



Integrative curriculum innovation in responding to globalization: A case study of darul amanah islamic boarding school

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ABSTRACT

Globalization presents new and complex challenges for the educational sector, particularly for traditional institutions such as Islamic boarding schools (pesantren). This study critically examines the concept, structure, and implementation strategies of an integrative curriculum innovation developed at Pondok Pesantren Darul Amanah Bedono, located in Semarang Regency, as a strategic response to these challenges. Employing a descriptive qualitative methodology, data were collected through field observations, in-depth interviews with school leaders, teachers, and students, as well as analysis of curriculum documents and learning activities. The findings reveal that the pesantren has successfully designed and implemented an integrative curriculum model that combines the traditional diniyah curriculum—rooted in classical Islamic texts (kitab kuning)—with a national-standard general education curriculum. This integration is manifested not only in the content of instruction but also in management systems, pedagogical methods, and character education. By integrating spiritual, academic, and life skill dimensions, the curriculum innovation effectively addresses both the local needs of the pesantren and the global demands of contemporary education. Key strategies include balanced learning schedules, teacher professional development in integrative pedagogy, and the use of information technology to enhance the learning process. Moreover, the implementation of contextual and project-based learning approaches fosters the development of independent, critical, and collaborative learners. External collaborations with educational institutions and active alumni engagement further support the success of this initiative. Substantively, the integrative curriculum contributes to the production of pesantren graduates who excel in religious knowledge while also possessing essential 21st-century competencies such as digital literacy, intercultural communication, and critical thinking. Foundational pesantren values—such as tawadhu' (humility), discipline, and sincerity—remain deeply embedded within this progressive transformation. This study suggests that the integrative curriculum model should be continuously refined and adapted in accordance with evolving socio-educational contexts through internal policy innovation, governmental support, and strengthened inter-pesantren networks. Such efforts are vital to ensuring the strategic role of pesantren in cultivating religious, adaptive, and globally competitive future generations.

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Introduction

Since the advent of Islam in Indonesia, traditional educational institutions have played a pivotal role in the development of religious knowledge and the formation of social character. This role has not been confined to scholarly domains but has also significantly contributed to sociopolitical dynamics, particularly in responding to the waves of modernization and colonialism. In the contemporary context of globalization and technological advancement, the relevance of educational models that integrate Islamic values continues to be tested. Nonetheless, adaptive approaches in response to the times demonstrate that education systems grounded in spiritual values remain essential for cultivating a religious society that is responsive to change (Mohammad Farhan Zeb Khanb & Aliwan, 2024).

In the era of Society 5.0, where technological and social developments are increasingly complex, Islamic education faces the challenge of remaining both relevant and inclusive. Religious moderation has become key to conveying Islamic teachings in a wise and accessible manner for all societal groups, including students with special needs. Consequently, the provision of education is not merely aimed at introducing the foundational principles of Islamic law but also at internalizing values such as tolerance, independence, and social responsibility, adapted to students' abilities (Aliwan, 2023). Islamic education plays a critical role in shaping students' character and morality, and it has shown a growing responsiveness to the diverse needs of society. The Islamic education system has expanded not only geographically, but also methodologically, in order to reach all societal layers (Aliwan, 2024).

Globalization has had a profound impact on various aspects of life, including educational systems. Traditional educational institutions such as *pesantren* (Islamic boarding schools) face significant challenges in maintaining relevance while preserving their Islamic identity. The influx of secular values, the information technology revolution, and the increasing demand for 21st-century competencies necessitate innovation in *pesantren* curricula. Therefore, the development of an integrative curriculum that combines Islamic (*diniyah*) values with general knowledge has become an urgent need, enabling *pesantren* to produce a generation that is both religious and adaptive to global dynamics.

