


Integration of Pesantren Curriculum, Tahfidz Curriculum and National Curriculum

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Abstract:

Many Islamic educational institutions have attempted to integrate pesantren-based learning with general education, including SMA Tahfidz Al-Amien at Pondok Pesantren Al-Amien Prenduan, which has adopted an integrated curriculum model since its inception. This study aims to explore the implementation of curriculum integration involving the pesantren curriculum, the tahfidz curriculum, and the national curriculum, as well as to identify the implications of this integration for students and the school system. The research employs a qualitative approach with a case study design. Data were collected through in-depth interviews, direct observation, and document analysis, and were verified using triangulation techniques to ensure data validity. The findings reveal that the curriculum integration is implemented both within the formal learning process (KBM) and through extracurricular activities. Students learn general and religious subjects in class, while also engaging in Qur'anic memorization and boarding school activities outside KBM. Evaluation is conducted each semester through structured exams (MID1, MID2, MID3), including both written assessments and memorization tests (Hifdzul Qur'an). The integration of these three curricula has significant implications: it produces graduates who are spiritually grounded IMTAQ, academically competent, and equipped with scientific and technological literacy. This model offers a balanced educational framework that prepares students for both higher education and broader societal roles.

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INTRODUCTION

Education is a planned effort to create a learning atmosphere and learning process so that students actively develop their potential. Thus, they can have religious spiritual strength, self-control, personality, intelligence, noble character, and skills that are beneficial for themselves, society, nation and state. Education is very important in human life. Every individual has the right to education and is expected to always develop themselves. In general, education has a meaning as a life process in developing each individual so that they can live and live their lives well. Being an educated person is very important, because education shapes humans into individuals who are useful for the state, country and nation (Alpian et al., 2019). Educational institutions are now growing and are no longer dominated by schools labeled private, modern, advanced, and quality. Islamic educational institutions are also starting to rise, even showing themselves as centers for the advancement of science and the improvement of one's morals. This is important because morals are a reflection of oneself that reflects both one's thoughts and feelings.

As an institution that meets good criteria, educational institutions must be able to produce graduates with quality and character. One of the main factors in achieving this success is by designing and implementing a good, quality educational curriculum, as well as through the transformation of Islamic educational institutions (Abdullah Rofiq, 2022, p. 90). Islamic boarding schools are centers of study that not only focus on Islamic knowledge, but also on the concepts of independence, simplicity, sincerity, submission, and patience. This concept is better known as the *Panca Jiwa Pondok Pesantren*, which consists of: The soul of sincerity, the soul of simplicity, the soul of independence, the soul of *ukhuwah Islamiyah*, the soul of freedom and responsibility (Yusuf, 2017). The Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 18 of 2014 which regulates pesantren further strengthens the position of the pesantren itself. In terms of curriculum, boarding schools make adjustments to the national curriculum set by the government (Maduningtias, 2022). Various studies on curriculum integration have been carried out, Curriculum Integration of pesantren and madrasah (case research at Al-Ishlah Jenggawah Jember Islamic Boarding School, at the boarding school, integration is carried out in the form of subjects using foreign languages (Arabic and English) and integration of boarding school materials, namely classical books into the Madrasah subject schedule (Anwar, Huda, & Maghfiroh, 2022). Even educational institutions are able to integrate one another (Islah, 2021) and the integration carried out at Diniyah Formal Education WusthaAl Fithrah Surabaya is an integration of religious, general and boarding school curriculum (Mastur, 2022).

