

Innovation of the Integrated Tafaqquh Fiddin Curriculum at Madrasah Aliyah Persis Bentar Garut, West Java: A Qualitative Case Study

Riyan Nuryadin^{a,1,*}, Siti Aini Latifah Awaliyah^{b,2}, Peri Gunawan^{c,3}, Rahmat^{d,4}, Qiqi Yuliati Zaqiah^{e,5}

^aInstitut Agama Islam Persis Garut, Indonesia

^bPoliteknik Negeri Bandung, Indonesia

^{c,d,e}UIN Sunan Gunung Djati Bandung, Indonesia

¹riyannuryadin@iaipersisgarut.ac.id ; ²siti.aini@polban.ac.id ; ³feri.gunawan87@gmail.com ; ⁴

bprahmat83@gmail.com ; ⁵qqzaqiah67@gmail.com.

* Correspondent Author

Received: dd mm yyyy

Revised: dd mm yyyy

Accepted: dd mm yyyy

KEYWORDS

Integrated Curriculum;
Islamic Religious Deepening;
Modern Islamic Education;
Instructional Innovation.

ABSTRACT

This study investigates the innovation of the integrated *Tafaqquh Fiddin* curriculum at Madrasah Aliyah Persatuan Islam (Persis) Bentar, Garut, West Java, as a response to globalization, the persistent dichotomy of knowledge, and the demand for contextual Islamic education. The curriculum integrates the national curriculum of the Ministry of Religious Affairs with the distinctive Persis curriculum, which is grounded in *manhaj tarjih*, *aqidah salimah*, and the spirit of scholarly jihad. This integration is realized through the strengthening of religious studies by introducing additional subjects such as *Ushul Fiqh*, *Qawaid Fiqhiyyah*, and *Maqashid al-Shari'ah*, alongside the systematic study of tarjih texts and contemporary fiqh. This research adopts a qualitative descriptive approach using an intrinsic case study design. Data were collected through in-depth interviews with school leaders, curriculum developers, teachers, and students, participant observation, and document analysis. The findings reveal that curriculum integration is implemented through three main domains: intracurricular, co-curricular, and extracurricular activities, encompassing more than ten structured learning programs, including halaqah kitab, *baḥth al-masā'il*, thematic fiqh discussions, and character-building camps. The study further demonstrates that this curriculum innovation effectively reduces the dichotomy between religious and general sciences and contributes to the development of students' religious character, critical thinking skills, and social sensitivity. Teachers reported increased interdisciplinary integration in classroom instruction, while students showed higher engagement in religious-academic activities and contextual problem-solving related to contemporary issues. Overall, the integrated Tafaqquh Fiddin curriculum creates a holistic, contextual, and authentic learning ecosystem, offering a viable model for modern Islamic education that remains rooted in traditional values while responding to contemporary educational challenges.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

The world today is undergoing a profound transformation marked by technological disruption, the rapid development of artificial intelligence, global digital connectivity, as well as increasingly complex social dynamics and value systems (Fahad et al., 2024). Within this context,

the Islamic education system faces the challenge of remaining relevant without losing its ideological and spiritual foundations (Syah & Muhid, 2020).

In contemporary studies of Islamic education, scholars such as Al-Attas (1980), Nasr (1984), and Hashim (2014) emphasize that Islamic education must be grounded in the Islamic worldview (*ru'yah al-Islam li al-wujud*), while at the same time being adaptive and responsive to the demands of modernity (Nurul Izza, Risma, 2022). This entails mastery of contemporary sciences, critical thinking, creativity, global communication, and the wise utilization of technology (Salam, 2025). Islamic education can no longer be regarded as a system detached from modern realities; rather, it must be integrative and responsive (Mahmudah, 2022).

This perspective aligns with Jack Mezirow's (2000) theory of transformative learning, which highlights the importance of meaningful learning in reshaping learners' perspectives (Efendi, 2021). In the Islamic education context, such transformation extends beyond cognitive and technical dimensions to also encompass spiritual and moral development, (Rianda Ayu Ritnaning Tias et al., 2025) as mandated in the Qur'an (QS. Al-Jumu'ah: 2) and in the hadith of the Prophet (peace be upon him), which affirms his mission as a teacher of moral character (Hidayah, 2023). Accordingly, Islamic education must be able to respond to global challenges while remaining oriented toward its ultimate goal, namely the formation of *insan kamil* (a complete human being).

As formal, faith-based educational institutions, madrasahs hold a crucial role within Indonesia's education system. Their strength lies in the integration of religious and general sciences (Eleazer Nendissa et al., 2024). Nevertheless, the challenge of knowledge dichotomy persists due to segmented curricula and the limited integration of modern pedagogy with Islamic epistemology.

