



# Islamic Value-Based Integration of the National Curriculum: A Model for Enhancing Science Learning in Islamic Boarding Schools

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**Abstract:** This study analyzes and formulates a model for integrating the Islamic values-based pesantren curriculum with the national curriculum at DDI Al-Munawwaroh Merauke. Many Islamic boarding schools struggle to balance religious education with national academic standards, resulting in curriculum overlap and excessive student learning burden. Using a qualitative case study approach, data were collected through in-depth interviews, participatory observation, and documentation with key informants including school leadership, teachers, and students. Data analysis followed the Miles, Huberman, and Saldana interactive model, with validity verified through source and method triangulation. Findings indicate that curriculum integration is implemented systematically through structural and functional approaches encompassing planning, organizing, implementing, and evaluating learning. Integration is realized through schedule synchronization, cross-curricular teacher collaboration, integrated teaching materials, and internalization of Islamic values across all subjects and activities. Unlike institutions that run religious and general curricula in parallel, the proposed model offers a structured, contextual strategy aligned with Merauke's socio-cultural conditions. This produces a holistic, adaptive educational system meeting national standards while addressing local challenges. The study provides practical implications for Islamic boarding schools in developing effective curriculum integration strategies, confirming that planned and contextual integration successfully balances academic achievement with Islamic character formation.

**Keywords:** Curriculum integration; Islamic boarding schools; Islamic education; National curriculum; Values

## Introduction

Education is the primary foundation for shaping the character, morals, and competence of the nation's next generation. In Indonesia, the education system exhibits a unique duality, where modern formal education coexists with traditional educational institutions such as Islamic boarding schools (pesantren). As indigenous Indonesian educational institutions, pesantren have long contributed to shaping

a religious and morally upright society. However, with the rapid pace of modernization and the demands of globalization, pesantren face significant challenges in remaining relevant. Pesantren's response to this modernization has been more cautious and deliberate in transforming their institutions into modern educational institutions. Instead, they have adopted a cautious policy, embracing modernization, but only on a very limited scale, to the extent that it can ensure the pesantren's survival.

### How to Cite:

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As Islamic educational institutions, Islamic boarding schools are expected to survive amidst the dynamics of the times through the acceleration of science and technology (Bouchouk & Ayaz, 2024). In the second dimension of science and technology education, the goal goes beyond simply utilizing and preserving natural resources; it must also serve as a means of forging a lasting connection with the Creator (Nizar, 2002; Saefuddin, 1987). Zamakhsyari Dhofier believes that the resilience of Islamic boarding schools is due to the kyai's specific mechanisms for overseeing them, as well as their continuity and change. Ali Anwar attributes their resilience to the kyai's charisma and the ideology of the Ahl al-Sunnah wa al-Jama'ah (People of the Sunnah and the Community). Arief Subhan believes that traditional Islamic boarding schools are NU-based institutions and the reproduction of ulama, making maintaining tradition a necessity (Subhan, 2012).

As in Government Regulation (PP) No. 55 2007 concerning Religious Education and Religious Education Chapter I Article 4 that "Pesantren or Pondok Pesantren is a community-based Islamic religious educational institution that provides diniyah education or is integrated with other types of education" Law No. 18 2019 concerning Islamic boarding schools regulates the implementation of educational, da'wah, and community empowerment functions. Through this law, the implementation of Islamic boarding school education is recognized as part of the implementation of national education. The content standards in PP No. 19 2005 Article 5 paragraph 2 are the scope of material and competency levels outlined in the criteria for graduate competencies outlined in the criteria for graduate competencies, study materials, subjects, and learning syllabuses that must be met by students at certain levels and levels of education.

Nurcholish Madjid emphasized that the curriculum concept was not formally institutionalized in traditional pesantren, although systematic learning practices had long existed (Madjid, 1997). In the contemporary context, pesantren are required to reorganize their curriculum structure to respond to national education standards and global academic demands (Muhammad, 2025; Tobroni, 2024), while maintaining Islamic identity (Langgulung, 1985). Hence, curriculum integration in pesantren is not merely pedagogical adaptation, but also a strategic institutional effort to harmonize religious values with formal academic competencies (Nasution, 1995).

The integration of the national curriculum with Islamic values is a strategic approach in the development of education in Islamic schools and pesantren-based institutions (Mujiburrahman, 2024; Sopian, 2025). There is ample opportunity for the internalization of character values through science

education, particularly religious, social, and moral values that are relevant to the pesantren context (Latifah et al., 2022). This finding is reinforced by Khairi et al. (2023) who shows that integrating Islamic values into teaching materials not only supports character building, but also improves students' thinking skills, as demonstrated by the use of Islamic-integrated mathematics e-modules that effectively improve students' problem-solving skills.

