



## Curriculum Development Management Model for International-Standard Madrasas: Evidence from Indonesia

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### Abstract

This study formulates an empirically grounded curriculum development management model for international-standard madrasas in Indonesia, responding to globalization and uneven curriculum innovation. Prior studies often theorize internationalization or describe technical integration; this article clarifies how governance routines coordinate mapping, capacity, and evaluation. A qualitative grounded theory design examined two cases MBI Amanatul Ummah (Mojokerto) and the Mu'allimaat International Class Program (Yogyakarta) using purposive informants (principals, vice principals, and international-class teachers), semi-structured interviews, observations, and document analysis; data were analyzed with the Miles–Huberman–Saldaña interactive model. The model comprises three interlocking domains: (1) integrated curriculum design that maps national and Ministry of Religious Affairs competencies to Cambridge objectives and delivers them through a blended/LMS-supported “glocal” approach; (2) human-resource and language capacity building via selective recruitment, continuous English–Arabic upskilling, and TOEFL/TOAFL readiness; and (3) results-based quality assurance through exam analytics, MGMP-style professional review, transparent parent reporting, and sister-school collaboration. Together, these routines convert multiple standards into a coherent instructional logic and sustain continuous improvement through a measurable feedback loop. International-standard madrasas can reach global benchmarks without losing Islamic-local identity by mapping standards, building people, and institutionalizing data-driven review. This transferable framework guides policymakers seeking scalable madrasa reform across Indonesia.

**Keywords:** Curriculum Management, Curriculum Development, International Standard Madrasah, Cambridge Curriculum Integration

## 1. Introduction

International-standard madrasas have emerged in Indonesia as a social response to globalization and the lack of curriculum innovation in many madrasahs. The phenomenon matters because madrasahs expand educational equity nationwide, yet curriculum quality and global alignment remain uneven. Ministry of Religious Affairs data report 86,428 madrasahs, with private institutions exceeding 90%, so competitiveness depends on foundations.<sup>1</sup> Despite this scale, international-standard curricula are still rare, concentrated in International Standard Madrasah (*Madrasah Bertaraf Internasional*) (MBI) Amanatul Ummah (Mojokerto) and Mu'allimaat International Class Program (M-ICP) (Yogyakarta), integrating national, pesantren, and Cambridge/IB curricula.<sup>2</sup> Researchers argue this scarcity signals inequality in access to adaptive, contextualized quality curricula, a serious issue.

Prior scholarship frames international-standard schooling as internationalization and transnational education, explaining why institutions adopt global curricula. Indonesian studies mainly describe technical curriculum integration—blending Cambridge with national and local-religious standards<sup>3</sup>—and argue for integrated, 21st-century competencies supported by classroom assessment.<sup>4</sup> Other works discuss curriculum development in international-standard schools and offer early case descriptions of International Standard Madrasah.<sup>5</sup> However, the field still lacks an empirically grounded curriculum-development management model that specifies governance mechanisms for curriculum mapping, teacher capacity building, assessment-evaluation cycles, digital infrastructure, and multi-stakeholder monitoring across international-standard madrasas in Indonesia.<sup>6</sup> Evidence from Indonesia can clarify how these processes interact and produce quality.

Building on evidence that international-standard madrasas operate through three linked domains—curriculum mapping in a blended “glocal” design, structured teacher and language capacity building, and results-based quality assurance—this article asks how these domains are governed and coordinated into a single curriculum-development management model in Indonesia.<sup>7</sup> It responds to prior studies that mostly explain internationalization or describe technical integration, while the field still lacks in-depth, systematic research on international-standard curriculum strategies reflecting social-cultural realities and limited resources.<sup>8</sup> Using cases of MBI Amanatul Ummah and Mu'allimaat International Class Program (M-ICP), the study examines the model, identifies enabling and inhibiting factors, and formulates replicable strategies for madrasas.

The article argues that a coherent Curriculum Development Management Model for international-standard madrasas in Indonesia is evidenced by three interlocking governance domains. First, integrated curriculum design aligns national, religious, and international standards through

<sup>1</sup> Pusat Layanan PTK Kemenag, “Statistik GTK” (Jakarta, 2023).

<sup>2</sup> Lukman Asha, *Pengembangan Sekolah Bertaraf Internasional* (Bengkulu: Penerbit Buku Literasiologi, 2020).

<sup>3</sup> Miftakhul Himawan et al., “Implementasi Pengembangan Kurikulum Madrasah Bertaraf Internasional ( MBI ) Di MT s Tahfidz Yanbu ' Ul Qur ' an Menawan Kudus” 2 (2025).

<sup>4</sup> Erma Fatmawati, “Reconceptualizing Assessment in Islamic Education : A Critical Review of Madrasah Evaluation Practices in The 21st Century,” *Journal of Quality Assurance in Islamic Education (JQAIE)* 5, no. 2 (2025): 109–19, <https://doi.org/10.47945/jqaie.v5i2.2376>.

