



### TRANSFORMATION OF CURRICULUM MANAGEMENT BASED ON KE-NU-AN VALUES IN IMPROVING THE QUALITY OF VOCATIONAL EDUCATION AT VOCATIONAL HIGH SCHOOLS

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#### ABSTRACT

*This study is grounded in the growing demand for vocational education that not only produces technically competent graduates but also cultivates moderate religious character and professional work ethics. It aims to analyze the transformation of curriculum management based on Nahdlatul Ulama (NU) values in improving the quality of vocational education at SMK Ma'arif NU 02 Kemiri Purworejo. The study employed a qualitative approach with a phenomenological research design. The research participants included the principal, the vice principal for curriculum affairs, and teaching staff. Data were collected through in-depth interviews, observations, and document analysis. Data trustworthiness was ensured through source and technique triangulation, member checking with participants, and prolonged engagement in observation to enhance the credibility of the findings. Data analysis was conducted using interactive techniques involving data reduction, data display, and conclusion drawing. The findings reveal that the transformation of curriculum management was implemented through four main stages: (1) curriculum planning based on the integration of vocational competencies and NU values; (2) curriculum organization through the distribution of professional responsibilities, management of learning schedules, and provision of supporting facilities; (3) curriculum implementation at both school and classroom levels through the development of a religious culture and practice-based learning; and (4) curriculum evaluation through formative and summative assessments as part of a continuous quality assurance system. The study confirms that the integration of NU values throughout the entire curriculum management cycle serves as a strategic factor in enhancing the quality of vocational education. The novelty of this research lies in its curriculum management transformation model based on the values of a religious organization, which systematically integrates occupational competencies, religious moderation, and a religious school culture.*

**Keywords:** curriculum management, NU values, vocational education, educational quality, curriculum transformation.

#### INTRODUCTION

Social change, technological advancement, and the evolving demands of the labor market require vocational education institutions to continuously transform their educational management systems. Vocational High Schools (*Sekolah Menengah Kejuruan* SMK) are no longer oriented solely toward technical skill mastery; they are also expected to cultivate students' character, work ethic, and value identity so that graduates are prepared to face global challenges while remaining rooted in cultural and religious values. In the Indonesian context, the integration of Islamic values based on socio-religious



organizations has become an important strategy for strengthening the quality of holistic vocational education.

Educational institutions under the auspices of *Nahdlatul Ulama* possess distinctive values known as *Ke-NU-an* values, namely *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). These values function not only as an ideological identity but also as an ethical framework for educational implementation. The incorporation of *Ke-NU-an* values into curriculum management is highly relevant because the curriculum serves as a strategic instrument in determining the direction of educational quality. Value-based curriculum transformation is believed to foster a balance between vocational competence, religious character formation, and students' social skills (Muhaimin, 2015).

Vocational education currently faces several fundamental challenges, including the mismatch between graduates' competencies and industry needs, insufficient strengthening of work character, and the suboptimal integration of local and religious values into learning practices. Many vocational schools still implement curriculum management in an administrative manner that is not fully contextualized with institutional identity. In fact, an institution-based value-oriented curriculum management approach can enhance educational relevance while strengthening school quality differentiation (Mulyasa, 2021).

SMK Ma'arif NU 02 Kemiri Purworejo, as a vocational education institution affiliated with *Nahdlatul Ulama*, holds strategic potential for developing a curriculum management model grounded in *Ke-NU-an* values. The school not only integrates the national curriculum with labor market demands but also internalizes NU religious traditions within the learning process, school culture, and student character development. This transformation is particularly noteworthy as it reflects a synergy between the modernization of vocational education and the preservation of moderate Islamic values.

Several previous studies have discussed the strengthening of religious values and curriculum management within Islamic education. Research conducted by Ahmad Fauzi demonstrated that the integration of Islamic values into the curriculum enhances students' religious moderation character in Islamic secondary schools (Fauzi, 2021). Another study by Siti Nurhayati confirmed that institution-based value-oriented curriculum management contributes to improving school quality culture through strengthened academic leadership and teacher participation (Nurhayati, 2021).

Recent research by Muhammad Ridwan in vocational education found that work character-based curricula improve vocational school graduates' job readiness through the integration of soft skills and industry-contextual learning (Ridwan, 2023). Meanwhile, Lilis Rahmawati's study revealed that strengthening the religious identity of educational institutions serves as an important factor in building competitive advantages for private schools affiliated with community-based organizations (Rahmawati, 2024).

