

Strengthening the Quality of Education through Curriculum Innovation Management in Private Islamic Senior High Schools

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Received: 27/09/2025

Revised: 16/11/2025

Accepted: 17/01/2026

Abstract

This article explains how curriculum innovation is managed to improve educational quality in madrasas, focusing specifically on MA Al-Rosyid Bojonegoro and MA Assalam Tuban. The research uses a field study design with a qualitative-descriptive method and a multiple case study approach. Data were gathered through interviews, observations, and document analysis, and subsequently analyzed within and across cases. The findings show that the planning of curriculum innovation in both madrasas has been structured and carried out effectively to enhance educational quality. This planning includes: (1) the delivery of information related to the conditions and urgency of innovation by the *Madrasah* principal in a structured manner and in accordance with regulations; (2) active participation of teachers, education staff, committees, and parents; (3) determination of curriculum implementation through annual and semester meetings approved by all related parties; (4) implementation of continuous evaluation through meetings, observations, and routine monthly meetings between the *Madrasah* principal and the curriculum head, as well as semester meetings with teachers; and (5) holding meetings with parents and the committee at the end of the semester. Theoretically, this research contributes to strengthening the discourse on the quality management of Islamic education in the context of curriculum innovation. At the same time, practically, it offers strategic recommendations for curriculum management in private madrasas in rural areas.

Keywords

Curriculum Innovation; Education Quality; Islamic Education Management; *Madrasah Aliyah*; Management

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1. INTRODUCTION

Private Islamic Senior High Schools in the Tuban and Bojonegoro areas are currently facing the need to improve educational quality despite constraints in human resources, facilities, infrastructure, and managerial capabilities (Hasyim, 2025; Nur Khozi, 2024). However, the current globalization of education, technological advances, and the dynamics of national curriculum policies encourage madrasas to be more adaptive and creative in managing the learning process (Amelia & Mufid, 2025; Hastutik, 2024; Nurdiana & Hamami, 2025; Reza Bagus Anugerah, 2023; Zubair & Faslah, 2025). Likewise, the reality on the ground shows that many Madrasas are still experiencing stagnation in



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quality management, especially in curriculum planning that is relevant to students' and society's needs (Nur Khozi, 2024). Therefore, innovation in curriculum management is an urgent need. Recent studies in educational journals, such as those proposed by Bafadal, as quoted by Munarji (2025), position educational innovation as a creative process aimed at overcoming problems in the education system (Munarji, 2015). Innovation encompasses new ideas, methods, or devices emerging from previous research or development, consciously applied to achieve better learning outcomes (Rusdiana, 2015). Schumpeter even viewed innovation as a key driver of economic growth, including in the education sector (Dhewanto & Mulyaningsih, 2019; Sholikhah et al., 2021; Sholikhah & Aziz, 2024). Therefore, private madrasas need to formulate a curriculum that is not merely an administrative formality but a strategic approach to improving the quality of education, particularly through curriculum innovation aligned with the needs of the times.

In the Tuban and Bojonegoro regions, several madrasas have adopted innovative curriculum models. MA Al-Rosyid Kendal Dander Bojonegoro integrates the national curriculum with the *Pesantren* curriculum, while MA Assalam Bangilan Tuban blends the Islamic boarding school curriculum with the curriculum mandated by the Indonesian Ministry of Religious Affairs (Hasyim, 2025; Nur Khozi, 2024). Such educational innovations play a vital role in addressing challenges in learning quality and overall instructional effectiveness (Ahmad & Hassan, 2006; Mok, Welch, and Kang, 2020; Rahmawati & Nurachadija, 2023). Academically, educational innovation is the process of applying new ideas to improve learning effectiveness and address problems in the education system (Munarji, 2015; Nurhasanah, Puspita, and Nelwati, 2025; Rusdiana, 2015; Syahbana et al., 2024). Subroto distinguishes innovation from ordinary change by emphasizing the elements of intentionality and novelty in the innovation process (Cristina et al., 2011; Kastaji et al., 2024; Purnomo et al., 2022; Rusdiana, 2015; Sholikhah & Istiani, 2024). Nicholls reinforces this by stating that innovation includes ideas, methods, or goods that are new to an organization or society and can originate from invention or adaptation (Harianto & Kandedes, 2023; Sofanudin, 2016; Yuliharti, 2022). Robbins defines innovation as the application of new ideas to products, services, or processes (Batoebara, 2021; Kogabayev & Maziliauskas, 2017; Vandemaele et al.). Meanwhile, researchers emphasize that innovation can be an idea or method perceived as new and adopted by certain individuals or institutions (Jenjarrussakui, 2017; Kogabayev & Maziliauskas, 2017; Kotsemir & Abroskin, 2013; Tabas, Beranová, and Polák). Moreover, Schumpeter considers innovation to be a central force behind economic development, encompassing the introduction of new products, methods, and systems that transform organizational structures and resource utilization (Chang & Pai, 2013; Cheng, Yang, and Sheu, 2016; Dhewanto & Mulyaningsih, 2019; Pai & Chang, 2013; Robertson, Caruana, and Ferreira, 2023).