Globalization, as a multidimensional phenomenon, has deeply influenced almost every aspect of life, including education. In this context, traditional Islamic educational institutions such as *pesantren* are confronted with the challenge of remaining relevant to contemporary demands without losing their Islamic identity. The rapid flow of information and the penetration of external cultures compel *pesantren* to adopt strategic adaptations. The concept of an integrative curriculum has been widely studied as an approach to shaping holistic learners—those who are religious, intellectual, and socially engaged. Muslich (2011) and Muhaimin (2011) emphasize the importance of integrating Islamic values with general knowledge in the context of Islamic education. Meanwhile, Azra (2015) and Ridwan (2019) underscore the need for transforming *pesantren* education to prevent marginalization amid globalization. Within this framework, curriculum innovation is regarded as an adaptive strategy to address the challenges brought about by globalization (Fathurrohman, 2015; Suyadi, 2021).

Previous studies have tended to be conceptual in nature or limited to normative discussions regarding the importance of curriculum integration in *pesantren*. Empirical investigations that concretely examine how such integrative models are designed, implemented, and evaluated in practice—particularly within *pesantren* that uphold *salafiyah* traditions—remain scarce. Therefore, this study offers a significant contribution through a descriptive qualitative approach that directly explores curriculum innovation practices at Pondok Pesantren Darul Amanah Bedono. This research presents a form of novelty by providing empirical documentation of an integrative curriculum model that not only merges subject content but also addresses managerial aspects, instructional strategies, and student character development within the context of a modern *salafiyah* *pesantren*.

The integrative model demonstrated success in aligning the *pesantren*'s local values with global competency demands without compromising its Islamic traditions. This study contributes a novel perspective through an in-depth exploration of the integrative curriculum implemented at Pondok Pesantren Darul Amanah Bedono, Semarang Regency. The model not only integrates the traditional *kitab kuning* curriculum with the national curriculum but also combines contextual learning methods, character education, and the utilization of information technology as instructional support. This innovation highlights the *pesantren*'s capacity for

transformation while preserving its identity, proving that traditional values can harmoniously coexist with modernity.

This study aims to describe the concept and implementation of integrative curriculum innovation at Pondok Pesantren Darul Amanah Bedono, analyze the strategies used to integrate the curriculum in response to globalization challenges, and identify the impacts of such innovation on the quality of pesantren graduates. Theoretically, this research is expected to enrich academic discourse in the field of Islamic curriculum development, particularly regarding the integration of *diniyah* and general curricula. Practically, the findings of this study may serve as a reference for other pesantren in designing integrative curriculum models that are both contextual and responsive to contemporary developments, while also providing policy recommendations to stakeholders in order to strengthen the strategic role of pesantren in the era of globalization.

Theoretical Framework

1. Integrative Curriculum in Pesantren

The integrative curriculum in pesantren is a holistic approach that blends religious curriculum (*diniyah*) with general (modern) curriculum, thus shaping students who are not only spiritually religious but also capable of facing contemporary life challenges. This approach seeks to eliminate the dichotomy between religious and worldly knowledge, which has long been debated in Islamic education systems. According to Sholehuddin (2015), curriculum integration in pesantren is a concrete form of uniting two educational streams that have traditionally been separated. This is reinforced by Dhofir (2010), who states that the pesantren curriculum has undergone a transformation from a traditional system to a more adaptive modern system that responds to the challenges of the times.

Wahyuddin (2019) explains that the integration of general and religious curricula facilitates the internalization of Islamic values while mastering modern scientific knowledge. A study by Rosidin (2022) highlights how both salafi and modern pesantren have been able to design an integrative curriculum to produce students who are not only religious individuals but also contribute to societal development. Khoiruddin (2019) adds that modern pesantren now consider curriculum integration as the main strategy for transforming Islamic education in Indonesia. Muthahhari (2017) also emphasizes that pesantren must be able to align Islamic teachings with scientific advancements to produce outstanding and virtuous generations. The integrative curriculum in pesantren is not merely the combination of religious (*diniyah*) and general curricula, but also reflects a comprehensive Islamic education approach (*kaffah*) that focuses on the spiritual, intellectual, emotional, and social development of students. This curriculum responds to the need for an educational system that balances the dimensions of the hereafter and the worldly, as explained by Sholehuddin (2015), where the integration of religious and general education is a pedagogical synthesis that avoids the dichotomy of knowledge. In practice, this integration is implemented through the development of an integrated syllabus, the combination of subjects in a single learning unit, and the coherence of approaches and teaching methods. The application of the integrative curriculum also embodies the spirit of educational *ijtihad*, where pesantren innovates its traditional system without abandoning the noble values that characterize pesantren education. Hidayat (2018) mentions that in facing globalization, modern pesantren integrate curriculum through the combination of religious competence and life skills, enabling students to endure and compete amid changing times. This is supported by Mujib (2018), who emphasizes that pesantren curricula must consider both local needs and global challenges simultaneously to remain relevant to national development.

