

## Implementation of the Integration of the National Curriculum and the Pesantren Curriculum and Its Impact on Students' Academic Achievement

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### ABSTRACT

This study aims to analyze the implementation of curriculum integration between the national curriculum and the pesantren (Islamic boarding school) curriculum and its impact on students' academic achievement at MDS Al-Ma'arif and MDS Roudlotul Ulum in Bangkalan, Indonesia. Employing a mixed methods approach with a sequential explanatory design, the research began with quantitative data collection through surveys and academic documentation, followed by qualitative exploration via in-depth interviews and participatory observation. Findings reveal that MDS Al-Ma'arif applies a shared integration model, blending national and religious content into thematic modules (e.g., mathematics–faraid inheritance law), while MDS Roudlotul Ulum adopts a threaded integration model, using Arabic as the instructional language for science and mathematics taught through Sharia economic principles. Regression analysis identified three key factors influencing successful integration: teacher competency ( $\beta = 0.67$ ), training intensity ( $\beta = 0.53$ ), and technological infrastructure ( $\beta = 0.48$ ). A mean difference test showed a significant academic performance gap between the two schools (Al-Ma'arif: 82.4; Roudlotul Ulum: 78.9;  $p = 0.001$ ), along with a 23–27% improvement in students' critical literacy. The study concludes that varied integration models within a single pesantren ecosystem can enhance academic outcomes without compromising Islamic identity. The research introduces the Cyclic Integration Model (CIM) as a theoretical contribution and proposes strategic recommendations for teacher training, development of integrative operational guidelines, and digital platforms grounded in Islamic values and 21st-century competencies.

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## Introduction

Entering the 21st century, the world of education is expected to produce learners who are not only proficient in content mastery but also capable of critical, creative, communicative, and collaborative thinking. Moreover, contemporary education must equip students with the flexibility to navigate global complexities while remaining grounded in cultural roots and local values (Fadel & Trilling, 2012; Trilling & Fadel, 2009). In Indonesia, this challenge becomes increasingly complex in the context of Islamic values-based education, particularly within traditional institutions such as pesantren. Pesantren are required to preserve their rich intellectual traditions while simultaneously adapting to a more secular and globally

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competitive national curriculum (Achmadin et al., 2024; Hanif et al., 2024; Suwendi et al., 2024).

One approach that has emerged to bridge these two worlds is the integration of the national curriculum with the pesantren curriculum. This concept of integration aims not only to combine religious and general subjects administratively, but also to align them epistemologically, pedagogically, and ideologically (Azra, 2019; Firdaus, 2020). In practice, this integration may take the form of structural approaches such as the adjustment of study hours and syllabi or substantive approaches, including the development of thematic modules that merge Islamic values with modern scientific concepts (Moslimany et al., 2024).

Madrasah Diniyah Salafiyah (MDS), as a component of the pesantren education system, serves as an ideal space to implement this integrative concept. However, not all MDS adopt the same pattern of curriculum integration (Mustafidin et al., 2024). Some institutions apply a shared integration model, where the national and pesantren curricula intersect within a unified learning theme. Meanwhile, others adopt a threaded integration model that emphasizes the use of Islamic language or values as a framework for delivering general subjects. This diversity of approaches illustrates that curriculum integration is not a standardized process, but a contextual strategy influenced by institutional culture, teacher capacity, and institutional vision (Firdaus et al., 2022; Ihsan, 2019; Nurochim, 2016).

In this context, MDS plays a vital role as an epistemological bridge between traditional pesantren education and the formal national education system. (Achmadin et al., 2024) MDS is not merely a supplementary institution to formal schools but possesses autonomy in designing a curriculum that reflects pesantren values, such as moral development, mastery of classical Islamic texts (*kitab kuning*), and character building. The presence of MDS within pesantren allows for a more flexible implementation of curriculum integration, as it is not strictly bound by the structural standards of the Ministry of Education, while still being able to adopt and adapt relevant components of the national curriculum. Therefore, MDS functions as an experimental educational space that facilitates organic integrative innovation while preserving the distinctive identity of pesantren (Mas'udi, 2024).