Despite these studies examining curriculum development, character education, and vocational education quality, a research gap remains. Most existing studies position religious values merely as elements of learning or school culture rather than as a systemic framework for curriculum management transformation. Furthermore, research specifically addressing the integration of *Ke-NU-an* values in improving vocational education quality remains limited, particularly in the context of SMK Ma'arif NU 02 Kemiri.



Based on this research gap, the present study offers a novelty in the form of a conceptual model of curriculum management transformation grounded in *Ke-NU-an* values, analyzed comprehensively through the aspects of planning, implementation, evaluation, and their impact on the quality of vocational education. This study does not merely view religious values as symbolic identities but positions them as managerial strategies that influence curriculum design, learning practices, school organizational culture, and graduate quality.

Accordingly, this research seeks to address the question of how curriculum management transformation based on *Ke-NU-an* values is manifested in the processes of planning, implementation, and evaluation to improve educational quality at SMK Ma'arif NU 02 Kemiri Purworejo. In line with this research problem, the objective of this study is to identify and analyze the forms of curriculum management transformation grounded in *Ke-NU-an* values within planning, implementation, and evaluation processes aimed at enhancing educational quality at SMK Ma'arif NU 02 Kemiri Purworejo.

This study is expected to contribute theoretically to the development of Islamic educational management studies grounded in the values of religious organizations, as well as practically by providing a model for strengthening vocational education quality based on the Islamic moderation values of *Ahlussunnah wal Jama'ah*. Within the broader context of national education, this research also serves as a strategic reference for the development of vocational curricula that are not only adaptive to industrial developments but also rooted in religious values and the socio-cultural wisdom of Indonesian society.

## METHOD

This study employed a qualitative approach with a phenomenological design aimed at gaining an in-depth understanding of the experiences, meanings, and practices of curriculum management transformation based on *Ke-NU-an* values in improving the quality of vocational education (Creswell, 2013). The phenomenological approach was selected because the research seeks to explore the subjective realities of educational stakeholders regarding the implementation of religious organizational values within the school curriculum system (Moustakas, 1994). The research was conducted at SMK Ma'arif NU 02 Kemiri Purworejo, a vocational education institution affiliated with *Nahdlatul Ulama* that actively integrates *Ke-NU-an* values into educational management. The data sources consisted of primary data obtained from the principal, vice principal for curriculum affairs, teachers, administrators of the Ma'arif NU educational institution, and students. Secondary data were derived from curriculum documents, school programs, academic archives, and relevant scientific literature. Data collection techniques included in-depth interviews, non-participant observation of learning activities and school culture, and documentation studies to obtain comprehensive data. Data validity was ensured through source and technique triangulation, member checking with informants, and prolonged engagement in observation to enhance the credibility of the research findings. Data analysis employed an interactive analysis model consisting of data reduction, data display, and continuous conclusion drawing, conducted from the data collection stage through the final interpretation phase. This process enabled the study to generate a holistic understanding of the phenomenon of curriculum management transformation based on *Ke-NU-an* values in improving the quality of vocational education.



## RESULTS AND DISCUSSION

### Curriculum Management

Curriculum management refers to a systematic process of managing the curriculum that includes planning, organizing, implementation, and evaluation of learning programs in order to achieve educational objectives effectively and efficiently (Musolin, 2024). The curriculum is not merely understood as a written document containing subjects, but as a set of learning experiences designed to develop students' competencies, character, and skills. According to E. Mulyasa, curriculum management functions to integrate all educational components so that the learning process operates in a directed manner aligned with students' needs and societal development. Through effective curriculum management, schools can optimize education as a continuous process of transforming knowledge, values, and skills (Mulyasa, 2022).

The primary objective of curriculum management is to ensure the implementation of quality education through structured learning planning, systematic execution, and continuous evaluation. Curriculum management enables educational institutions to adapt learning programs to developments in science, technology, and labor market demands. Oemar Hamalik explains that curriculum management improves learning effectiveness, clarifies educators' roles, and creates alignment between national education goals and classroom practices. Furthermore, curriculum management contributes to improving graduate quality through the organization of relevant and meaningful learning experiences (Hamalik, 2012).

