



Pesantren Based Curriculum Development in Senior Secondary Education: Integrating Qur'anic Tahfidz and Classical Turath Studies at SMA Al-Munawwariyyah

Zulfan Syahansyah^{1*}, Dimas Adi Saputra²

¹ Al-Qolam University Malang, Indonesia

² Al-Azhar University in Cairo, Egypt

Email: zulfan@alqolam.ac.id

Abstract

This study aims to examine the development of a Pesantren Based curriculum model in senior secondary education through the integration of the national curriculum, Qur'anic tahfidz, and classical turath studies at SMA Al-Munawwariyyah Bululawang, Malang. Employing a qualitative case study approach, the research collected data through in-depth interviews, participant observation, and document analysis to explore the structure, implementation, and educational impact of the integrated curriculum. The findings reveal the emergence of an Integrated Pesantren Based Curriculum Model in which national academic standards are harmonized with structured tahfidz programs and systematic study of classical Islamic texts, including fiqh, akhlak, tafsir, and hadith. The integration operates structurally and pedagogically within a unified framework. Qur'anic tahfidz functions as a core curricular pillar embedded in academic scheduling, evaluation systems, and character formation, fostering disciplined learning, spiritual self-regulation, and strong religious identity. Meanwhile, classical turath studies cultivate intellectual humility, moral reasoning, and continuity with Islamic scholarly traditions. The curriculum operates through structural, pedagogical, and cultural integration, demonstrating how religious and general education can be cohesively institutionalized within a Pesantren Based senior secondary context.

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INTRODUCTION

In contemporary societies, education is increasingly expected to address not only cognitive development but also moral integrity, spiritual depth, and cultural continuity (Maqfiroh et al., 2025; Muzedi, Hesim, 2026). This demand becomes particularly significant in Muslim-majority contexts, where education is seen as a strategic instrument for nurturing ethically grounded and socially responsible citizens (Bisri et al., 2026; Zuyyina Linda Sari, Kudsiyeh, Sholi Asrori, 2026). However, modern

schooling systems often prioritize standardized academic achievement while marginalizing spiritual formation and religious intellectual heritage. This imbalance has raised widespread concerns regarding moral degradation, identity fragmentation, and the weakening of religious literacy among young generations (Azizah et al., 2026; Hikmah et al., 2026). Empirical evidence from educational discourses in Southeast Asia indicates growing anxieties over students' declining ethical sensitivity and limited engagement with foundational Islamic knowledge (Zaironi, 2026). As a response, Pesantren Based educational institutions have gained renewed attention for their holistic approach that integrates intellectual, moral, and spiritual dimensions (Husen et al., 2026; Lailatul Mufarrohah, 2026). Nevertheless, the question of how pesantren traditions can be systematically institutionalized within formal senior secondary education remains underexplored. Therefore, examining Pesantren Based curriculum development is socially important, as it offers an alternative educational paradigm capable of harmonizing academic excellence with moral and spiritual cultivation (Azaim & Latif, Abdul, 2025; Lailatur Rohanita, Husnul Hilar, 2026).

Despite the growing recognition of holistic education, many senior secondary institutions continue to experience structural disconnection between general education and religious learning (Rahmania et al., 2026; Subairi, Muhammad Husni, 2025). National curricula often emphasize measurable academic competencies, leaving limited space for intensive Qur'anic engagement and classical Islamic scholarship (Fakhriddana et al., 2026; Ishmah Syafiulloh, Aisyah Nindi Antika, 2026). As a result, students frequently encounter fragmented learning experiences, where religious instruction is treated as supplementary rather than foundational. This separation contributes to superficial religious understanding, weak character internalization, and limited continuity with Islamic intellectual traditions. Furthermore, policy-driven curricular frameworks tend to overlook the pedagogical wisdom embedded in pesantren systems, which historically emphasize discipline, mentorship, and moral habituation (Ilhamsyah & Ramli, 2024; Pahlawati et al., 2025). The absence of an integrated curriculum model exacerbates tensions between formal schooling requirements and pesantren educational ideals (Hanif et al., 2024; Ihsan, 2019). Consequently, educators face challenges in balancing academic performance

expectations with the cultivation of spiritual discipline and religious identity. This general problem underscores the urgent need for a curriculum model that systematically bridges national educational standards with Pesantren Based learning traditions in a coherent and sustainable manner.

