

The Integrative Curriculum of Al-Ittifaqiah Islamic Boarding School, Indralaya: A Conceptual-Analytical Study from the Perspective of Curriculum and Learning

Mudrik Qori¹, Ahsanul In'am², Romelah³, Zaimuddin⁴

^{1,2,3}Department of Islamic Education, Universitas Muhammadiyah Malang, Indonesia.

⁴Universitas Al-Qur'an Ittifaqiah Indralaya, Indonesia.

***Corresponding Author:** Mudrik Qori

DOI: <https://doi.org/10.5281/zenodo.18291195>

Article History	Abstract
Original Research Article	
Received: 05-01-2026	
Accepted: 15-01-2026	
Published: 18-01-2026	
Copyright © 2026 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.	<p><i>The pesantren curriculum is a strategic element in determining the direction, quality, and character of Islamic education. Amid the demands to strengthen the quality of learning and ensure curriculum relevance in the 21st century, pesantren are faced with the challenge of developing adaptive curricula without losing their Islamic identity. This article aims to conceptually and analytically examine the curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya from the perspective of Curriculum and Instruction studies. The study employs a qualitative approach in the form of library research. The primary data source consists of the official curriculum documents of Al-Ittifaqiah Islamic Boarding School in Indralaya for the 2024–2025 academic year, which are analyzed using content analysis techniques and a conceptual curriculum approach. The findings indicate that the curriculum of Pondok Pesantren Al-Ittifaqiah is built upon a holistic Islamic education framework, integrating diniyah education, Qur'anic memorization (tafhizh al-Qur'an), and formal education, while implementing learning approaches oriented toward character formation, mastery of academic competencies, and the internalization of values. This curriculum demonstrates strong relevance to contemporary Curriculum and Instruction paradigms, particularly in the development of integrative and values-based curricula. This article contributes to enriching the scholarly discourse on pesantren curricula and offers a conceptual model for contextual and sustainable pesantren curriculum development.</i></p>
Citation: Mudrik Qori, Ahsanul In'am, Romelah, Zaimuddin. (2026). The Integrative Curriculum of Al-Ittifaqiah Islamic Boarding School, Indralaya: A Conceptual-Analytical Study from the Perspective of Curriculum and Learning. <i>UKR Journal of Education and Literature (UKRJEL)</i> , Volume 2(1), 9-21.	<p>Keywords: pesantren curriculum, integrative curriculum, curriculum and instruction, Islamic education, Al-Ittifaqiah Indralaya.</p>

INTRODUCTION

Curriculum is a core component of the educational system that functions as a guideline for designing, implementing, and evaluating the learning process. In the field of Curriculum and Instruction, curriculum is not narrowly understood as a mere list of subjects, but rather as a set of plans and arrangements concerning learning objectives, content, processes, and evaluation, which are designed to shape learners' educational experiences in a holistic manner (Hamalik, 2015). Therefore, the quality of the curriculum plays a crucial role in determining the quality of both educational processes and outcomes.

In the context of Islamic education in Indonesia, Islamic boarding schools (*pesantren*) occupy a unique and strategic position. Pesantren function not only as institutions for the transmission of Islamic knowledge, but also as centers for character formation, moral development, and the construction of religious identity within society. The distinctiveness of pesantren lies in their holistic educational system, in which learning processes are not confined to classroom space and time, but instead take place throughout the entirety of students' daily lives over a twenty-four-hour period (Khamid et al., 2022; Sulismadi et al., 2025). With these characteristics, pesantren curricula possess broader

and more complex dimensions compared to curricula in formal education institutions in general (Tucker & Stout, 1999).

Social, cultural, and technological developments in the era of globalization have introduced new challenges for pesantren. The demands of twenty-first-century competencies such as critical thinking, communication, collaboration, and technological literacy have encouraged educational institutions to engage in curriculum innovation (Muhith et al., 2023). On the other hand, pesantren face a moral and historical obligation to preserve Islamic scholarly traditions, including the study of classical Islamic texts (*kitab kuning*) and *tahfizh* of the Qur'an, which serve as their distinctive characteristics and institutional identity. This tension between the need for adaptation and the effort to preserve tradition renders the development of pesantren curricula a critical issue in the field of Curriculum and Instruction (Hafidzi, 2020).

A number of studies indicate that the development of pesantren curricula has undergone significant dynamics. Some pesantren have fully adopted formal education curricula, while others have maintained traditional curricula in an exclusive manner (Arifin, 2022). However, such dichotomous approaches often give rise to problems, both in terms of graduate relevance and the strengthening of Islamic identity. Consequently, an integrative curriculum approach that combines religious (*diniyah*) education and formal education has increasingly been viewed as a more balanced and sustainable alternative.

Within the field of Curriculum and Instruction, an integrative curriculum is understood as an approach that connects various fields of study, values, and learning experiences into a coherent and meaningful whole. Rather than being organized in a fragmented manner, the curriculum is designed to create alignment among educational objectives, learning content, and learners' learning processes (Qori et al., 2024; Sanjaya, 2016). This approach is particularly relevant to the characteristics of pesantren, which have historically developed value-based and experiential education systems.

Al-Ittifaqiah Islamic Boarding School in Indralaya is one of the pesantren that has consistently developed an integrative curriculum. This institution integrates *diniyah* education, *tahfizh* of the Qur'an, and formal madrasah education within a single, structured curricular framework. In addition, the development of the Excellent Class program reflects an effort toward curriculum differentiation aimed at optimally accommodating students' potentials (Pusat Penjaminan Mutu Pendidikan dan Pengajaran, 2024). These practices are of particular academic interest when examined from the perspective of Curriculum and Instruction.

Previous studies on pesantren curricula have generally been descriptive or normative in nature, with a primary focus on institutional or policy-related aspects. There remains a limited body of research that specifically examines pesantren curricula as pedagogical constructions from the perspective of curriculum theory. Such analyses are crucial for enriching scholarly discourse in the field of Curriculum and Instruction and for providing a conceptual foundation for the more systematic development of pesantren curricula.