The aspect of curriculum innovation in education is also an improvement in the quality of education, as according to Edward Sallis (1993), Untung (2019), Saihu (2020), Ridwan et al. (2022), Limatahu, Arief, and Priharta (2022), and Ikhsan, Salim, and Tasya (2023) which must be understood as an integrated quality management (TQM) process oriented towards customer satisfaction, in this case students, parents, and the wider community (Edward Sallis 1993; Ikhsan, Salim, and Tasya 2023; Limatahu, Arief, and Priharta 2022; Ridwan et al. 2022; Saihu 2020; Untung 2019). From the perspective of Islamic education, the quality of education is not only measured by academic achievement, but also by the success of instilling holistic Islamic values (Ardaini et al. 2025). Therefore, curriculum innovation in madrasas must be grounded in the principles of Islamic education and the *maqāṣid al-syārī'ah*, while also paying attention to contextual and cultural relevance.

Much recent literature has examined curriculum innovation in addressing the dynamics of 21st-century education. Fullan (2017) emphasized that curriculum innovation must emphasize collaboration, creativity, and sustainability, a view not rejected by Upu, Ere, and Rena (2025), Muzakkir, Ismail, and Karoma (2024), and Maulana and Budiman (2024). Meanwhile, Hargreaves and O'Connor (2025) highlighted the need for a curriculum that is adaptive to global change and local needs (Hargreaves & O'Connor, 2025). Similar sentiments were expressed by (2023) and Touriñán López (2022) (Jamali, Ale

Ebrahim, and Jamali 2023), (Fomba, Talla, and Ningaye 2023), (Guo, Huang, and Zhang 2019), (Muhith et al., 2023), (Isbandi, J Kamila, and Wiwin 2023; Setiawan et al., 2025), and (Riedel et al., 2020), which emphasize the importance of improving the quality and quality of education, especially through curriculum innovation or other means. However, among these studies, no specific research has explored in depth the curriculum innovations planned, implemented, and evaluated in Islamic boarding school-based educational institutions and in rural areas, as in this study, especially in the context of Islamic education quality management. Therefore, research related to strengthening education quality through innovation management in Islamic boarding school-based private Islamic high schools (*Madrasah Aliyah*) and rural areas has strong novelty. The research gap lies in the limited number of studies that specifically link curriculum innovation to quality management in Islamic education in private Islamic high schools in rural areas such as Tuban and Bojonegoro. Most previous studies have focused on public schools or prominent MAS in urban areas, so the context of private MAS in rural areas is underrepresented.

The primary aim of this research is to examine how curriculum innovation is applied as a strategy to enhance educational quality in Private Islamic Senior High Schools in Tuban and Bojonegoro, with a particular focus on MA Al-Rosyid Kendal Dander Bojonegoro and MA Assalam Bangilan Tuban. This research also seeks to highlight the role of Islamic education quality management in guiding curriculum innovation so that it remains consistent with Islamic principles. On a theoretical level, the study enriches existing scholarship on quality management and curriculum innovation within faith-based secondary education. On a practical level, the findings are expected to provide actionable insights for *Madrasah* leaders, policymakers, and relevant stakeholders to develop innovative curriculum-based strategies to enhance educational quality.