Field observations in pesantren-affiliated senior secondary schools reveal a dynamic yet complex educational landscape. Institutions such as SMA Al-Munawwariyyah operate within dual educational systems, simultaneously responding to national curriculum mandates and pesantren expectations. In practice, this duality generates innovative pedagogical arrangements, including structured Qur'anic tahfidz programs integrated into daily academic schedules and systematic engagement with classical Islamic texts. However, without a clearly articulated curricular framework, such integration often relies heavily on institutional culture and individual teacher commitment. The phenomenon illustrates both the potential and the vulnerability of Pesantren Based education within formal schooling contexts. While students demonstrate strong religious discipline, memorization capacity, and respect for scholarly traditions, inconsistencies in curricular design and assessment mechanisms remain evident. This situation highlights the need to critically examine how integration is structurally organized, pedagogically implemented, and culturally sustained. Understanding these field realities provides a concrete foundation for analyzing Pesantren Based curriculum development as an institutionalized educational model rather than an informal practice.

Previous studies on Islamic education have extensively discussed curriculum integration, character education, and the role of pesantren in moral development. Scholars have examined Qur'anic tahfidz programs as tools for character formation and cognitive discipline, while others have explored the pedagogical value of classical turath studies in preserving Islamic intellectual heritage (Anisaturrizqi et al., 2025; Ramadani & Rohman, 2025). Research on pesantren based schools has also highlighted their contribution to holistic education and spiritual socialization (Abidin & Sirojuddin, 2024; Manaf et al., 2025). However, much of the existing literature tends to treat tahfidz, turath studies, and national curricula as separate domains of inquiry. Many studies focus either on pesantren education outside formal schooling or on

Islamic subjects within state-regulated curricula, without sufficiently addressing their systematic integration. Moreover, previous research often emphasizes outcomes rather than curricular structures and mechanisms. As a result, there is limited analytical insight into how Pesantren Based values and learning traditions can be formally embedded within senior secondary education systems in a coherent curricular framework (Achmadin et al., 2024; Hanif et al., 2024).

The existing body of research reveals a critical gap concerning the structural and pedagogical integration of pesantren traditions within formal senior secondary education (Akzam & Hayati, 2026; Sofi et al., 2025). Few studies provide an in-depth examination of curriculum design processes that harmonize national academic standards with intensive Qur'anic tahfidz and classical turath studies. Additionally, limited attention has been paid to how such integration operates at multiple levels, including institutional structure, classroom pedagogy, and educational culture. This gap is significant, as it limits the scalability and replicability of Pesantren Based curriculum models. Without systematic documentation and analysis, Pesantren Based innovations risk remaining context-specific and under-theorized. Therefore, this study positions itself as a contribution to Islamic education scholarship by offering an empirically grounded model of integrated curriculum development. By focusing on a senior secondary context, the research extends existing literature and provides conceptual and practical insights into institutionalizing Pesantren Based education within formal schooling systems.

The novelty of this study lies in its articulation of an Integrated Pesantren Based Curriculum Model that systematically aligns national educational standards with Qur'anic tahfidz and classical turath studies. Unlike previous research that treats integration as a pedagogical supplement, this study conceptualizes integration as a unified curricular framework encompassing structural, pedagogical, and cultural dimensions. Qur'anic tahfidz is positioned not merely as a religious program but as a core curricular pillar embedded in scheduling, assessment, and character formation mechanisms. Similarly, classical turath studies are framed as intellectual and ethical resources that foster moral reasoning and scholarly continuity. This approach represents a state-of-the-art contribution by demonstrating how pesantren traditions

can be cohesively institutionalized within senior secondary education. Addressing this issue is crucial, as it responds to contemporary educational challenges related to identity formation, moral resilience, and the relevance of Islamic scholarship in modern educational contexts.

Based on the aforementioned issues and gaps, this study is guided by the central research problem of how a Pesantren Based curriculum can be developed and implemented in senior secondary education through the integration of national curricula, Qur'anic tahfidz, and classical turath studies. The study advances the argument that such integration is not only feasible but also pedagogically transformative when designed as a coherent institutional system. It assumes that embedding tahfidz and turath studies within formal curricular structures enhances students' academic discipline, spiritual self-regulation, and intellectual humility. Furthermore, the study contends that Pesantren Based curriculum development contributes to a more holistic educational model that reconciles religious tradition with modern educational demands. By empirically examining the case of SMA Al-Munawwariyyah, this research offers theoretical and practical contributions to Islamic education studies, curriculum development discourse, and the broader field of values-based education.