In the context of learning, the application of the Problem-Based Learning model that integrates verses from the Qur'an has been proven to significantly improve student learning outcomes, while strengthening their understanding of scientific concepts and spiritual values (Khairiah et al., 2024). Good practices in curriculum development in Islamic schools that combine Islamic moral values with the flexibility of the Merdeka Curriculum in a contextual and sustainable manner. This approach is in line with studies on the integration of Technological Pedagogical and Content Knowledge (TPACK) in 21st-century learning, which emphasizes the importance of harmony between content, pedagogy, technology, and values in modern curriculum transformation (Ismail et al., 2023; Wahyuni et al., 2024). Studies Arifin et al. (2024) and Fathurohman et al. (2023) also shed light that the Merdeka Curriculum has a positive impact on students' learning attitudes and thinking skills, thereby opening up wider opportunities to integrate Islamic values into cross-curricular learning.

Al-Munawwaroh Islamic Boarding School (DDI) Merauke has its own characteristics in implementing a multicultural curriculum with Islam as a minority. The DDI Al-Munawwaroh Islamic Boarding School (pesantren) develops an educational model that combines Islamic values with national academic needs. However, this integration process certainly faces various challenges in terms of institutions, human resources, infrastructure, and community acceptance. Therefore, the integration of the Islamic boarding school curriculum is considered relevant to accommodate preferences for science and technology in a balanced and harmonious manner. Integration means unification to form a whole or become whole (Poerwadarminta, 2013). Integration is synonymous with the combination, unification or merging of two or more objects. Curriculum integration is seen in terms of the form of implementation (Trianto, 2024), the balance of implementation of the PAI, general and specialization subject curriculum, as well as the curriculum integration model in Islamic Boarding Schools Daarud Da'wah Wal Irsyad (DDI) Al-Munawwaroh Merauke Regency at the MTs and Pesantren-Based (BP) levels.

Nevertheless, in practice the curriculum integration process at DDI Al-Munawwaroh Merauke has not yet been fully institutionalized in a systematic manner.

Preliminary observation findings reveal several constraints, including a limited number of teachers who possess dual competence in both religious studies and general subjects; the absence of standardized technical guidelines for integrating Islamic values into science and mathematics subjects; and the diversity of cultural backgrounds among students coming from both indigenous Papuan communities and non-Papuan populations. These conditions have caused the implementation of curriculum integration to proceed only partially, where its success depends more on individual teacher initiative than on a systematic institutional design.

Furthermore, Merauke has a distinctive educational context due to its location in the border region of eastern Indonesia and its multicultural social structure, in which Muslims constitute a minority group. Islamic boarding schools operating in this region face a range of specific challenges, such as limited educational infrastructure, cross-cultural interaction with non-Muslim communities, and the need to align Islamic education with local indigenous wisdom. Consequently, curriculum integration models developed in Muslim-majority regions, such as in Java, cannot be directly applied without contextual adaptation.

A number of previous studies on curriculum integration in Islamic boarding schools have generally focused on the development of learning models or teaching materials, and have been conducted in the context of Muslim-majority regions. Research that specifically examines curriculum integration at the institutional level within the context of Islamic boarding schools located in Muslim-minority areas and multicultural societies remains relatively limited. This gap in the literature points to the need for empirical research capable of explaining how Islamic boarding schools develop adaptive strategies for integrating the national curriculum with Islamic values amid resource constraints and socio-cultural diversity.

Accordingly, the novelty of this study lies in its analysis of curriculum integration at the institutional level within the context of an Islamic boarding school situated in a border region characterized by a multicultural society and a Muslim-minority population. This study seeks to explain how Islamic boarding schools integrate Islamic values with national curriculum standards while simultaneously adapting to local socio-cultural conditions and limited educational infrastructure.

This study is also important as it can contribute to the development of a more contextual and adaptive curriculum integration model, particularly for Islamic educational institutions located in Muslim-minority regions and border areas. The findings of this study are expected to serve as a reference for the development of

both policy and educational practice in Islamic boarding schools as they navigate the challenges of socio-cultural diversity and limited educational resources.

Based on these considerations, this study aims to analyze the implementation patterns of integration between the Islamic values-based curriculum and the national curriculum at DDI Al-Munawwaroh Merauke, as well as to identify the adaptive strategies employed to address multicultural challenges and infrastructure limitations within the local context.

#### *Literature Review*

##### *Curriculum Substance*

The curriculum is the spirit and soul of an educational institution, which gives birth to its goals, programs, and scientific dimensions. Zais, quoted by Hajjaj, defines the curriculum as planning learning experiences, as experiences that are had under the auspices of the school (hidden curriculum), as a structured series of intended learning outcomes, and as a (written) action plan/to move" (Trianto, 2024). The curriculum is a set of educational plans that direct the learning process towards the set goals. Hilda Taba, as quoted by Idi, the types of curriculum are as follows: 1) A curriculum containing separate subjects (separated subject curriculum); A curriculum containing closely related subjects (corelated curriculum); A curriculum consisting of a fusion of various similar subjects (broad fields curriculum); An integrated curriculum (Idi, 1999).

Law Number 20 of 2003 defines curriculum as a set of plans and arrangements regarding objectives, content, and learning materials as well as methods used as guidelines for organizing learning activities to achieve certain educational goals. Tyler mentions four fundamental elements of the curriculum: objectives (objectives), content (content), method or organization of learning experiences (organization), and evaluation (evaluation) (Betu, 2023). In the context of Islamic education, curriculum is often combined with terms *manhaj*, which means a clear path that educators and students take to develop knowledge, skills and attitudes (Noorzanah, 2017). The curriculum in Islamic boarding schools is not only limited to written documents, but also includes hidden curriculum or hidden curriculum, which includes all life experiences, *kiai-santri* (teachers-students) interactions, and the religious atmosphere in the *pesantren* environment.

