

## **Integrated Curriculum Management in Integrated Undergraduate Programs**

**Didi Maslan<sup>1\*</sup>, Afrahul Fadhila Daulai<sup>2</sup>, Sapri<sup>3</sup>**

<sup>1,2,3</sup> UIN Sumatera Utara, Medan, Indonesia

\*Corresponding Author email: [didi0331224031@uinsu.ac.id](mailto:didi0331224031@uinsu.ac.id)

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### **ABSTRACT**

This research aims to analyze program factors, implementation, evaluation and barriers to curriculum integration between Ma'had Abu Ubaidah bin Al-Jarrah and the Faculty of Islamic Religion (FAI) Muhammadiyah University of North Sumatra (UMSU) in the Integrated Undergraduate Program. This research method uses a qualitative approach with a descriptive type. Data collection techniques include interviews, observation and documentation studies. Data analysis techniques include data collection, data reduction, data presentation, and drawing conclusions. Research findings show; 1) The curriculum integration program between Ma'had Abu Ubaidah bin Al-Jarrah and FAI UMSU in the Integrated Undergraduate Program is a strategic collaboration to provide service diplomas to students, as well as facilitate students to continue higher education and improve the quality of Islamic education. 2) Implementation of curriculum integration between Ma'had Abu Ubaidah bin Al-Jarrah and FAI UMSU in the Integrated Undergraduate Program is carried out through three aspects, namely integration of lecture schedules, integration of courses, and integration of assessments. 3) Evaluation of curriculum integration between Ma'had Abu Ubaidah bin Al-Jarrah and FAI UMSU in the Integrated Undergraduate Program is carried out every semester. This program is able to provide positive impacts such as stability in student numbers, increasing student interest in learning, increasing the number of students with various abilities. 4) Obstacles in implementing curriculum integration between Ma'had Abu Ubaidah bin Al-Jarrah include; lack of communication and coordination, time and cost constraints, delays and division of focus, curriculum changes, and students' perceptions of the value of knowledge.

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## INTRODUCTION

Basically, curriculum integration has several advantages that enrich students' learning experiences and better prepare them to meet real-world demands. The advantages of curriculum integration include its ability as a strategy in shaping student character. Curriculum integration is very important because it allows for the development of education that is in line with the needs of the times. This means that the curriculum can be adapted to changes in technology, social dynamics and labor market demands. Republic of Indonesia Government Regulation Number 32 of 2013 emphasizes the importance of improving educational standards in accordance with changes in local, national and global life. Curriculum integration helps cover all important aspects of these changes, ensuring that education not only meets national standards but also responds to change wherever it occurs.

In line with this, Ma'had Abu Ubaidah bin Al-Jarrah has taken a monumental step by integrating the curriculum into his learning process to fulfill the mandate of Law of the Republic of Indonesia Number 32 of 2013. This was done to adjust educational standards towards the dynamics of local, national and global life as confirmed in the Constitution. Ma'had Abu Ubaidah officially opened a collaboration program with the Muhammadiyah University of North Sumatra, especially the Faculty of Islamic Religion (FAI), which was named "Ma'had Integrated Undergraduate Program - FAI UMSU."

In essence, Ma'had Abu Ubaidah bin Al-Jarrah is not an institution that is officially accredited by the National Accreditation Board for Higher Education (BAN-PT). This means that the entire learning process at Ma'had Abu Ubaidah bin Al-Jarrah was initially aimed at Islamic studies, and students did not receive diplomas like other universities. As time went by, Ma'had Abu Ubaidah officially opened a collaboration program with the Muhammadiyah University of North Sumatra, specifically at the Faculty of Islamic Religion (FAI), which was named "Ma'had Integrated Undergraduate Program - FAI UMSU."

This program officially started in 2017. In 2021, this program graduated its first class at FAI UMSU, after following the learning pattern at Ma'had Abu Ubaidah bin Al-Jarrah on Monday to Thursday and at UMSU on Friday to Saturday. They will receive a Bachelor of Education (S.Pd) degree in the field of Islamic Education. In implementing this program, several courses such as 'Ulumul Qur'an, Hadith, etc. from Ma'had Abu Ubaidah bin Al-Jarrah are not taught at UMSU. This program also has a unique assessment innovation: grades from Ma'had Abu Ubaidah are directly transferred to UMSU students' transcripts in certain courses.

However, in implementing this program there are still obstacles and challenges that can hinder its effectiveness. These problems and challenges include differences in curriculum structure and materials between Ma'had Ubaidah bin Al-Jarrah in Medan and the Muhammadiyah University of North Sumatra, giving rise to inconsistencies in some of the material taught at the two institutions. Another problem is in the context of course integration, where several courses that have been studied at Ma'had Abu Ubaidah bin Al-Jarrah are no longer taught at UMSU. For example, in the "Rhetoric" course, the problem

that arises is that many students participating in this program do not fully understand the subject, which inevitably affects the depth of their understanding.

The author has explored a number of previous studies related to integrated curriculum. First, research by Akib (2020), shows that the implementation of curriculum integration in Indonesia uses a spider web model. This model implements project-based learning both in the classroom and outside the classroom. Second, research by Ahmad & Rahayu (2020), shows that the implementation of the 2013 curriculum integration and Al Azhar Asy Syarif still uses KI KD from the Ministry of Religion and the Ministry of Education and Culture.