Curriculum is a system that is part of education and contains: desired objectives what is taught, what will be covered, how it will be taught, and when it will be taught (Muhtadin & Laksono, 2022). It is one of the elements that has a central position in the educational process because it directs all forms of educational activities for the achievement of educational goals. The curriculum functions as a plan that provides guidance or guidance in the process of teaching and learning activities. To achieve the expected educational goals, an institution must be able to manage the curriculum well so that educational activities can run optimally. Without a curriculum, it is difficult for educational institutions to design and implement a directed learning process. Therefore, the curriculum needs to be well understood by all education implementers. In the curriculum, after receiving education, students should become smart, intelligent, moral, ethical, and good individuals. However, the reality is that many learners only gain intelligence and intelligence, but are still lacking in terms of good morals (Tajudin & Muhajir, 2019). The pesantren curriculum is a series of plans and guidelines that regulate

the learning process in pesantren educational institutions. This curriculum includes various elements, such as subject matter which is usually taken from ancient Arabic books. Teaching methods in pesantren are carried out in various ways, such as sorongan, bandongan, halaqah, memorization, and bathsul masail (Kusumawati & Nurfuadi, 2024). The integration will strengthen each other (Budiyo, 2021; Sulthoniyah, 2024). The integration can be done by high school institutions by integrating with the boarding school curriculum (Ahmad, Mispani, & Yusuf, 2023) or the other way around.

The integration of the pesantren curriculum, the tahfidz curriculum, and the national curriculum at Tahfidz Al-Amien Prenduan High School is a strategic effort to balance religious and general education; however, this integration hypothesis posits that without a coherent and synchronized framework, the overlapping objectives, time constraints, and divergent pedagogical approaches among the three curricula may result in excessive learning burdens, reduced curriculum depth, and an imbalance between students' academic, spiritual, and social development. Therefore, a holistic and adaptive integrative model is required to ensure that each curriculum's core objectives are preserved while fostering synergy in student outcomes.

RESEARCH METHODS

This research uses a case research, which focuses on collecting and analyzing data in depth related to the integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz Al-Amien High School. In this research, researchers play an active role in observing, interacting, and collecting data directly related to the integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz Al-Amien High School, Pondok Pesantren Al-Amien Prenduan.

Researchers collected data from several informants, data is a set of information or values obtained from observing an object, data can be in the form of numbers and can also be in the form of symbols or properties (Situmorang, 2010).

The source of data evidence referred to here is evidence that is commonly used in conducting qualitative research in the form of interviews, documentation, archival records, and direct observation. Data source is a place where research data is obtained (Al Wafa & Majid, 2024). The data sources of this research are divided into two, the main data source (primary) and secondary data. The data collection techniques used to obtain the required data through observation, interviews and documentation. The stages in the data analysis process are data reduction, data presentation and conclusion drawing.

This research uses a qualitative approach with a case research method, which is operationally carried out by intensively examining the implementation of the integration of the pesantren curriculum, the tahfidz curriculum, and the national curriculum at Al-Amien Tahfidz High School, Al-Amien Prenduan Islamic Boarding School. Researchers were directly involved in data collection through participatory observation of the learning process, in-depth interviews with principals, teachers, tahfidz program managers, and students, as well as documentation of curriculum documents, lesson schedules, and evaluation reports. Data triangulation was applied operationally by comparing information from various informants (source triangulation) and using various data collection techniques (method triangulation) to ensure the validity of the findings. Data analysis was conducted by reducing field data into main themes, presenting them in the form of structured narratives, and drawing conclusions that were continuously verified throughout the data collection process, so that the research results reflect the factual and contextual conditions of curriculum integration.

RESULTS AND DISCUSSION

Results

In this discussion, it will present the data by dialoguing the theory, so that from this a comprehensive conclusion is born. here the researcher conveys about two things based on data exposure and research findings. namely regarding the implementation of the integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz Al-Amien High School, then the implications of the integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz Al-Amien High School.

explained that the aspects of the three curricula support and strengthen each other, including in harmonizing science and religion. This is in line with the theory of Masyuri, Syahrul Afif and Jamlia that this unification occurs because of the personality of Indonesian children who lack religious knowledge which is a challenge for education in Indonesia to realize an educational goal that can create knowledgeable and morally good people (Masyuri, Afif, & Jamlia, 2021) This integration is also seen in the unification of allied materials in the combination of the pesantren curriculum, the tahfidzh curriculum and the national curriculum at SMA Tahfidz Al-Amien Putri Pondok Pesantren Al-Amien Prenduan.