<sup>5</sup> Riza Ashari, “From Theory to Practice : Ralph W . Tyler ' s Perspective on the Curriculum Transformation,” 2023.

<sup>6</sup> Ari Eka Setyaningrum and Muh. Hanif, “The Management of Curriculum Innovation to Improve Student Learning Outcomes at the Zam-Zam Muhammadiyah Senior High Boarding School,” *Jurnal Sosial, Politik Dan Budaya (SOSPOLBUD)* 4, no. 2 (2025): 291–310, <https://doi.org/10.55927/sospolbud.v4i2.14984>.

<sup>7</sup> Sapto Sri Nugroho and Muh Hanif, “Manajemen Kurikulum Terpadu Untuk Meningkatkan Karakter Religius Siswa,” *Jurnal Pendidikan Tambusai* 8, no. 2 (2024): 27064–77.

<sup>8</sup> Muh. Hanif et al., “Pesantren Resistance to Indonesia's National Curriculum to Defend Its Curriculum Model,” *Revista de Gestão Social e Ambiental* 18, no. 7 (2024): 1–32, <https://doi.org/10.24857/rgsa.v18n7-049>.

systematic curriculum mapping and a blended learning model that makes global content contextual and “glocal.”<sup>9</sup> Second, human-resource and language capacity building is institutionalized via selective teacher recruitment, sustained English upskilling, and structured TOEFL/TOAFL readiness to ensure instructional delivery meets international benchmarks.<sup>10</sup> Third, continuous results-based quality assurance operates through exam-driven and MGMP-style evaluation cycles, transparent parent progress reporting, and sister-school collaborations that extend international exposure and benchmarking.<sup>11</sup> Together, these mechanisms function as a replicable management model producing measurable quality improvement.<sup>12</sup>

## 2. Literature Review

### a. Curriculum Management

Curriculum management is commonly conceptualized as the systematic orchestration of curriculum work across the school cycle. Drawing on Murray Print, curriculum work involves planning, constructing, implementing, and evaluating learning opportunities to bring about intended change in learners; management, therefore, coordinates these stages so they operate coherently.<sup>13</sup> Oemar Hamalik further frames it as structuring the curriculum to respond to both internal needs and external dynamics, ensuring relevance and adaptability.<sup>14</sup> In this sense, curriculum management integrates decision-making on goals, content, learning experiences, resources, and assessment, and uses ongoing evaluation feedback to continually refine plans and maintain alignment with institutional vision and context.

Curriculum management can be categorized by its form, format, type, and core elements. In form, it follows a managerial cycle: planning the curriculum scope and goals, organizing personnel and procedures, implementing with teacher, student, resource and assessment readiness, and conducting periodic evaluation for improvement. In format, madrasas may use curriculum mapping and a blended/integrative format that aligns national and international outcomes with local-Islamic values and digital learning systems.<sup>15</sup> In type, curricula range from national standard, national-standard plus, to international, including exporting, adaptation, or combination models.<sup>16</sup> Key elements include objectives, learning experiences, content organization, and evaluation grounded in religious foundations too.

<sup>9</sup> Ali Abdurroziq and Muh. Hanif, “Implementasi Kurikulum Merdeka Untuk Meningkatkan Perkembangan Holistik Siswa Dalam Pembelajaran Pendidikan Agama Islam (PAI) Di MTs MINAT Kesugihan Cilacap,” *Jurnal Dirosah Islamiyah* 6, no. 3 (2024): 706–22, <https://doi.org/10.47467/jdi.v6i3.2651>.

<sup>10</sup> Muh. Hanif, Kurweni Ukar, and Budi Permana, “The Role of Human Resource Education: An Essential Driver in Advancing Economic Progress through Entrepreneurship Exploration,” *Indo-Fintech Intellectuals: Journal of Economics and Business* 4, no. 3 (2024): 802–14, <https://doi.org/10.54373/ifijeb.v4i3.1418>.

<sup>11</sup> Esti Rahayuningsih and Muh. Hanif, “Persepsi Guru Dan Siswa Terhadap Implementasi Kurikulum Merdeka (Perspektif Social Learning Theory),” *Journal of Education Research* 5, no. 3 (2024): 2828–39, <https://doi.org/10.37985/jer.v5i3.1305>.

<sup>12</sup> Heni Widiastuti and Muh. Hanif, “Kepemimpinan Transformasional Inovatif Berkelanjutan Melalui Madrasah Sociopreneurship Untuk Menyongsong Tantangan Pendidikan Modern Di MAN 3 Banyumas,” *CENDEKIA: Jurnal Ilmu Pengetahuan* 4, no. 2 (2024): 177–90, <https://doi.org/10.51878/cendekia.v4i2.2954>.