Furthermore, research by Indana (2018) shows that the implementation of curriculum integration at Darul ‘Ulum Jombang High School combines the national curriculum with the boarding school curriculum, PAI Diknas material with boarding school material, as well as school activities with boarding school activities. Then, research by Qutni (2018) showed that curriculum integration at Daarul Qur’an International Middle School Tangerang was carried out by combining the national and Islamic boarding school curricula. Finally, research by Khoiruddin (2019) shows that curriculum integration at the Djuanda University Bogor Student Islamic Boarding School uses a combination of modern and traditional patterns.

Although there has been a lot of research on curriculum integration, like the results of previous studies, this research offers significant differences. The focus is on implementing curriculum integration at Ma’had Abu Ubaidah bin Al-Jarrah with the UMSU Islamic Faculty, which opens up opportunities to combine the religion-based Ma’had with the undergraduate academic curriculum at FAI UMSU. In this context, this research introduces innovation by presenting a curriculum integration model that has not been described previously. This will contribute to the development of education that is inclusive, holistic and relevant to the demands of the times and the increasingly complex needs of society.

## **LITERATURE REVIEW**

### **Definition of Curriculum**

Basically, curriculum is a concept that comes from the Latin word “curriculae” which originally refers to the distance a runner must cover. Previously, the curriculum was defined as the period of time that a student had to go through while studying to obtain a diploma (Sarinah, 2015) . However, over time, the meaning of curriculum has become broader and includes a whole plan that includes objectives, content, methods and assessments used in the learning process. The modern curriculum not only considers temporal aspects but also emphasizes the development of students’ cognitive, skills and attitudes. Thus, the curriculum aims to guide the educational process so that it is in line with the demands of the times and the needs of society, as well as preparing future generations with a foundation of knowledge and skills that are in line with developments in society and industry.

### **Understanding Curriculum Integration**

Integration can be understood as blending, uniting and merging so as to form a unified whole (Arifin et al., 2020). In simple terms, what is meant by “Curriculum

Integration” is the integration or unification of the curriculum into a more integrated whole (Indana, 2018). In the context of the curriculum, integration can be understood as the process of combining, unifying and combining various different learning elements to form a unified whole. Curriculum integration involves establishing close connections between various topics, skills, and concepts throughout the curriculum, thereby enabling students to gain a comprehensive and integrated understanding of learning material.

According to Abror (2020), integration is an effort aimed at integrating material from various scientific disciplines and other aspects to solve a particular problem in a more meaningful and theory-based way. With this approach, the focus is on integrating multiple perspectives and knowledge from various fields, which collectively contribute to solving problems with a broader and more comprehensive understanding.

Khozin (2021) present several definitions of curriculum integration proposed by experts, including: 1) Humphereys states that curriculum integration is a curriculum that contains instructions in which students explore knowledge broadly. In the sense that education is carried out without any obstacles that hinder the focus of learning; 2) Forgarty states that curriculum integration is a curriculum model that combines skills, themes, concepts and topics both within and across disciplines or combines both; 3) Glatthorn stated that curriculum integration is an effort to equip students with a comprehensive picture of knowledge through learning models, culture, motivation and developing student competencies; and 4) Olivia emphasized that curriculum integration is the integration of learning materials with the students’ living environment. Therefore, the teacher’s preoccupation in this context is integrating learning materials.

From the description above it can be concluded that curriculum integration involves a holistic approach that considers various scientific disciplines simultaneously. Meaningful learning in curriculum integration emphasizes the close relationship between the knowledge students have and the learning material. In addition, curriculum integration encourages the authenticity of learning material through direct interaction with facts and events, while student involvement is the key to understanding concepts in more depth. Finally, curriculum integration encourages natural learning, allowing students to engage in learning processes that are in harmony with their natural development without being separated from the natural environment.

## **METHOD**

The research method used in this research is a qualitative method with a descriptive/analytical type. Qualitative research methods are an approach rooted in postpositivist philosophy, used to explore and understand the natural conditions of an object, as an alternative to more general experimental methods. Data collection techniques in this research include interviews, observation and documentation studies. Interviews were conducted with Deputy Dean 1 of the UMSU Islamic Faculty, Director Ma’had Abu Ubaidah bin Al-Jarrah, Qismuth Thullab, administrators, and several Ma’had students to obtain information about the background, objectives, implementation, evaluation, and obstacles to the integration program curriculum. Observations are used to view the learning process in

curriculum integration programs, while documentation studies aim to analyze related documents such as lecture schedules, courses and assessment documents. The data analysis technique applied in this research refers to the interactive model concept of Miles and Huberman. Where researchers carry out the data analysis process through four stages, namely data collection, data reduction, data presentation, and drawing conclusions.

## FINDINGS

### **Ma`had Abu Ubaidah bin Al-Jarrah with FAI UMSU in the Undergraduate Integration Program**

This program was actually born from a long process carried out by Ma`had Abu Ubaidah to obtain legality/recognition from the authorities. Apart from that, it is known that since its inception, Ma`had Abu Ubaidah bin Al-Jarrah has had collaborations that have experienced ups and downs along the way.