Curriculum management activities involve several interconnected stages, namely curriculum planning, organization of educational resources, learning implementation, and curriculum evaluation (Wiyono et al., 2023). Planning includes determining educational goals, designing curriculum structures, and developing learning instruments. The organizing stage covers task distribution among educators, scheduling learning activities, and providing learning facilities. Curriculum implementation is realized through classroom instruction and other educational activities. Evaluation is conducted to assess the effectiveness of curriculum implementation as a basis for continuous improvement (Musolin et al., 2023). According to Syaiful Sagala, a consistently implemented curriculum management cycle will promote improved educational quality and ensure learning relevance to the needs of modern society (Sagala, 2013).

### Ke-NU-an Values (*Ahlussunnah wal Jama'ah / Aswaja*)

Ke-NU-an values represent a set of religious principles grounded in the teachings of *Ahlussunnah wal Jama'ah* (Aswaja) as developed within the scholarly tradition of *Nahdlatul Ulama*. Aswaja is understood as a religious framework of thinking, attitude, and behavior that balances textual religious sources (*dalil naqli*) with social rationality in Muslim life. From an educational perspective, Ke-NU-an values function not merely as theological doctrines but as guidelines for forming moderate character by integrating Islamic teachings with Indonesia's socio-cultural realities. Hasyim Asy'ari emphasized that education must cultivate ethical conduct (*adab*), respect for knowledge, and a balance between intellectual development and morality as the foundation for shaping virtuous individuals (Asy'ari, 2018).



Conceptually, Aswaja values within the *Nahdlatul Ulama* tradition are reflected in four main principles: *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). These principles serve as the foundation for developing inclusive Islamic education that respects diversity while maintaining social and national harmony. The value of moderation is considered highly relevant to modern education because it fosters religious attitudes that remain open to scientific advancement without losing Islamic identity. The thought of Abdurrahman Wahid highlights that *Islam Nusantara* promoted by *Nahdlatul Ulama* represents a friendly, tolerant form of religiosity capable of engaging with local culture and modern democracy (Wahid, 2006).

In educational practice, Ke-NU-an values are implemented through curriculum integration, school culture development, and habituation of religious attitudes in students' daily lives (Ikhsan et al., 2024). Education based on Aswaja aims to develop students who achieve balance among intellectual, spiritual, and social intelligence. Educational institutions under the *Lembaga Pendidikan Ma'arif Nahdlatul Ulama* develop educational models emphasizing moral development, religious moderation, and national commitment as integral parts of the national education system. Thus, Ke-NU-an values function as both ideological and pedagogical foundations for building education that is character-oriented, tolerant, and responsive to the challenges of a plural society (Lembaga Pendidikan Ma'arif Nahdlatul Ulama, 2022).

### Quality of Vocational Education

The quality of vocational education refers to the level of success in organizing vocational education to produce graduates who possess work competencies aligned with the needs of business and industry. Vocational education emphasizes balance among theoretical mastery, practical skills, and the development of professional attitudes and work ethics. According to UNESCO, Technical and Vocational Education and Training (TVET) aims to prepare learners with technical competence, work adaptability, and readiness to face technological changes and labor market dynamics. Therefore, vocational education quality is measured not only by academic achievement but also by the relevance of graduates' competencies to industry and societal needs (UNESCO, 2016).

The goal of improving vocational education quality is to produce competent, productive graduates with global competitiveness. Quality improvement efforts also aim to strengthen the *link and match* between educational institutions and the labor market, ensuring synchronization between curricula, industrial demands, and technological development. The Organisation for Economic Co-operation and Development emphasizes that high-quality vocational education systems enhance graduate employability, reduce skill gaps, and support human-resource-based economic growth. Consequently, improving vocational education quality has become a strategic priority for national development and the strengthening of a professional workforce (Organisation for Economic Co-operation and Development (OECD), 2014).

Indicators of vocational education quality can be observed through several key aspects, including curriculum relevance to industry needs, pedagogical and professional competence of educators, quality of practical training facilities, industry partnerships, and graduate employability rates (Zainul, 2024). In addition, the implementation of quality assurance systems, competency certification, and project-based learning serves as



important indicators of vocational education success. The Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia emphasizes that vocational education quality indicators also include industrial internships, graduate entrepreneurship, and the integration of digital technology into learning processes to produce adaptive and innovative graduates (Kementerian Pendidikan, Kebudayaan, 2020).