Furthermore, MDS plays a central role in shaping student profiles that are both competitive and rooted in local values. Through the strengthening of *kitab kuning*-based learning contextualized to contemporary challenges, MDS has the potential to create a curriculum that not only combines two systems but synthesizes them into a unique model of modern pesantren learning. In practice, many MDS have developed alternative syllabi, integrative modules, and project-based learning activities that embed Islamic values into modern disciplines such as science, mathematics, and economics. This role is particularly strategic in responding to the demands of the Kurikulum Merdeka, which emphasizes flexibility, local contextualization, and values-based learning. In other words, MDS is not merely a curriculum implementer but also a key actor in reconstructing an Islamic educational paradigm relevant to the 21st century (Musthova & Khalim, 2024).

Previous research has indicated that curriculum integration positively contributes to student learning outcomes. (Mufarrich, 2018) noted a positive correlation between curriculum integration and mathematics learning achievement, with a contribution rate of 39%. Similarly, a study by (Sibron et al., 2024) found that the integration of the Kurikulum Merdeka with the pesantren curriculum enhances students' digital literacy, national character, and reflective thinking capacity. However, most of these studies remain conceptual or focus on a single model or educational unit. Comparative studies that examine two institutions with different integration characteristics within the same pesantren ecosystem remain scarce.

This study seeks to fill that gap by examining the implementation of curriculum integration in two madrasahs under the auspices of Pondok Pesantren Syaichona Moh. Cholil Bangkalan namely, MDS Al-Ma'arif and MDS Roudlotul Ulum. This research offers a concrete picture of how different models of integration can influence student academic outcomes. MDS Al-Ma'arif is known for applying a shared integration model through the use of integrative modules, while MDS Roudlotul Ulum employs a threaded integration approach, emphasizing the use of Arabic as the medium for delivering general subjects. The objectives of this study are: to analyze the implementation models of curriculum integration in both madrasahs; to identify the key factors influencing the success of curriculum integration; and to measure the impact of implementation on students' academic achievement.

The urgency of this research lies not only in its contribution to the enrichment of curriculum integration theory within the pesantren context but also in its formulation of data-driven practical strategies for policymakers and education practitioners. In light of current national challenges including the transformation of the Kurikulum Merdeka, literacy crises, and religious moderation issues the integration of pesantren and national curricula is not merely a technical solution, but a relevant and strategic philosophical approach to shaping a generation that excels intellectually, spiritually, and socially.

## Method

This study employed a mixed methods approach with a sequential explanatory design, beginning with the collection and analysis of quantitative data, followed by qualitative data to provide deeper explanations of the quantitative findings. This approach was chosen due to its relevance in addressing research questions that not only examine the magnitude of relationships between variables (quantitative) but also require an understanding of the processes, meanings, and contextual dynamics involved in curriculum integration within the pesantren environment (qualitative). The sequential explanatory design is deemed appropriate as it combines the strengths of quantitative methods for generalization and qualitative methods for depth of analysis (Adrias & Ruswandi, 2025; Plano Clark, 2017)

The research was conducted at Madrasah Diniyah Salafiyah (MDS) Al-Ma'arif and MDS Roudlotul Ulum, both of which operate under the auspices of *Pondok Pesantren Syaichona Moh. Cholil*, Bangkalan, Madura. These sites were selected purposively because, although they belong to the same pesantren ecosystem, they implement different models of curriculum integration. This condition allows the researcher to conduct a contextual comparison within a value-homogeneous environment but with heterogeneous implementation strategies.

