement of the educational institution's goals expressed in terms of its products or graduates and the services offered, as well as the needs that can be addressed (Kristiawan et al., 2017). The community served, the values obtained, as well as future aspirations and goals. Vision is also understood as a

challenging and imaginative portrayal of the role, fundamental purposes, characteristics, and philosophy of the educational institution in the future, which will sharpen the strategic tasks of the institution. Meanwhile, the mission is more specific, emphasizing the products produced. Objectives are more focused on setting targets and are as measurable as possible, aiming to be achieved by an educational institution in improving the quality of education.

2. Establishing the foundation for transformative curriculum development

In establishing the foundation for the transformative curriculum at MTsN 1 Malang City, the institution has adhered to the regulations set forth in the National Education System Law No. 20 of 2003 and Government Regulations. Additional foundations have been determined in alignment with the vision and mission of the educational unit, as well as the needs of student development and the surrounding environment, reflecting the unique strengths of each region and creating distinctive features in its development. Considering that both educational institutions are integrated with pesantren, the foundation for transformative-integrative curriculum development is primarily based on the core teachings of Islam. The foundations used as references in curriculum development include the *Quran*, *Hadith*, *Ijma'*, *Qiyas*, philosophical foundations, and juridical foundations. With these foundational elements, the curriculum will proceed according to established and clear principles, ensuring that its development is not hindered by specific policy factors. This is equivalent to the concept of Prabowo (2019) This is consistent with the four fundamental foundations of curriculum development: philosophy and the nature of knowledge, society and culture, the individual, and learning theory. By adhering to these four foundations, the design and development of aims, goals, and objectives; content; learning activities; and evaluation will be effectively achieved.

3. Determining the principles of transformative curriculum development

The curriculum in Indonesia has undergone transformation over time in accordance with the advancements in science, technology, and societal demands of each era. In its development, the curriculum must be based on certain principles to ensure clarity or relevance and continuity, without discarding previous frameworks. During the stage of determining curriculum development principles, there are some differences in items at MTsN 1 Kota Malang. However, overall, the determination of curriculum development principles at both sites complements each other, based on the applicable curriculum principles. The principles of curriculum development at MTsN 1 Malang City are in accordance with the opinions of Hamalik (2014) The principles of curriculum development at MTsN 1 Malang City are as follows: objectivity; integration; benefit; efficiency and effectiveness; appropriateness; balance; ease; continuity; standardization; and quality. Based on these principles of transformative-integrative curriculum development, they can serve as guidelines for implementation to prevent overlap between the old and updated curriculum, ensuring that the curriculum maintains clear continuity.

4. Determining The Content of The Transformative Curriculum

In determining the content of the transformative curriculum at MTsN 1 Malang City, it includes: 1) The 2013 National Curriculum; 2) Pesantren curriculum covering *aqidah*, *akhlak*, Islamic Religious Education, *tsaqofah*, Arabic language, and the Quran memorization program; 3) Entrepreneurship education curriculum, and the habituation of religious culture at school, along with various entrepreneurial activities. The content of the transformative-integrative curriculum at both sites has its own strengths and uniqueness, making it particularly appealing to education users. This integration effort is carried out by all stakeholders and educational consultants in response to institutional social changes, aiming to preserve the character, knowledge, and skills of students while enhancing educational quality. As stated by Haryanti (2014), an integrated curriculum signifies a blend, coordination, harmony, and overall unity. Integrated curriculum eliminates boundaries between various subjects and presents educational materials in a unique or comprehensive manner.

With this holistic approach to educational content, it is hoped that our children will develop into integrated individuals, whose lives align harmoniously with their surroundings. The term "integration" signifies the unification to form a whole or complete entity (Putra, 2017). Integration refers to the unification of two or more distinct elements into a single cohesive unit. Curriculum integration can be understood as the

unification of two different curriculum, namely the school curriculum and the pesantren curriculum. In this context, integration involves the blending of the school curriculum development process with the pesantren curriculum development process, as well as the religious culture present in the pesantren environment.