RESEARCH METHOD

This study employed a qualitative research design using a case study (Gammelgaard, 2017; Khan, 2019) approach to explore Pesantren Based curriculum development in a senior secondary education context. The case study design was selected because it allows for an in-depth, context-sensitive examination of complex educational phenomena embedded within real institutional settings. Curriculum integration involving national standards, Qur'anic tahfidz, and classical turath studies represents a multifaceted process shaped by pedagogical practices, organizational structures, and cultural values. A qualitative case study is therefore appropriate to capture participants' perspectives, institutional dynamics, and meaning-making processes that cannot be adequately explained through quantitative measures. This design enables holistic analysis and rich description, facilitating a

nuanced understanding of how integration is conceptualized, implemented, and sustained within a Pesantren Based school environment.

The research was conducted at SMA Al-Munawwariyyah Bululawang, Malang, an Islamic senior secondary school operating within a pesantren environment. This site was purposively selected due to its distinctive institutional model that formally integrates the national curriculum with structured Qur'anic tahfidz programs and systematic classical turath studies. The school represents a relevant and information-rich case for examining Pesantren Based curriculum development in a formal education setting. Its organizational structure, daily academic routines, and educational culture reflect an intentional effort to harmonize religious and general education. Furthermore, the school's long-standing pesantren tradition and institutional commitment to integrated learning make it an appropriate site for investigating curriculum design, pedagogical practices, and educational impacts within a unified Pesantren Based framework.

Data were collected through in-depth interviews, participant observation, and document analysis to ensure methodological triangulation (Natow, 2020; Schlunegger et al., 2024). Semi-structured interviews were conducted with school leaders, curriculum coordinators, teachers, and selected students to capture diverse perspectives on curriculum development and implementation. Participant observation was carried out in classrooms, tahfidz sessions, and pesantren activities to examine pedagogical interactions and institutional culture in natural settings. Relevant documents, including curriculum guidelines, academic schedules, assessment records, and institutional policies, were analyzed to understand formal curriculum structures and integration mechanisms. The combination of these techniques enabled comprehensive data collection and facilitated a contextualized understanding of how the integrated curriculum operates across structural, pedagogical, and cultural dimensions.

Data analysis followed an interactive model consisting of data condensation, data display, and conclusion drawing (Alem, 2020; Mezmir, 2020). Data condensation involved selecting, coding, and categorizing relevant information related to curriculum integration processes (Tang & Sae-Lim, 2016; van Velzen, 2018). The

condensed data were then organized into thematic displays to facilitate pattern identification and analytical comparison. Conclusions were continuously verified through iterative analysis and cross-data checking. To ensure trustworthiness, the study employed credibility, dependability, and confirmability strategies. Credibility was enhanced through prolonged engagement and triangulation of data sources and methods. Dependability was addressed by maintaining a clear audit trail of research procedures, while confirmability was ensured through reflexive analysis and the use of supporting empirical evidence to substantiate interpretations.

RESULT AND DISCUSSION

RESULT

Pesantren Based Curriculum Development in Senior Secondary Education

The sub finding of Pesantren Based Curriculum Development is operationally defined as an institutionalized curricular system in which the national senior secondary curriculum is systematically integrated with Qur'anic tahfidz and classical turath studies within a unified educational framework. At the field level, this integration manifests through the formal alignment of academic schedules, learning objectives, assessment mechanisms, and character formation programs. Qur'anic tahfidz functions not as an extracurricular activity but as a core curricular component that shapes students' discipline, spiritual self-regulation, and learning routines. Simultaneously, classical turath studies covering fiqh, akhlak, tafsir, and hadith are embedded pedagogically to cultivate moral reasoning, intellectual humility, and continuity with Islamic scholarly traditions. This curriculum development model operates across structural, pedagogical, and cultural dimensions, reflecting a deliberate institutional strategy to harmonize religious and general education. The sub-finding thus captures how pesantren values are transformed into formal curricular practices within a senior secondary education context

Table 1. Interview-Based Evidence

Petikan Wawancara	Indikator	Informan
"Tahfidz is scheduled alongside academic subjects and evaluated formally."	Structural curriculum integration	Principal
"Students' memorization targets influence their discipline and learning focus."	Character formation through tahfidz	Tahfidz Coordinator

"Classical texts guide students' moral reasoning and scholarly attitudes."	Turāth-based intellectual formation	Fiqh Teacher		
"Religious learning is not separate; it shapes our academic culture."	Unified framework	pedagogical	Curriculum Principal	Vice

The table presents representative excerpts from interviews illustrating how the integrated curriculum is perceived and enacted by key institutional actors. Each quotation reflects a distinct indicator of curriculum integration, ranging from structural alignment and pedagogical coherence to character and intellectual development. The informants were selected based on their strategic roles in curriculum design, implementation, and evaluation, ensuring that the data capture both policy-level and instructional perspectives.