2. METHODS

This study employs a qualitative case study design conducted in two settings: MA Assalam Bangilan Tuban and MA Al-Rosyid Kendal Dander Bojonegoro. This design was selected to obtain an in-depth picture of how curriculum innovation is managed as part of efforts to enhance the quality of *Madrasah* education. The qualitative approach enables the researcher to examine data holistically through direct engagement with participants and to interpret phenomena as they occur naturally within their real-life context. The research locations are MA Assalam Bangilan, Tuban, and MA Al Rosyid, Kendal, Dander, and Bojonegoro.

The research subjects consisted of *Madrasah* Principals, Deputy *Madrasah* Principals, teachers, and education personnel who hold structural positions and are directly involved in the curriculum innovation management process in efforts to improve the quality of *Madrasah* education at both madrasas. Informants were selected purposively based on their experience and direct involvement in curriculum innovation management to improve the quality of madrasa education at both madrasas. Research data were collected from the Principal and Deputy Principal of the *Madrasah*, teachers, and education staff through in-depth interviews, document analysis, and field notes from field observation activities.

The study collected data using in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted to provide informants with the opportunity to elaborate freely on their experiences and viewpoints. Observations were conducted to examine activities supporting curriculum innovation management aimed at improving the quality of madrasa education at both madrasas. The observation process lasted 1.5 years, from February 2022 to December 2025. Documentation was obtained from *Madrasah* strategic documents and other *Madrasah* principal decisions related to curriculum innovation management at both Madrasahs in Tuban and Bojonegoro.

The data were analyzed using an interactive model that involved data reduction, data display, and the drawing and validation of conclusions (Semiawan, 2018). Data validity was tested through triangulation of sources and techniques by comparing the results of interviews, observations, and documentation to ensure the credibility of the findings. This approach is expected to produce an accurate and in-depth picture of curriculum innovation management aimed at improving the quality of madrasa education at both madrasas.

3. FINDINGS AND DISCUSSIONS

Findings

This research was conducted at two Islamic educational institutions at the *Madrasah Aliyah* level, namely MA Al Rosyid Kendal Dander Bojonegoro and MA Assalam Bangilan Tuban, located in East Java Province. Both madrasas implement a multicurriculum model, a combination of the National Curriculum (*Kurikulum Merdeka*) and the *Pesantren* Curriculum (Hasyim, 2025; Nur Khozi, 2024). In general, both demonstrate a strong commitment to developing curriculum innovation, albeit with different focuses. MA Al Rosyid prioritizes strengthening local content grounded in classical Islamic knowledge, while MA Assalam emphasizes the development of practical life skills. This variety of approaches provides relevant examples for analysis from an educational quality management perspective. (Jauhariyah, 2024). This shows that both *Madrasah Aliyah* Al Rosyid Bojonegoro and *Madrasah Aliyah* Assalam Tuban use a curriculum that is not single, to manage their academic curriculum, and are always innovative in teacher development or curriculum changes.

Table 1. Strengthening the Quality of Education through Curriculum Innovation Management in Private Islamic Senior High Schools

Strengthening the Quality of Education	Curriculum Innovation
The Principal's commitment to a strong vision	Following curriculum changes/updates
Development of teacher competencies and skills	Teachers always participate in training to enhance their capacity.
External evaluation	Receive input and suggestions from parents

Source: Results of interviews with the heads of MA Assalam Tuban and MA Al-Rosyid Bojonegoro; observations; and document analysis at the two Madrasas, 2024

Management of Educational Quality Improvement

According to researchers' findings, the management of improving the quality of education in private Islamic high schools in Tuban and Bojonegoro is strongly influenced by the leadership of the *Madrasah* principal. *Madrasah* principals with a clear vision, a commitment to improving the quality of education, and a willingness to innovate have proven more capable of mobilizing all elements of the school to collaborate in continuous improvement. This is as expressed by Nur Khozi (2024), who stated that *Madrasah* principals always pay attention to all dynamic rules, which are regularly updated, including those related to curriculum changes within the framework of strengthening the quality and quality of the curriculum at MA Assalam. This shows that, although quality management in private Islamic high schools still faces challenges in planning and evaluation, including the lack of a structured internal planning, monitoring, and evaluation system to measure the quality of education, some Private Islamic Schools/Madrasas are trying to implement quality assurance. In strategic planning, although still in the initial stages, including through the leadership vision of the Principal/*Madrasah*.