##### *Curriculum Integration*

General Dictionary of Indonesian, interpret integration as unification to become whole or whole. With the completeness of the learning materials, it is hoped that it will be able to form an integral personality in students that is in harmony with the life around them and what is taught in school is adapted to the child's life

in the classroom outside school (Hajjaj, 2021). The implementation of an integrated curriculum is based on child-centered learning, is life-concerned, that is, it is directly related to aspects of life, and is faced with situations that contain problems, advances social development, and is planned jointly between teachers and students (Musfah, 2012).

Curriculum integration approach, namely an interdisciplinary approach, thematic learning, interrelationships between subjects, application in real contexts, holistic skill development, flexible and connected material preparation, focus on meaningful learning experiences (Karep & Dadang, 2025), accommodating diverse student needs, using technology in learning (Tamagola et al., 2025). Nasution's characteristics of an integrated curriculum (curriculum integration) include: Breaking through the boundaries of subjects; Based on children's needs; Based on modern opinions about how to learn; Spending a long time; Life Centered (combining lessons at school with everyday life in children's experiences); Advancing social in children; Using appropriate encouragement in children; Planned together by teachers and students (Sanjaya, 2008).

Fogarty, stated that there are 10 integrated learning models, namely fragmented, connected, nested, sequenced, shared, webbed, threaded, integrated, immersed, and networked (Priscylio & Anwar, 2019). There are various models of integration, ranging from simple (fragmented) to complex (integrated/networked). In the context of integrating religious and general knowledge, this concept is often associated with the Islamization of knowledge or the scientification of religious knowledge (Wa'adi et al., 2024). The goal is to eliminate the dichotomy that separates "worldly" knowledge from "afterlife" knowledge. Substantial integration touches on the content of the curriculum, where Islamic values are not only taught in religious subjects but also inserted or internalized in general subjects.

#### *Islamic Boarding School Education and Modernization*

Pesantren is the oldest Islamic educational institution in Indonesia which has unique elements: kiai, santri, mosque, pondok/dormitory, and yellow book study. Traditionally, the Islamic boarding school curriculum has been flexible and authoritative under the control of the kiai (Islamic boarding school). However, educational modernization has required Islamic boarding schools to undergo transformation. Islamic boarding school responses to modernization have varied; some have rejected it and maintained a pure Salaf system, others have embraced it by establishing madrasas/schools within their systems (khalaf/modern), and still others have fully integrated.

DDI Al-Munawwaroh is included in the category of Islamic boarding schools that have adapted by adopting the national education system without abandoning tradition heritage (yellow book). The legal basis for recognizing Islamic boarding schools (pesantren) has been strengthened by the enactment of Law No. 18 of 2019, which affirms the role of Islamic boarding schools in education, preaching, and community empowerment.

Mastuhu, quoted by Nafi (2007), explains that the main objective of Islamic boarding schools is to achieve wisdom based on Islamic teachings which are intended to increase understanding of the meaning of life and the realization of social roles and responsibilities. A santri is said to be wise when he has fulfilled the requirements to become a person called 'alim (master of knowledge, scholar), sholeh (good, proper, upright, and useful), and nasyir al-ilm (spreader of knowledge and religious teachings). The more comprehensive goal of Islamic boarding school education as quoted by Ahmad Muthohar from Mastuhu is to create and develop a Muslim personality, namely a personality that believes in and is pious to God, has noble morals, is useful and serves the community, is able to stand alone, is free and strong in personality, spreads religion and upholds Islam, loves knowledge in order to develop an Indonesian personality (Dhofier, 2011).

Institutionally, the educational goals of Islamic boarding schools are similar from one to another. This lack of a clearly defined goal stems from the tendency to leave the vision and objectives to spontaneous improvisation, chosen intuitively by the kyai (along with the council of asatidz) and adapted to the development of the pesantren. It could be said that the pesantren itself reflects the personality of its founder (Nafi, 2007).

#### **Method**

This research adopts a qualitative case study approach conducted at the Daarud Da'wah Wal Irsyad (DDI) Al-Munawwaroh Islamic Boarding School, Merauke Regency, South Papua Province. Research informants were selected using Purposive Criterion Sampling, with the criteria being individuals who hold key roles and possess essential knowledge regarding the educational activities and management of the boarding school. The key informant is the boarding school leader (Kiai), while additional informants include the principals of MTs (Islamic Junior High School) and SMP (Junior High School), the vice-principal for curriculum, teachers of general and religious subjects, and student representatives. Data were collected through in-depth interviews, non-participant observation, and document studies. The observation was performed in a limited capacity, without the researcher's direct involvement in learning or administrative activities.