To address this issue, scholars such as Azra (2012), Zuhdi (2014), and Nata (2015) advocate for the adoption of integrative curricula that combine the national curriculum with Islamic scholarly heritage. Such integration spans content, methodology, objectives, and assessment (Aziz & In'am, 2024). This approach is often referred to as the integrative-transformative curriculum (Toisuta et al., 2024), which is particularly relevant for 21st-century educational needs without abandoning Islamic traditions.

Madrasah Aliyah (MA) occupies a strategic position in preparing graduates with a deep understanding of religion (*tafaqquh fiddin*), critical thinking ability, digital literacy, and readiness either to pursue higher education or to enter the workforce with global competencies. For this reason, the development of an integrative curriculum at MA represents a priority in the reform of Islamic education. The Persatuan Islam (Persis) organization offers one such model, grounded in the *manhaj tarjih* as its epistemological and ideological basis. This approach emphasizes direct reference to the Qur'an and Sunnah through rational *ijtihad*, and upholds sound creed (*aqidah salimah*), scholarly spirit, and critical thinking (Mu'ammar, 2016).

Madrasahs under Persis, including MA Persis Bentar Garut, develop curricula rooted in the *manhaj tarjih*, which emphasize not only memorization but also contextual understanding of classical texts (*turath*) in order to address contemporary issues. The concept of *tafaqquh fiddin* serves as the main foundation (Hak et al., 2023).

In the era of disruption, the challenges faced by madrasah curricula encompass three key dimensions: (1) the dichotomy of knowledge separating secular subjects from Islamic values; (2) traditional methods of teaching *kitab kuning* (classical texts) that are often outdated and lack contextual relevance (Syafi'i, 2022) and (3) low digital literacy, despite the necessity of mastering technology in modern education (Majid, 2022).

Social challenges also arise due to the global circulation of diverse value systems. The concept of religious moderation becomes essential to ensure that Muslim youth remain principled yet open-minded. Consequently, the *tafaqquh fiddin* curriculum must incorporate values of tolerance, dialogue, and the vision of Islam as *rahmatan lil 'alamin* (a mercy to all creation) (Amar et al., 2018). In addition, parental and societal expectations demand that madrasah graduates excel not only in religious knowledge but also in academics, technology, and globally oriented leadership (Kobandaha et al., 2025).

In response to these challenges, MA Persis Bentar Garut must continue innovating by integrating the national curriculum with Persis's distinctive *manhaj*. This innovation involves improving the substance of learning materials, teaching methodologies, evaluation systems, teacher competencies, and the use of relevant learning media (Maulidin et al., 2025).

Several issues have been identified, namely: the dichotomy between general and religious studies, weak integration of *kitab kuning* with contemporary *fiqh* issues, low digital literacy, and the limited availability of integrative teaching resources. Therefore, curriculum innovation must be systematically and sustainably designed to address these challenges. Strategic measures include: the development of a matrix-based integrative curriculum, the addition of distinctive subjects such as *Maqashid al-Shari'ah* and *Qawaid Fiqhiyyah*, the adoption of active learning methods such as problem-based learning, and the enhancement of teachers' capacity through training and certification. Through these efforts, graduates of MA Persis Bentar Garut are expected to become learners with strong Islamic character, profound religious knowledge, and global competencies to face the challenges of the 21st century.

Based on the issues outlined above, this study is guided by the following research question: *How is the integrated Tafaqquh Fiddin curriculum designed and implemented at Madrasah Aliyah Persis Bentar Garut, and how does this curriculum innovation address the dichotomy between religious and general sciences while fostering students' religious character, critical thinking, and social sensitivity?* To answer this main question, the study further explores: (1) the structure and components of the integrated Tafaqquh Fiddin curriculum; (2) the strategies used in implementing curriculum integration across intracurricular, co-curricular, and extracurricular activities; and (3) the perceived impacts of the curriculum innovation on students' academic, religious, and social development.

Method

This study employs a qualitative approach with a case study method. This approach was selected because it allows for an in-depth exploration of the context, dynamics, and realities faced by MA Persis Bentar Garut in the process of designing, implementing, and evaluating the integrative curriculum. As Creswell (2009) asserts, qualitative inquiry is particularly suitable for understanding the meaning behind actions, policies, and educational strategies that are specific and contextual in nature (Creswell, 2009).

An intrinsic case study design was adopted, as the primary focus of this research is to examine intensively a single unique and distinctive case, namely the innovation of the *Tafaqquh Fiddin* curriculum at MA Persis Bentar Garut. This design enables the researcher to gain a holistic and in-depth understanding of the institution's internal dynamics and the ways in which curriculum innovation is shaped by distinctive Islamic values, pesantren culture, and external policy interventions (Stake, 1995). Within this framework, the case is not only an object of study but also an entity of strategic value in the development of Islamic curricula at the national level.