This was expressed by Ustadz Fajar Hasan Mursyid as Mudir/Director of Ma`had Abu Ubaidah in the following interview:

*“In fact, Ma`had Abu Ubaidah bin Al-Jarrah has collaborated with UMSU from the start through an MOU between AMCF and the Muhammadiyah Central Leadership. Initially, Ma`had Abu Ubaidah bin Al-Jarrah’s operations took place at UMSU on Jalan Muchtar Basri from 2005 to 2009. After that, Ma`had Abu Ubaidah bin Al-Jarrah rented a building for his operations on Jalan Dr. Mansyur until 2017. To be precise, in 2017, Ma`had Abu Ubaidah bin Al-Jarrah moved to Jalan Kutilang, Sei Sikambing and built his own building. Ma`had Abu Ubaidah bin Al-Jarrah’s collaboration has actually been going on for a long time, even though there have been ups and downs. “Thank God, through a lot of effort and assistance from several UMSU lecturers who also studied at Ma`had, this integration program is becoming more massive.”*

Dr Zailani as deputy dean 1 of the UMSU Islamic Faculty in the following interview: “Actually, Ma`had Abu Ubaidah bin Al-Jarrah first operated at UMSU, specifically in the current economy building. Ma`had Abu Ubaidah bin Al-Jarrah is under the umbrella of AMCF in collaboration with the Muhammadiyah Central Leadership. The collaboration between Ma`had and UMSU is limited to signing diplomas, while in matters of curriculum design, UMSU does not interfere. The collaboration between Ma`had Abu Ubaidah bin Al-Jarrah and UMSU was followed up through this curriculum integration program. In the context of Ma`had Abu Ubaidah, the only new effort that can be made is an integration program with the Faculty of Islamic Religion. only, and more specifically only in the Islamic Religious Education department, “This is because Sheikh Khury still feels he needs to prepare many things before handing over management to UMSU in full.”

On Ma`had’s part, this curriculum integration program is intended as an effort to obtain a diploma that is recognized and has greater selling value in the eyes of society. This was expressed by Ustadz Fajar Hasan Mursyid as Mudir/Director of Ma`had Abu Ubaidah bin Al-Jarrah in the following interview:

“The aim of this program is of course for students to get a diploma that is recognized by the authorities. Apart from that, of course we hope that Ma’had Abu Ubaidah will also have more selling value in the eyes of the public.”

There are no special requirements for Ma’had students who wish to take part in the Bachelor of Integration program. All interested students can register when registration opens in the odd semester. In this program, a centralized administration system is implemented in Ma’had, so that all administration and procedures are under the authority of Ma’had. Apart from that, students who take part in this program no longer need to take the entrance exam at UMSU.

This was conveyed by Ali Zulfikar as manager of the Ma’had -UMSU Bachelor of Integration program in the following interview:

“There are no special requirements for Ma’had students who wish to take part in the Bachelor of Integration program. All interested students can take part in this program when registration opens in the odd semester. A one-track administration system was agreed, meaning that every student who took part in this program, administration and everything else was under Ma’had’s authority. Another thing is that students who take part in this program no longer take the entrance exam at UMSU.”

In the context of the quota available in this program, determining the number of students accepted into this program is in the hands of UMSU. Initially the quota provided was 2 classes with each class containing around 35 students. However, sometimes the quota can reach 3 classes, depending on UMSU policy. Apart from that, Ma’had Abu Ubaidah bin Al-Jarrah also set the condition that men’s and women’s classes must be separate. Although initially men and women were combined in one class in the first generation of the S1-Integration program. However, after that, the men’s and women’s classes were separated considering that the lecture schedule at Ma’had was different for men and women. This is because male students attend lectures in the morning while female students attend lectures in the afternoon at Ma’had Abu Ubaidah bin Al-Jarrah.

Another initiative taken to strengthen this integration program is the appointment of Ma’had lecturers who meet the criteria to become permanent lecturers at UMSU, especially lecturers at the Faculty of Islamic Religion. Based on the statement above, it is interesting to note that the integration program provides easier access for the students of Ma’had Abu Ubaidah bin Al-Jarrah to continue their studies at the formal higher education level. By no longer needing to take the entrance exam at UMSU, students can focus on the teaching and learning process and develop their academic potential. This provides greater opportunities for students to achieve a bachelor’s degree with an officially recognized qualification.

The findings in this study are different from the findings in research conducted by Khoiruddin (2019), where research results show that the Islamic boarding school curriculum integration model for students at Djuanda University, Bogor has several prominent advantages and uniqueness, such as management that prioritizes aspects of openness and kinship by involving competent teachers. staff from internal university circles, organize in-depth learning about multidimensional religion, emphasize a curriculum that pays attention to four aspects of intelligence (spiritual, intellectual, emotional and social), provide *life skills*

that are integrated with lecture activities on campus, and improve dormitory infrastructure for students by providing adequate dormitory and other supporting facilities .