Data analysis was performed using the interactive model (Miles et al., 2014), which emphasizes the interconnectedness of analysis activities conducted simultaneously. These activities include Data Condensation, which is the process of transforming, filtering, and organizing raw data into more meaningful information. Further, the data are presented in a Data Display, i.e., an organized presentation to facilitate pattern identification and interpretation. This then enables the process of Conclusion Drawing/Verification, where findings are interpreted iteratively to answer the research questions. This analytical flow is illustrated in an interactive flowchart, demonstrating the interconnectedness and simultaneity of data transformation, presentation, and conclusion drawing. To ensure data validity, this research employs triangulation of sources, methods, and time. Information obtained from various informants was verified through interview, observation, and document study techniques, and confirmed across different observation periods. This approach guarantees that the research interpretations and findings possess high validity and are accountable.

Overall, the participants in this study consisted of the Islamic boarding school leader (Kiai), school principals (MTs and SMP), vice principals for curriculum affairs, teachers of both general and religious subjects, and student representatives. During the data condensation stage, interview transcripts and field notes were analyzed through an open coding process to identify key concepts and patterns emerging from the data. These codes were then grouped into broader categories and developed into themes relevant to the research focus.

Prior to data collection, all informants were provided with an explanation of the research objectives and were asked for their voluntary consent to participate. The researcher maintained the confidentiality of informants' identities by anonymizing the data and ensuring that all information was used solely for academic purposes. In addition to triangulation, member checking was also conducted, whereby key findings were confirmed with selected informants to ensure that the researcher's interpretations were consistent with the experiences and information they had conveyed.

## Result and Discussion

### Research Result

#### *Curriculum of Al-Munawwaroh Islamic Boarding School, Merauke*

Education at the Al-Munawwaroh Islamic Boarding School in Merauke aims to produce a generation that is intellectually intelligent and excels in spiritual, emotional, social, and moral aspects

(document study, 2025). The Islamic boarding school implements a curriculum integration system, namely a combination of the national curriculum (formal education) and the Islamic boarding school curriculum (diniyah and character education), thus creating a holistic and balanced Islamic education.



**Figure 1.** Al-Munawwaroh Islamic Boarding School environment (Research Documentation, 2025)

The curriculum at Al-Munawwaroh comprises two components: the national (formal) curriculum and the pesantren (non-formal) curriculum. On the formal side, the institutions RA (Raudhatul Athfal), MI (Madrasah Ibtidaiyah), MTs (Madrasah Tsanawiyah), SMP BP (SMP Berbasis Pesantren), and MA (Madrasah Aliyah) adhere to the national curriculum established by the Indonesian Ministry of Religious Affairs. This curriculum refers to the 2013 Curriculum (K-13) and/or the Merdeka Curriculum. For RA or Raudhatul Athfal, early childhood education is provided based on Islamic values and character building through play-based learning. At the MI or Madrasah Ibtidaiyah level, instruction includes both general and religious subjects, encompassing Indonesian Language, Mathematics, Natural Sciences (IPA), Social Sciences (IPS), Civics Education, Islamic Religious Education (Aqidah Akhlak, Al-Qur'an Hadith, History of Islamic Civilization, and Fiqh), Arabic Language, Arts and Culture (SBK), and Physical Education. At the MTs or SMP BP level, the subject matter further emphasizes scientific reasoning, Arabic language, and understanding of Islamic values. The MA or Madrasah Aliyah level provides students the opportunity to choose a science major according to their

interests and talents. Evaluation is conducted continuously through mid-term and final semester exams, daily assessments, learning projects, and student character evaluation.

On the non-formal side, the pesantren curriculum focuses on strengthening students' religious knowledge, morals, and spirituality. The material is structured using a salafi-modern approach, which combines classical texts with contemporary pedagogical methods. The main components of the pesantren curriculum include the study of the kitab kuning (Turats) which covers Aqidah such as Sullam Taufiq and Tijan ad-Durari; Fiqh such as Safinatun Najah, Fathul Qarib, and Taqrib; morals through Talim Muta'allim and Bidayatul Hidayah; Nahwu-Sharaf through Jurumiyah, Imrithi, and Amsilatut Tashrifiyah; as well as Tafsir, Hadith, and Ulumul Qur'an. The Tahfidzul Qur'an program adjusts memorization targets to students' abilities, ranging from one to ten juz, and is managed through a special tahfidz program with certified (sanad) instructors. Arabic and English language learning is conducted intensively, including a daily muhadatsah (Arabic conversation) program, walking dictionary, and English Morning Class. Additionally, character and moral strengthening are realized through activities such as the five daily congregational prayers, nightly activities like dzikir, religious lectures (ceramah), muhadharah, as well as discipline and responsibility programs that include duties (piket), daily mandates (mandat harian), and deliberations (musyawarah).

*Curriculum Implementation Model*

Based on the results of a field study involving interviews, observations, and document analysis, the curriculum at Al-Munawwaroh Islamic Boarding School (Pesantren) in Merauke is implemented through several key strategies. The implementation of Islamic education curricula in this manner has been widely researched within the context of minority Muslim communities and diverse societies. Research in Krouch Chmar, Cambodia, shows that the integration of the national curriculum and Islamic education in Muslim schools enhances the quality of religious learning within a non-Muslim majority society and strengthens the school's role in the pedagogical, moral, and social aspects of students' development (Yahyani et al., 2020).