<sup>13</sup> Rusmanto Rusmanto and Muh. Hanif, “Pendidikan Holistik Untuk Pengembangan Karakter Di SD Islam Bustan El Firdaus,” *JlIP-Jurnal Ilmiah Ilmu Pendidikan* 7, no. 8 (2024): 9100–9110, <https://doi.org/10.54371/jlrip.v7i8.5261>.

<sup>14</sup> Wahyu Ramadhan and Abd Mukti, “Islamic Education in Law No . 28 of 2003 about the National Education System” 08, no. 01 (2024): 2411–18.

<sup>15</sup> Muh. Hanif, Asdlori Asdlori, and Arif Efendi, *Resiliensi Sekolah Menengah Atas Swasta Islam Pada Masa Pandemi Covid-19* (Wawasan Ilmu, 2024), Google Books.

<sup>16</sup> Muh Hanif and Hani Prasetyaningtyas, “Islamization of Science in the Era of Society 5.0: Study of Al-Attas’ Thought,” *International Journal of Social Science and Religion (IJSSR)* 4, no. 1 (2023): 1–22, <https://doi.org/10.53639/ijssr.v4i1.127>.

## b. Curriculum Development

Curriculum development is conceptualized as a comprehensive and dynamic process of planning, constructing, implementing, and evaluating learning opportunities to foster meaningful changes in learners. Murray Print emphasizes it as a structured sequence aimed at producing educational outcomes, while Oemar Hamalik views it as a responsive effort to internal and external dynamics. Drake and Reid expand this view, asserting that it involves preparing alternative actions and adjustments to substantive matters rather than mere abstraction.<sup>17</sup> Ultimately, curriculum development is a research-based planning process designed to implement systematic improvements that encourage more effective student learning and adaptation to evolving educational demands.

Curriculum development is categorized into several structured models or types, each with distinct procedural elements. The Ralph Tyler model focuses on four core elements: determining objectives, selecting learning experiences, organizing those experiences, and evaluating outcomes. The Hilda Taba model expands this into a more detailed, grassroots approach involving seven steps, from diagnosing needs to specifying evaluation strategies. The D.K. Wheeler model presents a circular format where elements like goal selection, experience selection, and evaluation are interconnected. Finally, the Miller-Seller model categorizes development into stages including curriculum orientation, objective formulation, and teaching model identification, emphasizing the integration of philosophical views with practical implementation strategies.<sup>18</sup>

## c. International Standard Madrasah

An International Standard Madrasah can be conceptualized as an Islamic school that is internationally oriented in its learners, language, curriculum, and graduate outcomes. Building on internationalization theory, Darla K. Deardorff highlights intercultural competence students' capacity to understand, appreciate, and interact effectively across cultures which becomes a key outcome of international madrasas while staying rooted in Islamic values.<sup>19</sup> Lukman Asha adds that international schools/madrasas typically serve an international community, enrolling learners from multiple countries, employing qualified teachers, and managing institutions with professional governance.<sup>20</sup> He also notes that they implement international curricula and use international languages (e.g., International Baccalaureate) to foster critical, ethical, responsible, globally engaged learners.<sup>21</sup>

International Standard Madrasah can be categorized by (1) form: internationalization may appear as a mixed/integrative model that blends the national curriculum with global curricula, or as partnership-based programs with foreign institutions; (2) format: learning is organized in international-class tracks, frequently using English or other international languages, supported

<sup>17</sup> Mary Kristin Machac, Alicia L Johnson, and Barbara B Lockee, "A Model of Expert Instructional Design Heuristics Incorporating Design Thinking Methods," 2021.

<sup>18</sup> Salwani Daud and Mohd Safarin Nordin, "Komponen Kurikulum Pendidikan Keusahawanan Dalam Program Latihan Kemahiran: Analisis Berpandukan Model Sistem Kurikulum Beauchamp," *International Journal of Education, Psychology and Counseling* 10, no. 57 (2025): 235–56, <https://doi.org/10.35631/IJEPC.1057015>.

<sup>19</sup> Raudhatul Husna et al., "Religious Values as Foundations of Education: Insights from Teachers' Perspectives," 2025, 1–22.

<sup>20</sup> M Faris Arromal and Muh. Hanif, "Implementasi Manajemen Strategi Untuk Peningkatan Mutu Pendidikan Di MAN 2 Brebes," *TEACHING: Jurnal Inovasi Keguruan Dan Ilmu Pendidikan* 4, no. 2 (2024): 65–75, <https://doi.org/10.51878/teaching.v4i2.2967>.