### **Implementation of Ma`had Abu Ubaidah bin Al-Jarrah Curriculum Integration with FAI UMSU**

In order to implement the integration of the Ma`had Abu Ubaidah bin Al-Jarrah curriculum with FAI UMSU, three main aspects were found, namely time integration, course integration, and assessment integration. This was conveyed by Dr Zailani as deputy dean 1 of the UMSU Islamic Faculty in the following interview:

“The integration we mean in this program is the first; time integration, that students registered at Ma`had Abu Ubaidah bin Al-Jarrah only attend lectures at UMSU on Fridays (half day) and Saturdays. The rest they studied at Ma`had Abu Ubaidah. Second, course integration, where courses in Ma`had Abu Ubaidah bin Al-Jarrah which we consider to fulfill the requirements, are no longer taken by students who take this program at UMSU. Third, integration of assessment, in integrated courses assessment is carried out in an integrative manner. “Where the assessment for the course in question is based on the grades obtained at Ma`had Abu Ubaidah bin Al-Jarrah.”

For time integration, in the Bachelor of Integration program, lectures are held on Fridays and Saturdays only. Meanwhile lectures at Ma`had Abu Ubaidah are held Monday-Friday. This is known from the words of Evi Andriani, one of the sixth semester students of the Undergraduate Integration program in the following interview:

“Lectures at UMSU are held on Fridays at 07.30-12.00 WIT and Saturdays at 07.30-18.10 WIT. Meanwhile lectures at Ma`had are on Monday-Friday from 13.00-18.00 WIB.”

Meanwhile, for boys, lectures at Ma`had Abu Ubaidah bin Al-Jarrah are held Monday-Friday at 07.30-12.30 WIB. Meanwhile at UMSU lectures take place on Fridays at 13.00-18.10 WIT, and Saturdays at 07.30-18.10 WIT.

Furthermore, the integration of courses carried out in this program is by converting courses that have been studied at Ma`had Abu Ubaidah bin Al-Jarrah with relevant UMSU courses. This was conveyed by Ustadz Fajar Hasan Mursyid as Mudir/Director of Ma`had Abu Ubaidah bin Al-Jarrah in the following interview:

“The integration that we have carried out so far is by converting several courses that we studied at Ma`had. This means that subjects such as Tafsir, Al-Qur`an and so on are no longer studied when students study at UMSU. “Currently almost 40-43% of courses at Ma`had Abu Ubaidah bin Al-Jarrah have been converted at UMSU.”

In the context of the learning process, there are very prominent differences between lectures at Ma`had Abu Ubaidah bin Al-Jarrah and lectures at the Integration Bachelor Program. One of the differences lies in the use of the language of instruction in the learning process. The learning process at Ma`had Abu Ubaidah bin Al-Jarrah uses Arabic as the language of instruction, while the learning process at the Bachelor of Integration Program uses Indonesian as the language of instruction. This was admitted by Evi Andriani, one of

the sixth semester students of the Undergraduate-Integration program in the following interview:

“Learning at Ma’had uses Arabic in its learning. Meanwhile at UMSU they use Indonesian in their learning”

Apart from that, in the learning process at Ma’had Abu Ubaidah bin Al-Jarrah tends to use less diverse learning methods and media. Meanwhile, in this program the learning process is carried out using various learning methods and media. The assessment carried out in this program is by converting grades for courses that have been integrated with courses at UMSU. This was conveyed by Ali Zulfikar as administrator of the Ma’had -UMSU Integration S1 program in the following interview:

“The assessment carried out is by converting grades in integrated courses at UMSU. The flow is that Ma’had lecturers give student grades to the organizers of the Integration program at Ma’had, which are then arranged according to the format provided by UMSU. “Will the results of the assessment be directly submitted to UMSU to be used as input to the student’s KHS concerned.”

In addition, the integration of assessments in this program is carried out in one system that is interconnected with each other. The assessment carried out in this program is by converting grades for courses that have been integrated with courses at UMSU. This was conveyed by Ali Zulfikar as administrator of the Ma’had -UMSU Integration S1 program in the following interview:

“The assessment carried out is by converting grades in integrated courses at UMSU. The flow is that Ma’had lecturers give student grades to the organizers of the Integration program at Ma’had, which are then arranged according to the format provided by UMSU. “Will the results of the assessment be directly submitted to UMSU to be used as input to the student’s KHS concerned.”

From the explanation above, there are significant differences in the learning process between Ma’had Abu Ubaidah bin Al-Jarrah and FAI UMSU. The learning process at Ma’had Abu Ubaidah tends to use Arabic as the language of instruction, while at FAI UMSU it uses Indonesian. Apart from that, FAI UMSU also uses more diverse learning methods and media and is supported by technology, such as the use of laptops and projectors. This shows that there is adaptation in the learning process to meet the needs of students participating in the integration program. Overall, the implementation of Ma’had Abu Ubaidah bin Al-Jarrah’s Curriculum Integration with FAI UMSU in the Bachelor-Integration Program shows real efforts by both institutions in aligning curriculum, time and assessments to provide a holistic and integrated learning experience for students.

This finding is different from research conducted by Qutni (2018), where the implementation of curriculum integration carried out by SMP Daarul Qur’an International Tangerang focused on combining national education and Islamic religious subjects. The national education curriculum includes subjects such as Civics, Indonesian, Mathematics, Natural Sciences, Social Sciences, and Handicrafts. On the other hand, the curriculum at Rosah Islamiyah contains Islamic subjects such as Tajwid, Imla, Tafsir Al-Qur’an, etc., in



accordance with the Tahfizh Document of the Daarul Qur'an Islamic Boarding School syllabus.