Quantitative data were collected using two primary techniques: (1) a survey with a questionnaire administered to 130 students and 22 teachers across the two madrasahs, and (2) academic documentation including students' results from the *Ujian Akhir Madrasah Berstandar Nasional* (UAMBN), semester report cards, and integrative assignment scores. Meanwhile, qualitative data were gathered through in-depth interviews with 12 key informants, consisting of school principals, teachers of general and religious subjects, and students actively involved in integrative activities. Semi-structured interviews were used to allow for exploration of the dynamics of curriculum implementation. In addition, the researcher conducted participant observations in classrooms, *bahtsul masail* forums, and module development sessions over a four-week period (Sugiyono, 2022).

Quantitative data analysis was carried out using multivariate linear regression and independent samples t-tests, aided by SPSS version 26. Regression analysis was used to identify dominant variables influencing the success of curriculum integration, while t-tests were used to examine differences in academic achievement between students at MDS Al-

Ma'arif and MDS Roudlotul Ulum. Qualitative data were analyzed using a thematic analysis approach, starting from interview transcription, coding, theme grouping, to interpreting meanings related to curriculum integration patterns and student learning experiences (Patton, 2014; Shenton, 2004; Tisdell et al., 2025).

To ensure the validity of the qualitative data, this study employed source and method triangulation, comparing interview data with observations and academic documents. Additionally, member checking was conducted by clarifying interview interpretations with the informants to ensure the accuracy of the researcher's understanding. An audit trail was also implemented by systematically documenting the entire data collection and analysis process to ensure transparency and replicability of the research (Lincoln & Guba, 1985; Miles et al., 2014)

Through this approach, the study not only generates data-driven findings with limited generalizability, but also offers a deep understanding of how the integration of national and pesantren curricula is practiced and experienced in the everyday educational realities of *madrasah diniyah salafiyah*.

## Result

### Curriculum Integration Implementation Models

The implementation of curriculum integration between the national and pesantren curricula at MDS Al-Ma'arif and MDS Roudlotul Ulum demonstrates significantly different approaches, despite both institutions operating within the same pesantren ecosystem. These two madrasahs share a similar educational vision: to cultivate students who excel in both religious and general knowledge. However, in practice, they employ different models and strategies for curriculum integration. These differences reflect not only institutional creativity but also each institution's adaptation to its human resources, learning culture, and students' needs.

MDS Al-Ma'arif implements a shared integration model, in which content from the national curriculum is directly embedded within the structure of diniyah learning. The instructional content is proportionally distributed: 70% pesantren material and 30% national curriculum. This strategy is operationalized through the development of thematic modules such as "*mathematical faraid*", where algebraic concepts are linked with Islamic inheritance law. The syllabus is also designed to connect general subjects like biology with *fiqh* concepts for example, pairing the excretory system with the topic of *thaharah* (ritual purification). Over the course of one academic year, MDS Al-Ma'arif produces eight cross-disciplinary integrative modules, which serve as required instructional tools for teachers. One teacher from MDS Al-Ma'arif stated, "*The modules we develop not only connect content, but also students' ways of thinking. We want them to see that religious and general sciences are a unified whole, not two separate domains.*" (Interview, March 14, 2025). This approach reflects a deep curricular awareness among the teachers, supported by strong institutional backing for instructional innovation.

In contrast, MDS Roudlotul Ulum adopts a threaded integration model that emphasizes the use of Arabic as the medium of instruction for general subjects such as natural sciences. In practice, teachers utilize classical Arabic terminology and *shar'i* (Islamic legal) expressions to explain scientific concepts. Moreover, the mathematics curriculum is contextualized using principles of Islamic economics for instance, through simulations involving zakat, buying and selling, and *murabahah* contracts in financial calculations. This strategy aims to embed Islamic values within modern academic disciplines without compartmentalizing the learning process. As one teacher from MDS Roudlotul Ulum explained,

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*"We don't change the content of the national curriculum, but we frame it using Islamic language and values. This way, the students become accustomed to scientific thinking within a sharia framework."* (Interview, March 18, 2025). The teacher further noted that using Arabic in instruction had a positive impact on students' analytical reading skills of classical Islamic texts (*kitab kuning*).

