

Date Received : December 2025
Revision Date : February 2026
Date Received : February 2026
Publication Date : February 2026

CURRICULUM MANAGEMENT OF IDAD MURABBI PROGRAM IN IMPROVING THE QUALITY OF PROSPECTIVE EDUCATORS: A CASE STUDY AT STIPI MAGHFIRAH

Zubair Qudsi El Hanif

Ibn Khaldun University, Bogor (zubairqudsielhanif@stipi.ac.id)

Ahmad Sastra

Ibn Khaldun University, Bogor (elfatih18@yahoo.co.id)

Maemunah Sa'diyah

Ibn Khaldun University, Bogor (maemunah@uika.ac.id)

Rayhan Azhar

Maghfirah Islamic Education College, Bogor (Rayyan.ridani5@gmail.com)

Firman M. Nur

Maghfirah Islamic Education College, Bogor (mnurfirman212@gmail.com)

Keywords:	ABSTRACT
Management curriculum, cadre development program, teacher and murabbi development	Teacher quality is factor key quality Islamic education is required balance competence academic and character . Research This analyze management I'dad Murabbi Program curriculum at STIPI Maghfirah , cadre development model intensive " Warrior Teacher ". Research objectives is describe implementation management curriculum , its contribution to quality murabbi on MILBoS, as well as its development strategy . Use method qualitative descriptive , data collected through interviews , observations , and documentation , then analyzed with the interactive model of Miles, Huberman, and Saldaña. Findings show management curriculum implemented through planning based standard six competence murabbi (<i>mindset</i> , spiritual, social , practical , leadership , and managerial). Organizing done with structure authority clear , while implementation blend formal learning with approach <i>living curriculum</i> in the dormitory. Evaluation implemented in a way daily , weekly , and incidental For ensure accountability . This program in a way significant increase spiritual maturity , skills pedagogy , and readiness adaptation prospective teachers in the field . In theoretical , research This contribute to the management model curriculum Islamic education that integrates aspect cognitive and affective in dormitory ecosystem .

Keywords:	ABSTRACT
Keywords: Curriculum management, program cadre development, teacher and murabbi development	Teacher quality is a pivotal factor in Islamic education, requiring a balance between academic competence and character integrity. This study analyzes the curriculum management of the I'dad Murabbi Program at STIPI Maghfirah , an intensive cadre development model for "warrior teachers " . The research aims to describe the implementation of curriculum management, its contribution to the quality of murabbi at MILBoS, and its development strategies. Using a qualitative descriptive method, data were collected through interviews, observations, and documentation, then analyzed using the Miles, Huberman, and Saldaña interactive model. Findings reveal that curriculum management is executed through planning based on six standardized murabbi competencies: mindset, spiritual, social, practical, leadership, and managerial. Organizing involves clear authority structures, while implementation integrates formal learning with a "living curriculum" approach in a boarding school environment. Evaluation is conducted daily, weekly, and incidentally to ensure accountability. The program significantly enhances prospective teachers' spiritual maturity, pedagogical skills, and field adaptability. Theoretically, this study contributes to Islamic education curriculum management models by integrating cognitive and affective aspects within a residential ecosystem.

A. INTRODUCTION

Crisis Competencies and Challenges Management Educator Quality Islamic education is highly dependent on the effectiveness power educator as spearhead of transformation education in room smallest Learning . As conveyed by Al Kilani, the urgent need for the community to produce new models of scholars and educators dedicated to the afterlife, not merely worldly interests. One way to do this is by preparing institutions, instruments, and fulfilling the requirements to produce them (Kilani, 2019) . Similarly, M. Natsir, a national education figure, emphasized that national awakening will not occur without a group of teachers willing to sacrifice for their nation (Adian Husaini, 2023) .

However , the portrait Islamic education today This faced with challenges gap sufficient competence sharp . As is the fact that the low quality of teachers in Indonesia (Utami, 2017) UNESCO's 2016 *Global Education Monitoring (GEM) Report* , Indonesia is ranked 10th out of 14 developing countries in terms of education quality, while teacher quality is ranked 14th out of 14 countries. Especially in the context of Islamic religious education, the Indonesian people's need for Islamic Religious Education teachers is very high, while the availability of Islamic Religious Education teachers is still very lacking. The need for Islamic Religious Education teachers currently reaches 175,400 people at the public elementary school, public high school, and vocational high school levels. However, the number of available teachers is only 104,138 people so that the shortage of Islamic Religious Education teachers has reached 72,340 people (Mediana, 2020) . Meanwhile, in terms of the quality of religiosity of the Indonesian people themselves is no less worrying. The behavior of people in the most religious country in Indonesia, 96% of Indonesians believe that religion is very important. However, many show contradictory behavior with just that religious value (Raghib Muhammad Sakho 2024) .