Based on this background, this article focuses on a conceptual-analytical examination of the curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya. To address the central issues of this study, the article seeks to answer the following questions: first, what are the philosophical and conceptual foundations of the curriculum at Al-Ittifaqiah Islamic Boarding School in Indralaya; second, what are the structure and characteristics of the integrative curriculum implemented; and third, how relevant is this curriculum from the perspective of contemporary Curriculum and Instruction studies. The objective of this study is to provide a comprehensive understanding of pesantren curriculum development as an integral part of the field of Curriculum and Instruction.

METHODS

This study employs a qualitative approach using a library research design. Library research was selected because the focus of the study is on the analysis of concepts, documents, and literature related to pesantren curricula. This approach enables the curriculum to be examined not merely as an educational practice, but also as a conceptual construction grounded in philosophical and theoretical foundations.

The primary data source of this study consists of the official curriculum documents of Al-Ittifaqiah Islamic Boarding School in Indralaya for the 2024–2025 academic year. These documents include the curriculum structure, the division of pesantren and madrasah programs, the allocation of instructional time, as well as descriptions of subjects and flagship programs, including the Excellent Class program. These documents are treated as primary sources representing the formal curriculum policies of the pesantren. Secondary data sources include books and scholarly journal articles addressing curriculum theory, Islamic education curriculum development, pesantren education, and studies in Curriculum and Instruction. This body of literature is used to construct the conceptual framework, strengthen the analysis, and position the curriculum of Al-Ittifaqiah Islamic Boarding School within a broader scholarly discourse.

Data collection was conducted through systematic documentation and literature review. Relevant curriculum

documents and academic literature were examined in depth to identify key concepts, principles, and characteristics of the curriculum. The collected data were then analyzed using content analysis techniques, involving the classification of curriculum components, identification of major themes, and interpretation of their meanings and implications from the perspective of Curriculum and Instruction. To ensure the validity and credibility of the analysis, this study applied source triangulation by comparing findings from curriculum document analysis with established concepts and findings from previous research. A conceptual approach was employed to relate the analytical results to theories of integrative curriculum, value-based curriculum, and holistic learning (Citriadin, 2020). Accordingly, the findings of this study are expected to demonstrate strong theoretical argumentation and adequate academic relevance.

RESULTS AND DISCUSSION

The results and discussion section of this article is structured to provide a conceptual elaboration of the implementation of the curriculum at Al-Ittifaqiah Islamic Boarding School in Indralaya within the framework of Curriculum and Instruction studies. Unlike empirical research that emphasizes field-based findings, the results of this study are derived from a systematic analysis of pesantren curriculum documents, literature on pesantren education, and contemporary curriculum theories. Accordingly, “results” in the context of this study are understood as a theoretical construction generated through processes of synthesis and interpretation of various relevant scholarly sources.

The discussion is directed toward demonstrating that pesantren curricula cannot be understood merely as a set of subjects or an administrative structure of instruction, but rather as a living pedagogical system that is deeply embedded in the institutional culture of the pesantren. The curriculum at Al-Ittifaqiah Islamic Boarding School in Indralaya exhibits an integrative character that connects value dimensions, curriculum structure, learning processes, and learning outcomes into a coherent whole. This approach positions the curriculum as a strategic instrument for fostering both students’ academic competencies and their Islamic character formation.

To facilitate an understanding of this complexity, the results and discussion are presented in a gradual and systematic manner. The discussion begins with an explanation of the value foundations underlying the development of the pesantren curriculum, followed by an analysis of the curriculum structure that integrates diniyah education, Qur’anic memorization (*tahfizh al-Qur’ān*), and formal madrasah education. Subsequently, the discussion focuses

on the learning processes that take place holistically through students’ lived experiences within the pesantren environment, before finally examining the learning outcomes generated by the overall curricular process.

Within this framework, the results and discussion section serves not only to describe the curriculum practices implemented, but also to situate them within the broader scholarly discourse of Curriculum and Instruction. The analysis presented is expected to contribute conceptually to the development of value- and culture-based curriculum theory, while also enriching studies on the relevance of pesantren education in addressing the challenges of contemporary Islamic education.

Pesantren Curriculum as a Holistic Pedagogical Construction

Within the field of Curriculum and Instruction, curriculum is no longer understood merely as an administrative document that regulates learning objectives, content, and evaluation, but rather as a pedagogical construction that shapes learners’ overall educational experiences. This perspective aligns with the views of Tyler (Tyler, 1949) and was further developed by Taba (Taba, 1962) who conceptualized curriculum as a dynamic and contextual process. Moreover, in contemporary approaches, curriculum is understood as *curriculum as lived experience*, referring to the learning experiences that learners undergo through real interactions with the educational environment (Plate, 2012).

In the context of pesantren education, understanding curriculum as lived experience becomes particularly relevant. The curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya represents this approach by positioning the pesantren as a living educational space (*living curriculum*). Learning takes place not only through the formal structure of subjects, but also through students’ daily practices, including religious activities, moral habituation, social interactions, and educators’ role modeling. Accordingly, the pesantren curriculum operates holistically through the integration of formal, nonformal, and informal dimensions within a single pedagogical ecosystem.

Furthermore, the curriculum of Al-Ittifaqiah Islamic Boarding School is designed to cultivate individuals who are not only intellectually competent but also spiritually mature and characterized by Islamic values. This orientation aligns with the holistic curriculum paradigm, which emphasizes the integration of cognitive, affective, and psychomotor domains in the educational process (Ornstein & Hunkins, 2017). Knowledge is not positioned as the ultimate goal of learning, but rather as a means for developing value awareness, attitudes, and moral responsibility. Within this framework, the pesantren

functions as a learning environment that enables the continuous internalization of values through daily practices and institutional culture. Consequently, the pesantren curriculum cannot be understood in a partial or fragmented manner, but rather as a multilayered and comprehensive

pedagogical construction. This approach affirms the position of pesantren as a value- and culture-based educational model that makes a significant contribution to the discourse on holistic and contextual curriculum development in Indonesia.

Figure 1. Conceptual Framework of the Integrative Curriculum of Al-Ittifaqiah Islamic Boarding School, Indralaya



Philosophical Foundations of the Integrative Curriculum at Al-Ittifaqiah Islamic Boarding School in Indralaya

Philosophically, the curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya is rooted in a holistic Islamic educational worldview that perceives education as a process of forming the whole person (*insān kāmil*). Education is not understood merely as a process of knowledge transmission, but as a systematic effort to integrate the development of faith (*īmān*), knowledge (*'ilm*), and practice (*'amal*) into a unified educational purpose. Within this framework, the Qur'an and the Sunnah occupy a central position as sources of values, orientation,

and philosophical legitimacy for education, while knowledge is viewed as a means of understanding reality and managing life in a responsible and ethical manner (Prastowo & Daraini, 2024; Sutiono, 2025; Tucker & Stout, 1999).