### **Transformation of Curriculum Management Based on Ke-NU-an Values in Improving the Quality of Vocational Education at SMK Ma'arif NU 02 Kemiri Purworejo**

The findings of this study on the Transformation of Curriculum Management Based on Ke-NU-an Values in Improving the Quality of Vocational Education at SMK Ma'arif NU 02 Kemiri Purworejo indicate that the curriculum transformation process is implemented integratively through four main stages: planning, organizing, implementation, and evaluation of the curriculum.

#### **Planning Stage of Ke-NU-an Value-Based Curriculum Management Transformation**

The planning stage serves as the primary foundation in the transformation of curriculum management based on Ke-NU-an values at SMK Ma'arif NU 02 Kemiri Purworejo. Based on field research findings, the curriculum planning process is carried out systematically through school work meeting forums involving institutional leaders, the vice principal for curriculum affairs, and teaching staff. The school principal, Wasiman, explained that planning activities are conducted periodically at the beginning of the academic year and reinforced through semester evaluations to ensure alignment between curriculum development, industry needs, and the values of Aswaja An-Nahdliyah (Interview, January 10, 2026).

Curriculum planning is conducted through school deliberation meetings generally held in June–July prior to the start of the new academic year. This forum functions as a reflective space to evaluate previous curriculum achievements while determining future directions for character-based vocational education grounded in Ke-NU-an values. The Vice Principal for Curriculum Affairs, Edy Santoso, stated that program development is conducted through analysis of students' needs, labor market demands, and national education policies. The process also involves both productive and normative subject teachers to ensure that curriculum planning is not merely administrative but genuinely contextual to learning needs (Interview, January 12, 2026).

At this stage, educational objectives are also established. Educational goals are directed toward integrating vocational competencies with the internalization of Ke-NU-an values such as *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal*. Wasiman emphasized that the school's educational objectives extend beyond producing job-ready graduates; they also aim to develop students with moderate religious character and strong social morality. Productive subject teacher Iwan Agung added that curriculum objectives are translated into learning outcomes emphasizing balance among hard skills, soft skills, and the reinforcement of *Ahlussunnah wal Jama'ah* Islamic values (Interview, January 15, 2026).

The planning stage also includes the development of the curriculum structure. The curriculum structure is designed by integrating the national vocational education curriculum, local Ke-NU-an content, and the needs of industry partners. Edy Santoso



explained that the school develops an integrative curriculum structure by adding Ke-NU-an subjects and religious habituation programs to strengthen students' character development. The structure encompasses intracurricular, co-curricular, and extracurricular activities oriented toward industrial practice and religious formation. This approach is considered effective in maintaining balance between professional competence and the institutional identity of *Nahdlatul Ulama* (Interview, January 12, 2026).

Furthermore, planning includes the development of learning instruments. Instructional development is carried out through teacher workshops focusing on the preparation of teaching modules, project-based lesson plans, and the integration of Aswaja values into vocational learning processes. Educator Siti Najiyah explained that teachers are encouraged to develop contextual learning tools that incorporate religious moderation values into daily instructional practices. These learning instruments include instructional modules, authentic assessments, and industrial practice activities emphasizing Islamic work ethics. Teachers are expected not only to teach technical competencies but also to cultivate discipline, responsibility, and collaboration in accordance with Ke-NU-an values (Interview, January 17, 2026).

Based on the research findings, the planning activities for curriculum management transformation at SMK Ma'arif NU 02 Kemiri Purworejo are participatory, structured, and quality-oriented. Planning begins with determining implementation schedules through school work meetings, followed by establishing educational objectives integrating vocational competencies and Ke-NU-an values, developing an integrative curriculum structure, and designing contextual learning instruments. The involvement of the principal, curriculum leadership, and teaching staff demonstrates that the planning process is not top-down but collaborative, thereby providing a strong foundation for implementing a curriculum that is relevant, religiously grounded, and responsive to labor market demands.

### **Organizing the Transformation of Curriculum Management Based on Ke-NU-an Values**

The organizing stage represents a continuation of the curriculum planning process aimed at ensuring that all educational programs operate effectively and in a coordinated manner. Based on research findings at SMK Ma'arif NU 02 Kemiri Purworejo, the organization of curriculum management grounded in Ke-NU-an values is carried out through the structuring of human resources, management of learning systems, and provision of supporting facilities that reinforce Aswaja-based vocational education.