5. Formulating a Transformative-Integrative Learning Schedule

The formulation of the learning schedule at MTsN 1 Malang City is based on the principles of togetherness, fairness, truth, and equitable distribution. This approach aims to prevent conflicts among teachers during the scheduling process. The learning schedule runs from morning to afternoon, with classes starting at 07:00 and ending at 15:00. The time beyond this is allocated for extracurricular activities and student self-development. At 17:00, students return to the boarding school, as this institution implements a full-day school system with boarding facilities. The formulation of the learning schedule is carried out collaboratively based on principles determined by the school. In line with this conception, the curriculum development process must not only have a strong foundation but also clear principles. The fundamental principles of curriculum development serve as direct guidelines in educational activities and other related fields (Nurhadi, 2018).

6. Integration of the National Curriculum Model with the Pesantren Curriculum

The implementation of the transformative-integrative curriculum model at both research sites generally aims to instill a love for the *Qur'an*, the Prophet, and the Prophet's family, based on the *Qur'an* and Hadith, while also enhancing the morals and skills of the students. This includes: 1) the 2013 National Curriculum; 2) the pesantren curriculum, which covers *aqidah* (creed), *akhlak* (morales), Islamic Religious Education (PAI), *tsaqofah* (Islamic culture), Arabic language; and programs for *Qur'an* memorization (*tahfidz*) and the habituation of religious culture at school; 3) the entrepreneurship education curriculum. The daily implementation model includes reading the *Qur'an* during the early hours, as we prioritize *diniyah* (religious) lessons first, followed by general subjects. After that, students perform the *Dhuhr* prayer and the *Asr* prayer in congregation, with the hope that they will have a solid foundation for consistently fulfilling their religious obligations as they reach maturity, at which point the responsibility will be handed over to the parents. After the *Asr* prayer, students participate in extracurricular activities and self-development programs. In addition, the curriculum includes subjects such as *aqidah akhlak* (creed and morals), *tsaqofah* (Islamic culture), and Arabic language. There are also religious lectures (*tausiyah*) after the congregational *Dhuhr* and *Asr* prayers to accustom students to the practice of *dhikr* (remembrance of Allah). Furthermore, students memorize daily prayers, the *Asmaul Husna* (Names of Allah), short *hadiths*, and *Surah Yasin*. On Fridays, there are activities focused on instilling the *Sunnah* of the Prophet, and students are required to read *Surah Yasin* and *Surah Al-Kahf* before coming to school.

Additionally, the school promotes religious cultural habits and offers a variety of entrepreneurship education programs. *Pesantren* as a subsystem of the school, has its own curriculum structure, just as the school, being the broader system, has its own curriculum. The difference lies in the fact that the school curriculum, as the main system, is determined by the relevant governmental education office, whereas the *pesantren* curriculum, as a school subsystem, is freely determined by each respective school. Therefore, the *pesantren* curriculum is designed to always be oriented towards the school curriculum. The existence of the pesantren curriculum within the school supports the achievement of the school's curriculum goals and objectives, while also providing students with spiritual and religious moral foundations. This research is a study in the field of Islamic education management, not in specific areas of education and instruction. Therefore, the integration of the curriculum is examined in terms of development strategies or management aspects, rather than in the more detailed and in-depth areas of education and instruction of specific subjects, such as the integration of particular objectives (Sagala, 2015). This curriculum integration does not necessarily imply the merging of general subjects with religious subjects, or the blending of general education with Islamic studies. Rather, the integration referred to by the researcher involves the development of a transformative-integrative curriculum that aligns with the development of the pesantren curriculum, where the pesantren is a subsystem of the broader educational system, which is the school. In the academic context, the intended integration refers to the connection or synchronization between the various fields of study.

7. Innovative Teaching Methods from Monotonous to Varied

Teaching methods play a crucial role in the learning process. Regardless of how well the material is presented to students, if it is not accompanied by active, creative, innovative, and integrative teaching methods, the material will not be optimally absorbed by the students. The teaching methods used in the implementation of a transformative-integrative education curriculum involve developing student-centered approaches. This approach aims to enhance students' attention and engagement, making them more active participants in the learning process. The implementation of teaching is expected to meet the standards of graduate competencies. The learning process should be conducted in an interactive, inspiring, enjoyable, challenging, and motivating manner, encouraging students to participate actively and providing sufficient space for initiative, creativity, and independence in line with students' talents, interests, and physical and psychological development. To achieve this, each educational unit should engage in planning, executing, and assessing the learning process to enhance the efficiency and effectiveness of graduate competencies.