General education materials are aligned with Islamic values. For example, science lessons are connected to verses about the creation of the universe, social studies are linked to the history of Islamic civilization, and mathematics is applied in the study of inheritance laws (faraidh) and zakat. Daily learning activities follow a structured schedule that integrates formal lessons, diniyah studies (religious studies),

worship, and memorization. This integrated schedule approach aligns with the practice of an Islamic curriculum integrated with character learning, which has been proven to enhance learning consistency in minority Muslim boarding schools (pesantren) (Yahyani et al., 2020). Table 1 shows an example of the daily schedule at the pesantren.



**Figure 2.** Interview process with teachers at Al-Munawwaroh Islamic Boarding School (Field Documentation, 2025)

In addition to the internal curriculum implementation, field observation results indicate that the students of Al-Munawwaroh Pesantren actively interact with the non-Muslim community surrounding the pesantren through social activities, environmental community service, and participation in community events. Interviews with pesantren administrators and dormitory supervisors reveal that the pesantren management consciously encourages the habitual practice of tolerance, cross-cultural communication, and social adaptation in the students' daily lives. Furthermore, the curriculum is also adapted to the Papua context by integrating local content into Social Studies (IPS) and Science (IPA) lessons, as well as introducing local culture through extracurricular activities. These findings demonstrate that the curriculum implementation at Al-Munawwaroh is not solely oriented towards strengthening Islamic identity, but also towards developing social competencies within the context of Merauke's pluralistic society.

**Table 1.** Islamic Boarding School Activity Schedule

Time	Activity
04.00 - 05.00	<i>Qiyamul Lail &amp; Subuh</i> Prayer in Congregation
05.00 - 06.00	<i>Tahfidz</i> Circle / Morning Zikr
07.00 - 12.30	Formal Teaching and Learning Activities (RA-MA)
13:00 - 15.00	Rest / Dhuha Prayer / Lunch
15.00 - 17.00	<i>Diniyah</i> Study & Yellow Book
18.00 - 19.00	<i>Maghrib</i> Praying & <i>Tadarrus</i> Qur'an
19.00 - 21.00	Evening study / <i>Muhadharah</i> / Evening study

Student assessment is conducted comprehensively across several aspects. Academic evaluation is carried out through formal report cards each semester,

while diniyah (religious) evaluation covers pesantren report cards, memorization, and classical text (kitab) assessment. Furthermore, character evaluation is conducted through daily observation and reporting on students' morals and worship, while the discipline aspect is assessed through dormitory supervision. Through this system, Al-Munawwaroh Pesantren targets student development in intellectual, spiritual, moral-social, global competency, and independence aspects. A summary of the achievement targets can be seen in Table 2.

**Table 2.** Curriculum Achievement Targets

Aspect	Achievements
Intellectual	Balanced mastery of general and religious knowledge
Spiritual	Strong faith, maintained worship
Moral & Social	Noble morals, discipline, social responsibility
Global	Language, logic, and technology adaptation
Competence	skills
Independence	Ready to live independently with strong life skills and mental strength

This finding aligns with previous research emphasizing that the integration of knowledge, faith, and practice in Islamic education within minority communities contributes to shaping students' character to be competitive, tolerant, and socially responsible (Huda et al., 2025; Mainah & Wahyuni, 2025; Rahma et al., 2024). This curriculum is more than a method, it is an educational ethos foundational to the institution since its beginning. This pesantren is committed to producing a generation of Muslims who are competitive, civilized, and capable of contributing to civilization by integrating knowledge, faith, and practice.

*Curriculum Integration Model*

The findings underscore that curriculum integration at DDI Al-Munawwaroh Islamic Boarding School in Merauke is carried out in a planned and systematic manner with various complementary models. One implemented approach is the Connected Curriculum, which links content between the general curriculum and the Islamic curriculum. In this model, national curriculum materials are thematically connected to Islamic values and religious studies. For example, Science (IPA) lessons are linked to Qur'anic verses about Allah's creation, Social Studies (IPS) is linked to the history of Islamic civilizations such as Al-Andalus, and the Indonesian Language subject is used to train preaching skills through writing sermons, articles, and Islamic speeches. This approach helps students see worldly knowledge and religious values as inseparable.

Furthermore, an Integrated Curriculum is applied, which merges general and religious knowledge content into a single learning process. Teachers design activities encompassing two or more subjects simultaneously. For instance, a cross-disciplinary project where students write a scientific paper on the theme "Water in Science and Islam," integrating natural science, fiqh of purification (thaharah), and interpretations of verses about water. A thematic approach is also applied at the RA (Kindergarten) and MI (Elementary) levels, for example, a theme like "Allah's Creation" includes introducing animals (Science), Hijaiyah letters (Islamic Education), counting (Mathematics), and the habituation of daily prayers (shalat) in one week of learning. This model aims to build students' holistic understanding of life, knowledge, and religion.