The distribution of educators' responsibilities is conducted through school management meetings led directly by the principal. Wasiman explained that task allocation considers not only teachers' academic competence but also professional experience and their ability to integrate Ke-NU-an values into learning activities. Productive teachers are assigned to vocational subjects according to their expertise, while normative and adaptive teachers focus on strengthening students' religious character and religious moderation (Interview, January 10, 2026).

The Vice Principal for Curriculum Affairs, Edy Santoso, added that task distribution also includes appointing program coordinators, homeroom teachers, extracurricular supervisors, and members of the school curriculum development team. This system aims



to establish clear work coordination so that each educator holds measurable professional responsibilities (Interview, January 12, 2026).

Learning schedules are managed systematically by maintaining balance among theoretical instruction, practical training, and religious value habituation. Edy Santoso explained that scheduling follows principles of learning efficiency while ensuring the integration of Ke-NU-an activities such as *tahlil* recitation, congregational prayer, and Aswaja character reinforcement within daily school activities (Interview, January 10, 2026). Vocational teacher Iwan Agung noted that vocational practice schedules are designed more flexibly to provide students with project-based and industry-oriented learning experiences. This scheduling model is considered effective in improving students' work skills without reducing spiritual guidance and school discipline (Interview, January 15, 2026).

Curriculum organization is also reflected in the provision of learning support facilities aligned with vocational education needs. Wasiman emphasized that the school continuously strengthens practical facilities, digital learning spaces, and vocational laboratories to support student competency development. In addition to technical facilities, the school provides religious activity spaces to facilitate the internalization of Ke-NU-an values in school life (Interview, January 10, 2026).

Educator Siti Najiyah explained that the availability of learning facilities significantly assists teachers in implementing active and collaborative learning methods. The use of digital learning media, practical modules, and a religious learning environment makes learning processes more contextual and meaningful for students. According to her, such facility support strengthens the integration between vocational competence and character formation (Interview, January 17, 2026).

Overall, curriculum management organization at SMK Ma'arif NU 02 Kemiri Purworejo is carried out through clear competency-based task allocation, balanced learning schedule management integrating theory, practice, and Ke-NU-an value development, and the provision of facilities relevant to vocational education needs. Collaborative organization among the principal, curriculum leadership, and educators demonstrates systematic institutional governance, enabling effective curriculum implementation that supports the improvement of vocational education quality grounded in Ke-NU-an values.

### **Implementation of the Transformation of Curriculum Management Based on Ke-NU-an Values**

Curriculum implementation constitutes the operational stage of curriculum management, translating planning and organization into actual learning practices. Research findings at SMK Ma'arif NU 02 Kemiri Purworejo indicate that the implementation of a Ke-NU-an value-based curriculum is conducted integratively through school-level policies and classroom-level learning practices, creating synergy among vocational competence development, character education, and reinforcement of *Ahlussunnah wal Jama'ah* Islamic identity.

At the school level, curriculum implementation is realized through academic policies and school culture that support the internalization of Ke-NU-an values. Principal Wasiman explained that curriculum implementation includes strengthening religious culture



through collective prayers, *tahlil* recitations, congregational worship, and religious activities characteristic of Nahdlatul Ulama, which form the institutional identity. These policies are integrated with vocational education programs to ensure that students develop both professional competence and moderate character (Interview, January 10, 2026).

Edy Santoso added that curriculum implementation is also carried out through teaching factory programs, industrial internships, and collaboration with business and industry partners. These initiatives ensure that the curriculum moves beyond theoretical orientation toward authentic learning experiences aligned with labor market needs. Implementation monitoring is conducted periodically through academic supervision and teacher evaluation meetings (Interview, January 12, 2026).

At the classroom level, curriculum implementation becomes the primary responsibility of educators in translating curriculum documents into learning processes. Iwan Agung explained that learning is conducted using project-based and hands-on approaches to enable students to master vocational skills practically. Teachers integrate Ke-NU-an values by instilling work ethics, tolerance, discipline, and deliberative culture within learning activities (Interview, January 15, 2026).

Siti Najiyah emphasized that classroom implementation does not focus solely on academic achievement but also on students' religious character formation. Teachers begin lessons with collective prayers, moral reflection, and the cultivation of mutual respect among students. The use of digital learning media and authentic assessment enables teachers to adapt learning to the technological characteristics of vocational students. According to her, integrating Aswaja values with vocational competencies makes learning more meaningful and contextual (Interview, January 17, 2026).

