



## Integration of Islamic Values and 4C Competencies in Islamic Education at A Nur II Al-Murtadlo Islamic Boarding School Malang

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### Abstract

Islamic education in the digital age faces the complex challenge of aligning religious morality with the global demands of the 21st century that emphasize critical thinking skills, creativity, collaboration, and communication (4C). This study aims to analyse the integration of Islamic values and 4C competencies in the implementation of the curriculum at the A Nur II Al-Murtadlo Islamic Boarding School Malang to produce a generation that is competitive and pious at the same time. Using a qualitative approach with a case study design, data was collected through in-depth interviews with caregivers and educators, participatory observation, and curriculum documentation analysis. The results of the study show that the integration is carried out through the formulation of a hybrid curriculum that synergizes the Al-Miftah early acceleration method with the flexibility of the national Independent Curriculum. The 4C competencies are integrated through the "Islamization of Competencies" strategy, where critical thinking is transformed as the capacity of *tabayyun*, collaboration as *ta'awun*, creativity as a medium of digital da'wah teaching, and communication is framed by the ethics of *qaulan ma'rufan*. In conclusion, this synergy gave birth to an adaptive and religious character education model for generations Z and Alpha in welcoming the challenges of globalization.

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## INTRODUCTION

Character education in the digital era plays a vital role for the survival of societal civilization in order to ward off moral degradation (Mubarokah et al., 2026). The rapid flow of unlimited global information has the potential to massively distort the spirituality and ethics of the young generation (Munawwarah & Arifin, 2024). As evidence, the escalation of the spread of fake news and the deterioration of adolescent manners reflect the mental fragility of today's society (Rahmadayanti & Hartoyo, 2022). If left without curative action, society will lose its moral direction and the next generation with integrity. In conclusion, research on the integration of religious ethics with modern competencies is crucial to offer preventive solutions to the multidimensional crisis of contemporary society.

The fundamental problem of modern society today is the extreme dichotomy between the achievement of technological prowess and religious spiritual maturity (Mubarokah et al., 2026). Formal educational institutions often focus too much on academic-cognitive targets, so they tend to ignore the formation of a solid monotheistic character (Indarta et al., 2022). As a result, many school graduates are highly intellectually capable but experience moral disorientation and spiritual voids. This problem triggers social unrest among parents who crave a balanced learning system (Rohanita & Az Zuhdy, 2025). Therefore, the community needs an integrative curriculum model that bridges 21st century skills with sacred religious values.

An interesting phenomenon at the An Nur Il Al-Murtadlo Islamic Boarding School in Malang shows concrete efforts to hack the dichotomy of secular and religious science. As a tourist boarding school, this institution implements the merger of the independent curriculum with the diniyah salaf curriculum in harmony. The uniqueness can be seen in the teaching of the yellow book which is creatively combined with modern skills such as critical thinking and the use of technology. Students not only master classical literature, but also actively use

digital media to spread the value of peace. This empirical reality represents a very dynamic model of cultural adaptation of pesantren to modern times.

A number of previous researchers have sought to explore the adaptation strategy of pesantren to the challenges of globalization and partial transformation of the national curriculum (Muhammad Sulaiman Jazuli et al., 2025). Several studies focus their analysis on the implementation of the independent curriculum in Islamic boarding schools to foster the competitive spirit of students (Rohanita & Az Zuhdy, 2025). Another study discusses the use of digital media in facilitating the effectiveness of the learning process in the madrasah environment (Husni & Az-Zuhdy, 2026). The position of this research is in an effort to synthesize in its entirety the value of pesantren spirituality with the 4C competency taxonomy methodologically (Indarta et al., 2022). The contribution of the research lies in the presentation of a practical integration model that guides educators to link religious ethics with 21st century skills (Maimun & Rohman, 2025).

Although the study of Islamic boarding school modernization continues to develop, there are fundamental weaknesses in previous research that need to be comprehensively resolved (Munawwarah & Arifin, 2024). Most of the literature still views the 4C competence as a Western secular product that is contrary to the traditional doctrine of obedience of Islamic boarding schools (Nurohmat et al., 2023). As a result, there is a theoretical gap because there has been no in-depth analysis of how Islamic values animate modern competencies (Riyen Sefiyani et al., 2024). This research is here to close this gap by exploring the methodological bridge between salaf ethics and global functional skills. Addressing this gap is important for adaptive Islamic educational institutions to face the challenges of modernity without losing their spiritual identity.

The novelty of this research lies in the empirical analysis of the harmonization of the 4C competencies through the "Islamization of Competencies" strategy at the An Nur II Al-Murtadlo Islamic Boarding School. In

particular, this study highlights how the early acceleration program and the Al-Miftah fast method became a catalyst for students' critical thinking. The urgency of solving this problem is crucial considering the massive expansion of the independent curriculum in religious institutions today (Rohanita & Az Zuhdy, 2025). Finding successful integration formulas in the field makes a theoretical contribution to the development of adaptive PAI learning designs. Therefore, this research has high significance in formulating a new direction of Islamic education that is globally competitive.