This increasingly shows the need for more integral and holistic education in terms of Islamic religious knowledge.

Teachers are not only required to possess intellectual intelligence, but also moral integrity and managerial leadership skills. Islamic Religious Education (PAI) teachers not only act as conduits or disseminators of knowledge, but are also responsible for conveying values, namely instilling noble moral values and the personality of students (Solla Taufiq 2023). The problem of declining student morale and the low fighting spirit of educators is often caused by a poorly managed cadre system. From an educational management perspective, the problem of teacher quality is not simply a matter of individual intention or dedication measured by the success of one or two individuals, but rather a systemic failure in curriculum management that is unable to integrate cognitive, affective, and psychomotor aspects simultaneously.

Moreover, the curriculum, as an instrumental dimension of education, determines the quality of learning and requires continuous renewal (Christiana, Supriyanto, and Juharyanto 2022) . Good curriculum management, especially when implemented with *school-based management principles* , can ensure alignment between the institution's vision, teacher competencies, and student needs (Nanda 2023) . This underscores the urgency of fundamental improvements in curriculum management.

During this study about teacher development in Islamic institutions tends to dominated by exposure normative - ideological which emphasizes priority become a teacher in perspective theological . Existing literature often ignore dimensions managerial about How the ideal teacher profile formed through mechanical processes an organization that is actually very relevant with sunnatullah law causality . There is emptiness a study that explains How functions management like planning standard competence , organization structure authority curriculum , as well as evaluation based performance implemented in institution education Islamic boarding school . Without analysis strong managerial , teacher training program only will become routine activities without measurable results .

Within this framework, STIPI Maghfirah is present as an Islamic higher education institution that focuses on the formation of prospective teachers and murabbi cadres. This institution combines academic competencies with direct practice through the MILBoS *School Laboratory* (Maghfirah Islamic Leadership Boarding School). One of the flagship programs designed to prepare students to become teachers and murabbi fighters is the Pejuang Teacher Cadre Program. The Principal of MILBoS Tsanawiyah Madrasah also expressed the same hope, on every occasion he has mentioned the specifications of teachers and murabbi that are really needed by MT/MA MILBoS, "A teacher who has a strong will and commitment that comes from piety within him. On the other hand, he also has good concern, good communication, and integral intelligence (IQ, EQ, SQ)."

The Warrior Teacher Cadre Development Program is a one-semester intensive training program before students undergo a two-year internship at a partner school.

This program aims to prepare students with teaching and preaching capacities through integrated learning, cognition, compassion cultivation, hands-on practice, and character training of a warrior teacher. The program's primary orientation aligns with the goals of STIPI Maghfirah, as quoted in the eternal prayer in Al-Furqan: 74: "*Our Lord, grant us spouses and offspring, and make us leaders of the pious.*"

The STIPI Maghfirah's grand vision is summarized in the objectives of the Islamic Education Management study program, which include: *First*, producing graduates with integrity, competence, and professionalism in the fields of management and organizational education. *Second*, producing scholars who understand the methodology of Islamic education studies and are able to publish their results scientifically. *Third*, producing large-scale national and international Islamic education studies that serve as learning references. *Fourth*, carrying out sustainable community service. *Fifth*, producing prospective educators and education staff who contribute to the development of Islamic education.

The first and fifth missions are realized through the implementation of *the Murabbi I'dad Program*, which emphasizes strengthening teaching competencies and missionary work, spirituality, and management of halaqahs and dormitories based on Islamic values. However, despite the program's implementation, academic studies that deeply analyze its implementation of curriculum management are still limited. No research has yet examined the extent to which the implementation of curriculum management in this program contributes to improving the quality of teachers and murabbi at MILBoS.

Thus, there is a clear research gap: the lack of comprehensive studies on the implementation of *the I'dad Murabbi Program curriculum management* in the context of improving teacher and murabbi quality. A proper understanding of this is crucial as a basis for future program evaluation and development, not only for STIPI Maghfirah but also for other Islamic educational institutions with similar missions.

Based on this background, this research aims to:

1. Explaining the implementation management curriculum *of the I'dad Murabbi Program* at STIPI Maghfirah.
2. Analyze the program's contribution to improving the quality of teachers and MILBoS murabbi.
3. Provide strategic recommendations for program development based on study results.

Study This formulate problem through questions following :

1. How implementation management I'dad Murabbi Program curriculum at STIPI Maghfirah in form profile of a warrior teacher ?

2. How far is the implementation management curriculum the contribute to improvement quality pedagogic and spiritual of the candidate murabbi in MILBoS?
3. What development strategies can recommended For optimizing the I'dad Murabbi program based on findings in the field ?