The research subjects consisted of school leaders, teachers, curriculum developers, and final-year students who had experienced the integrative curriculum-based learning process. The selection of participants was carried out purposively, considering their direct involvement in the process of curriculum innovation (Patton, 2015).

To obtain comprehensive and in-depth data, several techniques of data collection were employed: 1) **In-depth Interviews**. Interviews were conducted with the Principal, the Head of the Curriculum Team, several teachers of *Tafaqquh Fiddin* subjects, and senior students. The interviews were semi-structured to remain open to the exploration of new insights while still guided by the main research questions. The questions addressed motivations for innovation, curriculum development processes, implementation strategies, challenges encountered, and impacts on students. This technique was useful for eliciting subjective perspectives and experiences from each educational actor (Rubin & Rubin, 2012). 2) **Participant Observation**. The researcher directly

observed classroom learning activities, teacher training sessions, and religious practices at the school. Observation was conducted in a participatory manner so that the researcher could experience the dynamics of learning in its natural setting and capture the living values within the madrasah community (Spradley, 1980). 3) **Documentation**. The documents examined included official curriculum documents, syllabi and lesson plans, academic evaluation results, minutes of curriculum development meetings, and internal publications of the madrasah. Document analysis was used to complement interview and observation findings and to assess the consistency between curriculum planning and implementation.

Data analysis employed the interactive model of Miles and Huberman, which includes three main stages: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). Data obtained from interviews, observations, and documents were reduced to identify core themes, then presented in the form of matrices, narratives, and diagrams. Subsequently, in-depth interpretation was carried out to address the research questions and formulate conclusions. The entire analysis process was iterative and reflective, constantly referring back to the madrasah context and the theoretical framework of integrative Islamic curriculum. Data validity was maintained through triangulation of sources, methods, and time.

Several strategies were applied to ensure the trustworthiness of the findings, namely: **Triangulation**, comparing data from various sources (teachers, school principal, students) and methods (interviews, observation, documentation); **Member Checking**, confirming interview results with participants to ensure the accuracy of meaning and interpretation; **Peer Debriefing**, discussions with experts in Islamic education and academic colleagues to test the consistency of findings and interpretations; and **Audit Trail**, detailed documentation of the entire research process to ensure traceability of data and analysis procedures (Lincoln & Guba, 1985).

This research was conducted in compliance with academic ethical principles. All participants were informed about the aims and benefits of the study and were given the freedom to participate or decline without coercion. Anonymity and confidentiality were safeguarded by not disclosing the actual names of informants in the report. The researcher also maintained neutrality and refrained from influencing the learning process or institutional policies during the course of the study.

Result and Discussion

Madrasah Aliyah Persis Bentar Garut is an educational institution that seeks to integrate the national curriculum with the distinctive curriculum of *Persatuan Islam* (Persis). This initiative is intended to overcome the dichotomy between religious and secular knowledge, which has long posed challenges within the Islamic education system in Indonesia. The integration aims to produce graduates who excel not only in spirituality but also in academic and social competence.

The integration of madrasah and pesantren curricula helps reduce weaknesses caused by the separation of subjects and facilitates students' understanding of lessons, particularly religious and linguistic studies. This aligns with the primary goal of Islamic education, namely to develop individuals who are intellectually intelligent, spiritually mature, and socially responsible (Syafi'i, 2022).

The integrative curriculum at MA Persis Bentar Garut was systematically designed to unify two major streams of education: (1) the national curriculum regulated by the Ministry of Religious Affairs of the Republic of Indonesia, and (2) the distinctive Persis curriculum grounded in *manhaj tarjih*. The ultimate objective of this integration is to eliminate the dichotomy between religious sciences and general sciences, which has been a fundamental issue in Islamic education in Indonesia.

The national curriculum includes various subjects such as Indonesian Language, Mathematics, Natural Sciences, Social Sciences, English, and Islamic Religious Education (PAI),

which itself comprises Qur'an and Hadith, Theology and Ethics (*Aqidah Akhlak*), Islamic Jurisprudence (*Fiqh*), Islamic Cultural History, and Arabic. Meanwhile, the Persis curriculum emphasizes ideological and methodological aspects, focusing on *aqidah salimah*, mastery of the classical Islamic heritage (*turath*), methodological *ijtihad* (*manhaj tarjih*), and the spirit of intellectual struggle (*jihad 'ilmiy*) (Nuryadin et al., 2024).