Furthermore, Rosidin's (2022) study shows that salafi and modern pesantren take different approaches to integrating curricula, but both share the same spirit of producing a well-rounded student. Salafi pesantren tend to preserve traditional aspects but are beginning to embrace general knowledge, while modern pesantren place religious and general knowledge on equal footing systematically. Aliwan et al. (2024) in their study stress that this integrative approach also involves reconstructing teaching methodologies and the role of teachers as facilitators of values and knowledge. Therefore, the integrative curriculum is not only an academic strategy but also an ideological project to create a Muslim generation that is steadfast in faith, broad in knowledge, and ready to face global

challenge

2. Islamic Education in the Era of Globalization

Globalization has had a significant impact on the world of education, particularly Islamic education. Challenges such as the secularization of values, the penetration of Western culture, and technological advancements demand that Islamic education be critical, adaptive, and visionary. Abuddin Nata (2012) explains that globalization creates a new wave of value systems that challenge the existence of Islamic education. *Pesantren* (Islamic boarding schools), as traditional educational institutions, are required to be more open and capable of competing on a global scale. Supriyadi (2020) emphasizes that in the era of the Industrial Revolution 4.0, *pesantren* must play an essential role in equipping students with digital competence and global literacy without abandoning spiritual values. Azyumardi Azra (2013) describes *pesantren* as the center of dynamic Islamic thought in Indonesia, and therefore, they must be pioneers in addressing global challenges by preserving tradition while simultaneously embracing modernization. In this context, Hasbullah (2015) highlights that *pesantren* serve not only as educational institutions but also as socio-cultural establishments that contribute to shaping national identity.

Aliwan (2023), through his study on religious moderation, underscores the importance of a balanced approach in addressing globalization challenges, ensuring that Islamic values are not eroded by currents of extremism or liberalism. Aliwan (2024b) also emphasizes the importance of character education rooted in the era of the Prophet's companions as a foundation for confronting modern civilizational challenges. Suyadi (2021) and Azra (2015) stress the need to develop strategies for the digitalization of Islamic education in response to technological disruption. Furthermore, Aliwan et al. (2025) highlight that utilizing AI tools such as ChatGPT in learning evaluation design demonstrates that *pesantren* are capable of adapting to technological changes. The era of globalization has greatly influenced the dynamics of Islamic education, including the *pesantren* system. Globalization offers not only technological advancements and information openness but also presents challenges such as value secularization, cultural relativism, and the spread of materialism that erode Islamic identity. In this context, Islamic education must fortify students with spiritual values and prophetic ethics to preserve their identity. Abuddin Nata (2012) affirms that Islamic education should serve as a means of maintaining morality and integrity among Muslims in the face of rapid and massive global changes.

The adaptation of *pesantren* to globalization challenges is evident in curriculum transformation, teaching methods, and institutional management models. Today, *pesantren* are expected not only to be centers of classical Islamic studies but also to function as productive and innovative agents of social change. Suyadi (2021) argues that digital- and globalization-based Islamic education strategies are inevitable in the Industrial Revolution 4.0 era. This is reinforced by Supriyadi (2020), who asserts that Islamic education must integrate digital technology into the learning process without losing traditional *pesantren* values such as exemplary leadership, simplicity, and independence. Furthermore, Azra (2015) sees that Islamic education in the global era must play a role as a pillar of civilization while preserving traditional heritage and adopting contextually modern approaches. A *pesantren* that responds effectively to globalization is characterized by its ability to produce graduates who not only master religious knowledge but also contribute to global social, economic, and political sectors. Aliwan et al. (2025) also show that today's *pesantren* are beginning to design educational models that are adaptive to the times while maintaining their Islamic spirit. Thus, *pesantren* have a strategic opportunity to become a central force in building an inclusive, progressive Islamic civilization that remains deeply rooted in the noble values of the faith.