Meanwhile, in the context of MA Al-Rosyid Bojonegoro, improving the quality of education in madrasas is closely related to developing teacher competencies. Teachers who receive training in the

latest curriculum, both through government programs and internal madrasa initiatives, demonstrate greater ability to implement creative, innovative learning. As Hasyim (2025) stated, teacher competency is a key variable in improving the quality of education. Therefore, at MA Al-Rosyid Bojonegoro, teachers and educational staff are always equipped with optimal skills and competencies and are always up to date with developments to improve teachers' capacity. According to him, in addition to teacher competency, community and parental involvement are crucial factors in educational quality management. Madrasas that build synergy with school committees, religious leaders, and local community organizations tend to be better able to sustain high-quality programs. Community involvement also encourages *Madrasah* accountability in implementing quality improvement programs and the quality of Private Islamic Madrasas. This phenomenon shows that several Madrasa private companies in Tuban and Bojonegoro have begun to apply the principle of continuous improvement in Quality management. This principle is reflected in efforts to revise the internal curriculum annually, provide regular teacher training, and improve technology-based learning facilities. This aligns with the principles of Islamic education quality management, which emphasize continuous improvement.

According to researchers' observations and informants' data, some *Madrasahs* remain trapped in administrative routines, without significant breakthroughs in quality improvement. Existing planning is often merely a formality to meet accreditation requirements, rather than a strategic instrument for improving educational quality. For example, academic planning through early-year curriculum meetings, which are conducted by *Madrasah* leaders solely for routine schedules and academic calendar compliance (Jauhariyah, 2024). As a result, innovation in learning is slow and has little impact on graduate quality. *Madrasahs* should, in fact, develop a culture of quality by instilling the values of discipline, cooperation, and a spirit of improvement in teachers and students, through regular meetings, both annually and semesterly. This culture of quality has been shown to influence the behavior of all *Madrasah* members in supporting quality improvement programs. As Hasyim (2025) adds, a culture of quality is the foundation for implementing sustainable quality management (Hasyim, 2025).

A similar situation was also found at the Al-Rosyid Islamic Senior High School in Bojonegoro. However, because this school is located in an urban area, it tends to maintain discipline in managing routine annual and semester meetings, given its proximity to the Regency Ministry of Religious Affairs Office. At this point, the difference in quality management between Islamic schools in Tuban and Bojonegoro is also quite clear. Islamic schools in areas closer to the city center tend to have better access to resources, training, and partnership networks (Nur Hasyim, 2025). Meanwhile, Islamic schools in rural areas face obstacles such as limited funds, teaching staff, and technological support, which results in slow innovation (Jauhariyah, 2024). This study also found that openness to external evaluation is an indicator of successful quality management. Madrasas that are willing to accept input from madrasa supervisors, parents, and alumni tend to make improvements and adapt more quickly to current needs. Transparency and accountability are crucial factors in building public trust in the quality of *Madrasahs* (Nur Hasyim, 2025). Overall, this study shows that educational quality management in private Islamic senior high schools (*Madrasah Aliyah*) in Tuban and Bojonegoro is in a transition phase from traditional to modern, innovation-based models. Although various structural and cultural barriers persist, leadership commitment, community support, and teacher awareness of the importance of quality are crucial to achieving excellent Madrasas.