In summary, curriculum management implementation at SMK Ma'arif NU 02 Kemiri Purworejo operates integratively between school-level policies and classroom practices. At the institutional level, implementation is manifested through religious culture, industry partnerships, and continuous academic supervision. At the classroom level, teachers implement practice-based learning, integrate Ke-NU-an values, and apply contextual learning methods. The synergy between school leadership and teacher professionalism demonstrates that curriculum implementation supports vocational education transformation oriented not only toward job competence but also toward the development of moderate and religious student character.

### **Evaluation of the Transformation of Curriculum Management Based on Ke-NU-an Values**

Curriculum evaluation represents a strategic stage in curriculum management aimed at ensuring the achievement of educational objectives while serving as a foundation for continuous improvement. Research findings at SMK Ma'arif NU 02 Kemiri Purworejo show that evaluation of the Ke-NU-an value-based curriculum is conducted through two main forms: formative evaluation and summative evaluation. Both evaluation forms are implemented systematically involving school leadership, curriculum management, and teaching staff.

Formative evaluation functions as continuous monitoring during the learning process. Principal Wasiman explained that formative evaluation is carried out regularly



through academic supervision, teacher learning reflection, and monitoring of teaching and learning activities. Formative evaluation is typically conducted monthly and at mid-semester to assess curriculum implementation progress and the effectiveness of Ke-NU-an value integration in learning (Interview, January 10, 2026).

Edy Santoso added that formative evaluation is implemented through classroom observation, reflective discussions among teachers, and analysis of instructional tools and student assessment outcomes. This evaluation aims to detect learning challenges early so that improvements can be implemented promptly without waiting until the end of the semester (Interview, January 12, 2026).

Iwan Agung explained that formative evaluation results indicate increased student engagement in practical learning as well as improved discipline and work ethics following the integration of Ke-NU-an values into learning activities. Teachers receive direct feedback regarding effective teaching strategies and character development approaches (Interview, January 15, 2026).

Summative evaluation is conducted at the end of learning periods to measure overall curriculum achievement. Wasiman stated that summative evaluation takes place at the end of each semester and academic year through school evaluation meetings, analysis of student learning outcomes, and review of curriculum program achievements. This evaluation also incorporates reports from industrial internships and observations of students' character development during vocational education (Interview, January 10, 2026).

Edy Santoso explained that summative evaluation includes analysis of academic scores, vocational competency examinations, character report assessments, and feedback from industry partners. These data are used to assess the extent to which the curriculum produces graduates who are both competent and grounded in Aswaja character. Evaluation findings subsequently serve as the basis for curriculum revision in the following academic year (Interview, January 12, 2026).

Siti Najiyah added that summative evaluation results demonstrate improvements in students' work readiness, collaborative skills, and moderate religious attitudes reflected in their daily behavior. Teachers observed that integrating Ke-NU-an values influences not only students' moral development but also enhances learning motivation and professional responsibility during vocational practice (Interview, January 17, 2026).

Overall, curriculum management evaluation at SMK Ma'arif NU 02 Kemiri Purworejo is conducted comprehensively through formative and summative evaluation processes. Formative evaluation functions as ongoing process control through supervision and reflection, while summative evaluation measures final curriculum outcomes through learning achievement analysis, competency testing, and industry feedback. The synergy between these evaluation forms demonstrates a sustainable internal quality assurance system, enabling continuous refinement and improvement of Ke-NU-an value-based curriculum transformation toward comprehensive enhancement of vocational education quality.



## **Analysis of the Transformation of Curriculum Management Based on Ke-NU-an Values in Improving the Quality of Vocational Education**

The transformation of curriculum management represents a systematic process of change encompassing planning, organizing, implementation, and evaluation to align education with contemporary demands while maintaining institutional identity. In the context of vocational education at SMK Ma'arif NU 02 Kemiri Purworejo, curriculum transformation is not solely oriented toward improving students' work competencies but also toward integrating Ke-NU-an (Aswaja) values as the foundation for developing moderate character. This discussion analyzes the research findings through the perspective of curriculum management theory while emphasizing the study's novelty.

### **Transformation of Curriculum Planning**

Theoretically, curriculum planning constitutes the initial stage that determines educational direction through the formulation of objectives, curriculum structure development, and preparation of learning instruments. Effective planning requires the involvement of multiple stakeholders to ensure curriculum relevance to students' needs and their social environment (Hamalik, 2012). Research findings indicate that curriculum planning transformation at SMK Ma'arif NU 02 Kemiri Purworejo is conducted participatively through school work meetings involving the principal, curriculum leadership, and teaching staff.