This research is expected to provide theoretical benefits in the form of contributions to the study of Islamic education curriculum management, as well as practical benefits for program managers and education policymakers in designing effective teacher training programs. Therefore, the results of this study can serve as a reference for efforts to improve teacher quality and develop murabbi (leaders) in Indonesia in general and sustainably.

A number of related scientific works have studied this, such as: *first, "Management of Independent Learning Curriculum Implementation in MAN"* written by Abdullah Bustomi in 2025 which discusses the management of the implementation of the independent learning curriculum that has been running systematically, although still facing a number of obstacles. This research is only limited to the independent learning curriculum implemented in secondary schools only . *Second, "Management of the Implementation of the Campus Independent Learning Curriculum in the Faculty of Tarbiyah Knowledge and Teaching at the State Islamic University of North Sumatra "* written by Nursikah Intan in 2023 discusses how the implementation of the independent learning curriculum, self-directed learning, and campus independent learning in the faculty of knowledge education or Islamic education. The management of curriculum implementation is of course carried out on campus, but has not discussed how campuses with an Islamic boarding school model and with a typical curriculum. *Third, "Management of the Implementation of Islamic Boarding School-Based Curriculum and Learning at Darussalam Vocational High School"* by Habiburrahman (2023) discusses the management of the implementation of an Islamic boarding school-based curriculum in vocational high schools with a typical Islamic boarding school curriculum, but only at the senior high school level (vocational schools). Previous research has concluded that no one has specifically discussed the implementation of curriculum preparation programs for teaching and missionary activities at the senior high school level with an Islamic boarding school or dormitory base.

B. METHOD (500 - 1000 words)

This research uses a qualitative approach with a descriptive study type. The qualitative approach was chosen because the focus of this research is to understand in depth the implementation of the curriculum management of *the I'dad Murabbi Program* at STIPI Maghfirah in improving the quality of teachers and murabbi in MILBoS . The descriptive research type is used to provide a factual, systematic, and accurate description of the planning, implementation, and evaluation of the program, without testing hypotheses or manipulating variables. Through this approach, the data obtained are narrative and

reflective, so that they are able to reveal deep meaning in the implemented curriculum management process.

The research location is the Maghfirah Islamic Education College (STIPI) and *the MILBoS School Laboratory*, which is the implementation center of *the I'dad Murabbi Program*. The location selection was carried out using a purposive technique (Sugiyono 2013) because this program is an innovative institution and has direct relevance to the research objectives. STIPI Maghfirah has a vision to produce teachers and students who are academically competent while also having the mindset of a warrior teacher, spirituality, and various other educator-based competencies, making it the right location for Islamic values-based management studies. This research is planned to last for four months, which is divided into stages of instrument preparation, field data collection, data analysis, and preparation of the final report.

The research subjects were the parties directly involved in the planning, implementation, and evaluation of *the Murabbi Program*. Informants were selected using purposive sampling techniques, namely taking sample data source with consider things certain, such as people who are considered to know the most about what to expect. Then sample determined based on consideration information the (Sugiyono 2023). with the following detailed criteria: (1) have direct experience in the program for at least one semester, (2) understand the objectives, materials, and methods of the program, and (3) are willing to provide information openly. Research informants include;

No	Position	Information Criteria
1.	STIPI Maghfirah Leadership (Chairman and Deputy Chairperson for Academic Affairs)	Strategic policies and program vision
2.	<i>I'dad Murabbi Program</i> Coordinator	Planning, organizing and implementing the curriculum
3.	Supervisor	Implementation of learning
4.	Murabbi's Upbringing and Teacher at MILBoS	Evaluation of practical competency
5.	Program participants	Output and direct impact

Procedure Data Analysis Data analysis follows the interactive model of Miles, Huberman, and Saldaña (2014), which consists of from three channel activities that occur in a way simultaneously : *First*, *Data Condensation*: Summarizing and selecting core data from results transcript interviews and notes field about management curriculum. *Second*, *Data Presentation* (Data Display): Organizing data in form narrative descriptive and chart channel For show connection between function management. *Third*, *Drawing Conclusions*: Conducting data verification for formulate findings end related quality murabbi. Then the last one is Data Validity Test For ensure credibility findings, research This use technique triangulation source with compare

information between informants and triangulation technique with check data consistency between results interview with document curriculum and reality observation .

C. RESULTS AND DISCUSSION

Literature review

Management is the art of organizing something, both material and other people, with the intention of achieving the desired goals with agreed steps (Habiburrahman 2023) . Meanwhile, Rusman defines curriculum management in more detail, namely a process management curriculum that is planned, structured, and programmed well and correctly, so that it can achieve the goals of the desired curriculum (Haudi 2021) . More broadly, Laili, et al. added in the definition of indications of a good and successful curriculum that curriculum management is a set of abilities in managing the curriculum starting from curriculum planning to good curriculum evaluation, namely a curriculum that follows the development of a science and technology-based society (Laili, Hariyati, and Roesminingsih 2022) .