This perspective is consistent with both classical and contemporary Islamic educational thought, which emphasizes balance among spiritual, intellectual, and moral dimensions in the educational process (Akbar et al., 2021; Attas, 1996; Langgulung, 1986). The curriculum is not directed solely toward the achievement of academic competencies, but also toward the formation of value consciousness and personal integrity among learners.

Accordingly, Islamic values are not positioned as supplementary elements of the curriculum, but rather as its primary foundation that permeates all components of learning (Misbah et al., 2025; Suhendi, 2024).

In contemporary Curriculum and Instruction studies, this approach aligns with the paradigm of a values-based curriculum, in which values are consciously positioned as the foundation for formulating educational goals, selecting content, and organizing learning experiences (Aharoni et al., 2024; Halstead & Taylor, 2000). Curriculum is thus understood as not value-neutral, but as inherently imbued with philosophical orientations that shape learners' ways of thinking and acting. The emphasis on the *tahfizh al-Qur'an* program as a core component at Al-Ittifaqiah Islamic Boarding School reflects this philosophical orientation. Tahfizh is not merely interpreted as a cognitive activity of textual memorization, but as a formative process that cultivates discipline, perseverance, and students' spiritual closeness to the primary source of values in Islamic education (Effendi et al., 2025; Hasibuan et al., 2025).

As illustrated in the curriculum's conceptual framework, this philosophical foundation demonstrates that the core values of Islamic education serve as the central axis that animates the curriculum structure, learning processes, and learning outcomes. Accordingly, the integrative curriculum of Al-Ittifaqiah represents a synthesis of transcendental and rational dimensions within a coherent and contextual pedagogical construction.

Knowledge Integration as a Principle of Curriculum Development

One of the fundamental characteristics of the curriculum at Al-Ittifaqiah Islamic Boarding School in Indralaya is the principle of knowledge integration as the basis for curriculum development. This curriculum does not construct a rigid dichotomy between religious knowledge and general knowledge, but rather integrates them within a unified, value-oriented educational framework. *Diniyah* education, *tahfizh al-Qur'an*, and formal madrasah education are systematically designed to complement one another, so that each curriculum component contributes to the development of students' academic competencies as well as their Islamic character.

Epistemologically, the principle of knowledge integration is rooted in an Islamic educational perspective that conceives knowledge as a unified whole, in which the dimensions of revelation and reason are not separated. Religious knowledge provides normative and ethical foundations, while general knowledge functions as an instrument for understanding social, natural, and cultural realities in a rational and contextual manner. This perspective is consistent with the notion of knowledge

integration in Islamic education, which rejects the fragmentation of knowledge and emphasizes the unity of values, knowledge, and life practices (Attas, 1996; Langgulung, 1986).

From the perspective of modern curriculum theory, this approach is aligned with the concept of an integrated curriculum, which aims to overcome the separation among subjects and to promote interconnections across disciplinary boundaries (Drake & Reid, 2018). An integrative curriculum enables learners to develop comprehensive and meaningful understanding, as knowledge is learned in relation to real-life contexts (Akib et al., 2020; Basri & Abdullah, 2024; Khoiriyah et al., 2023). Learning does not stop at the mastery of concepts, but is directed toward the ability to connect knowledge with values and lived experiences.

The implementation of knowledge integration in the curriculum of Al-Ittifaqiah Islamic Boarding School is clearly evident in both the curriculum structure and learning practices. Activities such as *tahfizh al-Qur'an*, the study of *diniyah* texts, and formal madrasah instruction intersect to shape students' holistic worldviews. As illustrated in the curriculum's conceptual framework, knowledge integration functions as a connecting axis between the core values of Islamic education, holistic learning processes, and the expected learning outcomes. Accordingly, knowledge integration not only strengthens the identity of the pesantren curriculum, but also affirms its relevance to the development of value-based and culturally contextualized curricula in Indonesia.

Structure of the Pesantren and Madrasah Curriculum

The curriculum structure of Al-Ittifaqiah Islamic Boarding School in Indralaya is designed by integrating pesantren programs and madrasah programs within a unified educational system. This integration demonstrates that the pesantren does not position religious education and formal education as two separate entities, but rather as complementary components within a single curricular framework. The pesantren program includes *tahfizh al-Qur'an*, *hadith*, *tawhid*, *fiqh*, *akhlaq*, Arabic language, and the study of classical Islamic texts (*kitab turath*), while the madrasah program comprises general subjects aligned with national education standards (Pusat Penjaminan Mutu Pendidikan dan Pengajaran, 2024). Both programs are designed to operate simultaneously within students' daily learning experiences.

From the perspective of Curriculum and Instruction, this structure reflects the implementation of an integrated curriculum approach, in which various fields of study and learning experiences are connected within a unified educational purpose (Akib et al., 2020; Peltomaa et al.,

2025). The curriculum is not organized in parallel without interconnections, but is instead designed synergistically so that each component supports the development of students' academic competencies and character formation (Hatija et al., 2025; Ramli et al., 2025). With such a structure, students do not experience a dichotomy between "religious subjects" and "general subjects," but rather understand both as integral parts of a holistic educational process.

Furthermore, the integration of pesantren and madrasah curriculum structures enables reciprocal reinforcement between scholarly and value dimensions. *Diniyah* subjects and the study of *kitab turath* provide students with normative, spiritual, and ethical foundations, while general subjects function to develop critical thinking skills, scientific literacy, and contextual awareness. This relationship enriches students' learning experiences, as knowledge is not learned in a fragmented manner but within a broader framework of meaning.

This integrated curriculum structure also reflects the pesantren's effort to respond to national education demands without losing its Islamic identity. As illustrated in the curriculum's conceptual framework, the curriculum structure serves as a bridge between the core values of Islamic education and holistic learning processes oriented toward comprehensive learning outcomes. Accordingly, the pesantren and madrasah curriculum structure at Al-Ittifaqiah Islamic Boarding School in Indralaya affirms the pesantren's position as an adaptive, integrative, and relevant educational institution in the development of value-based and culturally contextualized curricula.