<sup>21</sup> Suparjo Suparjo et al., "Inclusive Religious Education to Develop Religious Tolerance among Teenagers," *Cypriot Journal of Educational Sciences* 17, no. 8 (2022): 2861–76, <https://doi.org/10.18844/cjes.v17i8.7135>.

by local–foreign management and qualified teachers;<sup>22</sup> (3) type: curriculum orientation may follow exporting, adaptation, or combination models, and may range from national-standard, national-standard plus, to full international curricula such as International Baccalaureate or Cambridge Assessment International Education with international assessments; (4) elements: standardization covers enriched content frameworks, learning load, academic calendar, competency standards, and periodic continuous evaluation.<sup>23</sup>

#### d. Cambridge Curriculum Integration

Cambridge Curriculum Integration is the planned alignment of the Cambridge framework with a madrasah’s national, Ministry of Religious Affairs, and institutional curriculum so learners reach international benchmarks while preserving Islamic and local values. Integration is operationalized through curriculum mapping and an integrated or blended model that synchronizes national competencies (KI–KD) with Cambridge learning objectives, producing coherent sequencing of content, learning experiences, and assessment. The approach goes beyond simply “adding” Cambridge subjects: it unifies standards, supports 21st-century competencies, and encourages subject integration (e.g., English, mathematics, and science) to build holistic understanding and global literacy for overseas study and global certification pathways.<sup>24</sup>

Cambridge Curriculum Integration is categorized by form, format, type, and elements. In form, a madrasa adopts the Cambridge Assessment International Education curriculum and aligns it with Islamic values and local culture. In format, integration uses an integrated model and curriculum mapping for coherent delivery to synchronize national, Ministry of Religious Affairs of the Republic of Indonesia, specialty, and Cambridge learning objectives, emphasizing English, mathematics, and science. In type, it is global-curriculum adaptation and combination, not a simple add-on. Core elements include planning innovation, a development team, teacher recruitment, and continuous evaluation via exams, daily/semester assessments, parent reporting, and MGMP forums.<sup>25</sup>

### 3. Method

The study uses a qualitative, grounded-theory design to build a conceptual model of curriculum development management in international-standard madrasas. Research sites were chosen for strategic relevance: East Java as a dynamic center of pesantren-based innovation and Yogyakarta as a national benchmark for progressive, internationally oriented education. Two cases MBI Amanatul Ummah Mojokerto and the Muallimat International Class Program (M-ICP) were purposively selected for their integrated curricula linking national standards, Cambridge assessment, and global certification. The unit of analysis is institutional practice across planning, organizing, implementation,

<sup>22</sup> To’in Asngad and Muh. Hanif, “Pengembangan Sumber Daya Manusia Di Madrasah: Menyelaraskan Kompetensi Guru Dengan Tujuan Institusi,” *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 10, no. 1 (2025): 19–36, <https://doi.org/10.55187/tarjpi.v10i1.6010>.

<sup>23</sup> Nugroho and Hanif, “Manajemen Kurikulum Terpadu Untuk Meningkatkan Karakter Religius Siswa.”

<sup>24</sup> Yazid Abdul Qadir Jawaz Mr and Muh. Hanif, “Integrasi Teknologi Dalam Pembelajaran PAI Untuk Meningkatkan Kualitas Pembelajaran Di SDN 1 Kecila,” *VISA: Journal of Vision and Ideas* 4, no. 3 (August 21, 2024), <https://doi.org/10.47467/visa.v4i3.3367>.

<sup>25</sup> Syarifuddin Idris, “Landasan Pengembangan Kurikulum Pendidikan Agama Islam (Filosofis, Psikologis, Sosiologis, Dan Teknologis),” *Tarbawy : Jurnal Pendidikan Islam* 11, no. 1 (2024): 22–34, <https://doi.org/10.32923/tarbawy.v11i1.4213>; Husna et al., “Religious Values as Foundations of Education: Insights from Teachers’ per- Spectives.”

and evaluation. Key actors include principals and international-class teachers. Informants were purposively chosen for direct managerial involvement.<sup>26</sup>

Primary data were gathered through semi-structured, in-depth interviews with principals, vice principals (curriculum and student affairs), and international-class teachers, complemented by direct observation and field documentation. Secondary data came from institutional documents such as curriculum structures, policy records, program reports, meeting notes, and evaluation results. Using multiple techniques enabled triangulation to strengthen credibility. Analysis followed the interactive Miles, Huberman, and Saldaña model: (1) data condensation by selecting, simplifying, and coding transcripts, observations, and documents; (2) data display by organizing themes and patterns for interpretation; and (3) conclusion drawing and ongoing verification through iterative comparison across sources for a grounded model.<sup>27</sup>

#### 4. Result and Discussion

##### a. Result

- 1) Integrated Curriculum Design: National-Religious-International Alignment through Curriculum Mapping and Blended Model

Table 1. Blended Curriculum Design for National-Religious-International Alignment