3. Curriculum Innovation as an Adaptive Strategy

Curriculum innovation is a strategic step to respond to the demands of the times and the dynamic changes in society. In the context of *pesantren* (Islamic boarding schools), curriculum innovation is not merely about adjusting content but involves transforming approaches, methods, and strengthening students' character and spirituality. Fathurrohman (2015) explains that educational innovation must be grounded in the urgency of change and oriented toward the future. Meanwhile, Daryanto & Karim (2017) highlight the importance of innovative learning approaches that combine active, creative, and collaborative learning based on Islamic spiritual values. Rohmat (2021) shows that curriculum innovation in *pesantren*

should aim at enhancing students' abilities in global and technological literacy while remaining grounded in Islamic values. Research by Suharto (2017) also proves that *pesantren* with successful curriculum innovation are generally more capable of producing graduates who are relevant to modern societal needs. Furthermore, Muhaimin (2011) and Muslich (2011) argue that curriculum innovation in Islamic education must be based on transformative and reflective paradigms. This means that education is not merely the transmission of knowledge, but a process of value formation, ethics development, and life skills training. Aliwan (2024a), in his book on the concept of *matan hadith*, emphasizes the importance of accurate and authentic Islamic knowledge values in curriculum content. Meanwhile, Aliwan et al. (2024) study the importance of curriculum development in Islamic higher education institutions as part of an innovative strategy to face Society 5.0.

Curriculum innovation in the *pesantren* context is a strategic response to the ever-changing challenges of the times. The curriculum is no longer seen as a static document, but as a dynamic tool that must be continuously updated in accordance with the needs of students and the demands of a global society. Fathurrohman (2015) asserts that innovation in education must be rooted in social realities, local needs, and the development of science and technology. In this regard, *pesantren* are expected to develop curricula that equip students not only with religious knowledge but also with critical thinking, digital literacy, and transformative leadership skills. A concrete form of curriculum innovation in *pesantren* is the strengthening of character education and spirituality as a bulwark against the negative impacts of globalization. Ridwan (2019) argues that the reconstruction of the *pesantren* education system must include the integration of Islamic values, noble personality formation, and the development of individual potential. This is in line with Abdullah (2016), who states that *pesantren* are the most effective institutions for instilling character values such as honesty, responsibility, tolerance, and independence. An adaptive curriculum must be able to make these values the foundation of every learning process and daily student activity.

Moreover, *pesantren* have begun to adopt curricula based on global needs, such as integrating entrepreneurship, information technology, and foreign languages into their programs. Rohmat (2021) points out that curriculum innovation in modern *pesantren* is not merely a reaction to modernity but a well-planned strategy to develop competent and religious human resources. According to a study by Khaeruddin (2020), the integrated curriculum model in *pesantren* enables students to be globally competitive without losing their Islamic identity. Therefore, curriculum innovation is not simply about adding new content; it is a transformation of mindset, teaching methods, and educational orientation aimed at developing a holistic human being (*insan kamil*) who is ready to face the complexities of modern times

Method

This study employs a descriptive qualitative approach aimed at portraying and comprehending in depth the implementation of integrative curriculum innovation at Darul Amanah Islamic Boarding School (Pondok Pesantren), Bedono, Semarang Regency. This approach was chosen because it effectively captures the meanings, values, and dynamics that naturally and contextually exist within the *pesantren* educational environment. The qualitative approach is particularly effective in understanding phenomena holistically through narrative, language, and human behavior within their social context (Sugiyono, 2017:9). The research site was selected purposively, as Darul Amanah is known for its consistent and innovative implementation of an integrative curriculum that combines traditional Islamic education (based on classical texts or *kitab kuning*) with the national curriculum in response to the demands of educational globalization.

Data collection techniques included observation, in-depth interviews, and documentation. Observation was conducted to obtain contextual data regarding teaching and learning activities, the atmosphere of the *pesantren*, and the dynamics of interaction among its members. In-depth interviews were employed to gather insights from key stakeholders—such as caretakers, teachers, and students—on curriculum integration practices, management strategies, and their impact on learning quality. Documentation was used to explore and analyze relevant materials, such as curriculum documents, syllabi, class schedules, and records of educational activities. Interviews

played a central role in this qualitative study, as they reveal the subjective meanings behind the experiences of the informants (Moelong, 2012:186).