The Excellent Class as a Curriculum Differentiation Strategy

The development of the Excellent Class at Al-Ittifaqiah Islamic Boarding School in Indralaya represents a concrete form of curriculum differentiation strategy aimed at optimizing students' academic, spiritual, and leadership potential. This class is designed for students with particular levels of learning readiness and academic capacity, and therefore involves a more intensive learning load, deeper content enrichment, and a stronger emphasis on the development of independence and leadership (Pusat Penjaminan Mutu Pendidikan dan Pengajaran, 2024). Through the Excellent Class, the pesantren seeks to provide learning experiences that are both challenging and aligned with learners' characteristics.

In the field of Curriculum and Instruction, curriculum differentiation is understood as a pedagogical approach that adapts learning content, processes, and products to learners' needs, interests, and levels of readiness (Langelaan et al., 2024; Putri & Elizar, 2025; Tomlinson, 2014). Differentiation is not intended to create social hierarchies

in education, but rather to ensure that each learner receives optimal learning opportunities in accordance with their potential (Saigar & Jamaludin, 2025; Subandiyah et al., 2025). In the context of the Excellent Class, differentiation is realized through deeper content enrichment, higher-order thinking demands, and learning experiences that foster students' intellectual independence and personal responsibility.

The Excellent Class at Al-Ittifaqiah Islamic Boarding School is oriented not only toward academic achievement, but also toward character formation and leadership development. The emphasis on learning discipline, the reinforcement of Islamic values, and students' active involvement in leadership activities reflects that curriculum differentiation is implemented in a holistic manner. This approach aligns with the view that effective curricula should integrate cognitive, affective, and psychomotor development within a unified educational purpose (Ornstein & Hunkins, 2017).

As illustrated in the curriculum's conceptual framework, the Excellent Class constitutes part of the curriculum implementation strategy that connects the core values of Islamic education with curriculum structure and differentiated learning processes. Accordingly, the Excellent Class can be understood as a pesantren curriculum innovation that represents the capacity of Islamic educational institutions to adapt modern pedagogical principles without losing their Islamic identity and pesantren traditions.

Holistic and Contextual Learning Approach

The learning approach within the curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya is designed to be holistic and contextual, positioning students as active subjects of learning across diverse educational settings. Learning is not confined to classical classroom activities, but takes place through various pesantren-based practices such as *halaqah*, habituation of religious observances, the reinforcement of *adab* (proper conduct), and daily life practices within the pesantren environment. This pattern indicates that the learning process is designed to address all dimensions of students' development, including cognitive, affective, and psychomotor domains.

In practice, the learning approach in the pesantren integrates traditional and modern methods in an adaptive manner. Classical pesantren learning methods such as *talaqqi*, *bandongan*, and *sorogan* are maintained as means of transmitting Islamic knowledge that emphasize depth of understanding and close relational engagement between teachers and students (Pusat Penjaminan Mutu Pendidikan dan Pengajaran, 2024). At the same time, modern learning methods including group discussions, presentations,

project-based assignments, and individual reflection are employed to foster students' critical thinking, communication skills, and independent learning capacities. The integration of these methods reflects the pedagogical flexibility of the pesantren in responding to contemporary educational demands while preserving its scholarly traditions.

From the perspective of Curriculum and Instruction studies, this approach aligns with experiential learning theory, which emphasizes the importance of direct experience as the primary source of learning (Mahmoodi et al., 2025; Passarelli & Kolb, 2012; Puspitawanti & Susanti, 2025). Learning is understood as a reflective process that begins with concrete experiences, is processed through observation and meaning-making, and subsequently developed into conceptual understanding and new forms of action. In this context, the pesantren environment functions as an educational laboratory that enables students to learn through authentic experiences, whether in religious practices, social interactions, or the management of daily life.

Through this holistic and contextual learning approach, the curriculum of Pondok Pesantren Al-Ittifaqiah promotes the formation of meaningful and sustainable learning experiences. As illustrated in the conceptual framework, the learning process serves as a bridge between the core values of Islamic education and the expected learning outcomes. This approach affirms that pesantren-based learning is not merely oriented toward the mastery of subject matter, but also toward the comprehensive development of students' value awareness and character formation.

Hidden Curriculum in Pesantren Education

In addition to the formal curriculum that is systematically structured in instructional documents, the curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya also encompasses a dimension of the *hidden curriculum* that plays a significant role in the process of shaping students' character. The hidden curriculum refers to values, attitudes, and patterns of behavior that are not explicitly stated in curricular documents but are internalized through institutional culture, social interaction patterns, and everyday life practices within the pesantren environment (Pusat Penjaminan Mutu Pendidikan dan Pengajaran, 2024). In the context of pesantren education, this dimension constitutes a strategic element in the formation of students' personalities and life ethos.

Values such as discipline, independence, responsibility, simplicity, and social awareness are cultivated through the structured and collective rhythm of pesantren life. Daily routines including early rising, the performance of congregational worship, the management of study time, and

students' involvement in various pesantren activities serve as concrete examples of how these values are internalized in a natural and continuous manner. Moreover, the exemplary conduct of caregivers, *ustaz*, and pesantren administrators plays a central role in transmitting values through observable behaviors that are consistently modeled and emulated by the students. (Sadiyah & Mustofa, 2025; Salabi, 2026).

In curriculum and instruction studies, the hidden curriculum is understood as a curricular dimension that exerts a significant influence on the formation of students' attitudes, values, and behaviors (Cubukcu, 2012; Nahardani et al., 2020). The hidden curriculum operates through social and cultural mechanisms that shape how learners think, behave, and act, often exerting a stronger impact than formal, instruction-oriented learning. As a residential educational community, the pesantren provides an intensive and continuous social environment in which such processes can effectively take place.

The presence of a hidden curriculum in pesantren education enables deep value internalization, as students do not merely learn values conceptually but experience them directly through communal life. As illustrated in the conceptual framework of the curriculum, the hidden curriculum constitutes an integral component of the holistic learning process that connects the core values of Islamic education with the intended learning outcomes. Consequently, the hidden curriculum underscores the strength of the pesantren as an educational environment that effectively fosters students' character formation and sustained moral consciousness.