Curriculum management is not just about managing administrative documents, but rather a comprehensive system that includes 4 things including curriculum planning, implementation, organization, and evaluation (Afifah 2023) . This broad scope of curriculum management is what makes its optimization bring positive changes in education with a focus on stakeholder involvement, capacity building, and the use of data for evidence-based decision making (Sholeh 2024).

On the other hand, management can reduce obstacles to achieving goals and provide prediction and imagination to anticipate rapid environmental changes. To realize an ideal education system, the Management curriculum fosters harmonious collaboration between families, schools, and the community (Laili, Hariyati, and Roesminingsih 2022) .

Up to here, it can be concluded that curriculum management is the art and skill of managing other people, objects, technology, and all aspects of the curriculum so that it can achieve the educational goals and vision and mission of an institution.

1. Idad Murabbi Program Curriculum Planning

Curriculum planning is a fundamental phase in management that will determine the objectives, materials, strategies, and teaching activities by utilizing the resources of the educational organization (Fitri 2013) . Managerially, curriculum planning functions as a system design that is used as a teaching direction for someone in carrying out learning activities in schools or educational institutions (Habiburrahman 2023) . The effectiveness of a plan is not limited to the preparation of documents alone , but also in the depth of needs analysis, formulating philosophical questions, determining curriculum design, making a master plan (Laili, Hariyati, and Roesminingsih 2022) .

In the context of graduate quality assurance, there are three main cores that must be integrated into every curriculum program preparation, namely determining the graduate profile (goals and targets), graduate learning achievement (CPL), and determining learning objectives (Intan et al. 2023) . Effective curriculum planning will

have an impact on the outcomes obtained by the institution. Good curriculum planning allows schools to develop educational programs that are in line with the school's vision and mission, as well as the needs of students and the community (Udin et al. 2024).

Furthermore, curriculum planning also influences the development and objectives of the curriculum, which is used as a link between educational theory (Nanda 2023) . Thus, curriculum planning is a detailed instructional process that encompasses aspects of the curriculum such as philosophy, master plan, strategy, programs, activities, graduate profiles, academic achievement, and study objectives, thereby achieving the vision and mission of an institution/organization.

2. Organization of the Idad Murabbi Program Curriculum

Organizing the curriculum function To ensure that all resources, such as teaching materials, teaching staff and facilities are used optimally to support effective learning activities (Lisyawati et al. 2023) . All specific curricula require support in their organization in the form of funding, training, human resources, etc. that support the smooth running of the Idad Murabbi program.

Operationally, organizing *human resources* requires several things: coordinators and staff to implement plans, division of labor and grouping, establishment of authority structures and determination of work procedures, and selection and training (Nanda 2023) . Factors that influence the success of curriculum organization are: scope, sequence of materials, community, balance, and integration (Habiburrahman 2023) .

As a derivative of the planning stage, curriculum organization is the process of strategically allocating all planned components. In curriculum development, the following steps are required: *first*, resource allocation, placement, and assignment determination. *Second*, formulating the organizational structure and lines of authority. *Third*, recruitment, selection, training, and development of *human resources* .

3. Implementation of the Idad Murabbi Program Curriculum

Curriculum implementation is the actualization phase that transforms ideas, concepts, programs, or curriculum designs into learning practices, thus impacting change for individuals or groups. Dinn Wahyudin explains that implementation encompasses three main aspects: program development, learning implementation, and evaluation. Irfana's definition is more detailed and specific, mentioning the scope of curriculum implementation, namely: developing lesson plans (RPS), elaborating materials, determining assessment strategies and tools, and organizing the learning environment (Laili et al., 2022) .

The success of curriculum implementation is also determined by the depth of integrated material and strategies, the internalization of values, and the organizational structure within the curriculum (Siskandar, 2017) . However, no matter how well a curriculum is designed and planned, its successful implementation depends on educators (Haudi, 2021) . This demonstrates the profound urgency of human resource development within the curriculum management cycle.

Furthermore, curriculum implementation is viewed as a collective process influenced by various environmental variables. Five supporting aspects that significantly determine implementation effectiveness include principal leadership, peer support, student engagement, parental participation, and teacher competency. Thus, curriculum implementation involves the principal, fellow teachers, students, parents, and another key element, the teachers themselves (Athoillah, 2020) .

5. Evaluation of the Idad Murabbi Program Curriculum

Evaluation is a structured scientific process for evaluating something that has been designed, implemented, and its effectiveness. The function of evaluation is to determine the level of change that has occurred, both statistical changes and educational changes, which include evaluation objectives, materials, strategies, and assessment programs (Rusman, 2010) . In curriculum management, evaluation is not only seen as a measure of final success, but rather as an ongoing process that provides a comprehensive picture of the impact of change.