Curriculum Innovation in Private Islamic Senior High Schools in Tuban and Bojonegoro

Regarding curriculum innovation at the two Islamic schools in Tuban and Bojonegoro studied, the researchers' findings indicate that it is largely aimed at balancing the demands of the national curriculum with the needs of the local community. The national curriculum serves as a mandatory standard. At the same time, local aspects such as strengthening Islamic studies, Islamic boarding school traditions, and local wisdom of Tuban–Bojonegoro are integrated to form a unique madrasa curriculum. One form of curriculum innovation is the integration of digital technology into learning (Hasyim, 2025). Some Islamic schools have also begun utilizing online learning platforms, online assessment

applications, and multimedia-based learning resources. These innovations have been shown to increase student engagement in the learning process, although limited internet infrastructure in some rural areas remains a significant obstacle (Jauhariyah, 2024).

In addition to technology integration, innovation is evident in the strengthening of competency-based curricula (Nur Hasyim, 2025). Madrasas design learning programs that emphasize critical, collaborative, and creative thinking skills in accordance with 21st-century demands. This aligns with Trilling and Fadel's (2010) perspective, which emphasizes the importance of the 4C skills (critical thinking, creativity, collaboration, and communication) in modern education (Trilling & Fadel, 2010). Curriculum development in several private madrasas is also aimed at strengthening character education grounded in Islamic values. Through a curriculum that emphasizes morality, honesty, discipline, and social responsibility, madrasas strive to develop students who excel not only academically but also possess moral integrity. This strategy is seen as relevant to the vision of Islamic education as a means of developing perfect human beings.

Furthermore, this study also found a tendency for *Madrasahs* to innovate in elective subjects or local content (Nur Khozi 2024). Some *Madrasahs* added programs such as Quran memorization (*tahfid*), intensive Arabic language courses, and Islamic entrepreneurship. These programs not only strengthen the *Madrasah's* Islamic identity but also equip students with practical skills for life after graduation, ultimately attracting parents who entrust their children to *Madrasahs* (Sholikah et al., 2021). However, the two *Madrasahs* have not yet optimally implemented curriculum innovation. Limited human resources, particularly teachers who are poorly trained in innovative learning methods, remain a major obstacle (Nur Hasyim, 2025). Some teachers still tend to use conventional lecture methods, making curriculum innovation less effective. Under certain circumstances, *Madrasah* leadership has once again proven to be key to implementing curriculum innovation. Madrasahs with progressive principals can encourage teachers to be more creative in designing curricula and teaching methods. This supportive leadership is a manifestation and implementation of the leader's role as an agent of change. in private Islamic educational institutions (Hasyim, 2025). Conversely, when the leadership of the *Madrasah* institution is not visionary, the innovations within the Islamic educational institution will also be less progressive.

In practice, curriculum innovation also faces regulatory challenges. Some madrasas feel bound by rigid national curriculum standards, thereby limiting space for local innovation (Nur Khozi, 2024). However, some madrasas have addressed this by developing enrichment curricula. does not conflict with national regulations. Only in this way can madrasas collaborate and develop curricula. Synergy with Islamic universities and formal educational institutions in Tuban and Bojonegoro has also enriched curriculum innovation (Nur Hasyim, 2025). Through this collaboration, madrasas gain access to teacher training, the latest teaching materials, and mentoring programs for curriculum development. As a result, learning quality improves and becomes more relevant to current needs. In general, this study found that curriculum innovation in private Islamic high schools in Tuban and Bojonegoro has had a positive impact on educational quality. However, there remains a gap between schools with adequate resources and those without. Curriculum innovation has been shown to increase the competitiveness of Islamic high schools, strengthen Islamic identity, and equip students with skills relevant to the modern era. Curriculum innovation planning at MA Al Rosyid Kendal Dander Bojonegoro and MA Assalam Bangilan Tuban has been well implemented to improve the quality of education. The principal has conveyed the condition of the *Madrasah* and the importance of innovation, planned within a coordinated framework and in compliance with applicable local government regulations. Various parties related to the *Madrasah* ultimately supported the plan. These parties include educators, education staff, the *Madrasah* committee, and students' parents or guardians. The implementation of the curriculum has gone well; this is evidenced by the explanations of various informants regarding the foundation leadership's considerations in holding annual program meetings and semester programs. After the program is completed, the *Madrasah* principal still seeks approval and permission from all related

parties. The *Madrasah* principal evaluates students through various meetings and direct field observations. In addition, other efforts include monthly meetings between the *Madrasah* principal and the curriculum head, and twice-a-semester meetings with teachers. Meetings between the entire *Madrasah* committee and parents are held at the end of the semester.