Meanwhile, the results of research conducted by Hidayah, 2022 Hilda Waslatul , revealed that the implementation of curriculum integration at PPM Darel Azhar was carried out through *several models. a scientific discipline* that combines various scientific disciplines with teaching materials that have integrated general science and religion. The teachers there not only deliver material according to the curriculum, but also incorporate religious values into learning.

Thus, it can be understood that Ma'had Abu Ubaidah bin Al-Jarrah and FAI UMSU focus on curriculum integration in the Bachelor-Integration Program, with an emphasis on aligning time, courses and assessments. Meanwhile, Daarul Qur'an International Middle School, Tangerang, focuses more on combining educational and Islamic subjects. Meanwhile, curriculum integration at PPM Darel Azhar focuses on combining various scientific disciplines with teaching materials that have integrated general science and religion.

### **Evaluation of the Implementation of Ma'had Abu Ubaidah bin Al-Jarrah Curriculum Integration with FAI UMSU**

Ma'had Abu Ubaidah bin Al-Jarrah and UMSU carry out evaluations every semester. The substance of this evaluation includes lecture time and evaluation of the courses that will be integrated. In terms of time, evaluations are carried out to arrange lecture times so that there are no clashes between the schedules at Ma'had and at UMSU. Meanwhile, in terms of courses, the evaluation carried out aims to consider the relevance of the courses to be integrated. This was conveyed by Dr Zailani as deputy dean 1 of the UMSU Islamic Faculty in the following interview:

“We carry out evaluations every semester. What we do is regarding time, where we will arrange lecture times so that there are no clashes between the schedules at Ma'had and at UMSU. “Apart from that, regarding the courses that will be integrated, whether or not the courses that we will integrate are relevant.”

Apart from that, in carrying out evaluations, Ma'had and UMSU always try to communicate and sit together. This was conveyed by Ustadz Fajar Hasan Mursyid as Mudir Ma'had Abu Ubaidah bin Al-Jarrah in the following interview:

“Between UMSU and Ma'had Abu Ubaidah bin Al-Jarrah, in determining every change, they always try to communicate and sit together.”

Furthermore, there are many positive impacts obtained from this integration program both for Ma'had Abu Ubaidah bin Al-Jarrah, FAI Muhammadiyah University of North Sumatra, and also students who take part in this Integration Bachelor Program. In the context of Ma'had Abu Ubaidah bin Al-Jarrah, there are many positive impacts from this program. Among the positive impacts obtained was conveyed by Ustadz Munawir Sajali as *Qismuth Thullab* (student affairs) Ma'had Abu Ubaidah bin Al-Jarrah in the following interview:

“From an institutional perspective, in my opinion, since this program was launched, the number of our students has not decreased significantly. Because before this program existed, the decline in our students was very large, initially there were two classes of students. tamhidi (trial level), but by then there were only five classes left for mustawa rabi’. After this program existed, the number of our students who remained could be said to be greater, because when we arrived at Mustawa Tsalits (level three) there were still two classes of students. Meanwhile, from the student side, after the collaboration program between Ma’had - FAI UMSU, our students’ interest in learning has increased. Because, apart from acquiring Arabic language skills, they also gain it.”

Based on the explanation above, there is a positive impact from curriculum integration which brings many positive impacts such as stability in the number of students, increased student interest in learning, an increase in the number of students with diverse abilities, more affordable education costs, increased insight, improved skills and teaching, and increased ability in utilize technology. In the context of increasing abilities in using technology, this is also reinforced by research conducted by Akib (2020) which revealed that one of the principles in designing learning in curriculum integration is an emphasis on the integrative use of information and communication technology. , systematic and effective according to situations and conditions. That is what Ma’had has done. Abu Ubaidah bin Al-Jarrah and UMSU in the context of curriculum integration have so far worked as they should.

### **Factors Inhibiting the Implementation of Curriculum Integration Ma’had Abu Ubaidah bin Al-Jarrah with FAI UMSU in the Undergraduate Integration Program**

In every program that is implemented, there will of course be factors that can hinder the implementation of a program. Therefore, related parties must be able to find the right strategy so that the program can run as it should. In the context of Ma’had Abu Ubaidah’s curriculum integration program with FAI UMSU includes:

Lack of communication and coordination regarding policy changes from the government is an obstacle in implementing the Bachelor of Integration program. Because this causes students who take part in this program to sometimes have to follow policies without adequate understanding, which in the end can make them feel reluctant or lazy in participating in learning at Ma’had. This was expressed by Ustadz Fajar Hasan Mursyid as Mudir/Director of Ma’had Abu Ubaidah bin Al-Jarrah in the following interview:

“One of the obstacles is the lack of direct communication regarding policy changes issued by the government, in this case DIKTI, to UMSU. “So sometimes our students inevitably have to follow these policies while at UMSU.” in participating in learning at Ma’had.”

Apart from that, the lack of communication and coordination also extends to the student affairs administration of this program. This administrative incompleteness causes delays in the process of paying education fees to UMSU which in the end can hinder the academic process and student progress. This was expressed by Rara Dewi Pramaya Tanjung, one of the Integration Program undergraduate students in the following interview:

“One of the inhibiting factors, as far as I know, is that several of my friends had administrative problems at UMSU because Ma’had had not been completed. So students initially deposited their tuition fees to Ma’had, but they have not yet submitted them to UMSU. So it’s a bit of an obstacle for students, bro.”