One comprehensive framework for this stage is the CIPP (Context, Input, Process, and Product) evaluation model. This model divides evaluation into four strategic dimensions: the first two aspects relate to curriculum planning, and the second two aspects relate to curriculum implementation (Zaini, 2020) .

To conclude the theoretical framework, the management cycle, encompassing planning, organizing, implementing, and evaluating (POAC), serves as the primary analytical lens in this study. The synergy between these four managerial functions is used to analyze how the *I'dad Murabbi Program curriculum* at STIPI Maghfirah is systematically managed to produce graduates who meet the expected quality standards of murabbi competency.

STIPI Maghfirah Idad Murabbi Program Curriculum

Etymologically, the word curriculum was originally used in the world of sports in Ancient Greece, meaning runner and distance . curriculum the interpret the distance that must be traveled by runners (Huliatunisa, Y, 2021) . According to Law No. 20 of 2003, the curriculum is a set of plans and arrangements regarding objectives, materials/contents or learning materials and methods used, as a guideline for organizing learning activities to achieve educational goals. According to Syamia in his journal, the curriculum is a learning experience that is structured so that students can experience various kinds of learning experiences and is expected (Yanti et al., 2024) Ilham Kadir concluded that the curriculum is one of the tools to achieve educational goals and at the same time as a guideline in implementing teaching at all types and levels of education (Kadir, 2021) . Abdudin Nata (Nata, 1997) in Islamic educational philosophy said that the curriculum is a teaching plan that contains a number of subjects that are arranged systematically, rationally, and neatly which are needed as a requirement to complete a particular educational program in order to achieve certain goals and objectives (Sirojuddin et al., 2022) .

From here, we can draw a straight line that the curriculum is a tool that contains subjects, learning experiences, etc. that are arranged systematically as a guideline for achieving the goals of an educational program.

The implementation of this curriculum concept is manifested in the I'dad Murabbi Program at the Maghfirah Islamic Education College (STIPI). As a pesantren-based educational institution, STIPI Maghfirah adopts an integral education model that synergizes academic cognitive abilities with the formation of the character of a "Warrior Teacher." This character is described in four pillars of competency: warrior character, educational competency, *ta'lim competency* , and managerial competency. The institutional curriculum structure is designed for a five-year study period, which integrates language preparation, intensive academic education, and murabbi professional practice in the MILBoS unit.

I'dad Murabbi Program Alone is a strengthening program intensive during one semester in a year the third one aims For internalize six dimensions competence main : pattern mindset , spiritual , social , skills practical , leadership , and managerial . In general operational , this program combine curriculum academic (10 credits load) with curriculum school Islamic *residential* education . Characteristics curriculum This lies in the approach learning integrated , where the theory is learned in class applied direct through activity Islamic boarding schools , such as *halaqah* night , *Jalsa Imaniyyah* , and practice teaching micro (*micro-teaching*) .

Management operational of this program managed in a way structured through appointment coordinator from the student division based on mandate STIPI leadership . Its organization involving team curriculum cross- gender and involving final semester students as part from development capacity managerial . For ensure quality , mechanism evaluation done in a way periodically through supervision performance team every Sunday as well as evaluation daily to development affective and competence students . With Thus , *the I'dad Murabbi Program* No just plan teaching , but rather A **system management** integrated **cadre** development For produce ready educators face dynamics contemporary Islamic education .

Implementation of Idad Murabbi Program Curriculum Management (1000-1500 words)

1. I'dad Murabbi Program Curriculum Planning

planning phase of the *I'dad Murabbi Program* at STIPI Maghfirah is implemented through an integrated discussion mechanism involving the institution's leadership, the Institute for Research and Community Service (LP2M), student affairs, and the management team of practitioners from MILBoS. Managerially, this planning aims to standardize educator competency through internal certification. The institution's leadership emphasized that this planning is a strategic step to ensure all murabbi have measurable qualifications before being deployed to work units.

Analysis of the planning process revealed a comprehensive curriculum mapping. The development team conducted a comparative study of teacher preparation models at similar educational institutions and engaged expert consultants in the field of character education management. This planning was proactive, with preparation conducted a semester in advance to strengthen the capacity of internal instructors before the program's intensive implementation.

Based on the findings, the effectiveness of this curriculum planning rests on four key elements:

a. Setting Strategic Goals and Targets

This program establishes the vision of a "Teacher Warrior" profile, operationalized through six competency dimensions (mindset, spiritual, social, practical, leadership, and managerial). The primary goal of the plan is to synergize the cognitive-theoretical knowledge gained by students in the previous semester with affective-pedagogical reinforcement during the intensive phase.