Discussion

Based on the previous data, this study shows that curriculum innovation management in both madrasas is implemented through a variety of programs. These diverse strategies provide flexibility in developing a curriculum that aligns with local needs while meeting national demands. At the planning stage, the integration of the national curriculum and the Islamic boarding school curriculum emphasizes that educational quality is determined not only by formal standards but also by local relevance and students' spiritual needs. This aligns with the view that educational strategy is a series of planned actions to achieve learning objectives (AGOHA and PROF. ADIELE 2021; Bantilan et al., 2023; Ke-du 2018; Masoud, Sarah Omar, and Al Qershia 2022; Rachmat & Soetari, 2015; Sudarsono et al., 2020; Svahnberg et al., 2010).

The systematic organizational structure of the *Madrasah* and its multi-layered supervision mechanisms demonstrate good coordination. The principal's oversight of teachers and facility managers ensures that learning aligns with objectives. This pattern reinforces Robbins's perspective on organizational structure as the foundation for effective educational institutions (Aisyah et al., 2022; Fauziyah et al., 2025; I. U. Khan et al., 2021; M. S. Khan & Terason, 2022; Prasetyo, 2022; Rachmat & Soetari, 2015; Ratnawati & Farizi, 2023; Salabi et al., 2023). The curriculum implementation at MA Al Rosyid and MA Assalam reflects innovation that blends tradition and modernity, namely the combination of classical texts with the national curriculum. The use of the Gontor Modern Islamic Boarding School method demonstrates the adoption of a more systematic teaching pattern, in line with Rogers' concept that innovation is the acceptance of new ideas or methods deemed beneficial to the community (Fu and Fang 2001; Minakov, Lobanov, and Minakova 2018; Rusdiana 2015; Yeboah 2023).

Learning evaluation is conducted comprehensively, assessing not only student achievement but also teacher competence and teaching quality. The tiered evaluation pattern (weekly, monthly, and semester) demonstrates the existence of an active control system, in accordance with Koontz & Weihrich's theory on the role of managerial control in directing the process of achieving goals. Overall, the curriculum innovation management at both madrasas has successfully established an educational development model that adapts to local values without abandoning national standards. This is evident in the alignment between the needs of the Islamic boarding school community and the demands of the national curriculum, in response to contemporary challenges to educational quality (Rusdiana, 2015). From the perspective of Islamic Education Quality Management Theory, private madrasas in Tuban and Bojonegoro are still in a transitional phase from traditional to innovative patterns. This condition illustrates the process of continuous improvement—the core of the theory—which signifies an effort to transform from administrative routines to a quality orientation, despite structural constraints (Annisa & Gyfend, 2021; Prayatna, Yakin, and Citriadin, 2023).

The role of the *Madrasah* principal as a driver of innovation aligns with the principles of imamate and qudwah in Islamic educational quality management. Visionary leadership not only determines administrative direction but also strengthens the spiritual aspect by exemplifying the values of sincerity and responsibility in improving educational quality (Alfaridli and Hasan Agus 2024; Laub 1999; Mohamad Kamil Salas and Maslulah Maslulah 2024; Romlah, Hamzah, and Makhzuniyah 2025; Shukatin 2021). Collective participation is evident in the community and school committee's involvement in supporting the quality of *Madrasahs*. Within an Islamic framework, this reflects the concept of musharakah, which emphasizes collaboration between all stakeholders. This means that quality management cannot be done individually but must be a collaborative effort. Limited teacher resources and capacity underscore the need to strengthen the sustainable development aspect (*al-tathwīr*

al-mustamir) as a crucial variable in the Islamic education quality management model. Without adequate competencies, teachers will struggle to become agents of change. Therefore, teacher professional development is crucial. The emerging culture of quality reflects the internalization of the values of *al-qiyam al-tarbawiyah*, such as discipline, cooperation, and responsibility, which are not only technical but also have ethical and spiritual nuances. This confirms that Islamic education quality management is not simply the application of TQM, but rather the integration of quality standards and Islamic values.