The collected data were analyzed using the interactive model proposed by Miles and Huberman, which consists of three key stages: data reduction, data display, and conclusion drawing/verification. These stages were conducted continuously and iteratively from the beginning of data collection until valid and in-depth conclusions were drawn. Throughout the research process, the researcher adhered strictly to ethical principles of qualitative inquiry, including maintaining the confidentiality of participants' identities, securing voluntary informed consent, and presenting findings honestly and responsibly. Research ethics in this context not only involve administrative procedures but also encompass moral dimensions and scientific integrity in interpreting data truthfully and respecting the local values of the research subjects (Aliwan, 2025).

Result and Discussion

1. Concept and Implementation of an Integrative Curriculum

Darul Amanah Islamic Boarding School (Pondok Pesantren) stands as a concrete example of an Islamic educational institution that has successfully implemented a holistic integrative curriculum. The curriculum combines classical Islamic studies (*kitab kuning* or *salafiyah*), which are the traditional legacy of pesantren, with the national curriculum issued by the Ministry of Education and Culture (Kemendikbud). As a result, students (*santri*) not only receive in-depth instruction in Islamic sciences such as *fiqh*, *tauhid*, and *tafsir*, but also gain access to general education subjects such as mathematics, science, English, and civics. This approach aligns with the ideas of Sholehuddin (2015), who emphasized the importance of integrating religious and general education into a synergistic and functional curriculum system.

The implementation of the integrative curriculum at Darul Amanah is further supported by a systematic strengthening of character and spirituality through the pesantren's daily activities. Programs such as *halaqah diniyah* (Islamic study circles), character development guided by religious teachers (*ustadz/ustadzah*), and routine spiritual practices like congregational prayer, *tahajjud*, and communal remembrance (*dzikir*) form an integral part of the pesantren's hidden curriculum. Abdullah (2016) highlights that character development in pesantren occurs not only through formal instruction but also through habituation and exemplary behavior modeled in daily life. In this way, cognitive and affective aspects are naturally integrated into the students' lived experiences.

Field observations and documentation indicate that this integrative curriculum approach effectively produces students who are religiously devout, morally upright, and academically competent. This success is reflected in the active participation of alumni across various sectors, including education, religious outreach (*dakwah*), and public service. The integrative approach also provides *santri* with opportunities to pursue higher education at both public and private universities, domestically and internationally. This practice aligns with the assertion by Khoiruddin (2019), who stated that: Modern pesantren that integrate general and religious curricula tend to successfully produce a generation that is not only broadly knowledgeable but also morally upright and mentally prepared to face global challenges.

2. Integration Strategies in a Global Context

Pondok Pesantren Darul Amanah responds to the challenges of globalization by implementing a comprehensive curriculum integration strategy. This integration is carried out technically through adjustments to the teaching and learning schedule, alignment of learning materials between the national curriculum and the Islamic religious (*diniyah*) curriculum, and capacity building for teachers through regular training sessions. Observations of curriculum documents indicate efforts to incorporate contemporary values into classical learning, such as discussions on digital transaction ethics when studying *fiqh muamalah*. Teachers are also trained to link religious topics with global issues such as the environment, human rights, and technological developments (Muhaimin, 2011). Interviews with the Diniyah Curriculum Coordinator support these findings. He stated that teachers at the pesantren are regularly trained to connect classical texts (*kitab kuning*) with modern realities. "For example, when discussing chapters on *muamalah*, we relate them to online buying and selling and digital transactions to make them relevant to the students' daily lives," he explained. This effort is not

merely a technical innovation but also reflects a curriculum orientation that is contextual and transformative. This aligns with Azra's (2015) argument that pesantren that wish to remain relevant in the global era must go beyond teaching classical texts by fostering critical thinking and cross-cultural communication skills.