Broadly speaking, these six competencies can be grouped into three core competencies: Exemplary Muslim, encompassing mindset and spiritual aspects; Murabbi (a warrior) encompassing social morals and practical pedagogical skills; and Manager, encompassing leadership and managerial skills.

b. Preparation of Graduate Learning Outcomes or Success Indicators (CPL)

The CPL is designed as a benchmark for the professionalism of the murabbi (teacher). Achievement instruments were systematically developed in collaboration with educational consultants to ensure the objectivity of the assessment during implementation.

c. Structuring of Teaching Materials (Curriculum Content)

Curriculum content is the components that have a correlation with the experiences that must be learned and possessed by students, which include knowledge, skills, and values (Haudi, 2021) Rusman explains in more detail the aspects of curriculum material, namely: scope, continuity (related and unrelated), repetition, balance of teaching materials or teaching materials (intellectual, social, personal, and kinesthetic), and time allocation (Rusman, 2010) . Teaching materials are managed with the principles of continuity and balance.

Therefore, the material is structured hierarchically, starting from paradigm development (*Islamic Worldview*) to technical skills (*micro-teaching*). Time allocation is proportional to the 10 credits per week, which are distributed between formal class sessions and field reinforcement sessions in the dormitory.

d. Transformation Strategy Formulation

Planning determines strategies capable of shifting competencies from the cognitive level to the level of concrete action. Although there were challenges in consistently internalizing the Islamic framework of thought in the initial stages, management mitigated this by conditioning habits of *thinking* starting the semester before the program began.

From a managerial perspective, the involvement of external experts during the planning process is crucial in the dynamics of curriculum development. This places the curriculum draft in a state of continuous improvement, requiring the flexibility of the internal team in documenting *guest lecture materials* as an organizational knowledge asset for the future.

2. Organization of the I'dad Murabbi Program Curriculum

Organizing is a crucial stage in ensuring the availability and efficient utilization of human resources, facilities, and budget to support the smooth running of the *I'dad Murabbi Program* . At this stage, STIPI Maghfirah implements a resource support policy that is oriented towards innovative results and impact. This is evident in the flexible budget allocation and the provision of supporting infrastructure, such as a bilingual

library, public lecture halls, and the procurement of specific educational literature to support the formation of the "Teacher Warrior" profile. The Chairperson of STIPI Maghfirah herself stated, "I don't forbid any allocation of funds if a program has clear , innovative , and impactful goals . "

Based on functional analysis, the organization of this curriculum includes three main pillars:

a. Resource Allocation and Assignment Distribution

Personnel appointments are based on competency and track record. Program coordinators are selected based on previous curriculum management experience, supported by a team of experts from various divisions, such as the STIPI LP2M (Student Welfare Institution) and the MILBoS (Student Welfare Institution) foster management. This cross-divisional involvement aims to create synergy between academic and technical aspects of the field. In addition to teaching staff, this organization also empowers students through an executive committee structure to foster practical leadership competencies from an early age.

b. Formalization of Organizational Structure and Authority Lines

Management implements a one-stop-shop coordination system to maintain instructional effectiveness. Accountability lines are hierarchically structured, with the entire teaching team coordinating through the program coordinator before reporting to STIPI leadership for authorization. Although formal channels have been established, field findings indicate challenges in the form of overlapping tasks and staff availability constraints due to incidental assignments in other work units. This indicates the need for a more responsive delegation management system to maintain continuity in material distribution.

c. Human Resources (HR) Capacity Development

Organizational change focuses not only on task distribution but also on improving the quality of curriculum implementation. The institution provides access to professional development through training in scientific writing and comparative studies with other Islamic higher education institutions. This is a managerial strategy to ensure that internal instructors have adequate quality standards and a shared vision for operationalizing the *I'dad Murabbi curriculum* .

Overall, the organization of this curriculum has succeeded in building an adequate supporting ecosystem, both materially and structurally. However, strengthening coordination and synchronizing schedules between work units remains a crucial evaluation agenda to minimize future operational challenges.

4. Implementation of the I'dad Murabbi Program Curriculum

Curriculum implementation (*actuation*) in the *I'dad Murabbi Program* is the phase of transforming theoretical design into concrete educational practice. In this stage, the program coordinator plays a central role in overseeing consistency between Basic

Competencies (KD) and students' daily activities. Close supervision is carried out on attendance, material achievement, and the performance of the teaching team to ensure the "Teacher Warrior" profile is systematically formed.