Authentic Assessment and Evaluation System

The evaluation system within the curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya is designed to assess students' learning outcomes in a comprehensive and balanced manner. Evaluation is not limited to measuring cognitive achievement alone, but also encompasses affective and psychomotor dimensions as integral components of the pesantren's educational objectives (Pusat Penjaminan Mutu Pendidikan dan Pengajaran, 2024). Assessment of Qur'anic memorization, understanding of classical Islamic texts (*kitab diniyah*), academic achievement in the madrasah curriculum, as well as students' attitudes, moral conduct, and discipline demonstrates that evaluation is positioned as a formative instrument for guidance and development, rather than merely as a tool for selection or the measurement of learning outcomes.

In practice, the pesantren's evaluation system integrates various forms of assessment in accordance with the characteristics of the competencies being measured.

Assessment of Qur'anic memorization (*tahfizh al-Qur'an*) is conducted through memorization recitation and *muroja'ah*, emphasizing accuracy, fluency, and consistency. Understanding of classical Islamic texts is assessed through students' ability to read, explain, and relate textual content to real-life contexts (Pusat Penjaminan Mutu Pendidikan dan Pengajaran, 2024). Meanwhile, evaluation of madrasah academic achievement follows the standards of formal education assessment, enriched by systematic observation of students' learning attitudes and sense of responsibility. This pattern reflects a holistic and contextual approach to evaluation.

From the perspective of Curriculum and Instruction, this approach is aligned with the concept of authentic assessment, which evaluates students' competencies through tasks that represent real-life and meaningful situations (Nieminen & Boud, 2025). Authentic assessment does not merely measure the acquisition of knowledge, but also examines students' ability to apply knowledge, attitudes, and skills within everyday life contexts. This approach is highly relevant to the objectives of pesantren education, which emphasize coherence between knowledge acquisition, internalization of values, and practical application.

As illustrated in the conceptual framework of the curriculum, the evaluation system functions as a reinforcing mechanism that links the core values of Islamic education, holistic learning processes, and the intended learning outcomes. Accordingly, the system of evaluation and authentic assessment at Pondok Pesantren Al-Ittifaqiah serves not only as a tool for measuring learning outcomes, but also as a pedagogical mechanism for fostering students' character, responsibility, and sustained learning awareness.

The Relevance of the Al-Ittifaqiah Islamic Boarding School Curriculum in Contemporary Curriculum and Instruction Discourse

In contemporary discourse on Curriculum and Instruction, curriculum is no longer understood as a static framework, but rather as a dynamic system that continuously interacts with social, cultural, and learners' contextual needs. The curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya demonstrates an adaptive and contextual character without losing its value-oriented foundation. The integration of diniyah education, Qur'anic memorization (*tahfizh al-Qur'an*), and formal madrasah education represents a systematic effort to construct a unified educational purpose grounded in Islamic values (Pusat Penjaminan Mutu Pendidikan dan Pengajaran, 2024).

The curriculum of Pondok Pesantren Al-Ittifaqiah aligns closely with the paradigm of *curriculum as lived experience*, in which the curriculum is not merely

articulated in written documents but is genuinely experienced and internalized by learners in their daily lives. Santri do not only acquire conceptual knowledge in classroom settings; they also internalize values through religious practices, social interactions, and the cultural life of the pesantren (Hamalik, 2015). This condition strengthens the argument that pesantren function as holistic learning environments that are highly relevant to the development of experience-based curricula.

From a curriculum development perspective, the curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya can also be understood as a form of character-based curriculum. Values such as religiosity, discipline, responsibility, independence, and social care are not only taught cognitively but are also ingrained through the pesantren's life system. This approach aligns with national and global educational demands that emphasize the importance of character education as a foundation for meaningful learning.

The implementation of curriculum differentiation through the Excellent Class demonstrates that the pesantren is capable of responding to modern pedagogical principles, particularly in addressing the diverse learning needs of its students. In the field of Curriculum and Instruction, differentiation is viewed as a strategy to enhance the quality of learning and optimize students' potential. This practice affirms that curriculum innovation does not necessarily conflict with tradition but can instead mutually reinforce it (Aziz et al., 2025; Pratiwi et al., 2025).

The curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya is also relevant to the concept of constructive alignment in Curriculum and Instruction, which emphasizes the alignment between learning objectives, learning processes, and evaluation systems. The pesantren's educational goals, which stress a balance between knowledge mastery, strengthening faith, and character formation, are reflected in the curriculum structure, learning approaches, and comprehensive assessment systems. This alignment is one of the key indicators of curriculum quality in educational studies.