The interview data indicate that curriculum integration at SMA Al-Munawwariyyah operates primarily through structural alignment rather than symbolic inclusion. The principal's statement highlights that Qur'anic tahfidz is embedded within formal scheduling and assessment systems, signaling institutional recognition of its curricular status. This finding suggests a departure from conventional models where religious programs function as supplementary activities. Moreover, the tahfidz coordinator's emphasis on discipline reveals how memorization practices extend beyond cognitive outcomes to shape students' learning habits and self-regulation. The data also demonstrate that integration is not limited to program placement but involves redefining educational priorities. By positioning tahfidz as a determinant of academic culture, the institution implicitly challenges the dichotomy between religious devotion and academic achievement. This interpretation underscores the curriculum's role as a formative structure that regulates students' daily practices, values, and learning orientations within a Pesantren Based senior secondary environment.

The data further reveal that classical turath studies function as an intellectual and ethical foundation within the integrated curriculum. The fiqh teacher's statement emphasizes that engagement with classical texts cultivates moral reasoning and scholarly humility, qualities often absent in standardized curricula. This indicates that turath studies are pedagogically framed as epistemic resources rather than merely content knowledge. Additionally, the curriculum vice principal's assertion that

religious learning shapes academic culture reflects a holistic educational vision in which values, pedagogy, and institutional ethos are interwoven. Collectively, these perspectives suggest that integration is sustained through shared institutional beliefs rather than isolated instructional practices. The curriculum thus operates as a cultural system that reinforces continuity with Islamic intellectual traditions while meeting formal educational standards. This interpretation highlights the depth of integration, demonstrating how Pesantren Based curriculum development transcends administrative coordination to influence epistemological and moral orientations.

Observational data corroborate the interview findings by illustrating how integration is enacted in everyday educational practices. Classroom observations revealed that tahfidz sessions are conducted with the same level of structure, monitoring, and accountability as academic subjects. Students demonstrated consistent discipline in balancing memorization targets with general coursework, reflecting internalized learning routines. Observations of turath learning sessions showed dialogical interactions, where teachers guided students to interpret texts critically while emphasizing ethical implications. The pesantren environment further reinforced integration through daily rituals, mentoring practices, and institutional norms that aligned religious commitment with academic responsibility. From the researcher's perspective, these observations indicate that curriculum integration is sustained through habitual practices rather than formal policy alone. The lived curriculum reflects a coherent educational ecosystem in which structural arrangements, pedagogical strategies, and cultural norms mutually reinforce Pesantren Based values within senior secondary education.

Restating the findings, the integrated Pesantren Based curriculum at SMA Al-Munawwariyyah is characterized by the formal institutionalization of Qur'anic tahfidz and classical turath studies within the national senior secondary framework. The data consistently show that integration operates through three interrelated patterns: structural alignment, pedagogical coherence, and cultural reinforcement. Structurally, religious programs are embedded in official schedules and assessments. Pedagogically, tahfidz and turath studies are designed to foster discipline, moral reasoning, and scholarly attitudes. Culturally, pesantren values permeate academic

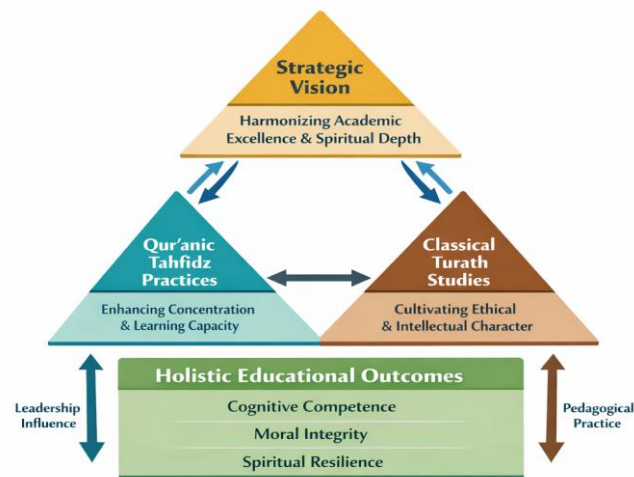
life, shaping students' identities and learning orientations. These patterns indicate that curriculum development is not an additive process but a systemic transformation of educational practice. The findings collectively demonstrate a recurring pattern of holistic integration, where religious tradition and formal education are cohesively institutionalized to produce academically competent and morally grounded graduates.