Quantitative data supports the effectiveness of each approach. Based on curriculum documentation, MDS Al-Ma'arif integrates approximately 45% of national curriculum content directly into diniyah materials, whereas MDS Roudlotul Ulum integrates only about 30% of national content explicitly, but employs Arabic 100% of the time when teaching general subjects. Additionally, 78% of teachers at MDS Al-Ma'arif hold certification in curriculum development, while only 62% of teachers at MDS Roudlotul Ulum rely on internal training for professional development.

Learning activities in both madrasahs also exhibit different dynamics. Observations revealed that students at MDS Al-Ma'arif are more actively engaged in connecting lesson content to contemporary *fiqh* issues for example, through integrative projects themed around *"Islamic digital finance."* Conversely, students at MDS Roudlotul Ulum demonstrated strengths in using Arabic during science presentations, a hallmark of the madrasah's instructional style. Classroom discussions often use the *bahtsul masail* method to explore scientific issues such as environmental sustainability or genetic engineering from an Islamic perspective.

Moreover, the intensity of integrative activities also differs. At MDS Al-Ma'arif, there are an average of six integrative activities per semester involving all subjects. Meanwhile, MDS Roudlotul Ulum holds *bahtsul masail*-based integrative discussions five times a week, addressing both academic and social issues. These activities not only encourage multidisciplinary analysis but also foster comprehensive argumentative skills among students.

Each model offers distinct strengths. The shared integration model at MDS Al-Ma'arif is effective in creating a structured and measurable learning system, particularly in the development of instructional tools and assessments. On the other hand, the threaded integration model at MDS Roudlotul Ulum excels in habituating the use of Islamic language and values as integration tools, fostering a more immersive and spiritually grounded learning atmosphere. These differing approaches demonstrate that there is no universally superior integration model; rather, effectiveness depends on institutional readiness, teacher competencies, and student characteristics.

### **Factors Influencing the Successful Implementation of Curriculum Integration**

The successful implementation of curriculum integration at MDS Al-Ma'arif and MDS Roudlotul Ulum is shaped by several systemic key factors. Research findings reveal three dominant variables that significantly affect the effectiveness of integration practices: teacher competence in developing integrative materials, the intensity of curriculum training, and the availability of technological infrastructure. These factors not only reinforce each other but also form an educational ecosystem that enables holistic and sustainable integration.

Teacher competence emerged as the most influential variable in the multivariate linear regression model used in this study, with a coefficient value of  $\beta = 0.67$  ( $p < 0.01$ ). This indicates that teachers' ability to design, package, and deliver integrative content has the highest contribution to successful integration. At MDS Al-Ma'arif, 78% of teachers are certified as curriculum developers and have participated in cross-disciplinary thematic module development programs over the past two years. A senior teacher shared:

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*"We are given space by the madrasah to design our own modules. We also hold monthly teacher forums to evaluate and revise our syllabi."* (Interview, March 21, 2025)

Meanwhile, at MDS Roudlotul Ulum, teacher competence in the context of integration is largely developed through internal *halaqah*-based curriculum training. Around 62% of teachers participate in weekly training sessions facilitated directly by the pesantren leadership. However, this approach has not yet fully addressed the technical aspects of cross-disciplinary content development. As one science teacher noted:

*"We often hold conceptual discussions, but we haven't really reached the module creation stage. So, we mostly make our own adjustments when teaching."* (Interview, March 23, 2025) This suggests that teachers at Roudlotul Ulum are stronger in value- and language-based integration but still lack in the area of technical teaching material development.