Managerially, this implementation includes three main operational pillars:

a. Standardization of Learning Instruments (RPS)

Before the program begins, management synchronizes the program through collaborative development of Semester Learning Plans (RPS). This process involves team discussions to formulate achievement indicators for each topic, including literature reviews and excellent service. This standardization serves as an instructional guide for all educators to ensure program objectives remain aligned with the institution's needs.

b. Structuring Material and Internalizing Values

The curriculum material is classified into three comprehensive core domains. First, Mindset and Spirituality, which focuses on developing the paradigm of monotheism and *tazkiyatun nafs (obedient self)*. Second, Material on the Murabbian (Murabbian), which covers the murabbi roadmap, counseling, and communication skills. Third, Dormitory Management, which equips students with technical skills in Islamic leadership and dormitory governance. The integration of knowledge, faith, and practical practice is the spirit of every learning session.

c. Dynamics of Instructional Strategy and Methodology

The strategy implementation is carried out through a variety of approaches to ensure the transition of competencies from cognitive to affective aspects. The methods used include transformative learning to target paradigm shifts, case studies, project -based learning , group discussions, and experiential learning methods or direct experience. One methodological innovation applied is the internalization of the warrior mentality through simulations of mental resilience in the open air to build awareness of *ma'yyatullah* (the presence of God). In addition, the curriculum implementation also involves direct practice in the field of life (*living curriculum*), where third-year students are given the role of mentors for MILBoS students to practice managerial and parenting skills in *real-time* .

Management also implements a monitoring system for external lecturers. Evaluations are conducted on the methodology and substance of the material presented by external speakers to ensure consistency with the program's competency standards. If gaps in the material are identified, the internal team immediately conducts reinforcement sessions to maintain the integrity of the curriculum. Thus, the implementation of this curriculum focuses not only on knowledge transfer but also on establishing a transformative educational ecosystem that is measurable through *Key Performance Indicators* (KPIs) for the leadership of the Islamic boarding school (Murababian).

4. Monitoring and Evaluation of the I'dad Murabbi Program Curriculum

The I'dad Murabbi Program's *oversight* function is implemented through a multi-layered supervision mechanism to ensure accountability for implementation and graduate quality. Managerially, the STIPI Maghfirah leadership conducts strategic oversight through weekly coordination meetings involving the entire academic community. This process serves as a platform for reporting progress and synchronizing policy directives for continuous program quality *improvement* .

Based on research data, the curriculum evaluation mechanism is divided into three main dimensions:

a. Instructional Supervision and Team Performance

Given the leadership's limited time, operational oversight authority was delegated to the program coordinator, acting as an extension of management. This supervision included monitoring the discipline of teaching staff, checking compliance with Semester Learning Plans (RPS), and summarizing assessments. Researchers found that firm corrective action was taken against instructors who did not meet attendance standards, demonstrating the institution's commitment to academic integrity. Furthermore, external speakers' contributions were evaluated to ensure the material aligns with the Core Competencies (KD). This serves as an important managerial note for strengthening the pre-session *briefing process to minimize material deviations in future sessions*.

b. Evaluation of Student Learning Outcomes and Competencies

The evaluation of program participants was conducted comprehensively using objective assessment instruments. These instruments included daily *mutaba'ah sheets* (KPIs), reflection sheets on the six murabbi competencies, writing summaries of each general course material in the program, writing book reviews, and oral and written exams. However, the researcher noted that during the evaluation process, there was a lack of follow-up for students who had not yet achieved the minimum competency standards in several program subjects. However, this was still noted and forwarded to the person in charge of the professional practicum at MILBoS.

c. Time-Based Control Mechanisms (Daily, Weekly, and Incidental)

The evaluation structure is systematically designed based on time duration. Daily evaluations focus on monitoring *habituation* and the monotheistic mindset through evening halaqah activities. Weekly evaluations cover spiritual aspects in faith-strengthening sessions (*jalsa imanniyah*), social-practical skills through *micro-teaching* , and managerial competencies through field visits at MILBoS. In addition, there are incidental evaluations using *the tarbiyah bill ahdots approach* , where assessments are based on students' responses to specific events within the dormitory environment.

Through the integration of various supervision instruments and methods, the curriculum management of *the I'dad Murabbi Program* is able to produce objective, field-based evaluation data. The synergy between academic supervision and practical observations at MILBoS ensures that the resulting "Warrior Teacher" profile is not only cognitively superior but also mature in character and leadership skills.

4. Management Program Curriculum Implications Idad Murabbi

Based on the results of interviews with several alumni of the Idad Murabbi program who are currently participating in work experience at MILBoS, they feel the impact and adequate support in carrying out their duties as teachers and murabbi. "The program material can shape mindsets, strengthen monotheistic mindsets, provide a deep understanding of the Islamic worldview, as well as very helpful micro-teaching. This is very influential in the process of character formation as a murabbi, especially myself. Then the program supervisor assesses the ability to position oneself not only as a teacher, but also as a friend, thus creating a pleasant atmosphere and supporting interactive learning activities. " Presentation by Ust. FFA, an alumnus of the Idad Murabbi program. He hopes this program can continue in the coming years. He also suggested that this program be started earlier for more optimal implementation.