According to Rofiq (2022), the integration of pesantren and madrasah curricula can be developed through three approaches: intracurricular, co-curricular, and extracurricular. (Rofiq, 2022). The intracurricular approach involves combining materials from both curricula into regular lesson structures. The co-curricular approach consists of supplementary learning activities within the school, such as *halaqah kitab*, discussions on contemporary *fiqh*, and Islamic literacy programs. The extracurricular approach includes out-of-class activities oriented toward character formation, such as *mukhayyam tarbawi* (educational camps), collective night prayers (*qiyām al-layl*), social service, and student leadership training.

This integrative curriculum also reflects the philosophy of Islamic education, (Istiqomah Rahmawati et al., 2021) which views knowledge as a unified whole aimed at shaping the *insān kāmil* (a complete human being), harmonizing intellect, spirit, and social action. Such an integrative approach is particularly crucial in the digital disruption era, in which students are expected to be not only cognitively intelligent but also spiritually and ethically grounded (Astuti, 2018).

Table 1. Structure of the Integrative Curriculum at MA Persis Bentar Garut

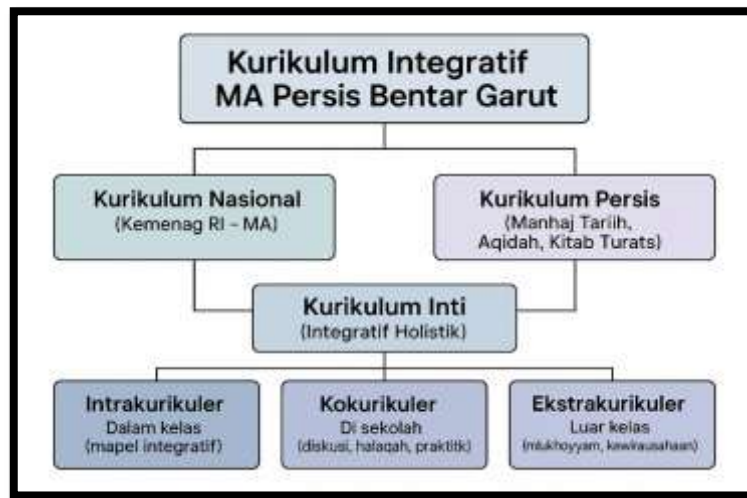
Curriculum Component	Type of Activity	Examples of Subjects/Programs	Functions and Objectives
Intracurricular	Integration of materials within regular lessons	- Thematic Tafsir - Integration of Fiqh with Contemporary Social Issues - Science based on Qur'anic <i>āyāt kauniyyah</i>	Unifying religious and secular sciences through an Islamic scientific approach
Co-curricular	Supporting activities within school	- <i>Halaqah</i> of Classical Texts - Discussions on Contemporary Islamic Thought - Arabic Language Clinic	Deepening scientific understanding and enhancing critical thinking skills
Extracurricular	Out-of-class activities	- <i>Mukhayyam Tarbawi</i> - Digital Da'wah Training - Student Entrepreneur Club	Developing leadership, spirituality, and 21st-century skills
Distinctive Persis	Ideological and methodological strengthening	- <i>Manhaj Tarjih</i> - <i>Maqāšid al-Sharī'ah</i> - <i>Qawā'id Fiqhiyyah</i>	Strengthening Persis' distinctive Islamic foundations and students' scholarly identity

This approach is not merely a pedagogical strategy but an embodiment of the Islamic *tarbawi* mission itself: harmonizing revelation with reason, tradition with progress, and spirituality with professionalism. In this respect, MA Persis Bentar Garut emphasizes that mastery of secular sciences must not stand apart from faith, just as religious sciences are insufficient without the ability to address contemporary social issues.

Curriculum integration also serves as a response to critiques of Islamic education, which has often been accused of overemphasizing memorization and textual reproduction at the expense of analytical and contextual capabilities (Tarigan et al., 2025). Through the combined approaches of intracurricular, co-curricular, and extracurricular activities, students are trained to understand Islam as a comprehensive way of life (*dīn wa manhaj al-ḥayāt*) capable of addressing the needs of the modern era.

Thus, the integrative curriculum implemented at MA Persis Bentar is not only structural but also philosophical and cultural, instilling integrative thinking, a love of knowledge, and the formation of a Muslim identity that excels both in spirituality and in global professionalism.

Figure 1. Integrative Curriculum of MA Persis Bentar Garut



To strengthen religious understanding, MA Persis Bentar Garut incorporates additional subjects such as *Uṣūl al-Fiqh*, *Qawā'id Fiqhiyyah*, and *Maqāṣid al-Sharī'ah*. In addition, classical *tarjih* texts and contemporary *fiqh* works such as *Tawdīh al-Aḥkām* and *Fiqh al-Mu'āṣir* are integrated into the curriculum. This initiative equips students with analytical skills and a deeper understanding of Islamic law, as well as the ability to apply it within modern contexts.