The implementation of the integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz Al-Amien High School.

The implementation of the integration of the ketahfidzhan curriculum and the national curriculum at SMA Tahfidz Putri Al-Amien Prenduan has been the main learning system since the inception of Ma'had Tahfidz Al-Qur'an (MTA). This was confirmed by one of the interviewees, Ustadzah N, as the curriculum coordinator, who stated that: "Since the beginning of MTA, it has been designed so that learning tahfidz Al-Qur'an does not run alone, but is integrated with the national curriculum. The goal is that santri can excel in two fields: academic and spiritual." This statement shows that the institution's orientation is on holistic education, by placing religious education and general education in one systemic framework. The curriculum integration does not only occur in the classroom, but also in the scheme of teaching and learning activities (KBM) and outside KBM. In the KBM, students follow general lessons such as Mathematics, Indonesian Language, and Science according to national standards, but the lesson hours are arranged side by side with tahfidz, tajweed, and Qur'anic science subjects. Outside formal class hours, the santri follow an intensive tahfidz program which includes morning and afternoon halaqah. This shows the coordination between teachers to ensure that the two curricula can go hand in hand.

In terms of evaluation, SMA Tahfidz Putri Al-Amien has designed an assessment system that integrates the two curricula. Academic evaluation is conducted periodically through MID1, MID2, and MID3 exams like other public schools. Meanwhile, tahfidz evaluation is carried out through Hifdzul Qur'an written exams, weekly memorization deposits, and end-of-year tests that include fluency, accuracy, and tajweed quality. One of the homeroom teachers said: "The evaluation of memorization is done not only by oral memorization, but also by written exams so that students can better understand the structure of the verse and not just memorize verbally." This shows that the evaluation in this institution covers cognitive, affective and psychomotor aspects as a whole.

This institution also sets clear targets both in terms of academics and memorization. Academic targets are determined based on the applicable national curriculum achievement standards, while memorization targets are adjusted to the ability of each santriwati, with a

minimum standard of 5 juz per year. This target is part of an integrative curriculum planning that not only emphasizes achievement, but also continuity and quality of education. Thus, the integrated curriculum at Tahfidz Putri Al-Amien High School is a model of synergy between Islamic spiritual values and applicable modern academic demands.

Table 1

No.	Implementation Aspect	Research Findings Description
1.	Time of Curriculum Initiation	The integration of the pesantren curriculum (ketahfidzhan) and the national curriculum has been implemented since the establishment of Ma'had Tahfidz Al-Qur'an (MTA).
2.	Form of Implementation	The integration is carried out through a combination of learning activities both within the classroom (KBM) and outside the classroom (e.g., halaqah, memorization sessions).
3.	Evaluation System	Evaluation is conducted at the end of the year through MID1, MID2, and MID3 exams for academic subjects and written Hifdzul Qur'an exams for the tahfidz curriculum.
4.	Achievement Targets	The school sets academic performance targets (based on national standards) as well as Qur'anic memorization targets (specific number of juz) for the students.

Implications of the pesantren curriculum for the tahfidz curriculum and the national curriculum at SMA Tahfidz Al-Amien Putri, Al-Amien Prenduan Islamic boarding school.

The results showed that the pesantren curriculum implemented at Tahfidz Al-Amien Prenduan High School has a positive impact on the integration between the ketahfidzhan curriculum and the national curriculum. The santri not only gain a deep understanding of Islamic sciences, but also master general subjects according to national education standards. interview results "The pesantren curriculum helps shape the personality of the santri as a whole. They not only know religious laws, but can also understand science, social, and culture, which is important to deal with life in society." This shows that the main implication of the curriculum integration is the birth of students who are religious and adaptive to social dynamics. One important aspect of the success of this integration lies in the time management applied by the students. They are able to divide their time proportionally between academic activities and tahfidz activities. This reflects the high self-management skills formed through pesantren discipline, so that the academic and religious achievements of the students can be achieved in a balanced manner.