Table 2. Ideal Influence of the Integrated Curriculum

Jabatan Informan	Petikan Wawancara	Indikator
Principal	"Integration ensures students excel academically without losing spiritual grounding."	Harmonization of goals
Tahfidz Coordinator	"Memorization builds discipline that supports all learning areas."	Transferable learning discipline
Fiqh Teacher	"Turath texts shape ethical judgment and humility."	Moral-intellectual formation

The table illustrates an idealized pattern of influence generated by the integrated curriculum. Institutional leaders perceive integration as a mechanism for harmonizing academic excellence and spiritual depth, indicating a strategic vision that transcends compartmentalized education. Tahfidz practices are viewed as transferable disciplines that enhance students' overall learning capacity, reinforcing the curriculum's formative function.

Furthermore, classical turath studies are interpreted as ethical and epistemic anchors that shape students' intellectual character. The convergence of these perspectives reveals a shared institutional understanding that curriculum integration produces multidimensional educational outcomes. The emerging pattern demonstrates that Pesantren Based curriculum development functions as a holistic system, aligning cognitive achievement, moral integrity, and spiritual resilience within senior secondary education.



Picture 1. Holistic Educational Outcomes

DISCUSSION

The findings of this study align with existing literature emphasizing the importance of holistic curriculum integration in Islamic education, particularly in Pesantren Based institutions. Previous studies have highlighted the role of Qur'anic tahfidz in fostering discipline, character formation, and spiritual resilience, while classical turath studies have been associated with moral reasoning and intellectual continuity (Aisyah & Nahar, 2025; Rasheed, 2024). The present findings confirm these assertions by demonstrating that tahfidz and turath studies function as core curricular pillars rather than peripheral activities (Harahap, 2024; Saleh, 2019). However, this study diverges from much of the existing literature by showing how integration is structurally institutionalized within a formal senior secondary framework. Whereas earlier research often conceptualizes integration as pedagogical enrichment, the findings here reveal a systemic alignment of scheduling, assessment, and academic culture. This distinction suggests that Pesantren Based curriculum development can move beyond normative ideals toward formalized educational models that reconcile religious tradition with national academic standards (Hanif et al., 2024; Hasan, 2025).

In contrast to prior studies that focus primarily on learning outcomes, this research provides empirical evidence on the mechanisms through which integration is sustained at institutional and cultural levels. Existing literature frequently treats pesantren education and formal schooling as parallel systems, occasionally intersecting but rarely unified (Nurtawab, 2025; Nuryazidi, 2024). The findings

challenge this assumption by illustrating how pesantren values are embedded within curricular governance, instructional routines, and evaluation practices. Qur'anic tahfidz, for example, is not positioned solely as a religious obligation but as a pedagogical tool shaping students' learning discipline across subjects. Similarly, classical turath studies are framed as epistemic foundations that inform ethical judgment and scholarly attitudes. This integrated configuration contrasts with fragmented models reported in previous studies, thereby extending theoretical understandings of curriculum integration. The findings suggest that Pesantren Based education can serve as a coherent institutional model rather than an alternative or supplementary system (Arif et al., 2020; Yugo, 2025).

Theoretically, these findings contribute to curriculum studies by advancing a conceptualization of integration as a multidimensional process encompassing structural, pedagogical, and cultural domains. While existing theories of integrated curriculum often emphasize interdisciplinary learning, this study introduces a values-based integration model grounded in religious tradition (Marshall, 2025; Minoiu et al., 2026). The integration of tahfidz and turath studies within formal curricular structures illustrates how moral and spiritual dimensions can be systematically aligned with academic objectives (Hendawi et al., 2024; Zul et al., 2026). This challenges secular-oriented curriculum frameworks that marginalize religious knowledge to the affective domain. Instead, the findings support a reconceptualization of curriculum as a moral-intellectual ecosystem, where knowledge, values, and identity formation are mutually reinforcing. Such a theoretical contribution is particularly relevant for Islamic education discourse, as it bridges the gap between traditional pesantren epistemologies and modern curriculum theory.