Another inhibiting factor is the limited time for lectures that students must attend. This can affect time balance, availability of rest time, and cause discomfort for students. This was expressed by Ustadz Munawir Sajali as *Qismuth Thullab* (student affairs) Ma’had Abu Ubaidah bin Al-Jarrah in the following interview:

“Actually, the constraint is time, because apart from studying at Ma’had, they also have to study at UMSU, which may be more draining and increase costs for our students.”

In the same context, an obstacle that sometimes occurs is a conflict in the lecture schedule between Ma’had and UMSU which causes students not to attend lectures at Ma’had Abu Ubaidah as they should. This was expressed by Ustadz Fajar Hasan Mursyid as Mudir Ma’had Abu Ubaidah bin Al-Jarrah in the following interview:

“There are times when our students no longer come to Ma’had for the reason of attending lectures at UMSU because none of our courses here are no longer converted. So you have to follow the schedule set at UMSU. To follow up on this, we then communicated with UMSU, and thank God UMSU responded to what we said. Finally, our students were able to carry out learning as previously agreed.”

The next obstacle is the delay in attending Ma’had, especially on Fridays, because the lecture schedule at UMSU is close to the activity time at Ma’had. Apart from that, the large workload at UMSU means that students have to divide their focus, resulting in a lack of concentration and opportunity to memorize the material at Ma’had. Late attendance at Ma’had can disrupt participation in extracurricular activities and disrupt the learning process at Ma’had. Apart from that, the large workload at UMSU also reduces the time and energy that can be spent studying at Ma’had so that it can affect academic achievement. This was expressed by Evi Andriani in the following interview:

“One of the obstacles we often face is the problem of being late, for example on Fridays because we attend lectures at UMSU before lectures at Ma’had, so we are often late for Nasyad (Extracurricular) activities, bro. Because he left UMSU after lectures finished at 12.00 WIB, sometimes he was often late arriving in Ma’had. Thank God, especially on Friday we were given free time to attend Ma’had at UMSU, we had to share our focus. So sometimes we are not optimal in memorizing the material in Ma’had.”

Another obstacle is the difficulty of adapting to technology, especially for those from Islamic boarding school educational backgrounds who are not used to it. Because, educational background will more or less influence students’ technological readiness and adaptation to the all-digital lecture environment at UMSU.

For students who are not used to using laptops, the online learning process or using digital technology in lectures can be more difficult and require a longer adaptation time. This can

disrupt their academic performance and overall learning experience. Researchers learned about this from Evi Andriani's expression in the following interview:

“Apart from that, because some of us are Islamic boarding school graduates and are not used to using laptops, it is a bit of an obstacle to attending lectures at UMSU.”

The smooth running of the S1 -Integration program is slightly hampered by government policies regarding the curriculum. Because Ma'had Abu Ubaidah bin Al-Jarrah itself is an educational institution that does not use a curriculum prepared by the government, there has been a change in the selection of courses which have been converted to be recognized at UMSU. This policy change can certainly disrupt students' academic planning and affect the time and costs spent on their education. Moreover, the need to repeat lectures at UMSU for courses that should have been taken in Ma'had adds to the burden and difficulties for students. This was expressed by Ali Zulfikar as manager of the Bachelor of Integration Program in the following interview:

“The thing that hinders the smooth running of this program is government policy. Because Ma'had Abu Ubaidah bin Al-Jarrah did not use the curriculum prepared by the government. So sometimes changes occur where initially Ma'had courses were converted at around 68% and now they can no longer be converted. “So sometimes there are also courses that are actually courses at Ma'had, the students have to take courses at UMSU again.”

Apart from that, UMSU (Muhammadiyah University of North Sumatra) also experienced various modifications to its study program due to policies from DIKTI (Directorate General of Higher Education). As a result, sometimes courses that can actually be changed or converted still have to be studied by students taking this program. This was expressed by Ustadz Fajar Hasan Mursyid as Mudir Ma'had Abu Ubaidah bin Al-Jarrah in the following interview:

“From the aspect of courses, so far DIKTI has made various kinds of modifications which have made UMSU have to follow this policy. “So sometimes courses that can really be converted must be studied by our students at UMSU.”

Another obstacle is that some students still have a mindset that considers knowledge learned outside Ma'had Abu Ubaidah bin Al-Jarrah (a place of Islamic religious education) to be inferior to knowledge learned inside Ma'had. However, there are indications that students' attitudes towards this matter have increased from year to year. This was stated by Dr. Zailani as deputy dean 1 of FAI UMSU in the following interview:

“Because the mindset of some of our students considers knowledge learned outside Ma'had to be inferior. Even though every year there is an improvement in terms of the attitude of our students in this context.”

On the other hand, there are also students who take part in this program who feel that studying at Ma'had Abu Ubaidah bin Al-Jarrah is trivial after they take part in this program. This was expressed by Ustadz Fajar Hasan Mursyid as Mudir/Director of Ma'had Abu Ubaidah bin Al-Jarrah in the following interview:

“There are our students who think that courses at Ma’had have no influence at all on their studies at UMSU. That’s why we try every semester to have courses that we convert at UMSU. Ma’had is trivial.”