The implementation of KH. E. Abdurrahman's curriculum at Persis pesantren aims to cultivate *Tafaqquh Fiddin* through habituation, role modeling, guidance, task assignments, and the creation of a supportive environment. This highlights the importance of a holistic approach in religious learning (Faidah et al., 2024). The strengthening of *Tafaqquh Fiddin* within the integrative curriculum at MA Persis Bentar Garut is outlined in the following table:

Table 2. Strengthening *Tafaqquh Fiddin* within the Integrative Curriculum of MA Persis Bentar Garut

Curriculum Component	Subject/Study	Purpose of Strengthening	Methodological Approach	Curriculum Integration
Intracurricular	<i>Uṣūl al-Fiqh</i>	Provide methodological foundations for understanding Islamic legal sources	Classical instruction, text analysis, analytical discussion	Persis + National Curriculum (PAI)
Intracurricular	<i>Qawā'id Fiqhiyyah</i>	Strengthen legal maxims for applied <i>fiqh</i> analysis	Case studies, logical reasoning	Persis Curriculum
Intracurricular	<i>Maqāṣid al-Sharī'ah</i>	Instill awareness of the higher objectives of Islamic law (<i>ḥifz al-dīn, al-nafs, al-'aql, al-māl, al-nasl</i>)	Contextualization, socio-religious reflection	Persis Curriculum
Intracurricular	<i>Tawdīh al-Aḥkām</i>	Instill Persis' <i>tarjih</i> methodology and mastery of classical texts (<i>turath</i>)	<i>Talaqqī</i> , text commentary, vocabulary training	Persis Tarjih Texts (KH. E. Abdurrahman)
Intracurricular	<i>Fiqh al-Mu'āṣir</i>	Build relevance of <i>fiqh</i> to contemporary issues such as Islamic finance,	Thematic studies, problem-solving	Contextual Pesantren Curriculum

		environment, human rights, and science		
Co-curricular	<i>Halaqah Tarjih</i> and <i>Baḥth al-Masā'il</i>	Enhance skills in scholarly deliberation, argumentation, and issuing fatwa in the Persis <i>tarjih</i> tradition	Deliberation, academic debates, practical training	Deepening of intracurricular studies
Extracurricular	<i>Daurah Kitab, Mukhayyam Tarbawi</i>	Foster spiritual experience, discipline, and internalization of <i>Tafaqquh Fiddin</i> values in non-formal settings	Habituation, role modeling, guidance, assignments	Value-based implementation of curriculum
Academic Environment	Arabic Language Immersion and Islamic Discussions	Create a religious-academic atmosphere rooted in <i>Tafaqquh Fiddin</i> through classical Arabic and scholarly dialogue	Stimulative environment, Arabic literacy, mentoring	Comprehensive learning support

In the context of *Tafaqquh Fiddin* curriculum integration at MA Persis Bentar Garut, the approach employed is not limited to the inclusion of classical subjects such as *Uṣūl al-Fiqh* and *Qawā'id Fiqhiyyah*, but also mainstreams contemporary approaches in Islamic studies. This serves as a realization of the Persis pesantren's vision to produce '*ulamā' rabbāniyyūn*'-scholars who are not only well-versed in religion but also responsive to modern social, political, and intellectual realities.

The approaches of role modeling, habituation, and the creation of a conducive environment (Nuryadin et al., 2025) are visibly applied at MA Persis Bentar, which strategically integrates *tarjih* texts such as *Tawdīḥ al-Aḥkām*-a primary reference in Persis' *fiqh tarjih*-as well as *Fiqh al-Mu'āṣir*, which bridges classical texts and contemporary contexts. These works are taught through *talaqqī*, scholarly discussions, and contextualization, enabling students to practice *tarjih* and comprehend the objectives of Islamic law in addressing current issues.

Strengthening efforts are carried out simultaneously across intracurricular, co-curricular, and extracurricular domains, as previously outlined in the integrative curriculum structure. This aligns with Rofiq's (Rofiq, 2022) view that curriculum integration between pesantren and madrasah must encompass holistic domains in order to resolve the educational dichotomy. Activities such as *halaqah*, *baḥth al-masā'il*, and *mukhayyam tarbawi* thus function as means of cultivating spiritual and intellectual attitudes concurrently.

Figure 2. Strengthening *Tafaqquh Fiddin* within the Integrative Curriculum of MA Persis Bentar Garut



Institutionally, MA Persis Bentar does not merely enrich content but also builds a *Tafaqquh Fiddin* ecosystem through: the use of classical Arabic as a medium in *halaqah kitab*; strengthening scholarly discussions as a form of *ijtihad jamā'ī*; and mentoring based on seniority and expertise, resembling traditional *halaqah* systems in the Middle East. These initiatives are designed so that students not only master texts but also actively participate in the processes of *tarjih*, *ijtihad*, and contemporary Islamic thought while remaining rooted in the Persis methodology.