In practice, teachers do not adhere to a single teaching method but instead utilize an integration of transformative teaching methods to make the learning process more active, creative, and enjoyable. The implementation of the curriculum in the classroom is central to the educational activities conducted at the school. During classroom teaching, the teacher focuses attention primarily on the interaction between the teaching and learning process. Nevertheless, physical aspects, the classroom environment, and classroom activities are also given attention, beginning as soon as the learning space is entered. Therefore, from a management perspective, the classroom experience is divided into three stages: preparation, lesson execution, and closure (Divan & Adam, 2023). As the implementer of the curriculum in the classroom, the teacher is responsible for creating a learning environment that supports innovative, creative, and effective learning. This environment should positively influence students' behavioral changes towards improvement and enhance the quality of education.

8. Innovation in Learning Media from Manual to Digital

The teaching and learning activities constitute a process of communication between the instructor, who conveys the message, and the students, who receive the message, with the assistance of tools/media serving as intermediaries to facilitate message transmission. Teachers must consistently apply, select, and utilize appropriate learning media to ease the delivery of educational material and ensure that students can easily understand the material. This is particularly important for students experiencing learning difficulties, as they often struggle to grasp the content presented by the teacher. Therefore, teachers must be adept at selecting the right media for their students.

The implications of a transformative paradigm in education ultimately lead to improvements in various aspects. These include the epistemological development of knowledge, management practices, participatory relationships between schools and communities, an integrative curriculum, participatory learning patterns, more independent, critical, and socially aware learning objectives, communicative content, dialogic teaching methods, dialogic andragogical approaches, more comprehensive assessment, and more effective management of learning media. This results in significant improvements in both the quantity and quality of students (Haryanti & Soebiantoro, 2024; Munir, 2017; Nassrullah, 2020; Qutni, 2018; Ren et al., 2023);

9. Establishing Cooperation with The Community and Benefiting The Institution (Participatory Relationship Management)

In the development of a transformative-integrative curriculum in schools, collaboration with the community and relevant stakeholders is essential for benefiting the institution. This involves establishing partnerships with all competent and interested parties in curriculum development. The first collaboration is with the community or parents, while the second involves entities that benefit the institution, such as partnering with educational consultants like KPI and LPMP East Java Province in Surabaya. These partners provide ongoing support and guidance in implementing school activities or development programs, thereby aiding in the successful realization of the educational programs at the school. This form of collaboration is referred to as participatory relationship management / humanization in social theory, including the category of Profetic Social Science theory by Kuntowijoyo. Humanization is a derivative of *amar ma'ruf*, which

implies the process of humanizing individuals. It involves efforts to encourage and motivate people to accept and implement what has been historically recognized as good based on human conscience in daily life (Azizah et al., 2015; Sutikno, 2015). Furthermore, humanization involves providing advocacy, defense, assistance, sympathy, empathy, and support, as well as preventing actions that may be harmful to oneself (Susanto, 2022).

10. Continuous Evaluation of the Transformative Curriculum

The evaluation of the transformative curriculum at MTsN 1 Malang City starts with: 1) Learning Evaluation: Evaluation uses three domains: cognitive, affective, and psychomotor. 2) Curriculum Evaluation: This evaluation is conducted at the beginning of each new academic year. The methods used include working meetings followed by workshops. Evaluation takes place outside the school during these meetings and workshops. The evaluation aspects of the curriculum components include: objectives, content, methods, facilities and infrastructure, and learning assessment. The implementation is attended by internal school staff such as the foundation board, Principal, Deputy Principal, teachers, and the school committee, as well as external consultants from KPI and LPMP. 3) Student Achievement Evaluation: This evaluation is divided into three categories: student achievements, academic performance, and non-academic performance. In general, the implementation of curriculum development strategy evaluations at both research sites involves evaluating objectives, content, methods, facilities, and learning assessment. However, there are some differences: at MTsN 1 Malang City, the evaluation method includes workshops and the educational consultant is only KPI, while at MTsN 1 Malang City, evaluation includes working meetings and workshops, and the consulting practitioners include both KPI and LPMP East Java Province.