Students (santri) at this pesantren are also equipped to face the global world through foreign language training, the use of information technology, and the strengthening of multicultural awareness. Weekly programs such as English Day and Arabic Day encourage students to actively use foreign languages in daily interactions. In addition, digital skills training is provided to enhance students' abilities in making presentations, writing digital essays, and accessing global information in a healthy and Islamic manner. Ahmad Mustafidin, the Chairman of the Darul Amanah Islamic Boarding School Foundation, stated that students should not only be religious scholars but also be prepared to compete at both national and global levels. "We want our students to be able to speak at national and international forums. Therefore, mastering foreign languages and technology is essential," he asserted (Interview, November 21, 2024). This demonstrates that curriculum integration at Darul Amanah is not only academic but also aims to develop student profiles that are globally adaptive and competitive (Azra, 2013; Wahyuddin, 2019).

In addition to language and technology, students at Darul Amanah are also trained in journalism and scientific writing. These programs are conducted through organized extracurricular activities such as the Santri Wall Magazine (*Majalah Dinding Santri*), reporting workshops, and essay or opinion writing competitions. Students are encouraged to write articles in both popular and academic styles, addressing Islamic, social, and national issues. Beyond enhancing literacy and critical thinking, these activities help form students who are articulate and broad-minded. According to Ahmad Mustafidin, journalism and academic writing training are essential components of building a generation of pesantren students who are not only religiously competent but also capable of expressing their ideas professionally and scientifically. "We want our students not only to speak well but also to write and express their thoughts in writing, whether in the media or academic forums," he explained (Interview, November 21, 2024). This strategy reinforces the concept of integrative knowledge, as emphasized by Choirul Mahfud (2016), who stated that critical literacy and scientific expression are integral parts of contextual and multicultural Islamic education.

3. The Impact of the Curriculum on Santri

The implementation of the integrative curriculum at Pondok Pesantren Darul Amanah has had a significant positive impact on the development of students (santri), both spiritually, intellectually, and socially. Through a combination of classical Islamic studies (*kitab kuning*), the national curriculum, and character building reinforced through daily religious activities, students grow with strong spirituality and well-preserved morality. They not only understand the textual aspects of Islamic teachings but also internalize religious values in their daily lives, such as honesty, discipline, and responsibility. The habituation of worship, Qur'anic exegesis circles (*halaqah tafsir*), and character development through regular self-reflection sessions (*muhasabah*) foster spiritually and emotionally mature individuals (Nata, 2012; Abdullah, 2016).

Beyond that, the integrative curriculum shapes students' mindsets to be open and critical toward global realities. Students are encouraged not to adopt an exclusive attitude in understanding religion, but rather to be inclusive and engage in dialogue across differences. This is evident in cross-topic discussion forums, critical thinking workshops, and assignments that require analysis of contemporary issues from an Islamic perspective. According to Ustadz Abdul Hadi, one of the senior teachers at the pesantren, "We do not want our students to become dogmatic. We train them to assess, evaluate, and respond to modern issues with a strong scientific foundation and an open attitude" (Interview, November 21, 2024). This pattern is in line with Azyumardi Azra's (2015) view that Islamic education in the global era must produce religious individuals who are tolerant, intellectual, and progressive.

Another notable impact of the integrative curriculum is the formation of graduates who are not only well-versed in religious sciences but also equipped with adaptive skills for facing changing times. Alumni of this pesantren have successfully continued their studies at both domestic and international universities and have taken part in various professional fields including education, media, entrepreneurship, and public service. Training in foreign

languages, digital literacy, journalism, and academic writing has increased students' confidence to engage in public arenas. Alumni documentation shows that many graduates actively write for online media, serve as seminar speakers, and lead Islamic-based social communities. This demonstrates that the pesantren curriculum no longer merely produces religious scholars in the narrow sense, but also cultivates future leaders capable of responding to contemporary challenges (Ridwan, 2019; Wahyuddin, 2019; Rohmat, 2021)