Overall, the implications of the pesantren curriculum on the ketahfidzhan curriculum and the national curriculum at Tahfidz Al-Amien High School not only shape the religious and intellectual character of santri, but also provide impetus for vertical social mobility through

higher education. This curriculum shapes the profile of graduates who are superior, balanced between religious knowledge and science, and able to contribute actively in society. Thus, the integrative approach applied at Al-Amien Prenduan is not only a holistic education model, but also creates outputs that are in accordance with the needs of the times.

Table 2

No.	Implication Aspect	Description of Findings
1.	Holistic Knowledge Acquisition	Students (santri) gain both religious and general scientific knowledge, enabling them to become well-rounded individuals who can adapt effectively in society.
2.	Time Management Skills	Santri are able to manage their time efficiently between academic studies and Qur'anic memorization, resulting in balanced achievement in both domains.
3.	Alumni Success and Global Access	Many alumni have been accepted into various international universities in both religious and scientific fields, demonstrating the curriculum's global relevance.

Discussion

In this discussion, it will present the data by dialoguing the theory, so that from this a comprehensive conclusion is born. here the researcher conveys about two things based on data exposure and research findings. namely regarding the implementation of the integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz Al-Amien High School, then the implications of the integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz Al-Amien High School.

explained that the aspects of the three curricula support and strengthen each other, including in harmonizing science and religion. This is in line with the theory of Masyuri, Syahrul Afif and Jamlia that this unification occurs because of the personality of Indonesian children who lack religious knowledge which is a challenge for education in Indonesia to realize an educational goal that can create knowledgeable and morally good people (Masyuri, Afif, & Jamalia, 2021). This integration is also seen in the unification of allied materials in the combination of the pesantren curriculum, the tahfidzh curriculum and the national curriculum at SMA Tahfidz Al-Amien Putri Pondok Pesantren Al-Amien Prenduan.

The implementation of the integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz Al-Amien High School.

Curriculum integration is an effort to develop the curriculum by combining between curriculum (Asrori Khoizin & Haris, 2021). From here it can be seen that the integration of this curriculum is an attempt to unite the two curricula to strengthen each other to achieve one educational goal. The purpose of integrating this curriculum is to expand santri knowledge and religious knowledge. as Mumpuni's theory that the purpose of this curriculum integration is to broaden insight and knowledge by combining religious and academic teachings (Kusumawati & Nurfuadi, 2024).

The integration of the pesantren curriculum of the tahfidz curriculum and the national curriculum at Tahfidz High School has been implemented since its inception, in the implementation of the two curricula it is carried out in KBM and also outside KBM. With the aim of equipping themselves with science and technology and IMTAQ.

In formal schools learn general and pesantrenan lessons such as Arabic, nahwu, Sharaf. While outside of formal lessons they memorize the Qur'an. With the activities of these two

environments in MTA students, then draw the concept of the value of integration in the Qur'anic verse surah Al-Mujadalah verse 11 "Allah will undoubtedly raise those who believe among you and those who are given knowledge several degrees". (Q.S. Al-Mujadalah: 11)

The verse explains that Allah SWT raises the degrees of those who believe and have knowledge. The integration value contained in this verse is faith and knowledge. This means that Allah SWT will elevate a person's degree if he has two important aspects in himself, namely faith and knowledge.

According to Robin Fogarty's theory, a model that can be used as a guide by teachers to integrate knowledge in the process of teaching and learning in schools, including Islamic education, integration needs to involve interactive learning activities in addition to good use of information technology to attract students.

In the concept of Robin Fogarty's theory that Tahfidz High School also integrates science in the process of teaching and learning at school including religious and general education. The value of integration is reflected in the activities undertaken by the students. If classified, the boarding environment plays a role in shaping their faith, while formal education provides knowledge and insight in the field of science.