MA Persis Bentar Garut has also introduced various innovations in teaching methodology, including problem-based learning (PBL), digitalization of classical texts, and theme-based interdisciplinary projects. These approaches aim to foster 21st-century competencies such as critical thinking, creativity, collaboration, and digital literacy (Muthmainnah et al., 2024).

The integrated curriculum strategy contributes to character development through learning that emphasizes the four pillars: *learning to know*, *learning to do*, *learning to live together*, and *learning to be* (Primaniarta & Sukartiningsih, 2022). This is consistent with the holistic vision of Islamic education. To support curriculum implementation, MA Persis Bentar Garut organizes teacher training programs, including curriculum integration workshops, the development of Persis-specific teaching modules, and certification for *Tafaqquh Fiddin* teachers. These efforts aim to enhance teachers' competence in delivering material effectively and contextually (Muthmainnah et al., 2024).

Curriculum management at MA Persis Bentar integrates planning, implementation, and evaluation in a coordinated manner between madrasah and pesantren (Lucia Maduningtias, 2022). This ensures that teachers possess a comprehensive understanding of the curriculum. The school conducts periodic curriculum evaluations using instruments that measure students' spiritual, academic, and social competencies. In addition, a data-based monitoring and reflective system is implemented to assess teaching practices and student engagement (Hermawan & Jasria, 2023).

Such integrated curriculum management enhances the quality of pesantren graduates by removing the dichotomy between religious and secular education (Lucia Maduningtias, 2022). Hal thereby highlighting the importance of comprehensive evaluation in curriculum implementation.

The implementation of the integrative curriculum at MA Persis Bentar Garut demonstrates positive impacts on graduate quality. Students not only acquire a deep understanding of religion but also master 21st-century skills necessary to compete at national and global levels (Ambya et al., 2024). Moreover, values of faith (*'aqīdah*), worship (*'ibādah*), ethics (*akhlāq*), and social responsibility rooted in the Persis *manhaj* are firmly instilled in students, equipping them to contribute effectively to modern society.

Pesantren thus plays a pivotal role in shaping a generation of *Tafaqquh Fiddin* scholars who deeply understand religion and are able to apply it in daily life (Nuryadin et al., 2025). This indicates that curriculum integration can produce graduates who are both spiritually and intellectually accomplished.

Conclusion

The innovation of the integrated *Tafaqquh Fiddin* curriculum at Madrasah Aliyah Persis Bentar Garut represents an Islamic educational model that is responsive to contemporary changes while remaining rooted in traditional values. The integration of curricula, the strengthening of Islamic studies, the adoption of innovative pedagogical methodologies, and comprehensive teacher training constitute the main pillars of this innovation's success. Curriculum evaluation demonstrates its positive impact on shaping graduates who are religiously grounded, academically

competent, and prepared to face global challenges. This model can be replicated by other madrasahs seeking to develop an Islamic curriculum based on the *manhaj tarjih* framework.