Another model is the Sequenced Curriculum, which involves structuring the formal curriculum and the Islamic curriculum in a gradual and systematic manner according to students' developmental stages. Each educational level has content tailored to the child's maturity level. This starts from RA-MI, which emphasizes morals, basic memorization, and the habituation of worship; proceeds to MTs-SMP (Junior High), which strengthens understanding of fiqh and the basics of classical Islamic texts (kitab kuning); and continues to MA (Senior High), which focuses on in-depth text study, scholarly debate, Islamic academic writing, and organizational development. This model aims to create educational continuity between levels, integrating worldly and religious knowledge.

Furthermore, the school implements a Shared Curriculum, which involves collaboration between formal teachers and religious teachers in the learning process. Formal teachers and diniyah (religious) teachers participate in joint curriculum meetings, integrated monitoring and evaluation, and cross-team teaching. For example, a science teacher collaborates with a religion teacher to create practical materials with the theme "The Miracle of Creation" based on Quranic verses. This model aims to bridge general and religious instruction, ensuring students receive holistic guidance.

In the Nested Curriculum, Islamic values and ethics are embedded throughout the entire learning process and student activities, not only in religious subjects. Examples include discipline in learning mathematics, honesty during exams, etiquette in classroom discussions, and respect for knowledge and teachers while seeking knowledge. This model aims to shape Islamic character in every student activity, not just during religious lesson hours.

Further, the Infused Curriculum emphasizes character development across all pesantren activities. All student activities such as academic, social, and spiritual are designed with an orientation toward

character development and the core values of the pesantren. Examples include daily activities (worship, duties, organizational tasks), extracurriculars (muhadharah, scouts, Islamic arts, entrepreneurship), and leadership training (student council, student organizations, sermon practice). The aim is to prepare students to become well-rounded individuals: knowledgeable, faithful, independent, and responsible.

*Implementation of Curriculum Integration*

Based on field data obtained through observation, interviews, and document analysis, the implementation of curriculum integration at Al-Munawwaroh Islamic Boarding School in Merauke is guided by four main principles. First, it is holistic, meaning general knowledge and religious knowledge are not rigidly separated. Second, it is contextual, adapted to local conditions, student needs, and contemporary challenges. Third, it is functional, where students not only understand the material but are also able to apply it in daily life. Fourth, it is gradual and continuous, starting from the basic level (RA/Kindergarten) to the upper level (MA/Senior High School), thereby building continuity in students' knowledge and character development.

The implementation of curriculum integration is tailored to each educational level. At the RA (Kindergarten) and MI (Elementary School) levels, Islamic thematic activities are applied. For example, the theme "Allah's Creation" combines Science (IPA) lessons (introducing animals), Arabic (asma' al-hayawanat/animal names), and daily worship. Daily

activities also instill moral habits, such as greetings, queuing, respecting teachers, and reciting prayers when entering/leaving the classroom. Additionally, students engage in Qur'an and short Hadith memorization through morning assemblies and weekly memorization sessions, as well as practicing worship like congregational Dhuha prayers and ablution (wudhu).

At the MTs (Junior High School), SMP-BP, and MA (Senior High School) levels, learning activities include scheduled study of classical Islamic texts (kitab kuning), integration of general and religious knowledge, Islamic debates and presentations, and student reflection journals. The integration of general and religious knowledge is carried out through cross-disciplinary projects. For instance, discussions on water science are linked to fiqh of purification (taharah), mathematics applications are related to zakat and inheritance law, and Social Studies (IPS) is combined with Islamic Cultural History (SKI), such as comparing World War history with the Battle of Badr. Students also practice speaking and presentation skills in Indonesian or English using Islamic themes, and they write about worship experiences, daily lessons, and reflections on Qur'anic verses in their journals.

Beyond formal activities, the implementation of curriculum integration is also applied in dormitory life and students' daily routines. Table 3 details the structured daily dormitory schedule, which integrates spiritual practices, memorization, formal learning, classical text study, and nightly recitation (*tadarrus*) to foster discipline, responsibility, and independence.

**Table 3.** Daily Activities in the Dormitory

Time	Activity	Implementation Form
04.00 - 05.00	<i>Qiyamul lail &amp; Subuh</i> prayers in congregation	Spiritual formation and discipline
05.00 - 06.00	Memorizing the Qur'an / <i>Halaqah Hadith</i>	Integration of memorization + understanding of meaning
07.00 - 12.30	Formal school	General and religious studies strengthen each other
15.00 - 17.00	Book Study	Classic books: fiqh, morals, grammar
18.00 - 21.00	<i>Tadarrus, muhadharah</i> , studying at night	Implementation of rhetoric, tahsin, leadership

Character values are also instilled through daily routines, such as discipline within a strict schedule, responsibility through duty systems, independence through self-care and maintaining their own rooms, and leadership through the student organizational structure (OSPP/Student Organization, tahfidz coordinator, etc.).

Collaboration between formal and religious teachers is also a crucial part of the implementation. Joint curriculum meetings are held to plan annual and monthly themes, teachers from various fields engage in team teaching for cross-disciplinary projects, and religious teachers also serve as dormitory supervisors

who monitor students' academic, character, and spiritual development.

Student evaluation is performed comprehensively across academic, diniyah (religious), and character aspects. Academic evaluation includes daily quizzes and semester exams for both general and religious subjects. Diniyah evaluation covers memorization tests, classical text (kitab) assessments, as well as observance of worship and morals. Meanwhile, character is assessed through daily observation and dormitory supervisor reports. All evaluations are conducted monthly and per semester, then summarized in an integrative report card that encompasses formal, diniyah, and moral aspects.