In this case, it is explained that the aspects of the three curricula support and strengthen each other, including in harmonizing science and religion. This is in line with the theory of Masyuri, Syahrul Afif and Jamlia that this unification occurs because the personality of Indonesian children who lack religious knowledge which is a challenge for education in Indonesia to realize an educational goal that can create people who are knowledgeable and morally good (Masyuri, Afif, & Jamalia, 2021). This integration is also seen in the unification of allied materials in the combination of the pesantren curriculum, the tahfidz curriculum and the national curriculum at SMA Tahfidz Al-Amien Putri Pesantren Al-Amien Prenduan.

According to the theory of Icha Fadhilasari Resdianto Permata Raharjo, Eko Hardinanto that evaluation is an assessment process to obtain results about school learning activities. Assessment is very important in the world of education to determine the ability of students. Assessments taken can be in the form of tests, non-tests, attitudes, and activeness (Raharjo, Hardinanto, & Fadhilasari, 2022).

This agrees with the theory above that Tahfidz High School conducts an evaluation in the final semester to see the ability and achievement of students in their academic grades and memorization of the Qur'an. this shows that the success of the learning program is always seen from the aspect of the learning outcomes achieved. on the other hand, the evaluation of the program on the achievement of learning objectives (Idrul, 2019, p. 162).

According to Retnowati, Fatchan and Astina, academic achievement cannot be separated from the learning process, because academic achievement is influenced by the learning process itself (Retnowati, Fatchan, & Astina, 2016)

According to the theory of memorizing the Qur'an is an activity filled with efforts that require the memorizer to be consistent. Factual efforts made by students who memorize the Qur'an to strengthen memorization of the Qur'an can be categorized according to the following indicators: (a) Concentration, (b) Diet, (c) Social life, and (d) Worship (Supriono, n.d).

Based on the theory above, Tahfidz Al-Amien High School has a target achievement both in KBM and outside KBM. Namely the target of academic achievement and the target in memorizing the Qur'an, the two elements must be achieved if one of the two elements is not achieved. Then it affects the student's grade increase.

Implications of the pesantren curriculum for the tahfidz curriculum and the national curriculum at SMA Tahfidz Al-Amien Putri, Al-Amien Prenduan Islamic boarding school.

Application is the ability to use learning materials that have been learned into new real situations, including: rules, methods, concepts, principles, laws and theories (Giantomi et al., 2023). Thus, the implementation of the pesantren curriculum, the tahfidz curriculum and the national curriculum at SMA Tahfidz Al-Amien Putri, Pondok Pesantren Al-Amien Prenduan, has a significant impact on the character building and academic abilities of santri. By integrating these three curricula, santri are not only equipped with a deep religious understanding through pesantren teachings, but also with relevant general knowledge according to national education standards.

Implication in Indonesian is the effect caused in the future or the impact felt when doing something. Meanwhile, according to Andewi Suhartani's theory, implications are the consequences arising from the implementation of a program or policy, which can be good or bad for the parties targeted by the implementation of the program or policy (Suhartini, 2007). Improving students' skills outside the religious aspect by including other subjects implemented in modern boarding schools (Kusumawati & Nurfuadi, 2024) can improve the quality of graduates and gain institutional recognition.

This merger is seen in the balance between strengthening morals and spirituality with mastery of science, including science and technology. This is in accordance with the characteristics of the Islamic education curriculum that the Islamic education curriculum or pesantren must be balanced to meet the personal needs of students as well as the basic needs as a whole with the priority of the sciences that must be studied (Widodo, Hermawan, & Juliani, n.d). Managing time must be done because by managing time well, it will maximize the results obtained (Wahidaty, 2021), and their time management has been arranged by the pesantren, because their research schedule becomes tight because they have to cover these three curricula between learning formal lessons and memorizing the Qur'an.

According to Anitha Paulina Tinambunan's theory that time management is a type of skill related to various forms of individual efforts and actions carried out in a planned manner so that a person is able to make the best use of time. With good time management, pesantren can more effectively manage their schedules to learn general lessons while memorizing the Qur'an. Dividing their time allows them to use the time given by the pesantren to be used professionally between academic obligations and religious duties, so that both can run in balance without sacrificing one aspect. According to Suryadi's theory, the quality of education is the ability of an education system that is directed effectively to increase the added value of input factors in order to produce the highest possible output (Suryadi & Tilaar, 1994).