The second influential factor is curriculum training intensity, which also shows significant impact with a coefficient value of  $\beta = 0.53$  ( $p < 0.05$ ). MDS Al-Ma'arif consistently involves teachers in both local and national curriculum training programs. Over the past three years, an average of six teachers per semester have participated in national-level training related to *Kurikulum Merdeka*-based integration. The madrasah has also collaborated with the Institute for Islamic Education Development (*Lembaga Pengembangan Pendidikan Islam*, LPPI) to enhance teacher capacity. Conversely, MDS Roudlotul Ulum emphasizes training rooted in pesantren values, primarily led by the pesantren caretaker. While spiritually rich, this approach lacks systematic documentation and offers limited focus on curriculum design aspects.

Technological infrastructure is another important factor influencing curriculum integration, with a coefficient value of  $\beta = 0.48$  ( $p < 0.05$ ). MDS Al-Ma'arif is equipped with a computer lab, multimedia devices in every classroom, and internet access for both teachers and students. Teachers can access a digital question bank and a repository of integrative modules developed by the curriculum team.

*"We have a digital storage system linked directly to teacher accounts. All teaching materials can be downloaded and modified,"* stated the school principal during an interview on March 24, 2025. On the other hand, MDS Roudlotul Ulum still faces ICT-related limitations. Although it has two computer labs, access is restricted, and current facilities do not yet fully support digital-based teaching development.

Triangulated analysis of both quantitative and qualitative data confirms that the interplay between the three variables teacher competence, curriculum training, and technological infrastructure determines the direction and depth of curriculum integration processes. At MDS Al-Ma'arif, all three factors are well-managed, creating a structured environment for learning innovation. Meanwhile, MDS Roudlotul Ulum excels in its cultural and spiritual dimensions of education but faces technical and infrastructural challenges.

Additionally, institutional leadership support plays a significant role. At MDS Al-Ma'arif, the principal actively serves as a curriculum manager, involving teachers in both planning and evaluation processes. In contrast, leadership at Roudlotul Ulum takes a more collective form, with the pesantren caregiver acting as a moral and ideological guide. Both models demonstrate that integration success is also influenced by leadership styles and organizational culture.

In conclusion, curriculum integration implementation does not solely depend on teaching models or instructional strategies but is highly affected by human resource readiness,

continuous training patterns, and adequate resource support. The performance differences between the two madrasahs reveal that curriculum integration is a complex process that requires the synergy of professional competence, structural support, and the living values embedded within educational institutions.

### **Impact of Curriculum Integration Implementation on Students' Academic Achievement**

The integration of national and pesantren curricula at MDS Al-Ma'arif and MDS Roudlotul Ulum has shown a tangible impact on improving students' academic achievement, particularly in cognitive performance and critical thinking skills. This impact is evident through academic evaluations, exam result analyses, and classroom observations, especially concerning literacy enhancement. This study not only measures the improvement in academic scores but also explores changes in students' ways of thinking and their approaches to interpreting the lessons they receive.

Based on the results of an independent samples t-test, a significant difference was found between the average scores of the *Ujian Akhir Madrasah Berstandar Nasional* (UAMBN) at MDS Al-Ma'arif and MDS Roudlotul Ulum. The average UAMBN score for students at MDS Al-Ma'arif was 82.4 with a standard deviation of 6.7, while students at MDS Roudlotul Ulum scored an average of 78.9 with a standard deviation of 7.2. A significance value ( $p = 0.001$ ) indicates that the difference is statistically significant and not coincidental, suggesting it results from the distinct curriculum integration approaches applied at the two institutions.

This finding is reinforced by qualitative data from teacher interviews at MDS Al-Ma'arif, indicating that thematic approaches such as integrating mathematics content with *faraid* law or biology lessons with *thaharah* (ritual purification) concepts have enhanced student engagement.

*"The students become more interested because they feel the material is relevant to their lives and Islamic values,"* said a mathematics teacher (Interview, March 17, 2025). This method not only improves students' conceptual understanding but also enhances information retention by associating learning with familiar and meaningful values.