References

- Amar, A., Al-Fattah, S., Lamongan, S., Pes, P., Siman, A.-F., & Lamongan, S. (2018). *NILAI ISLAM WASATHIYAH-TOLERAN DALAM KURIKULUM MADRASAH ALIYAH PROGRAM KEAGAMAAN*.
- Ambya, R., Nuryadin, R., Purnama, W., Sugiana, Y., & Arifin, B. S. (2024). *DEVELOPMENT OF CHARISMATIC KIAI LEADERSHIP IN ISLAMIC BOARDING SCHOOLS FACING THE CHALLENGES OF MODERNIZATION (CASE STUDY IN AL-ISLAMIYYAH ISLAMIC BOARDING SCHOOL CIKALONG WETAN WEST BANDUNG)* (Vol. 02, Issue 01).
- Astuti, Devi. et al. (2018). IMPLEMENTASI PARADIGMA INTEGRASI-INTERKONEKSI DALAM MENINGKATKAN KETERAMPILAN BERFIKIR KREATIF SISWA. *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 5(1), 536–554. <https://doi.org/10.32505/ikhtibar.v5i2.549>
- Aziz, M. S., & In'am, A. (2024). PERAN STRATEGIS TRUST DAN REPUTATION SEBAGAI ASET KOMPETITIF DALAM PEMASARAN PENDIDIKAN ISLAM: Kerangka Konsep Integratif Berdasarkan Perspektif Resource-Advantage Theory Of Competition. *INTIZAM: Jurnal Manajemen Pendidikan Islam*, 8(1), 24–50.
- Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (3rd ed.)*. Sage Publications.
- Efendi, N. (2021). *PENGEMBANGAN MODEL MANAJEMEN PENINGKATAN MUTU PENDIDIKAN ISLAM TRANSFORMATIF* (M. Fathurrohman, Ed.; Cetakan 1). Penebar Media Pustaka.
- Eleazer Nendissa, J., Henry Simamora, R., Magdalena Rotua, D., Guntar Wijaya Baringbing, P., Farneyanan, S., & Tinggi Teologi Transformasi Indonesia Manado, S. (2024). *SAMI: Jurnal Sosial Agama dan Teologi Indonesia Pluralisme Agama-Agama: Tantangan, Peluang, dan Perspektif Teologis Dalam Membangun Kerukunan Umat Beragama di Indonesia* (Vol. 2, Issue 2).
- Fahad, A. M., Nindya, V., Kristiyanto, I., Maliki, B. I., Magister, M., Universitas, M., Bangsa, B., & Universitas, D. (2024). YUME : Journal of Management Strategic Management in the Digital Age: Challenges and Opportunities for Organizations. In *YUME : Journal of Management* (Vol. 7, Issue 1).
- Faidah, N., Ratnawati, S. R., & Wit Daryono, R. (2024). Exploration Of The Impact Of Self-Control Mediation: The Influence Of Islamic Learning and Parent's Support On The Religious Character Of Students at Madrasah Tsanawiyah. *Pedagogi: Jurnal Ilmu Pendidikan*, 24(2), 199–217. <https://doi.org/10.24036/pedagogi.v24i2.2118>
- Hak, N., Mustaqim, A., Baidhowi, A., Salahudin, & Zuhri, S. (2023). *GENEALOGI DAN JARINGAN KEILMUAN PESANTREN MODERN DI BANTEN, JAWA TENGAH DAN JAWA TIMUR* (1st ed., Vol. 1). Semesta Aksara.
- Hermawan, P. Y., & Jasria, J. (2023). Pengelolaan Kurikulum Merdeka di SMK Negeri 2 Padang. *Pedagogi: Jurnal Ilmu Pendidikan*, 23(2), 209–216. <https://doi.org/10.24036/pedagogi.v23i2.1788>
- Hidayah, H. (2023). PENGERTIAN, SUMBER, DAN DASAR PENDIDIKAN ISLAM. *Jurnal AS-SAID*, 3(1), 21–33.
- Istiqomah Rahmawati, Moh. Ariz Iqramullah, & Zulkarnain. (2021). MEMPERSIAPKAN GENERASI KHALIFAH (TINJAUAN TERHADAP KEKHALIFAHAN ADAM AS DALAM SURAT AL BAQOROH AYAT 30-37). *At Turots: Jurnal Pendidikan Islam*, 3(1), 1–11. <https://doi.org/10.51468/jpi.v3i1.56>
- Kobandaha, F., Annas, A. N., Maliki, P. L., & Gamar, N. (2025). Manajemen Pendidikan Islam Berbasis Artificial Intelligences di Era Digital Sebuah Tinjauan Literatur. *RIGGS: Journal of Artificial Intelligence and Digital Business*, 4(1), 576–582. <https://doi.org/10.31004/riggs.v4i1.822>
- Lincoln, Y. S., & Guba, E. G. (1985). *NATURALISTIC INQUIRY* (1st ed., Vol. 1). SAGE Publications.