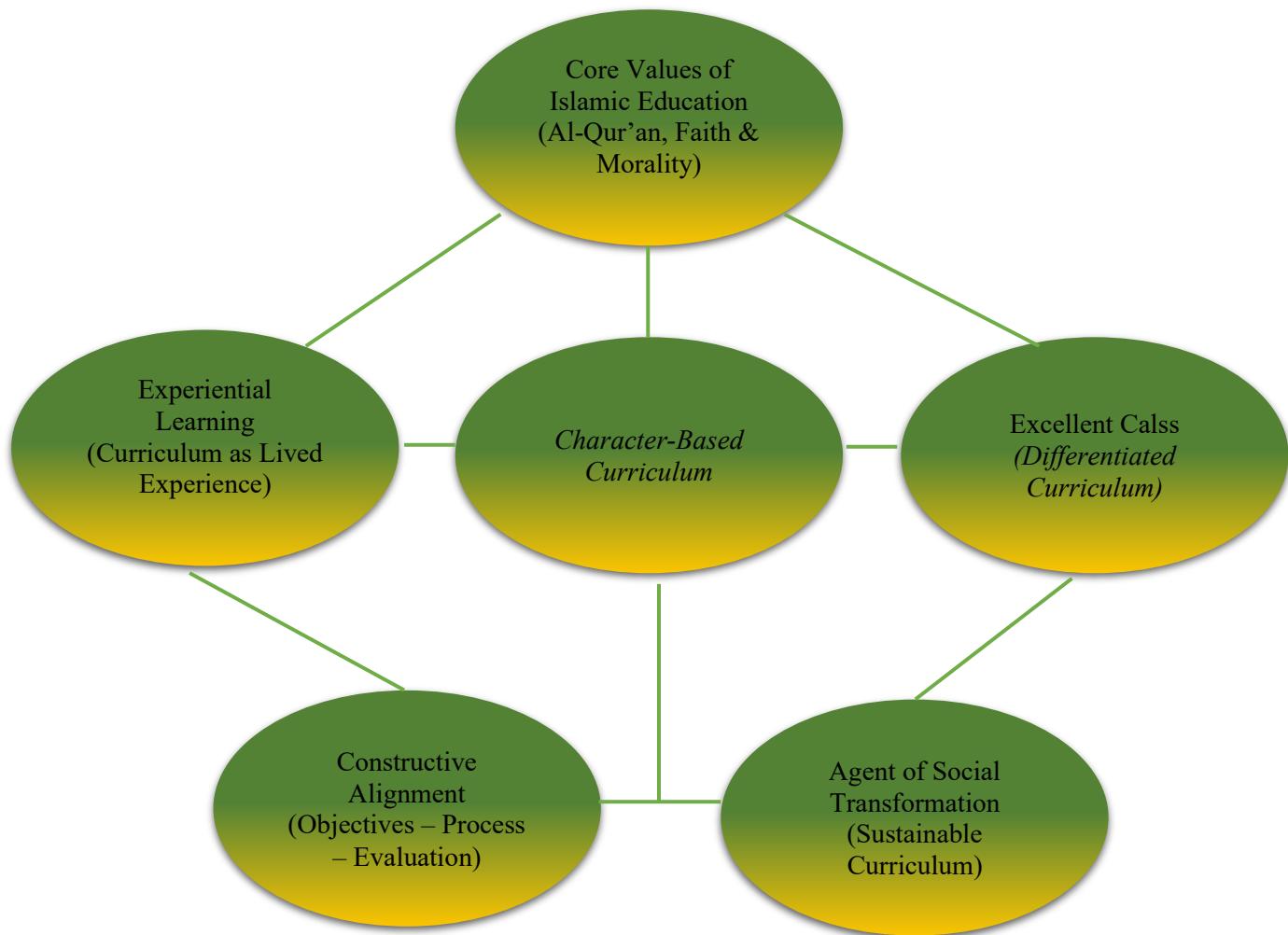
From a critical perspective, the curriculum of Al-Ittifaqiah Islamic Boarding School in Indralaya can be positioned as a conceptual model for pesantren curriculum development oriented toward sustainability. This curriculum not only addresses short-term needs but also prepares students to face future life challenges equipped with values, competencies, and character. In this context, the pesantren functions as an agent of social transformation through education.

Nevertheless, as a continuously evolving curriculum, the Al-Ittifaqiah Islamic Boarding School in Indralaya

curriculum also faces implementation challenges, such as maintaining consistency in curriculum integration, readiness of teaching resources, and adaptation to national education policies. These challenges provide opportunities for reflection and further development within Curriculum and Instruction studies, especially regarding curriculum management in community-based educational institutions.

Thus, the analysis of the curriculum at Al-Ittifaqiah Islamic Boarding School in Indralaya not only offers an overview of pesantren curriculum practices but also enriches the theoretical discourse in Curriculum and Instruction. This curriculum demonstrates the significant potential of pesantren as a laboratory for value- and character-based curriculum innovation that is relevant to contemporary educational needs.

Figure 2. Relevance of the Curriculum at Al-Ittifaqiah Islamic Boarding School in Indralaya to Curriculum and Instruction



CONCLUSION

This article presents a conceptual-analytical study of the curriculum at Al-Ittifaqiah Islamic Boarding School in Indralaya from the perspective of Curriculum and Learning studies. Based on a literature review and curriculum document analysis, it can be concluded that the Al-Ittifaqiah curriculum represents an integrative, holistic, and value-oriented development of pesantren curriculum. This curriculum is not merely an administrative tool but a pedagogical construct that governs the comprehensive learning experience of students, encompassing academic,

spiritual, moral, and social dimensions. The philosophical foundation of this curriculum is rooted in the holistic Islamic education paradigm, which views education as the process of forming an ideal human (insan kamil). Values derived from the Qur'an and the Islamic scholarly tradition form the primary basis for formulating educational objectives, structure, and learning strategies. This approach aligns with the values-based curriculum paradigm, which places values at the core of the entire educational process.

The curriculum structure at Al-Ittifaqiah Islamic Boarding School in Indralaya demonstrates a strong integration between *diniyah* education, Qur'anic memorization

(*tahfizh*), and formal madrasah education in a systematic manner, so that each component complements and reinforces the others. The Excellent Class program embodies the practical application of curriculum differentiation principles to accommodate the diverse potentials of the students. This strategy affirms the pesantren's ability to adapt modern pedagogical principles without compromising its Islamic identity and traditions. In terms of the learning process, the approach implemented is holistic and contextual, combining classical activities, *halaqah* (study circles), habituation of worship, and everyday pesantren life practices. This approach corresponds with experiential learning theory and the concept of curriculum as lived experience, where learning is understood as a lived experience directly encountered by the students. The evaluation system, covering cognitive, affective, and psychomotor domains, reflects the application of authentic assessment consistent with the pesantren's educational goals.

Theoretically, this study contributes to strengthening the discourse on integrative, values-based, and holistic curricula within Curriculum and Learning studies. The Al-Ittafaqiah curriculum can be positioned as a conceptual model for pesantren curriculum development that is adaptive, sustainable, and contextual. This model demonstrates the potential of pesantren as a laboratory for character- and value-based curriculum innovation. Practically, the findings provide important implications for pesantren administrators and Islamic educational institutions in designing and developing curricula that balance spiritual strengthening, academic mastery, and character formation. The integration of pesantren and madrasah curricula as implemented at Al-Ittafaqiah can serve as a reference for developing Islamic education curricula relevant to contemporary challenges. This study has limitations as it is based on literature review and has yet to empirically examine curriculum implementation in the field. Therefore, future research is recommended to conduct empirical studies, both qualitative and quantitative, to analyze the effectiveness of the implementation of the Al-Ittafaqiah curriculum on students' learning outcomes. In this way, pesantren curriculum studies can develop more comprehensively within the body of knowledge in Curriculum and Learning.