Conversely, students at MDS Roudlotul Ulum have shown strong progress in Arabic-based scientific communication skills. Observations revealed that students often deliver presentations in science and mathematics using classical Arabic, incorporating accurate technical terms and logical argumentation. The *bahtsul masail* sessions held five times weekly encourage students to analyze scientific and social issues within a *sharia* framework. This practice enhances students' analytical thinking and coherence in argumentation, even though their formal test scores are slightly lower than those of MDS Al-Ma'arif.

Critical literacy skills have also improved significantly at both madrasahs. Based on formative assessments such as essays and group presentations, there was a 23–27% increase in reflective thinking abilities and interdisciplinary connections after two semesters of integrated curriculum implementation. Students could relate contemporary issues such as digital economics, climate change, and medical bioethics with Islamic values and *fiqh* principles.

*"We're used to thinking more deeply now, because every question must be considered from a religious point of view, not just calculation,"* said a student from MDS Roudlotul Ulum in a group interview (Interview, March 20, 2025).

Furthermore, curriculum integration has also fostered independent learning. At MDS Al-Ma'arif, project-based learning across subjects encourages students to seek their own

reference sources, including *kitab kuning* and general literature. At Roudlotul Ulum, collaborative learning through *bahtsul masail* has created an open discussion environment, cultivating student confidence and intellectual leadership. Observations over three months showed a 35% increase in active class participation at Roudlotul Ulum, and a 28% improvement in the quality of essay assignments at Al-Ma'arif.

The improvement in academic achievement is also influenced by the clarity of instructional structure and consistency in assessment practices. MDS Al-Ma'arif implements an integrative rubric-based evaluation system covering cognitive domains, Islamic values, and reflective thinking skills. Teachers provide feedback that assesses not only correct or incorrect answers but also the logic behind students' reasoning. In contrast, MDS Roudlotul Ulum still relies partially on memorization-based evaluations in some general subjects, although it is transitioning toward assessment methods based on presentations and scientific argumentation.

Taken together, the findings conclude that curriculum integration has a direct positive impact on student academic achievement though the form of impact varies according to the integration model applied. MDS Al-Ma'arif demonstrates excellence in formal academic scores and mastery of integrative concepts, while MDS Roudlotul Ulum stands out in Arabic scientific communication and value-based literacy. These differences should not be seen as limitations but as valuable variations in approach, illustrating that curriculum integration does not require uniformity to produce meaningful academic outcomes rooted in pesantren values.

## Discussion

The findings of this study indicate that the integration of national and pesantren curricula implemented at MDS Al-Ma'arif and MDS Roudlotul Ulum has a positive impact on students' academic achievement, though with variations according to the integration model applied. MDS Al-Ma'arif, employing a shared integration model, demonstrated greater improvements in cognitive outcomes, whereas MDS Roudlotul Ulum, using a threaded integration model, showed significant reinforcement of critical literacy and Arabic-based communication skills. These differences highlight that curriculum integration is not monolithic, but rather contextual, shaped by institutional culture, teacher competence, and student needs.

From a curricular perspective, the findings support (Fogarty, 1991) theory of curriculum integration, which classifies ten integration models, including the shared and threaded models observed in the two madrasahs. This also aligns with Maduningtias (2022), who emphasizes that pesantren curriculum integration should not be limited to an administrative merger of religious and national curricula but must be managed under a unified curriculum system to ensure higher-quality outcomes. Similarly, the study by (Sibron et al., 2024) shows that integrating the *Kurikulum Merdeka* with the pesantren curriculum can enhance digital literacy and student character, strengthening the claim that integration is a strategic response to the challenges of the 21st century.

Teachers' role emerged as the dominant factor for successful integration. Regression analysis in this study ( $\beta = 0.67$ ) confirmed that teacher competence in designing integrative materials directly influenced student achievement. This reinforces (Bandura, 1986) social learning theory, which asserts that students model the behavior of authoritative figures. Teachers with strong integrity and pedagogical competence are more effective in embedding Islamic values into learning. However, the study also found that lecture-based methods still dominate, particularly at Roudlotul Ulum, limiting opportunities for participatory learning. This supports Muhaimin's (2020) critique that Islamic education tends to remain normative and cognitive, without fully addressing affective and psychomotor domains. Thus,

strengthening contextual teaching and learning (CTL) strategies is necessary to ensure that integration goes beyond conceptual frameworks and is embodied in students' learning experiences (Tilaar, 2014).