- Lucia Maduningtias. (2022). Manajemen Integrasi Kurikulum Pesantren Dan Nasional Untuk Meningkatkan Mutu Lulusan Pesantren. *Al-Afkar, Journal For Islamic Studies*, 323–331. <https://doi.org/10.31943/afkarjournal.v5i4.378>
- Mahmudah. (2022). Kontribusi Paradigma Pendidikan Islam Hasan langgulung terhadap Pembentukan karakter Muslim Moderat. *Indonesian Journal of Elementary Education and Teaching Innovation*, 1(2), 12–23.
- Majid, A. S. (2022). *INTEGRASI PENDIDIKAN KETERAMPILAN DALAM KURIKULUM DI MADRASAH ALIYAH (Studi Kasus MAN Kendal Jawa Tengah)*. Sekolah Pascasarjana Universitas Islam Negeri Syarif Hidayatullah.
- Maulidin, S., Mukhabibah, N., Ulfah Hidayati, A., & Bustanul Ulum Lampung Tengah, S. (2025). REKONSTRUKSI KURIKULUM PENDIDIKAN AGAMA ISLAM BERBASIS NILAI-NILAI MODERASI BERAGAMA: TINJAUAN LITERATUR. In *Sosial dan Kebudayaan* (Vol. 1, Issue 1).
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis; A Methods Sourcebook* (3rd ed.). SAGE Publications.
- Mu'ammam, M. A. (2016). *Islam Puritan Di Pesantren; (Eksistensi Gerakan Purifikasi dan Dinamisasi)* (1st ed., Vol. 1). PT. Refka Media Pertama.
- Muthmainnah, N., Rahmayanti, V. A., & Faizin, Moh. (2024). Modernitas Alat Pendidikan Dalam Perspektif Artificial Intelligence Fenomena Kemajuan Zaman Pendidik Abad 21. *Pedagogi: Jurnal Ilmu Pendidikan*, 24(1), 46–55. <https://doi.org/10.24036/pedagogi.v24i1.1937>
- Nurul Izza, Risma, H. Y. S. P. T. N. (2022). ISLAMIC WORLDVIEW. *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 5(1), 125–134. <https://doi.org/10.34005/tahdzib.v5i1.1947>
- Nuryadin, R., Aini Latifah Awaliyah, S., Cendra Warto, P., & Ruswandi, U. (2025). THE ROLE OF SOCIOCULTURAL THEORY IN THE LEARNING PROCESS AT ISLAMIC EDUCATIONAL INSTITUTIONS A Case Study at Pesantren Persatuan Islam No. 19 Bentar, Garut, West Java. *PAEDAGOGIK FORUM*, 16(1). <https://doi.org/10.24952/paedagogik.v16i1>
- Nuryadin, R., Irfan, N., & Layinah, L. (2024). Systematic Literature Review: Strategi Pembelajaran Bahasa Arab Ilmu Sharaf Berdasarkan Teori Pembelajaran Terpadu. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 4(4), 1371–1385. <https://doi.org/10.53299/jppi.v4i4.738>
- Patton, M. Q. (2015). *Qualitative Research and Evaluation Methods (Fourth Edition)* (4th ed., Vol. 1). SAGE Publications.
- Rianda Ayu Ritnaning Tias, Azam Makarim, & Rahmah As Sa'idah. (2025). The concept of morals in the book of ayyuhal walad: Relevance to moral education in daily life in pesantren. *At Turots: Jurnal Pendidikan Islam*, 161–169. <https://doi.org/10.51468/jpi.v7i1.854>
- Rofiq, A. (2022). Integrasi Kurikulum Pesantren dan Kurikulum Madrasah Aliyah di MA Islamiyah Pondok Pesantren Attanwir Desa Talun Kecamatan Sumberrejo Kabupaten Bojonegoro. *EDU-RELIGIA : Jurnal Keagamaan Dan Pembelajarannya*, 5(1). <https://doi.org/https://doi.org/10.52166/edu-religia.v5i1.2982>
- Rubin, H. J., & Rubin, I. S. (2012). *Qualitative Interviewing: The Art of Hearing Data* (1st ed., Vol. 1). SAGE Publications.
- Salam, M. B. (2025). PEMIKIRAN PENDIDIKAN ISLAM ASY-SYAIBANI DAN RELEVANSINYA DENGAN PENDIDIKAN ISLAM KONTEMPORER. *JUPI (Jurnal Ilmiah Pendidikan Islam)*, 4(1), 40–55.
- Spradley, J. P. (1980). *Participant Observation*. Waveland Press.
- Stake, Robert. E. (1995). *The Art of Case Study Research* (1st ed., Vol. 1). SAGE Publications.
- Syafi'i, Moh. P. (2022). *INTEGRASI ILMU AGAMA DAN ILMU UMUM PADA LEMBAGA PENDIDIKAN ISLAM (Studi Kasus di Pondok Pesantren Al-Muhajirin Purwakarta)*. Sekolah Pascasarjana UIN Syarif Hidayatullah.
- Syah, M. F. I., & Muhid, A. (2020). Telaah Kritis Pemikiran Clifford Geertz tentang Islam dan Budaya Jawa (Literature Review). *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya*, 5(1), 98–126. <https://doi.org/10.32492/sumbula.v5i1.571>

- Tarigan, M., Luthfie Dalimunthe, G., & Pratama, A. Y. (2025). Sekolah Tinggi Ilmu Tarbiyah Hamzah Al Fansuri Sibolga Barus (STIT HASIBA) INTEGRASI METODE STUDI ISLAM DALAM KURIKULUM PENDIDIKAN ISLAM KONTEMPORER. *Al-Ansor: Jurnal Pendidikan*, 2(1), 1–7.
- Toisuta, H., Ernas, S., & Lampong, S. R. D. (2024). Knowledge Integration in Indonesian State Islamic Institutes and Universities: A Review. In *International Journal of Islamic Thought* (Vol. 25, pp. 27–36). National University of Malaysia. <https://doi.org/10.24035/ijit.25.2024.283>