Based on the explanation above, the inhibiting factor in implementing the integration of the Ma’had Abu Ubaidah bin Al-Jarrah curriculum with FAI UMSU in the integration undergraduate program is the lack of communication and coordination between UMSU and Ma’had which is the main thing. obstacles in the integration of undergraduate programs, time constraints. and cost is also an inhibiting factor, the busy lecture schedule at Ma’had and UMSU and the additional costs that students have to incur, reducing the quality of learning and welfare, delays and division of focus are also problems faced by students. They have difficulty dividing their time between Ma’had and UMSU, especially on Fridays, and have difficulty adapting to technology. Students with Islamic boarding school backgrounds have difficulty adapting to technology at UMSU which is more digitalized, their lack of experience in using technological devices such as laptops or online learning platforms can interfere with their academic performance. changes in curriculum and government policies, students’ perceptions of the value of knowledge, there is a mindset of some students who consider knowledge learned outside Ma’had to be inferior, and there are also students who feel that studying in Ma’had is a trivial matter afterwards. participate in this integration program. This kind of attitude can affect students’ motivation and quality of learning, because they become less motivated to participate in full learning at Ma’had Abu Ubaidah bin Al-Jarrah. In addition, perceptions that underestimate the value of knowledge outside Ma’had can also prevent students from getting maximum benefit from this integration program, which should be an opportunity to broaden their horizons and knowledge.

## DISCUSSION

The curriculum integration program between Ma’had Abu Ubaidah bin Al-Jarrah and the UMSU Islamic Religion Faculty aims to produce students with integrated insight between various scientific disciplines. This program introduces in-depth understanding in certain scientific fields as well as various other scientific fields, developing cross-disciplinary thinking skills, creativity and innovation. This is also confirmed by Nata (2018), who states that curriculum integration is a concrete effort to integrate various scientific disciplines . With a diverse learning approach, students are expected to be able to face complex challenges in an ever-changing society and strengthen their Islamic identity.

Facing the challenge of scientific dichotomy in the Islamic world, this program aims to overcome this dichotomy through collaboration between scientific fields, strengthening moral and ethical aspects in learning, and increasing awareness of the relationship between spiritual and physical dimensions in the development of science. According to Harahap (2019), the slow implementation of science integration in education is caused by the dominance of a secularist and dichotomous vision among undergraduates, who consider science as something objective and value-free.

Thus, the curriculum integration program organized by Ma`had Abu Ubaidah bin Al-Jarrah and FAI UMSU stands out because it reflects close collaboration in academic, administrative and program management aspects. This collaboration proves that knowledge integration is not just a theoretical concept, but can be realized through collaboration between educational institutions, aiming to strengthen cooperation and integrate the curriculum between the educational institutions involved.

The curriculum integration program between Ma`had Abu Ubaidah bin Al-Jarrah and FAI UMSU is unique, such as administrative integration, affordable education funds, qualified educational staff, flexible learning time, and diverse learning experiences using Arabic and Indonesian. This is different from research by Khoiruddin (2019), which revealed that the integration of the curriculum at Djuanda Bogor University emphasizes openness and kinship in management, involves competent internal teaching staff, focuses on multi-dimensional religious learning, pays attention to four aspects of intelligence (spiritual, intellectual, emotional, social), providing integrated *life skills* with lectures, as well as improving dormitory infrastructure.

In the context of implementing the integration of the Ma`had Abu Ubaidah bin Al-Jarrah curriculum with FAI UMSU, there are three main aspects that are found, namely time integration, course integration, and evaluation integration. *First*, integration time is one of the main components in implementing this program. *Second*, the integration of these courses is carried out by converting courses studied at Ma`had Abu Ubaidah with courses at FAI UMSU that have relevance. *Third*, integration evaluation. This is done by converting grades from courses that have been integrated at UMSU. Overall, the implementation of curriculum integration shows real efforts from both institutions to align curriculum, time and assessments to provide a holistic and integrated learning experience for students.

This finding is different from research by Qutni (2018), which shows that Daarul Qur'an International Middle School Tangerang combines the national education and Islamic curriculum. The national education curriculum includes subjects such as Civics, Indonesian, Mathematics, Science, Social Sciences, and Crafts, while the Islamiyah curriculum includes Islamic subjects such as Tajwid, Imla, and Tafsir of the Qur'an. This curriculum integration aims to shape the character of students holistically.

The curriculum integration model used by Ma`had Abu Ubaidah bin Al-Jarrah and FAI UMSU is *the Fragmented Model*. According to Fogarty & Stoehr (2008), this model separates learning subjects into several disciplines that are taught separately to maintain the authenticity of the disciplines. According to Indana (2018), this model is suitable for upper secondary and tertiary education levels. In accordance with students at Ma`had Abu Ubaidah bin Al-Jarrah and FAI UMSU. The results of this research also have differences with research conducted by Hidayah (2022), which revealed that curriculum integration at PPM Darel Azhar

Differences can also be seen in the results of research conducted by Ahmad & Rahayu (2020), which shows that curriculum integration uses various models, including *The Administrative Model* and *Grass Roots Model*, especially for local content subjects. Development tends to refer to the Grass Roots Model with centralized authority on certain

subjects. The 2013 curriculum adaptation system and Al-Azhar Asy-Syarif maintain the core curriculum from the Ministry of Education and Culture and the Ministry of Religion. Curriculum adaptation includes mapping the national curriculum, adapting it to Al-Azhar Asy-Syarif standards, and implementing the adaptation results. Curriculum adoption includes mapping the national curriculum, improving elements with the Al Azhar Asy Syarif curriculum, improving KKM and teacher quality, as well as implementing the results of adoption in learning.