From the perspective of learning strategies, the findings align with (Vygotsky, 1978) theory of social constructivism, which posits that learning is more effective when rooted in social and cultural interaction. The practice of *bahtsul masail* at Roudlotul Ulum and integrative projects at Al-Ma'arif serve as practical forms of scaffolding, encouraging students to connect religious and general knowledge in real-life contexts. The observed increase in critical literacy (23–27%) substantiates the effectiveness of constructivist-based integration approaches.

The school environment also plays a crucial role. Pesantren activities such as congregational prayer, *kitab kuning* studies, and *bahtsul masail* provide collective avenues for Islamic value internalization. This resonates with Lickona's (2012) notion of the school as a moral community, where schools function as ecosystems for moral formation. However, this study also identified gaps between school, family, and social media values, which may undermine Islamic value internalization. This finding aligns with (Zubaedi, 2011), who stresses the need for harmony between home, school, and community in character education.

A new challenge arises from the penetration of digital media and popular culture. Exposure to permissive content on social media may create value dissonance among pesantren students, as also noted by (Azizah et al., 2025) in his study of integrating *Kurikulum Merdeka* in Islamic education (PAI). Teachers are therefore expected not only to mitigate the negative influence of digitalization but also to harness it as a medium for integrative learning. In this regard, (Salgado et al., 2025) concept of ecosystemic education is relevant, emphasizing the involvement of multiple stakeholders in managing value-based education in the digital era.

In conclusion, the effectiveness of curriculum integration is determined by the combination of factors: adaptive curriculum design, teacher competence, contextual pedagogical strategies, supportive school environments, and the management of digital challenges. From a policy perspective, the Ministry of Religious Affairs should develop more practical operational guidelines, support specialized teacher training in integration, and facilitate digital platforms rooted in Islamic values. The practical implication of this study is the need to establish an integration system that is not merely an administrative compromise but a transformative educational strategy that strengthens both academic competence and students' Islamic identity.

## Conclusion

This study demonstrates that the implementation of curriculum integration between the national and pesantren systems at MDS Al-Ma'arif and MDS Roudlotul Ulum has a positive impact on students' academic achievement, albeit with distinct characteristics and approaches at each institution. MDS Al-Ma'arif adopts a shared integration model through the development of cross-disciplinary thematic modules, while MDS Roudlotul Ulum applies a threaded integration model, emphasizing the use of Arabic as the medium of instruction and the incorporation of value-based *sharia* approaches.

These differing approaches reflect the flexibility of integration models within the pesantren context, indicating that integration does not need to be uniform but must instead be contextual and adaptive to the institutional and student characteristics. In terms of outcomes, MDS Al-Ma'arif demonstrated higher quantitative academic performance (average UAMBN score of 82.4 compared to 78.9 at Roudlotul Ulum), while MDS Roudlotul Ulum excelled in value-based literacy and Arabic-based scientific communication.

The factors found to significantly influence the success of integration include: teacher competence in developing integrative materials ( $\beta = 0.67$ ), curriculum training intensity ( $\beta = 0.53$ ), and technological infrastructure support ( $\beta = 0.48$ ). The success of integration depends not only on curriculum design but also on institutional leadership, organizational culture, and systemic support for professional teacher development. Overall, the integration of national and pesantren curricula has proven effective in creating a holistic learning model, enhancing students' academic achievement while simultaneously strengthening their Islamic identity. This study reaffirms that pesantren hold substantial potential to serve as centers of value-based educational innovation, provided that they are supported by strong institutional leadership, sustainable training systems, and flexible, contextually relevant curriculum structures.

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