In accordance with what was stated by (Haryanti, 2014a) to determine whether there are any weaknesses in the established curriculum, curriculum developers must clearly define its objectives, such that the behaviors expected to be achieved by the students can be measured and observed. Curriculum evaluation is a rapidly evolving field, including the evaluation of curriculum implementation. It encompasses two main aspects. First, it involves examining the ongoing implementation process to ensure it adheres to the plan and serves as a mechanism for improvement if deficiencies are identified. Second, it involves assessing the final outcomes achieved. The final outcomes refer to the criteria of time and results achieved in comparison to the planning phase. Therefore, curriculum evaluation is a critical component in the execution of a developed curriculum, aimed at examining, assessing, and evaluating the curriculum to ensure it remains adaptive to the times (Arfah, 2021). Transformative curriculum development strategy will enhance the quality of education if the development objectives align with the school's vision and mission, are grounded in religion and law, adhere to the principles of relevance, efficiency, effectiveness, and sustainability, integrate the national curriculum with the pesantren curriculum, employ varied teaching methods and media, enhance participatory relationship management (humanization), and involve continuous evaluation.

IV. CONCLUSION

Based on the research findings and discussions related to the strategy for developing a transformative curriculum at MTsN 1 Malang City, the approach includes: 1) Formulating the objectives of the transformative-integrative curriculum using the institution's vision and mission. 2) Establishing the foundations of the transformative-integrative curriculum, based specifically on the *Qur'an*, *Hadith*, *Ijma'*, and *Qiyas*, as well as the general philosophical and legal foundations. 3) Determining the principles of the transformative-integrative curriculum, with the main principles being relevance, efficiency, effectiveness, and sustainability. 4) Defining the content of the transformative-integrative curriculum by integrating it with other curriculum, including the National Curriculum, *Pesantren* Curriculum, Cambridge, and the school-specific curriculum, resulting in a transformative-integrative curriculum. 5) Developing the transformative curriculum schedule, using principles of collaboration, fairness, accuracy, equitable distribution, and effective learning.

6) Implementing the transformative-integrative curriculum by aligning the Islamic Religious Education Curriculum with the 2013 Curriculum, incorporating NU values, Javanese language, *tahfidz*, educational programs, and the development of student talents, interests, and skills through extracurricular

activities, entrepreneurial education, and cultural habituation programs at the school.7) Developing forward-looking teaching methods. 8) Utilizing engaging teaching media appropriate to the subject matter. 9) Establishing partnerships with the community and entities that benefit the institution. 10) Conducting continuous evaluation of the transformative-integrative curriculum, including three aspects: Learning Evaluation, which encompasses cognitive, affective, and psychomotor domains; Curriculum Evaluation, covering objectives, content, methods, facilities, and learning assessment; and Student Achievement Evaluation, which includes academic and non-academic achievements, such as competition awards.

V. ACKNOWLEDGEMENT

We would like to express our gratitude to the Rector of Kiai Haji Achmad Siddiq Jember State Islamic University for providing the funding for this research. We also extend our thanks to MTsN 1 Malang cITY, its leadership and staff, teachers, and employees for their moral support in completing this research.