**Table 4.** Aspects and Forms of Evaluation

Aspect	Evaluation Form
Academic	Daily tests, semester exams (general and religious subjects)
Diniyah	Memorization test, book exam, prayer & manners assessment
Character	Daily observations, dormitory guardian reports, moral monitoring books

Note: Evaluations are carried out monthly and per semester, then summarized in an integrative report card (formal + *diniyah* + adab).

The implementation of curriculum integration at Al-Munawwaroh Islamic Boarding School is not merely an academic system, but has become an educational culture. Religious and general knowledge are not only imparted but also internalized and practiced in the students' daily lives which cultivating them into a generation that is knowledgeable, moral, and ready to contribute to the community and nation.

#### Discussion

The Daarud Da'wah Wal Irsyad (DDI) Al-Munawwaroh Islamic Boarding School in Merauke Regency implements an educational model that emphasizes balance (*tawazun*) between worldly and otherworldly aspects. Curriculum integration is a key pillar in addressing the educational dichotomy that often separates religious and general knowledge (Rizki & Wati, 2025). From a contemporary Islamic educational perspective, this balance is crucial for producing a generation that is not only cognitively intelligent but also spiritually mature (Aina et al., 2023; Santosa et al., 2023). This philosophical foundation aligns with the principles of holistic education, which view students as a unified whole comprising mind, heart, and body, with Islamic boarding schools serving as centers of excellence in character formation (Musthova & Khalim, 2024).

The curriculum at DDI Al-Munawwaroh uses an Integrative-Parallel approach, where the national curriculum (Ministry of Education and Culture/Ministry of Religious Affairs) and the Islamic boarding school curriculum run side by side in a coordinated time system. General learning is conducted from morning to afternoon using a scientific approach, while religious education (PAI) and Islamic boarding school programs (*tahfidz*, book study, Arabic) are conducted in the afternoon and evening (Sari, 2025). This time distribution model is designed to prevent overlap and ensure that students receive their full learning rights, a management strategy that has also been found effective in various studies of modern Islamic boarding school curriculum management to increase learning efficiency (Febriani et al., 2025).

The main advantage of this model lies in its substantial integration, where Islamic values are internalized into general subjects. Teachers not only teach material textually but also relate it to the values of monotheism. For example, science lessons are linked to

the greatness of Allah's creation, and history is seen from the perspective of Islamic civilization. This approach is relevant to the concept of Islamization of science or integration of interconnections which aims to eliminate secularism in science education in madrasas (Arbi et al., 2024). This integration is strengthened by the hidden curriculum through Islamic boarding school culture, such as congregational prayer and discipline, which have proven effective in shaping the religious character of students.

The success of curriculum integration depends heavily on collaboration between formal teachers, Islamic boarding school *ustadz*, and caregivers (Ibrahim et al., 2025). DDI Al-Munawwaroh implements participatory management that involves all stakeholders in curriculum planning and evaluation. The role of *kiai* (Islamic scholars) and teachers as role models is key in transmitting values, where intensive interaction between students and educators creates an educational environment conducive to moral growth (Malik, 2023; Syakur, 2024). Regular training for teachers is conducted to align perceptions about integrative teaching methods, to overcome challenges in teacher competency which often become obstacles in integrated education (Hajita, 2024; Musthova & Khalim, 2024).

The results of the study uncover that curriculum integration at the Al-Munawwaroh Islamic Boarding School in Merauke is implemented holistically by combining the national curriculum and the boarding school curriculum into a single integrated education system. These findings are in line with Abidin (2024) which underscores that Islamic boarding school education plays major role in shaping prophetic leadership through the internalization of spiritual, moral, and social values. This integration demonstrates an effort to eliminate the dichotomy between religious and general knowledge so that learning has a complete meaning for students.

The implementation of a connected and integrated curriculum model supports the earlier findings Aminullah (2024) which points out that the integration of madrasahs into the national education system contributes to improving academic quality without eliminating Islamic identity. The linking of science, social studies, and language materials with Islamic values and teachings at Al-Munawwaroh shows that learning is designed to be contextual and relevant to the

needs of students. This pattern is also in line with the fact revealed by Junaedi (2025) which emphasizes the importance of a systematic and continuous pesantren curriculum in accordance with the developmental stages of santri.

The internalization of character values through daily habits, dormitory life, and collaboration between formal teachers and Islamic boarding school teachers demonstrates the effectiveness of an embedded and infused curriculum. These findings support the investigations by Arroisi (2024) and Sirojuddin (2022), which emphasize that curriculum integration can bridge intellectual and moral achievements when supported by collaborative curriculum management. Character building at Al-Munawwaroh is not taught separately but is built through a consistent institutional culture.