Practically, the findings offer significant implications for policymakers, school leaders, and educators seeking to strengthen Islamic education within formal schooling systems. The integrated model demonstrates that Pesantren Based values can be institutionalized without compromising national curriculum requirements (Purwowidodo & Zaini, 2024). This has practical relevance for Islamic schools facing tensions between academic performance indicators and religious missions. By embedding tahfidz and turath studies into official schedules and assessment systems,

schools can promote consistency, accountability, and sustainability. Furthermore, the emphasis on cultural integration highlights the importance of institutional ethos and daily practices in sustaining curriculum reform. These practical insights suggest that successful integration requires not only curricular redesign but also leadership commitment, teacher alignment, and supportive learning environments (Pak et al., 2020). As such, the findings provide a transferable framework for other pesantren-affiliated schools seeking to formalize holistic education models.

Overall, the discussion underscores that Pesantren Based curriculum development represents a transformative approach to senior secondary education rather than a contextual adaptation. Compared to existing literature that often reports partial or symbolic integration, this study reveals a patterned and systemic model in which religious and general education are cohesively institutionalized. The findings affirm that Qur'anic tahfidz and classical turath studies contribute simultaneously to academic discipline, moral reasoning, and spiritual identity (Aisyah & Nahar, 2025; Siregar & Tumiran, 2025). This integrated outcome supports the argument that Islamic education can respond effectively to contemporary societal challenges, including moral fragmentation and identity disorientation. By situating pesantren traditions within formal curricular structures, the study advances both theoretical discourse and educational practice. Consequently, Pesantren Based curriculum development emerges as a viable and scalable model for holistic education in Muslim-majority contexts.

CONCLUSION

This study concludes that Pesantren Based curriculum development in senior secondary education is most effective when Qur'anic tahfidz and classical turath studies are positioned as integral curricular components rather than complementary programs. The principal finding demonstrates that holistic integration structurally, pedagogically, and culturally enables religious and general education to function cohesively within a formal schooling system. Qur'anic tahfidz was found to cultivate disciplined learning habits, spiritual self-regulation, and strong religious identity, while classical turath studies fostered moral reasoning, intellectual humility, and

continuity with Islamic scholarly traditions. The key lesson of this research lies in showing that educational integration is not merely a matter of content combination but of institutional design. When pesantren values are embedded within schedules, assessment systems, and academic culture, they shape students' cognitive, moral, and spiritual development simultaneously. This finding offers a meaningful insight into how Islamic education can address contemporary challenges of moral fragmentation and identity formation.

The major scholarly contribution of this study lies in its conceptualization of an Integrated Pesantren Based Curriculum Model within senior secondary education. Unlike previous studies that emphasize normative ideals or learning outcomes alone, this research advances curriculum studies by empirically demonstrating how integration operates as a multidimensional institutional system. It enriches Islamic education literature by bridging pesantren epistemology with modern curriculum theory, particularly through the articulation of structural, pedagogical, and cultural integration. The study also contributes methodologically by offering a context-sensitive case study that captures the lived curriculum beyond formal policy documents. By positioning tahfidz and turath studies as epistemic and formative resources within formal education, the research challenges dichotomous views separating religious tradition from academic modernity. Consequently, this study provides a transferable analytical framework for scholars and practitioners interested in values-based curriculum development and faith-integrated schooling in Muslim-majority contexts.

Despite its contributions, this study has several limitations that open avenues for future research. First, the research is based on a single case study, which limits the generalizability of the findings across diverse institutional and socio-cultural contexts. Second, the study focuses primarily on curriculum design and implementation, without quantitatively measuring long-term student outcomes such as academic achievement trajectories or post-graduation impact. Third, the perspectives of parents and alumni were not extensively explored, which could provide a more comprehensive understanding of curriculum effectiveness. Future research is therefore encouraged to conduct comparative multi-site studies across different

Pesantren Based schools to examine scalability and contextual variation. Longitudinal and mixed-methods approaches could also deepen insights into the sustained impact of integrated curricula on students' academic, moral, and spiritual development. Such research would further strengthen theoretical and practical discourse on holistic Islamic education.

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