REFERENCES

- [1] Akbar, M. F., & Anggraeni, F. D. (2017). Teknologi Dalam Pendidikan : Literasi Digital dan Self-Directed Learning pada Mahasiswa Skripsi. *Indigenous: Jurnal Ilmiah Psikologi*, 2(1), 28–38. <https://doi.org/10.23917/indigenous.v1i1.4458>
- [2] Anan, A. (2016). Strategi Hubungan Masyarakat Dalam Upaya Meningkatkan Mutu Pendidikan di MTs Darut Taqwa. *Al-Murabbi*, 1(1), 180.
- [3] Arfah, M. A. (2021). Evaluasi Hasil Belajar Pendidikan Agama Islam (Pai). *Jurnal Literasiologi*, 7(2), 211–236. <https://doi.org/10.47783/literasiologi.v7i2.282>
- [4] Azizah, Murniati, & Khairuddin. (2015). Strategi Kerjasama Sekolah Dengan Dunia Usaha Dan Dunia Industri (Du / Di) Dalam Meningkatkan. *Administrasi Pendidikan*, 3(2), 148–158.
- [5] Bogdan, R. C., & Biklen, S. K. (1998). *Qualitative Research for Education: An Introduction to Theory and Methods*. Boston: Allyn and Bacon, inc.
- [6] Divan, S., & Adam, G. (2023). Persepsi Guru Terhadap Implementasi Kurikulum Merdeka di Sekolah Dasar. *Jurnal Elementaria Edukasia*, 6(4), 1580–1596. <https://doi.org/10.52431/tafaqquh.v1i1i2.2245>
- [7] Fitri, A. Z., & Haryanti, N. (2020). *Metodologi Penelitian Pendidikan: Kuantitatif, Kualitatif, Mixed method dan Research and Development*. Madani Media.
- [8] Hamalik, O. (2014). *Proses Belajar Mengajar*.
- [9] Haryanti, N. (2014a). *Ilmu Pendidikan islam*. Malang: Gunung Samudera.
- [10] Haryanti, N. (2014b). *Pengembangan Kurikulum Pendidikan Agama Islam*. Bandung: Alfabeta.
- [11] Haryanti, N., & Soebiantoro. (2024). *Manajemen Pemasaran Perguruan Tinggi Berbasis Digital*. Malang: Empatdua Media.
- [12] Kristiawan, M., Safitri, D., & Rena Lestari. (2017). Manajemen Pendidikan. In *Deepublish Publisher*.
- [13] Moleong, L. J. (2013). *Metode Penelitian Kualitatif*. Remaja Rosdakarya.
- [14] Munir. (2017). *Pembelajaran Digital*.
- [15] Nassrullah, R. (2020). *Materi Pendukung Literasi Digital*. Jakarta: Kementerian Pendidikan dan Kebudayaan.
- [16] Nurhadi. (2018). Konsep Kurikulum Pendidikan Keluarga Dalam Surah Al-Luqman. *Al-Ishlah: Jurnal Pendidikan*, 10(1), 3.
- [17] Prabowo, R. G. M. (2019). *Manajemen Strategi*. <https://doi.org/10.31227/osf.io/xu37y>
- [18] Putra, P. (2017). Implementasi Pendidikan Karakter Dalam Pembelajaran IPA di MIN Pemangkat Kabupaten Sambas Kalimantan Barat. *JIP: Jurnal Ilmiah PGMI*, 3(1), 49–61. <https://doi.org/10.19109/jip.v3i1.1377>
- [19] Qutni, D. (2018). Efektivitas Integrasi Kurikulum Dalam Pembentukan Karakter Peserta Didik (Studi di SMP Daarul Qur'an Internasional Tangerang Internasional Pesantren Tahfiz Daarul Qur'an). *TAHDZIBI: Jurnal Manajemen Pendidikan Islam*, 3(2), 101–116. <https://doi.org/10.24853/tahdzibi.3.2.103-116>
- [20] Ramli, R. (2021). Peran Komite Sekolah Dalam Peningkatan Mutu Pendidikan Madrasah. *Tadabbur: Jurnal Peradaban Islam*, 3(1), 147–163. <https://doi.org/10.22373/tadabbur.v3i1.155>
- [21] Ren, T., Liu, X., & Ding, J. (2023). Intergenerational dynamics of digital transformation in family firms. *Technology in Society*, 74(May), 102261. <https://doi.org/10.1016/j.techsoc.2023.102261>
- [22] Robert K. Yin. (1987). *Case Study Research: Design and Methods*. Beverly Hills: Sage Publication.
- [23] Sagala, S. (2015) Manajemen Dan Kepemimpinan Pendidikan Pondok Pesantren. *Jurnal Tarbiyah*, 22(2), 205–225.

- [24] Susanto, F. X. (2022). Manajemen Penguatan Pendidikan Karakter Dalam Mewujudkan Mutu Lulusan Siswa Di Sekolah Satuan Pendidikan Kerjasama. *AL-AFKAR: Journal for Islamic Studies*, 5(4), 315–323. <https://doi.org/10.31943/afkarjournal.v5i4.379>.
- [25] Sutikno, T. A. (2015). Membangun Kerjasama Sekolah Menengah Kejuruan dan Industri untuk Ketersesuaian Kompetensi Lulusan. *Jurnal Teknologi Elektro Dan Kejuruan*, 23(1).
- [26] Yin, R. K. (2002). *Case Study Research: Design and Methods*. Sage Publication.