The speaker's statements certainly align with what researchers found in the field, particularly regarding the framework of Islamic thought. This is because the speaker is an educational consultant from *Highscope* , collaborating with STIPI, making his lectures highly in-depth. Furthermore, Idad Murabbi's internal program team complemented the material with daily and weekly follow-up.

Similarly, presentations from other alumni revealed that this program has enhanced their knowledge, strengthened their mental health, and provided them with insights into how to deal with children, drawing on the experiences of senior teachers. Their experiences under the auspices of MILBoS, including visits and opportunities to share with teachers and senior teachers, were impressive and provided a glimpse into what education truly is like. Another resource person, Ust MRR, said that the program's contribution to their education was significant. He also learned how to make teaching more effective and how to deal with children according to their age and condition.

Despite the positive responses, suggestions, and input, several issues remain, particularly regarding the effectiveness of some programs and curricula, which are still not fully developed. Furthermore, according to some of them, in addition to this intensive program, they also have the obligation to memorize the Quran from STIPI Maghfirah, a requirement for completion each semester, making this quite challenging for them.

Meanwhile, the MILBoS management and curriculum itself explicitly convey the same sentiment. The principal stated that this program is excellent because it ensures that the teachers who will be moving up a grade are properly prepared. In the long term, standards will gradually improve each year, thus improving the quality of students who become teachers. Alhamdulillah, those who have the necessary equipment and skills, once they understand how to apply them, will perform much better than before. Previously, many experienced culture shock. However, they adapted more quickly to life and the dynamics of life at MILBoS. Alhamdulillah, they consistently participate in school activities, guidance, and organizations. Many of those who were not yet teachers

are studying again to earn their diplomas with the Egyptian Sheikh. None of their names are on the list of worst teachers; in fact, many of them have become the best.

Similarly, the presentation from another section of the MILBoS care statement stated, "During this 1-month observation, there were many cases of students experiencing problems. Thankfully, they already knew what to do, because they had learned during this program. Here, there are also differences in the location of the aspects faced by students, because previously there were many complaints from previous murabbi, why weren't they given the methods known before. They are more prepared and mature." Behind the positive response conveyed by the MILBoS management section, there was also input for periodic evaluations that have been launched to continue to be carried out between the Idad Murabbi program team and program alumni. Because it will show the true capacity of alumni and the quality of the Idad Murabbi program is also visible. In addition, there are a number of notes written under the supervision of the Head of Care regarding this new murabbi, which only contain a number of mandatory things that still need to be improved in 7th grade students, especially in terms of prayer. Meanwhile, the new murabbi's answers are still insufficient.

Based on the reflective and objective presentations of the Murabbis from the MILBoS care team, researchers concluded that the program had a positive impact on improving the quality of Murabbi candidates in terms of knowledge, mentality, readiness, and charitable character. However, it's important to remember that this new program has only been running for a few months, so assessments and observations are subject to change. Therefore, it's crucial to periodically evaluate this Eid al-Fitr program.

D. CONCLUSION

the I'dad Murabbi Program curriculum management at STIPI Maghfirah, analyze its contribution to the quality of teachers and murabbi at MILBoS, and formulate recommendations for its development strategy . Based on the data analysis and discussion, three main points can be concluded as follows:

First, the implementation of the curriculum management of *the I'dad Murabbi Program* has been carried out systematically through four stages of management functions (POAC) . The planning phase is based on the standardization of six murabbi competencies by involving external experts . The organizing phase is supported by a one-stop authority structure and flexible resource allocation from the institution . The implementation phase is carried out through a *living curriculum* approach that integrates formal learning with intensive care practices in Islamic boarding schools . Finally, the evaluation phase is carried out through a multi-layered supervision mechanism, although it still requires strengthening at the follow-up stage for participants who have not yet reached the minimum standard .

Second, *the I'dad Murabbi Program* significantly contributes to improving the quality of prospective educators at MILBoS . This contribution is evident in the strengthening of the "Warrior Teacher" mindset, spiritual maturity, and pedagogical and managerial readiness in handling dormitory dynamics . This program has proven effective in minimizing adaptation barriers (*culture shock*) for new murabbi through direct experience in guiding halaqah (groups) and social interactions with students .

Third, the recommended development strategy is improving curriculum design with more measurable achievement standards, optimizing scheduling to avoid overlapping

tasks , and strengthening the capacity of internal instructors in integrating the Islamic worldview *into* all materials .

This study provides theoretical implications for an Islamic education curriculum management model that integrates cognitive and affective aspects within the dormitory environment . Suggestions for future research include a longitudinal study of the program's impact on alumni performance after serving for more than two years, as well as a comparative study with other Islamic educational institutions to identify the most effective curriculum management model .

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