The integration of curriculum innovation with Islamic values aligns with the principle of *maqāṣid al-syarī'ah*, particularly in protecting reason (*ḥifẓ al-'aql*) and religion (*ḥifẓ al-dīn*). A curriculum that combines modern academic competencies with spiritual development contributes to the formation of complete human beings, thereby demonstrating that curriculum innovation has both functional and spiritual dimensions. Compared to Darling-Hammond et al.'s research, these findings confirm that teacher competence is a central factor in improving quality (Darling-Hammond, L., Hyer, ME, & Gardner, 2017). However, the *Madrasah* context adds a religious element: the importance of mastering Islamic knowledge alongside modern pedagogy. This research makes a unique contribution to the literature on Islamic education. The findings related to madrasa leadership are consistent with Bush's research on the importance of leadership vision. However, in the madrasa context, leadership is strengthened by a spiritual dimension, so that the madrasa principal serves as a moral and religious figure rather than just an administrator (Bush, 2013; Bush & Sargsyan, 2020). Competency-based curriculum innovation aligns with Trilling and Fadel's ideas regarding 21st-century skills, but this study emphasizes the importance of an Islamic moral foundation to avoid a materialistic orientation. This demonstrates the distinctive characteristics of curriculum innovation in madrasas (Trilling & Fadel, 2010).

The findings regarding regulatory constraints are similar to those of Hargreaves and O'Connor's research on the tension between the standard curriculum and local innovation. However, madrasas in Tuban and Bojonegoro adopted a unique strategy by developing additional curricula that reinforced religious identity without violating national regulations success (Bush, 2013; Bush & Sargsyan, 2020; Sholikah & Latif, 2024). Compared with prior studies, this study shows that curriculum innovation not only improves academic quality but also builds private madrasas' competitive advantage, extending Fullan's findings to the context of Islamic education. The theoretical implication of this research is the need to develop a more context-specific model of quality management in Islamic education that accounts for regulatory challenges, resource constraints, and local socio-cultural dynamics. This model can enrich the literature on Integrated Quality Management in Islamic education by adding variables such as religious leadership and community participation.

Practical implications include the need for a more systematic curriculum innovation strategy: teacher training based on the integration of technology and Islamic values, strengthening partnerships with universities, and developing local curricula tailored to the needs of the Tuban and Bojonegoro communities (Trilling and Fadel 2010). In this way, private madrasas can function as centers of innovation and guardians of Islamic values. By comparing this study's findings with the literature, it can be concluded that its primary contribution is to offer a concrete framework for managing the quality of Islamic education in rural private madrasas. This research not only strengthens the existing literature but also provides an alternative model for *Madrasah* administrators to improve quality through curriculum innovation rooted in local values and needs.

4. CONCLUSION

This study concludes that improving the quality of education in private Islamic senior high schools (*Madrasah Aliyah*) in Tuban and Bojonegoro can be achieved through purposeful curriculum innovation based on the principles of Islamic education quality management. The research findings indicate that visionary leadership, collective engagement, and a culture of quality are key elements in managing

curriculum innovation, while limited resources and inflexible regulations remain major challenges. The implementation of a competency-based curriculum, the use of digital technology, and the strengthening of Islamic values have been proven to improve the relevance of learning, the competitiveness of madrasas, and the quality of graduates. Theoretically, this research enriches the development of a more contextually and practically applicable model of Islamic education quality management in private madrasas, while also providing practical guidance on curriculum management strategies that local madrasa administrators can implement. For future research, it is recommended to expand the scope to include state madrasas (Islamic boarding schools) and to employ mixed-methods to gain a more comprehensive understanding of the relationship between curriculum innovation and educational quality.

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