REFERENCES

1. Aharoni, M., Te'eni-Harari, T., & Eyal, K. (2024). Integrating values into the social learning process: The occupational world in children's television shows in Israel. *Journal of Children and Media*, 18(4), 489–507. <https://doi.org/10.1080/17482798.2024.2358948>
2. Akbar, I., Arif, M., & Arfaizar, J. (2021). Aksiologi Pendidikan Islam. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 6(1), 13–22. <https://doi.org/10.48094/raudhah.v6i1.107>
3. Akib, E., Imran, M. E., Mahtari, S., Mahmud, M. R., Prawiyogy, A. G., Supriatna, I., & Ikhsan, M. H. (2020). Study on Implementation of Integrated Curriculum in Indonesia. *IJORER: International Journal of Recent Educational Research*, 1(1), 39–57. <https://doi.org/10.46245/ijorer.v1i1.24>
4. Arifin, M. Z. (2022). *The Traditionalism of the Islamic Boarding School Education System in the Era of Modernization*. 4(1). <https://doi.org/10.37680/scaffolding.v4i1.1367>
5. Attas, S. M. N. A. (1996). *Islam And Secularism*. ISTAC. <http://archive.org/details/SyedMuhammadNaquibAlAttasIslamAndSeculariBookZZ.org>
6. Aziz, M., Napitupulu, D. S., & Andriyana, J. (2025). Implementation of Differentiation-Based Learning Media in the Context of Elementary Education in the Islamic Education Curriculum. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(2), 843–856. <https://doi.org/10.54437/urwatulwutsqo.v14i2.2108>
7. Basri, H., & Abdullah, A. (2024). Curriculum Integration Constructs in Integrated Islamic Elementary School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(1), 79–99. <https://doi.org/10.31538/tjie.v5i1.873>
8. Citriadin, Y. (2020). *Metode Penelitian Kualitatif: Suatu Pendekatan Dasar*. Sanabil.
9. Cubukcu, Z. (2012). The Effect of Hidden Curriculum on Character Education Process of Primary School Students. *Educational Sciences: Theory and Practice*, 12(2), 1526–1534. <https://eric.ed.gov/?id=EJ987859>
10. Drake, S. M., & Reid, J. L. (2018). Integrated curriculum as an effective way to teach 21st Century capabilities. *학술논문검색사이트 KISS*. <https://kiss.kstudy.com/Detail/Ar?key=3581046>
11. Effendi, A., Hairunnisa, H., & Jamaliah, J. (2025). Analysis of the Integration of Tahfiz Al-Qur'an in

the Curriculum: Its Impact on Student Achievement. *At-Tadzkir: Islamic Education Journal*, 4(1), 81–92. <https://doi.org/10.59373/attadzkir.v4i1.135>

12. Hafidzi, A. (2020). The Ability Of Islamic Boarding School Students In Facing The Digital Literacy Era With Critical Reading. *IJGIE (International Journal of Graduate of Islamic Education)*, 1(2), 141–153. <https://doi.org/10.37567/ijgie.v1i2.231>

13. Halstead, J. M., & Taylor, M. J. (2000). Learning and teaching about values: A review of recent research. *Cambridge Journal of Education*, 30(2), 169–202. <https://doi.org/10.1080/713657146>

14. Hamalik, O. (2015). *Kurikulum dan pembelajaran*. Bumi Aksara.

15. Hasibuan, D. G. R., Budiman, S., & Ulya, B. (2025). Learning Strategy for Memorizing the Qur'an at the Darus Sholihin Islamic Boarding School, North Rantau District, Labuhanbatu Regency. *International Journal Of Humanities Education and Social Sciences*, 4(5). <https://doi.org/10.55227/ijhess.v4i5.1646>

16. Hatija, M., In'am, A., Khozin, & Faridi. (2025). Implementation of the Independent Curriculum in Improving the Quality of Education at State Islamic Senior High Schools. *Tafsir: Interdisciplinary Journal of Islamic Education*, 6(1), 58–76. <https://doi.org/10.31538/tijie.v6i1.1344>

17. Khamid, A., Sutrisno, S., Hariyadi, R., & Zaman, B. (2022). Islamic boarding school, the transformation of Islamic education institution and its strategic role in global era. *ATTARBIYAH: Journal of Islamic Culture and Education*, 7(2), 125–138. <https://doi.org/10.18326/attarbiyah.v7i2.125-138>

18. Khoiriyah, N., Makhshun, T., Muthohharoh, N. M., & Rusydiyah, E. F. (2023). Integrated Curriculum Model in Character Development Based on Sirah Nabawiyah. *Journal of Innovation in Educational and Cultural Research*, 4(1), 122–132. <https://doi.org/10.46843/jiecr.v4i1.435>

19. Langelaan, B. N., Gaikhorst, L., Smets, W., & Oostdam, R. J. (2024). Differentiating instruction: Understanding the key elements for successful teacher preparation and development. *Teaching and Teacher Education*, 140, 104464. <https://doi.org/10.1016/j.tate.2023.104464>

20. Langgulung, H. (1986). *Manusia Dan Pendidikan: Suatu Analisa Psikologi, Filsafat Dan Pendidikan*. Pustaka Al Husna.

21. Mahmoodi, A., Eshaghi, M., & Laliberte, J. (2025). Designing educational strategies for experiential learning: An AHP-fuzzy logic case study at carleton university. *Journal of Open Innovation: Technology, Market, and Complexity*, 11(3), 100576. <https://doi.org/10.1016/j.joitmc.2025.100576>

22. Misbah, M., Zamsiswaya, Z., & May, A. (2025). Integration of Character Education and Islamic Education Values in The Independent Curriculum in Senior High School in Batam City Riau Islands. *Dinasti International Journal of Education Management And Social Science*, 6(4), 3261–3269. <https://doi.org/10.38035/dijemss.v6i4.4472>

23. Muhith, A., Dwiyono, Y., Munawati, S., Mustofa, A., & Haryanto, S. (2023). Challenges of Islamic Boarding School Organizational Culture in The Millennial Generation and The Digital Era 4.0. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 457–474. <https://doi.org/10.31538/nzh.v6i3.4231>

24. Nahardani, S. Z., Salami, M. R., Mirmoghtadaie, Z., & Keshavarzi, M. H. (2020). *The Hidden Curriculum in Online Education Based on Systematized Review*. 23(4), e105445. <https://doi.org/10.5812/semj.105445>

25. Nieminen, J. H., & Boud, D. (2025). Placing authenticity at the heart of student self-assessment: An integrative review. *Teaching in Higher Education*, 30(3), 640–662. <https://doi.org/10.1080/13562517.2024.2367669>

26. Ornstein, A. C., & Hunkins, F. P. (2017). *Curriculum: Foundations, Principles, and Issues, Global Edition*. Pearson Higher Education.