The integration of language learning, strengthening independence, and life skills for students also reinforces the findings by Habiburrahim (2022), Ma'arif (2023) and Rahayu (2019) that Islamic boarding schools are capable of preparing students who are adaptive, independent, and have social competence. Furthermore, the integration of tauhid values in science and environmental learning is in line with Rahman (2020) and Lutfauziah (2024), which discovered that Islamic value-based education contributes to the formation of ethical and ecological awareness. In the end, the results of this study confirm that curriculum integration at the Al-Munawwaroh Islamic Boarding School in Merauke serves as a foundation for comprehensive education in shaping students who are knowledgeable, have good character, and are ready to contribute to society.

The evaluation system covers cognitive, affective, and psychomotor aspects comprehensively (Azmiy & Muhith, 2024; P. Nasution et al., 2023; Sulistyowati & Waluyo, 2025). Assessment is not only based on written exams, but also on a portfolio of religious practices, memorization of the Qur'an, and daily behavior (Alwi et al., 2023; Rafifah & Inayati, 2025). Despite facing challenges such as student fatigue due to busy schedules and the diversity of student backgrounds and abilities, Islamic boarding schools respond with flexible schedules and personal mentoring (Muliadi & Hidayat, 2022). This dynamic shows that Islamic boarding school curriculum management must be adaptive and responsive to the psychological conditions of students to maintain academic well-being (Mudzkiyyah et al., 2022). Based on the analysis of research results, the novelty of the research at DDI Al-Munawwaroh Merauke is as follows:

**The Parallel-Contextual Integration Model in Minority/Border Areas:** This study shows that curriculum integration at DDI Al-Munawwaroh Merauke is not only implemented in a parallel model between the national curriculum and pesantren

curriculum, but also adapted contextually to the socio-religious conditions of Merauke as a Muslim minority region. The findings indicate that tolerance education, social interaction with non-Muslim communities, and the incorporation of local Papuan contexts into learning activities are embedded within the curriculum implementation. This contextual adaptation distinguishes the integration model from pesantren practices in Muslim-majority regions.

**Structural Integration of Three Educational Pillars (Religious, Academic, and Skills Development):** The results reveal that DDI Al-Munawwaroh integrates religious education, general academic learning, and students' interests and skills development into a unified curriculum structure. Skill-based programs such as da'wah communication, language training, leadership, and entrepreneurship are positioned as part of the core educational process rather than merely as supplementary extracurricular activities. This structured three-pillar integration model represents a distinctive approach to holistic Islamic education.

**Institutionalized Cross-Curricular Coordination Mechanism:** Another novelty identified in this study is the systematic coordination between formal school teachers and pesantren educators. Regular curriculum meetings, joint thematic planning, and synchronized learning content demonstrate an institutional effort to create coherence between general subjects and Islamic studies. This mechanism goes beyond parallel implementation and reflects a coordinated curriculum management practice that remains limited in previous pesantren integration studies.

## Conclusion

This study aims to analyze the implementation of curriculum integration between the pesantren curriculum and the national curriculum at Pondok Pesantren DDI Al-Munawwaroh Merauke, to identify the dominant integration model used in the learning process, and to examine the challenges encountered in its implementation. The findings indicate that curriculum integration is carried out through coordinated lesson planning, integrated scheduling, and a division of roles between general subject teachers and ustadz. Through these mechanisms, formal education and pesantren education are able to run in parallel without negating one another. Pedagogically, integration is primarily realized through the connected and infused models, namely by linking general subject matter with Islamic values and reinforcing the formation of religious character throughout the learning process. In the context of Merauke's multicultural society, this curriculum integration contributes to shaping students' attitudes of moderation, tolerance, and social

adaptability through interaction with the surrounding community, cross-community social activities, and the reinforcement of local indigenous values. Nevertheless, this study also identifies a key challenge in the area of assessment, particularly in aligning quantitative academic evaluation with the more qualitative assessment of religious and character development. This study has several limitations, among others in that it was conducted at only one pesantren and employed a qualitative approach based on interviews and observation, meaning that the findings cannot yet be fully generalized to other pesantren operating in different contexts. Therefore, future research should be conducted across a greater number of Islamic boarding school institutions and should combine qualitative and quantitative approaches in order to obtain a more comprehensive picture of the impact of curriculum integration. Based on these findings, the success of curriculum integration requires strong institutional coordination, educator readiness, and a contextual and sustainable evaluation system. At the operational level, pesantren can develop structured coordination mechanisms between teachers and ustadz, compile integrated learning materials that connect academic content with Islamic values, and develop assessment systems that incorporate both academic and character-building dimensions. At the policy level, these findings highlight the importance of government support, particularly from the Ministry of Religious Affairs, in providing more flexible curriculum integration guidelines so that pesantren can develop curriculum models that are adaptive, contextual, and remain aligned with national education standards.

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#### Author Contributions

Conceptualization, E. J.; research framework design, E. J.; field data collection, E. J. and R.; data analysis, E. J.; theoretical framework development, S. W. H. D.; research design refinement, S. W. H. D.; documentation analysis, R.; interpretation of findings within the local socio-cultural context, R.; methodological guidance, A. H.; supervision of the research process, A. H.; data analysis validation, A. H.; writing—original draft preparation, E. J.; writing—review and critical revision, S. W. H. D. and A. H.; manuscript review for

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#### Conflicts of Interest

The authors declare no conflict of interest.

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