The transformation is reflected in the integration of two primary orientations: industry-based vocational competence and Ke-NU-an values as institutional character. Curriculum planning no longer merely fulfills national curriculum standards but develops an integrative curriculum combining technical competencies with Islamic work ethics formation. This finding aligns with the view that modern curricula must be contextual, adaptive, and rooted in the cultural values of educational institutions (Muhaimin, 2015).

From an educational management perspective, successful planning depends on alignment among educational goals, societal needs, and students' potential. The transformation identified in this study demonstrates a paradigm shift from administrative curriculum planning toward value-based curriculum planning, namely planning grounded in organizational values. This approach becomes a crucial factor in improving vocational education quality, as graduates are expected to possess not only professional skills but also strong moral and social identities.

### **Transformation of Curriculum Organization**

Curriculum organization functions to manage educational resources so that curriculum plans can be implemented effectively (Musolin, 2024). Curriculum management theory positions organization as a process involving task distribution, work coordination, and structured learning system management (Fattah, 2013). Research findings show that curriculum organization is implemented through assigning educators' responsibilities based on professional competence and their capacity to integrate Ke-NU-an values.

The principal acts as policy director, the vice principal for curriculum affairs serves as academic coordinator, and teachers function as the main implementers of learning transformation. This organizational structure creates clear coordination mechanisms that



enable systematic curriculum implementation. Organizational transformation is also evident in learning schedule management integrating academic activities, industrial practice, and religious habituation. This indicates that the curriculum is understood not merely as an administrative document but as part of school culture.

Furthermore, the provision of practical facilities and religious spaces reflects a holistic curriculum management approach integrating physical, social, and spiritual environments as a unified learning ecosystem. From the perspective of educational organizational theory, this model represents collaborative management, characterized by collective institutional governance. Collaborative organization allows schools to adapt to industrial developments while maintaining the religious identity of **Nahdlatul Ulama** as the institution's foundational value.

### **Transformation of Curriculum Implementation**

Curriculum implementation represents the operational stage determining the practical success of curriculum management. Essentially, implementation involves translating curriculum documents into students' learning experiences (Sanjaya, 2010). Research findings reveal that curriculum implementation occurs at two primary levels: the school level and the classroom level. At the school level, transformation is realized through strengthening religious culture, implementing Ke-NU-an activities, and developing industry collaboration through the teaching factory model. This approach demonstrates that vocational education aims not only to prepare students for employment but also to cultivate moderate character grounded in Aswaja values. At the classroom level, teachers implement the curriculum through project-based learning and hands-on practice. Ke-NU-an values are integrated through the habituation of tolerance, responsibility, deliberation, and professional ethics within learning activities. This transformation indicates a shift from conventional teaching toward authentic learning that positions students as active subjects in the learning process.

From the perspective of curriculum implementation theory, success depends on school leadership, teacher competence, and organizational culture (Mulyasa, 2022). The findings show that these three factors operate synergistically, enabling contextual, religiously grounded, and industry-relevant learning practices.

### **Transformation of Curriculum Evaluation**

Curriculum evaluation constitutes a reflective stage aimed at assessing program effectiveness and providing a basis for improvement decisions. Theoretically, curriculum evaluation includes formative and summative evaluation as components of educational quality assurance systems (Tyler, 1949). Research findings indicate that formative evaluation is conducted through academic supervision, learning reflection, and routine monitoring of curriculum implementation. This evaluation functions as process control, enabling schools to implement rapid improvements. Meanwhile, summative evaluation is carried out through analysis of learning achievement outcomes, student competency testing, and feedback from industry partners. Evaluation transformation is reflected in the adoption of a comprehensive evaluation approach measuring not only cognitive achievement but also students' religious character and work readiness. This evaluation



model strengthens the concept of continuous quality improvement through a consistent cycle of planning, implementation, and evaluation.

Evaluation based on Ke-NU-an values also demonstrates that curriculum success is measured not solely by academic scores but by behavioral transformation among students. Thus, evaluation becomes a strategic instrument for sustaining curriculum management transformation.