Dimension	MBI Amanatul Ummah (Mojokerto)	Mu'allimat International Class Program (M-ICP) (Yogyakarta)
Curriculum integration	National KI-KD + Cambridge (licensed) + Islamic values + local culture ("glocal")	National + MoRA + Mu'allimat specialty curriculum + Cambridge
Core alignment strategy	Curriculum mapping (KI-KD ↔ Cambridge objectives) delivered via a blended model	Multi-strand unification with subject integration
Enactment in practice	LMS-supported blended delivery; transdisciplinary tasks; global citizenship orientation	Integrated subjects; adaptive implementation; sister-school collaboration
Quality assurance	Exam-result reviews + MGMP professional forums (continuous improvement)	Continuous data-driven evaluation + regular parent learning reports
Distinctive emphasis	Glocalizing Cambridge while keeping Islamic/local identity explicit	Strong monitoring/accountability through evaluation and parent reporting

This study of Integrated Curriculum Design (national-religious-international) found that both madrasas align global standards with Islamic-national goals through deliberate curriculum mapping. At MBI Amanatul Ummah (Mojokerto), researchers observed maps

<sup>26</sup> J. Miles, M.B, Huberman, A.M, & Saldana, *Qualitative Data Analysis, A Methods Sourcebook*, Edition 3 (USA: Sage Publications, 2014).

<sup>27</sup> Dwi Poedjiastutie, *A Closer Look of Qualitative Research: A Handbook Guide for Novice Researcher* (UMMPress, 2026).

synchronizing national KI-KD with Cambridge objectives in a blended model, and heard teachers describe global citizenship, transdisciplinary learning, and an LMS ecosystem that makes content “glocal” and contextual. At Mu’allimat International Class Program (Yogyakarta), documents showed an integrated approach combining the national curriculum, Ministry of Religious Affairs curriculum, Mu’allimat specialty curriculum, and Cambridge, with subject integration and continuous, data-driven evaluation. Parents also monitored progress through regular learning reports for ongoing improvement.

The findings comprise clear elements at both sites. At MBI Amanatul Ummah, key aspects are: innovative curriculum planning (global citizenship, transdisciplinary learning, LMS-based digital ecosystem); global curriculum adaptation (licensed Cambridge, aligned with Islamic values and local culture); national–international integration via curriculum mapping and a blended model (synchronizing KI-KD with Cambridge objectives); recruitment of excellent teachers (21st-century competencies); advanced study orientation (foreign languages and overseas pathways); and continuous evaluation (exam results and MGMP forums). At Mu’allimat M-ICP, elements include integrated curriculum unifying national, MoRA, specialty, and Cambridge; subject integration; sister-school collaboration; continuous evaluation with parent reporting; adaptive curriculum flexibility; and teacher–parent participation.

Field evidence shows integration occurred as day-to-day curriculum work rather than a slogan. At MBI Amanatul Ummah, researchers describe a pesantren-based school that officially licenses Cambridge, then glocalizes it by aligning global content with Islamic values and Indonesian culture. Teachers operationalize this through curriculum mapping and a blended curriculum model: KI-KD are synchronized with Cambridge learning objectives, supported by an LMS-based digital ecosystem, and refined through periodic exam-result reviews and MGMP forums. At Mu’allimat M-ICP, integration is implemented by unifying national, MoRA, specialty, and Cambridge strands, then monitoring learning through daily and semester evaluations and parent reporting for continuous improvement.

Field evidence shows that both MBI Amanatul Ummah (Mojokerto) and the Muallimat International Class Program (Yogyakarta) enact national–religious–international alignment as a lived curriculum, not merely a document. In classrooms and planning meetings, teachers map Indonesia’s KI-KD and Ministry of Religious Affairs targets against Cambridge learning objectives, then deliver them through a blended model supported by an LMS, transdisciplinary tasks, and “glocalized” content that keeps Islamic values and local culture visible. Researchers observed overseas-study orientation (English/Arabic strengthening, TOEFL/TOAFL) and heard quality talk in MGMP forums. In M-ICP, subject integration and sister-school collaboration are paired with continuous, data-driven evaluation and parent reporting.