Table 1. Field Findings on the Implementation of the Integrative Curriculum

Aspect	Key Findings	Data Sources
Curriculum Structure	A combination of the Ministry of Religious Affairs (Kemenag) and the national curriculum from the Ministry of Education and Culture (Kemendikbud).	Curriculum documents
Learning Materials	<i>Kitab kuning</i> (Fiqh, Tawhid, Tafsir) + Mathematics, English, Science, and Civics.	Syllabi, teacher interviews
Teaching Methods	Classical, <i>halaqah</i> (study circles), contextual, and project-based learning.	Observations, interviews
Daily Student Activities	Congregational prayers, <i>tahajjud</i> , <i>dhikr</i> , character building, journalism, and digital training.	Field observations
Language Enrichment	Weekly programs such as English Day and Arabic Day.	Weekly program documentation
Student Outcomes	Alumni accepted into state universities, active in media, and digitally literate.	Alumni documentation

Conlusion

Pondok Pesantren Darul Amanah Bedono serves as a tangible example of successful Islamic educational innovation in responding to the challenges of globalization through the implementation of an integrative curriculum. Based on qualitative descriptive research, the integrative curriculum implemented at this pesantren successfully combines the traditional religious curriculum (*diniyah*) based on classical Islamic texts (*kitab kuning*) with the national education curriculum—without compromising the pesantren's traditional identity. This integration extends beyond teaching content, encompassing teaching methodology, institutional management, and holistic character development.

From a theoretical perspective, the integrative curriculum represents an effort to eliminate the dichotomy between religious and secular knowledge, bridging the gap between spiritual development and 21st-century competencies. Field findings reveal that students (*santri*) are equipped with a balanced set of Islamic knowledge, academic proficiency, and essential life skills—such as digital literacy, foreign language competence, journalism, critical thinking, and intercultural communication.

The implemented strategies include integrated scheduling, regular teacher training, the use of digital technology in teaching, and daily activities focused on spirituality and character building. Programs like *English Day*, scientific writing workshops, and contextual fiqh discussions demonstrate that pesantren can evolve into centers of progressive education. Furthermore, collaborations with external institutions and alumni involvement strengthen the competitiveness of graduates in both national and global arenas.

Through this inclusive and progressive approach, Pondok Pesantren Darul Amanah has demonstrated that traditional Islamic educational institutions can transform into relevant, contextual, and strategic institutions for shaping a religious, adaptive, and competitive Muslim generation. This curriculum innovation highlights the importance of harmonizing local values, Islamic scholarly traditions, and global demands—and may serve as a model for other pesantren across Indonesia.

Recommendations

Other pesantren may adopt and adapt the integrative curriculum model implemented by Pondok Pesantren Darul Amanah. However, it is essential that its implementation be aligned with

the unique local characteristics of each pesantren. Every pesantren has its own social, cultural, and contextual needs; therefore, it is crucial to consider the surrounding conditions and potential to ensure the relevance and effectiveness of the curriculum. This integrative model should be tailored to the distinct identity of each pesantren, allowing it to maintain its Islamic educational values while also responding to the demands of globalization.

To ensure the smooth implementation of the integrative curriculum, regular training for educators is necessary. Such training should cover pedagogical methods that integrate religious and general sciences, as well as enhance teachers' competencies in using information technology as a teaching medium. Additionally, teachers should be equipped with a clear understanding of the importance of character education and spiritual development, aimed at shaping students (santri) who are not only academically intelligent but also morally upright and adaptable to societal changes. These training programs may also include skill development in managing effective and inclusive classrooms to support a character-based curriculum. Supportive government policies are also needed to strengthen and expand the implementation of pesantren curricula that integrate Islamic values and global challenges. These policies may include funding for curriculum development, educator training, and the establishment of a sustainable curriculum evaluation system. The government can also provide incentives for pesantren that successfully implement innovative and adaptive integrative curricula. Additionally, regulatory support that grants pesantren curricular autonomy and formally recognizes their graduates in the job market is essential for enabling pesantren to thrive in a globalized world.

Moreover, pesantren must enhance collaboration with universities, research institutions, and the private sector to create broader opportunities for students to develop skills and expand their horizons. Such collaborations can take the form of internships, seminars, or industry-based training programs that are relevant to current societal needs. Through strong partnerships, pesantren can offer their students real-world experiences beyond the pesantren environment, thereby supporting the development of their professional competencies.

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