In the context of evaluating the integration of Ma'had Abu Ubaidah bin Al-Jarrah's curriculum with FAI UMSU, program evaluation is carried out every semester by Ma'had Abu Ubaidah bin Al-Jarrah and UMSU. This evaluation pays attention to aspects of lecture time to avoid schedule clashes between Ma'had and UMSU. Apart from that, the evaluation also considers the relevance of the courses to be integrated. This is different from the results of research conducted by Qutni (2018), which revealed that evaluation of curriculum integration at Daarul Qur'an International Middle School Tangerang is carried out every four years. This evaluation includes a discussion of learning tools for the next year, including the Annual Program (Prota), Semester Program (Prosem), Syllabus, Teaching Completeness Criteria (KKM), and Learning Implementation Plan (RPP). Differences can also be seen in research conducted by Setiyono (2017), which revealed that evaluation of curriculum integration in the PAI Department of UIN Sunan Kalijaga Yogyakarta is carried out periodically to improve the quality of learning and the role of lecturers which includes monitoring lecturer performance, verifying reports, student questionnaires, and document checking. Differences can also be seen in the evaluation methods used.

Inhibiting factors in implementing integration programs include; *first*, the lack of communication and coordination between UMSU and Ma'had is the main obstacle in the Undergraduate-Integration program. This causes students to have to follow DIKTI policies without adequate understanding, thereby reducing their motivation to study at Ma'had. Administration that is not in sync between the two institutions also hinders the learning process and student progress. *Second*, time and financial constraints are also inhibiting factors, the tight lecture schedules at Ma'had and UMSU, as well as the additional costs that students have to incur, reduce the quality of learning and their welfare. *Third*, delays and focus on distribution are also problems faced by students. Delays in Ma'had impact the academic experience, channeling focus while reducing learning efficiency and making it difficult to understand the material. As a result, the quality of their learning and academic achievement can be negatively impacted. *Fourth*, difficulty adapting to technology. Students with Islamic boarding school backgrounds face difficulties adapting to the more digital technology at UMSU. Additional support and coaching is needed so they can adapt to technological changes in higher education. *Fifth*, changes in the curriculum and government policies, changes in government policies regarding the curriculum and the selection of converted courses can disrupt students' academic planning and increase their learning load. *Sixth*, students' perceptions about the value of science, there is a mindset of some students who consider knowledge learned outside Ma'had to be inferior, and there are also students who feel studying in Ma'had is trivial after participating in this integration program. This

kind of attitude can affect students' motivation and quality of learning, because they become less motivated to participate in full learning at Ma'had Abu Ubaidah bin Al-Jarrah .

Several inhibiting factors found in this research were also acknowledged by Saptadi (2024) who stated that the inhibiting factors often faced in integrating the curriculum include difficulties in coordinating between subjects, difficulties in adapting the curriculum to National Standards, and limited resources. However, the findings in this research are different from the findings in research conducted by Setiyono (2017), where in that research the inhibiting factors included differences in lecturers' abilities in applying the concept of integration in the learning domain, differences in educational backgrounds which had implications for difficulties in selecting relevant material. , and the unavailability of integration-interconnection based assessments. Meanwhile, in research conducted Ahmad & Rahayu (2020), it was revealed that the inhibiting factors in curriculum integration that were found included students' and teachers' limited Arabic language, as well as limited learning time.

## CONCLUSION

This research concludes that first, the curriculum integration program between Ma'had Abu Ubaidah bin Al-Jarrah and FAI UMSU in the Integrated Undergraduate Program is a strategic collaboration to provide service degrees to students, especially prospective teachers. This program reflects close collaboration between institutions in the fields of administration and management. The appointment of lecturer Ma'had Abu Ubaidah bin Al-Jarrah as a permanent lecturer at FAI UMSU also provides double benefits. This program will also facilitate students to continue their studies to a higher level and encourage improvements in the quality of Islamic education. Second, the implementation of curriculum integration between Ma'had Abu Ubaidah bin Al-Jarrah and FAI UMSU in the Integrated Undergraduate Program is carried out through three aspects, namely integration of lecture schedules, course integration, and assessment integration. Third, evaluation of curriculum integration between Ma'had Abu Ubaidah bin Al-Jarrah and FA I UMSU in the Integrated Undergraduate Program is carried out every semester by both institutions, considering aspects of the lecture schedule and the relevance of integrated courses. Apart from that, this program also brings many positive impacts such as stability in student numbers, increased student interest in learning, increased number of students with various abilities, more affordable education costs, increased insight, improved teaching skills, and increased ability to utilize technology. Fourth, the factors inhibiting the implementation of curriculum integration between Ma'had Abu Ubaidah bin Al-Jarrah and FAI UMSU in the Integrated Undergraduate Program include; lack of communication and coordination, time and cost constraints, delays and divided focus, difficulties in adapting to technology, changes in curriculum and government policies, as well as students' perceptions of the value of knowledge.



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