2) Human Resource and Language Capacity Building: High-Quality Teacher Recruitment, English Training, and TOEFL/TOAFL Readiness

Table 2. Building Teacher Quality and English Skills: TOEFL/TOAFL Preparation

Dimension	MBI Amanatul Ummah	Muallimat International Class Program (M-ICP)	Key takeaway
HR strategy	Selective, needs-based teacher recruitment + competency testing	Continuous teacher upgrading (less emphasis on recruitment)	Teacher quality is treated as the starting point of internationalization
Language capacity building	Structured English–Arabic enrichment	Targeted teacher English training (speaking, writing, listening)	Language systems strengthen instructional delivery and readiness culture
Readiness measurement	Routine TOEFL/TOAFL exams as benchmarks	Monitoring via targets + exam-result follow-up (incl. Cambridge-related challenges)	Readiness is operationalized through measurable assessments
Accountability & improvement	Exam routines and program consistency	Parent reporting/ involvement + exam analysis + forums (e.g., MGMP)	Data-driven feedback loops sustain continuous improvement

Across both sites, the research observed that internationalization is built first through people and language systems. At MBI Amanatul Ummah, researchers saw a formal selection process led by a recruitment team, with tests aligned to 21st-century competencies, and heard staff emphasize that excellent teachers are the foundation of curriculum quality. They also noted structured English–Arabic enrichment and routine TOEFL/TOAFL examinations to prepare students for overseas study. In the M-ICP Mu'allimat program, the study recorded targeted English training for teachers (speaking, writing, listening) and regular reporting to parents, reinforcing a culture of readiness and continuous improvement in classes and teacher briefings.

In both settings, teacher quality and language systems operate as mutually reinforcing levers for international readiness. At MBI Amanatul Ummah, selective recruitment needs-based testing by a recruitment team and attention to future competencies builds a professional teaching core that sustains curriculum delivery. That human-resource base enables structured English–Arabic courses and routine TOEFL/TOAFL examinations, turning language capacity into measurable readiness for overseas study. In the M-ICP Mu'allimat program, ongoing English training for teachers (speaking, writing, listening) strengthens instructional language use, while parent participation and reporting creates accountability that sustains continuous improvement and exam preparedness across daily targets, and aligns classroom efforts with standards.

In practice, the links among recruitment, teacher language training, and TOEFL/TOAFL readiness operate within an overseas-study mandate. At MBI Amanatul Ummah, a recruitment team conducts needs-based selection and competency testing, creating a professional teacher core that can sustain English–Arabic courses and run TOEFL/TOAFL exams as routine readiness benchmarks. At Muallimat International Class Program (M-ICP), ongoing English training for teachers (speaking, writing, listening) improves instructional delivery, while structured parent reporting and involvement creates accountability that keeps daily targets, semester checks, and improvement decisions tied to students’ measured progress. These practices are reinforced through exam-result analysis, MGMP forums, and adaptive responses to Cambridge exam challenges.

3) Continuous, Results-Based Quality Assurance: Exam-Driven & MGMP Evaluation, Parent Reporting, and Sister-School International Collaboration

Table 3. Results-Driven QA: Exam & MGMP Monitoring, Parent Reporting, and International Collaboration

QA Lever	Core Evidence	Main Function	Actionable Implication
Exam-driven review	Exam analytics identify learning gaps (MBI)	Fast remediation & enrichment	Formalize item analysis → targeted reteaching → re-check cycle
MGMP evaluation	Rubric-based MGMP reflection (MBI)	Teacher coaching & curriculum alignment	Link MGMP action plans to measurable outcome targets
Parent reporting	Regular outcome reports to parents (M-ICP)	Shared accountability & learning discipline	Use clear indicators + agreed targets + follow- up actions
Sister-school collaboration	Intercultural exchange & benchmarking (M-ICP)	Standards calibration & study-abroad orientation	Move beyond MoUs to scheduled exchanges, joint projects, reviews
Integrated QA loop	“Measure–Act– Communicate– Collaborate”	Sustained continuous improvement	Document decisions each term for evidence and scalability

Evidence from the studies shows a results-based quality loop built into daily practice. At MBI Amanatul Ummah, researchers observed exam-result analysis used to pinpoint learning obstacles and inform immediate instructional follow-ups, and they heard MGMP meetings function as a forum to evaluate teacher performance and curriculum implementation, using shared rubrics and action plans. At the Muallimat International Class Program (M-ICP), they saw continuous monitoring through daily and semester reviews, and read that outcomes are reported to parents to track progress and guide decisions. They also noted sister-school international collaborations enabling intercultural exchange that reinforces study-abroad orientation, continually, for strategic adjustment.

Implications point to a tight “measure–act–communicate–collaborate” strategy for sustaining international-class quality. At MBI Amanatul Ummah, exam analytics should be institutionalized into rapid remediation cycles (item analysis, targeted reteaching, enrichment) and fed back into MGMP-based teacher coaching and curriculum adjustments. At the Muallimat International Class Program (M-ICP), parent reporting becomes a governance tool: share clear indicators, agreed targets, and follow-up actions to reinforce learning discipline. Finally, sister-school partnerships should move beyond ceremonial MoUs into scheduled virtual exchanges, joint projects, and benchmarking visits. This keeps intercultural exposure informing standards, motivation, and program refinement with quarterly reviews and documented decisions for accreditation evidence.