### Research Novelty

The novelty of this research lies in integrating vocational curriculum management with Ke-NU-an values as a paradigm for educational transformation. Previous studies generally examined vocational curriculum management from industrial or instructional effectiveness perspectives, whereas this study introduces a new approach through a curriculum management transformation model grounded in religious organizational values.

The research novelty can be summarized in several aspects: 1) Integration of Aswaja values across the entire curriculum management cycle—from planning to evaluation—rather than limiting them to religious subjects. 2) Strengthening the institutional identity of Nahdlatul Ulama as the foundation for improving vocational education quality. 3) a curriculum management model combining job competence, religious moderation character, and religious school culture. 4) a curriculum transformation approach positioning religious values as a driving factor for improving vocational education quality.

These findings enrich the field of Islamic educational management by demonstrating that religious values do not hinder vocational education modernization; instead, they serve as transformative energy strengthening graduates’ social and moral relevance.

### Overall Analysis

Overall, curriculum management transformation at SMK Ma’arif NU 02 Kemiri Purworejo demonstrates the integration of the educational management cycle: value-based planning, collaborative organization, contextual implementation, and continuous evaluation. This transformation produces an integrative curriculum management model capable of addressing two primary challenges of modern vocational education: meeting industry competency demands and fostering student character development.

Therefore, this study confirms that improving vocational education quality is determined not only by the modernization of learning technology but also by the strength of institutional values systematically internalized through curriculum management as shown in the following table:

Tabel 1. Transformation of Curriculum Management Based on Ke-NU-an Values in Improving the Quality of Vocational Education

Curriculum Management Transformation Stage	Implementation at SMK Ma’arif NU 02 Kemiri Purworejo	Integrated Values	NU	Impact on the Quality of Vocational Education
Value-Based Planning	Designing a curriculum that integrates	Religious moderation,		Creates a curriculum that is relevant to



	vocational competencies with NU values within the school's vision, mission, objectives, and learning programs.	morality, and Ahlussunnah wal Jama'ah (Aswaja) principles.	industry demands while fostering students' character development.
Collaborative Organizing	Professional allocation of responsibilities among educators and staff, coordination across units, and provision of learning facilities and resources.	Responsibility, cooperation ( <i>ta'awun</i> ), and professionalism.	Enhances the effectiveness of educational management and the efficiency of program implementation.
Contextual Implementation	Conducting practice-based learning, fostering a religious school culture, and integrating NU values into academic and extracurricular activities.	Discipline, religiosity, tolerance, and work ethic.	Produces graduates who are technically competent and possess moderate religious character.
Sustainable Evaluation	Implementing formative and summative assessments, program monitoring, learning reflection, and continuous quality improvement initiatives.	Self-reflection ( <i>muhasabah</i> ), continuous improvement, and accountability.	Ensures sustainable educational quality enhancement and responsiveness to industry developments.

Source: Data processed by researchers

## CONCLUSION

The transformation of curriculum management based on *Ke-NU-an* values at SMK Ma'arif NU 02 Kemiri Purworejo demonstrates that improving the quality of vocational education can be achieved through systematic, integrative, and value-oriented curriculum management. This transformation occurs through four interconnected core functions of curriculum management: planning, organizing, implementation, and evaluation. At the planning stage, the school develops the curriculum participatively by establishing educational objectives that integrate vocational competencies with *Ke-NU-an* (Aswaja) values. Curriculum planning not only aligns with national curriculum policies and industry demands but also strengthens institutional identity through the development of curriculum structures and learning instruments grounded in religious moderation values. The organizing stage reflects a clear division of educators' roles, balanced management of learning schedules between theory, practice, and character development, as well as the



provision of learning facilities that support both religious and professional vocational education. Furthermore, during the implementation stage, the curriculum is carried out integratively at both the school and classroom levels. The school's religious culture, *Ke-NU-an* activities, and practice-based learning through the teaching factory model function as mechanisms for internalizing Aswaja values while simultaneously strengthening students' work competencies. Teachers play a strategic role in translating the curriculum into contextual learning experiences that cultivate work ethics, tolerance, responsibility, and students' professionalism. The evaluation stage is conducted through formative and summative assessments functioning as a continuous quality assurance system. Formative evaluation is implemented through academic supervision and reflective learning practices to continuously improve the educational process, while summative evaluation assesses the achievement of academic competencies, vocational skills, and students' character development. Evaluation results serve as the foundation for subsequent curriculum development, ensuring that curriculum transformation remains dynamic and sustainable.

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