Meanwhile, according to the theory of Quraish Shihab, who defines quality as the level of good and bad something or the quality of something. Etymologically, quality is defined as an increase in level towards an improvement or stability (Solichati & Musfiquon, 2020). The quality of graduates of Al-Amien Tahfidz High School is a generation that excels in memorizing the Qur'an, understanding religious knowledge and academic mastery with IMTAQ and science and technology. Ustd Faishol Aditama stated that there have been many students who have continued to universities both in the country and abroad. from the theory above that in Tahfidz High School this has been recognized in the country and abroad.

This implication has a positive impact on the students, based on observations and interviews by Ustd. Faishol Aditama as the principal of Tahfidz Al-Amien High School, namely: "When they have plunged into the IMTAQ community, it is clear that they can not only be in one field but can be in other fields, and not only know pesantren but also know

Science and Alhamdulillah, currently many have continued their studies in the Middle East and also in other continents, one of which is in Russia, where one of our children has continued his studies there, namely in the health department.” And this is proven by a research that the integration of the national curriculum with the pesantren curriculum can form students' religious character (Kusumawati & Nurfuadi, 2024). As the integration of the Qur'an tahfidz program of Markaz Dirasat Qur'aniyah and Darul Ulum Tahfiz High School, including 1) Integration of Educational Institutions, 2) Integration of Teachers (Managers), 3) Integration of Students / Students, and 4) Integration of tahfidz program (Mahfudz, 2017). The integration needs to be done to form quality human beings (Fauzan, 2017). Because research can prove that the integration can improve student learning outcomes (Utari, Munawaroh, & Saifullah, 2025) and in this integration not only equips graduates to have specific skills to continue working or going to college, but also equips students with religious knowledge (Wulandari, 2020). The desired graduates are graduates who not only master science and technology but also have a provision of religious knowledge as a life balance (Kusnandi, 2017). As for prospective teachers, they can improve their innovative teaching skills (Sibron & Afriantoni, 2024).

CONCLUSIONS

The integration of the pesantren curriculum and the national curriculum at Al-Amien Tahfidz Senior High School is implemented both during formal learning (KBM) and extracurricular activities. In-class learning combines general and religious subjects, while outside the classroom students engage in daily Qur'an memorization and pesantren programs. Academic and memorization achievements are evaluated through MID1, MID2, MID3, and Hifdzul Qur'an exams. This integration equips students with both religious and scientific knowledge, fostering a balance between IMTAQ and science and technology. The pesantren's structured time management enables students to excel in both domains. Many graduates continue their studies at national and international universities. Future research should explore the long-term impact on alumni, compare similar integration models internationally, and adopt quantitative and technological approaches to assess effectiveness.

Theoretically, the integration of the pesantren, tahfidz, and national curricula at Al-Amien Tahfidz High School provides a valuable contribution to the discourse on holistic education by demonstrating that religious and scientific knowledge can be harmoniously delivered through structured learning inside and outside the classroom. This supports theories of integrative curriculum design that emphasize balanced cognitive, affective, and spiritual development. Practically, the structured time management and dual evaluation model offer a replicable strategy for Islamic schools to enhance both academic performance and Qur'anic memorization. This model has also proven effective in preparing students for admission to national and international universities, indicating its global relevance and applicability.

This study is limited in scope to a single educational institution Al-Amien Tahfidz High School so the findings may not fully represent the implementation of curriculum integration in other pesantren-based schools with different cultural, structural, or managerial contexts. Data collection relied primarily on qualitative methods such as interviews and observations, which, while rich in depth, may lack measurable indicators for broader generalization. The study also does not explore the long-term impact on alumni or use quantitative analysis to assess the effectiveness of integration. Future research should address these aspects for a more comprehensive understanding.

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