Using exam-driven review, MGMP reflection, parent reporting, and sister-school collaboration creates a high-leverage quality engine for international programs. In MBI Amanatul Ummah (Mojokerto), routine analysis of exam results turns scores into actionable diagnostics, opening opportunities for fast remediation and teacher upskilling through MGMP follow-up plans. In M-ICP Mu'allimat (Yogyakarta), systematic reporting to parents builds shared accountability and sustained learning habits, while sister-school partnerships expand intercultural exposure into authentic projects, benchmarking, and pathways to study abroad. Together, these routines generate clear accreditation evidence, build a data culture, and scale improvement because actions are documented, shared, and rechecked each term systematically schoolwide.

## b. Discussion

### 1) Integrated Curriculum Design: National–Religious–International Alignment through Curriculum Mapping and Blended Model

The evidence shows that “international-standard” madrasas do not need to choose between global benchmarks and Islamic-national identity; alignment can be engineered through routine curriculum work. Curriculum mapping and a blended model operationalize this by synchronizing KI–KD and Cambridge objectives and delivering them via an LMS-based ecosystem and transdisciplinary tasks, while glocalization keeps values and culture explicit.<sup>28</sup> This implies leaders should invest in mapping expertise, licensed/adapted international content, selective teacher recruitment, and language/overseas pathways.<sup>29</sup> Continuous, data-driven evaluation (exam results, MGMP forums, and parent reporting) becomes the quality-control engine for sustained improvement and scalability across diverse madrasas and funding contexts.

The assumed curriculum-development management model holds because deliberate mapping converts multiple standards into one instructional logic.<sup>30</sup> By synchronizing Indonesia’s KI–KD and Ministry of Religious Affairs targets with Cambridge Assessment

<sup>28</sup> Susan M Drake and Joanne L Reid, “21st Century Competencies in Light of the History of Integrated Curriculum Foundations of Progressive Education In” 5, no. July (2020): 1–10, <https://doi.org/10.3389/feduc.2020.00122>; Muh. Hanif, Mar’atul Qudsiyyah, and Naura Dina Syamila Hanifah, “Integrating Information Technology in Islamic Education: A Qualitative Study Using Richard Mayer’s Multimedia Learning Theory,” *AL-ISHLAH: Jurnal Pendidikan* 17, no. 2 (2025), <https://doi.org/10.35445/alishlah.v17i2.7192>.

<sup>29</sup> Suparyo Suparyo and Muh. Hanif, *Educational Transformation Through Visionary Leadership: A Study at State Madrasah Tsanawiyah 5 Cilacap*, *Asian Journal of Applied Education (AJAE)*, vol. 4, 2025, <https://doi.org/https://doi.org/10.55927/ajae.v4i3.14807>.

<sup>30</sup> Nur Aena, “Problem Dan Tantangan Pengembangan Kurikulum Ma’ Had Aly Di Indonesia” 18, no. 2 (2021): 197–212.

International Education objectives, the madrasas reduce curriculum overload and create coherent learning progressions, enabling blended delivery through an LMS and transdisciplinary tasks. Licensing Cambridge and “glocalizing” it to Islamic values and local culture increases legitimacy and teacher buy-in, so implementation becomes daily practice rather than a slogan.<sup>31</sup> Continuous evaluation daily and semester checks, exam-result reviews, MGMP forums, and parent reporting feeds evidence back into planning, causing iterative refinement and sustained quality improvement.<sup>32</sup>

2) Human Resource and Language Capacity Building: High-Quality Teacher Recruitment, English Training, and TOEFL/TOAFL Readiness

These findings mean that internationalization in madrasas is driven by capability, not slogans: rigorous teacher recruitment builds a professional core to deliver integrated curricula, and systematic language programs turn ambition into performance.<sup>33</sup> Needs-based selection and 21st-century competency testing strengthen instructional quality, while continuous English–Arabic enrichment paired with routine TOEFL/TOAFL exams provides measurable readiness for overseas-study pathways. Teacher English training improves classroom delivery; parent reporting, exam-result analysis, and MGMP forums sustain accountability and rapid improvement cycles across grades and cohorts, so improvement is visible in scores, reports, and targets.<sup>34</sup> Practically, leaders should budget for recruitment systems, ongoing training, and data feedback loops institution-wide.<sup>35</sup>

The hypothesis holds because international-standard curriculum management depends on capacity inputs that trigger quality outputs.<sup>36</sup> Selective recruitment at MBI Amanatul Ummah creates a competent teaching core; tests aligned to 21st-century competencies screen for future-oriented pedagogy, so teachers can sustain blended delivery and reliable assessment. That capacity enables structured English–Arabic enrichment and routine TOEFL/TOAFL benchmarks, which in turn produce measurable overseas-study readiness.<sup>37</sup> In Mu’allimat International Class Program, continuous teacher English training (speaking, writing, listening) improves instructional language use; parent reporting and MGMP feedback loops sustain accountability, reinforcing daily targets, rapid remediation, and sustained international performance across cohorts and high-stakes external examinations.