27. Passarelli, A. M., & Kolb, D. A. (2012). Using Experiential Learning Theory to Promote Student Learning and Development in Programs of Education Abroad. In *Student Learning Abroad*. Routledge.

28. Peltomaa, I.-M., Hietamäki, U., Toikka, T., Mård, N., Tigert, J. M., Harmoinen, S., Kaasinen, A.,

Kärkkäinen, S., Tarnanen, M., Maunula, M., Kimanen, A., Kujala, T., Ratinen, I., & Lahdenperä, J. (2025). Integrative teaching and learning: Reflections of a complex world in the curricula of primary teacher education programs. *Journal of Curriculum Studies*, 0(0), 1–21. <https://doi.org/10.1080/00220272.2025.2560844>

29. Plate, R. (2012). The Evolution of Curriculum Development in the Context of Increasing Social and Environmental Complexity. *Creative Education*, 3(8), 1311–1319. <https://doi.org/10.4236/ce.2012.38192>

30. Prastowo, A. I., & Daraini, A. M. (2024). The Scientific Paradigm of Al-Ghazali and Its Contribution to Education in the Society Era 5.0. *SHS Web of Conferences*, 204, 03008. <https://doi.org/10.1051/shsconf/202420403008>

31. Pratiwi, W. Y., Wachidi, Maksum, M. N. R., & Khoiruddin, N. F. (2025). The Integration of Cambridge Curriculum in Islamic Education at Bilingual Boarding School Surakarta. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 23(2), 340–358. <https://doi.org/10.32729/edukasi.v23i2.2203>

32. Pusat Penjaminan Mutu Pendidikan dan Pengajaran. (2024). *Kurikulum Pondok Pesantren Al-Ittifaqiah Indralaya*. Ittifaqiah Press.

33. Puspitawanti, G. I., & Susanti, A. I. (2025). Trends and challenges in midwifery curriculum development: Impact on graduate quality. *Curricula: Journal of Curriculum Development*, 4(1), 843–860. <https://doi.org/10.17509/curricula.v4i1.84575>

34. Putri, K., & Elizar. (2025). Implementing a Differentiation Approach in Teaching to Accommodate Diverse Learning Styles of Primary School Students: A Systematic Literature Review. *Journal for Lesson and Learning Studies*, 8(1), 119–128. <https://doi.org/10.23887/jlls.v8i1.89659>

35. Qori, M., Arisandi, E., & Hidayat, R. (2024). Transformasi Digital dalam Tilawah Alquran: Implikasi terhadap Keaslian dan Pembelajaran. *Swarna Mulia Journal*, 1(2), 60–70. <https://journal.ps2pm.or.id/index.php/swarnamulia/article/view/36>

36. Ramli, R., Razali, R., Gadeng, A. N., Diana, N., Hariadi, J., Ramli, R., Razali, R., Gadeng, A. N., Diana, N., & Hariadi, J. (2025). Integrating Local Knowledge into Higher Education: A Qualitative Study of Curriculum Innovation in Aceh, Indonesia. *Education Sciences*, 15(9). <https://doi.org/10.3390/educsci15091214>

37. Sadiah, D., & Mustofa, M. (2025). Strengthening Students' Self-Reliance Values through Islamic Boarding School Education Strategies During the Global Health Crisis. *Madania: Jurnal Kajian Keislaman*, 29(1), 143–150. <https://doi.org/10.29300/madania.v29i1.8668>

38. Saigar, S. C. A., & Jamaludin, K. A. (2025). *Challenges and Strategies in the Implementation of Differentiated Instruction in Rural Schools: A Systematic Literature Review*. <https://dx.doi.org/10.47772/IJRISS.2025.903SEDU0489>

39. Salabi, A. (2026). The Role of Islamic Boarding School Culture in Forming Discipline and Collective Cooperation in Darul Hijrah Islamic Boarding School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(1), 282–295. <https://doi.org/10.31538/tijie.v7i1.2468>

40. Sanjaya, W. (2016). *Strategi pembelajaran berorientasi standar proses pendidikan*. Kencana.

41. Subandiyah, H., Nasrullah, R., Ramadhan, R., Supratno, H., Raharjo, R. P., & Lukman, F. (2025). The impact of differentiated instruction on student engagement and achievement in Indonesian language learning. *Cogent Education*, 12(1), 2516378. <https://doi.org/10.1080/2331186X.2025.2516378>

42. Suhendi, S. (2024). Islamic Education Curriculum in the Era of Society 5.0: Between Challenges and Innovation. *International Journal of Science and Society (IJSOC)*, 6(2), 874–888. <https://doi.org/10.54783/ijsoc.v6i2.1073>

43. Sulismadi, Soedarwo, V. S. D., & Salam, A. (2025). Transformasi Karakter Santri melalui Edu-Ecoliteracy Islami sebagai Instrumen Pesantren Muhammadiyah dalam Mendukung Tercapainya SDGs. *Sospol*, 11(3), 51–69. <https://doi.org/10.22219/jurnalsospol.v11i3.42306>

44. Sutiono, R. (2025). Education with the Paradigm of Integration-Interconnection of Science and

45. Taba, H. (1962). *Curriculum Development: Theory and Practice*. Harcourt, Brace & World.
46. Tomlinson, C. A. (2014). *The Differentiated Classroom: Responding to the Needs of All Learners*. Teachers College Press.
47. Tucker, E. M., & Stout, D. A. (1999). Teaching Ethics: The Moral Development of Educators. *Journal of Mass Media Ethics*, 14(2), 107–118.
https://doi.org/10.1207/S15327728JMME1402_4
48. Tyler, R. W. (1949). *Basic principles of curriculum and instruction*. University of Chicago Press.