<sup>31</sup> Widiastuti and Hanif, “Kepemimpinan Transformasional Inovatif Berkelanjutan Melalui Madrasah Sociopreneurship Untuk Menyongsong Tantangan Pendidikan Modern Di MAN 3 Banyumas.”

<sup>32</sup> Marjuki, Muh. Hanif, and Siminto, “The Role of Social Support in Enhancing Motivation and Psychological Well-Being of Students: Perspectives from Education in the Digital Era,” *Indo-MathEdu Intellectuals Journal* 5, no. 1 (2024): 1974–87, <https://doi.org/10.54373/imeij.v5i2.1003>.

<sup>33</sup> Asngad and Hanif, “Pengembangan Sumber Daya Manusia Di Madrasah: Menyelaraskan Kompetensi Guru Dengan Tujuan Institusi.”

<sup>34</sup> Setyaningrum and Hanif, “The Management of Curriculum Innovation to Improve Student Learning Outcomes at the Zam-Zam Muhammadiyah Senior High Boarding School.”

<sup>35</sup> Hanif, Qudsiyyah, and Hanifah, “Integrating Information Technology in Islamic Education: A Qualitative Study Using Richard Mayer’s Multimedia Learning Theory.”

<sup>36</sup> Hanif, Ukar, and Permana, “The Role of Human Resource Education: An Essential Driver in Advancing Economic Progress through Entrepreneurship Exploration.”

<sup>37</sup> Asha, *Pengembangan Sekolah Bertaraf Internasional*.

3) Continuous, Results-Based Quality Assurance: Exam-Driven & MGMP Evaluation, Parent Reporting, and Sister-School International Collaboration

These findings imply that international-class quality is sustained by a tight results loop rather than ad-hoc supervision: use exam-result analysis to diagnose obstacles, then coach teachers through MGMP follow-ups and curriculum adjustments. Reporting outcomes to parents turns quality assurance into shared governance, aligning home support with daily targets and semester reviews.<sup>38</sup> Sister-school collaboration functions as an external benchmark intercultural exchanges and joint projects that keep standards visible and motivate study-abroad pathways. Practically, leaders should institutionalize this cycle with clear indicators, documented decisions, and routine reviews so improvement can scale and serve accreditation evidence.<sup>39</sup> It clarifies responsibilities, timelines, and shared data use.

The hypothesis holds because a continuous, results-based quality loop creates a clear cause-effect chain from curriculum plans to measurable performance. When MBI Amanatul Ummah analyzes exam results, teachers can identify specific learning obstacles, apply immediate remediation, and then refine instruction and curriculum implementation through MGMP rubrics and action plans so feedback directly drives improvement.<sup>40</sup> In Mu'allimaat International Class Program, daily/semester monitoring and parent reporting increase accountability, which reinforces consistent study habits and timely decisions. Sister-school collaboration adds external benchmarking and intercultural exposure, prompting strategic adjustments that sustain international readiness.<sup>41</sup>

## 5. Conclusion

International-standard madrasas in Indonesia can reach global benchmarks without surrendering Islamic and local identity when governance is engineered around three mutually reinforcing domains. First, curriculum mapping plus blended delivery should function as the main design technology: align national and religious competencies with Cambridge objectives so “glocal” learning becomes the everyday instructional logic. Second, internationalization must be built through capacity systems, not slogans: selective recruitment, sustained English-Arabic upskilling, and routine TOEFL/TOAFL benchmarks create the human infrastructure that makes the mapped curriculum teachable and measurable. Third, quality should be sustained through a results loop that turns data into action—exam analytics, MGMP-style professional review, transparent parent reporting, and sister-school collaboration for ongoing benchmarking. For leaders and policymakers, investing in these routines matters more than labels. Together, they form a transferable management model: map standards, build people, and institutionalize feedback so improvement stays documented, repeatable, and scalable, even under resource constraints and diverse contexts.

<sup>38</sup> Hanif, Asdlori, and Efendi, *Resiliensi Sekolah Menengah Atas Swasta Islam Pada Masa Pandemi Covid-19*.

<sup>39</sup> Samsudin Samsudin, “Tantangan Lembaga Pendidikan Pesantren Di Era Disrupsi,” in *CoIS Conference on Islamic Studies FAI 2019*, 2019, 221–30, <https://doi.org/https://dx.doi.org/10.30659/cois.v0i0.8063>.

<sup>40</sup> Setyaningrum and Hanif, “The Management of Curriculum Innovation to Improve Student Learning Outcomes at the Zam-Zam Muhammadiyah Senior High Boarding School.”

<sup>41</sup> Suparjo et al., “Inclusive Religious Education to Develop Religious Tolerance among Teenagers.”

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