Based on the above background, the main question of this study is how to implement the integration of Islamic values and 4C competencies in the Islamic boarding school. The researcher makes the provisional argument that the integration of the curriculum at An Nur II Al-Murtadlo was successful because of the existence of a mature methodological synergy. This integration does not erode the traditional values of the pesantren, but rather strengthens the social relevance of the students through the mastery of 21st century skills that are worth worship. The contribution of this research is expected to be a practical reference for managers of Islamic educational institutions in designing a holistic curriculum. Thus, this research provides a scientific basis for the formation of strong and religious character of students.

## RESEARCH METHOD

This study uses a qualitative descriptive research type with a case study design to explore the phenomenon of curriculum integration in depth. The location of the research was deliberately chosen at the An Nur II Al-Murtadlo Bululawang Islamic Boarding School, Malang Regency, East Java. The reason for choosing the location is based on the reputation of the pesantren as an inspirational modern institution that unites the national curriculum and the salafiyah diniyah. In addition, the existence of the early childhood acceleration

program provides a rich empirical uniqueness to be studied. Through this case study, the researcher captures the meaning of social interaction between educators and students naturally.

The data collection technique in this study was carried out through three main methods, namely in-depth interviews, participatory observation, and documentation analysis (Creswell, 2014). In-depth interviews were conducted in a semi-structured manner with caregivers, madrasah heads, early childhood educators, and student representatives. Participatory observation was carried out for two months to observe the interaction of formal classroom learning and bahtsul masail activities. Meanwhile, the documentation analysis is focused on collecting archives of the pesantren curriculum, independent teaching modules, and photos of student activities. These three techniques are used simultaneously to obtain comprehensive, valid, and perspective-rich field data.

The data analysis technique adopts the interactive model of Miles, Huberman, and Saldana which includes three stages: data reduction, data presentation, and conclusion drawn. In the reduction stage, the researcher sorted and simplified the relevant interview data with a focus on integrating Islamic values (Miles et al., 2014). The presentation of data is carried out in the form of descriptive-analytical narratives and tables to facilitate mapping of finding patterns. In order to ensure the validity of the data, the researcher applied a validity check technique through triangulation of sources and data collection techniques. This systematic step ensures the conclusion has high scientific credibility and can be accounted for academically.

## **RESULT AND DISCUSSION**

### **Result**

The results of the field data analysis identified three main sub-findings related to the integration of Islamic values and 4C competencies at the An Nur II

Al-Murtadlo Islamic Boarding School. First, "Hybrid Curriculum Synergy", is defined as the harmonious fusion of the Salafi yellow book tradition with the national Independent Curriculum. Second, "The Dialectic of Bahtsul Masail's Reason", is defined as a classic discussion of santri in solving contemporary problems critically. Third, "Ethics-Based Creative Syiar", is defined as the productive use of digital technology for religious da'wah by complying with the moral norms of santtrian. These three dimensions are related to forming a dynamic, adaptive, and spiritually charged pesantren education ecosystem.

Based on the results of the interview with the Head of Curriculum, data was obtained that the challenge of synchronizing general and early lesson time was solved through the acceleration method. He stated that by using the quick method of Al-Miftah, students master the basics of nahwu-shorof in one year so that the remaining time is allocated for the Independent Curriculum project. The researcher interprets this data as a form of smart and efficient "learning time optimization" in the pesantren environment. The integration of the hybrid curriculum proves that flexible time management is able to facilitate national academic needs while preserving the treasures of classical Islamic science which is the spirit of Islamic boarding schools.

The second interview with one of the Diniyah Educators explained the method of cultivating creativity based on spiritual values in students. He explained that the creativity of students is honed through the creation of creative da'wah video content using smart gadgets in a guided manner. The researcher interprets these findings as a form of paradigm shift towards digital creative project-based learning. The use of technology does not damage one's identity because it is oriented as a means of polite da'wah. This activity shows the value of Islam as an ethical guide as well as the main inspiration for the development of students' creativity in the era of information disruption.

Analysis of the documentation of learning plans in Islamic boarding schools

shows that there is a systematic integration of 4C competencies in religious teaching modules. The curriculum document shows that the learning objectives do not only target the memorization of the text of the book, but also the ability to analyze contextual through the syawir forum. The researcher interprets this documentation data as evidence of the institution's administrative seriousness in adopting modern learning principles. The structure of the teaching module contains indicators of critical thinking and collaboration that reflects the alignment of the national curriculum without reducing Islamic material. This proves that the adaptation of the curriculum is neatly documented, planned, and has a measurable evaluation.

The results of the researcher's participatory observations during the bahtsul masail discussion forum showed the extraordinary activeness of the students in scientific argumentation. Students are divided into collaborative groups to solve contemporary fiqh legal problems based on references to the classic yellow book. The researcher interprets these field observations as a tangible manifestation of critical thinking competence and simultaneous collaboration. The deliberation process led by the moderator of the students trains independence and respects the opinions of others. This finding emphasizes that Islamic boarding school learning spaces are very democratic, challenging intellectual reason, while maintaining the politeness of Islamic social communication.

As a *restatement*, all data confirms the integration of Islamic values and 4C competencies in this pesantren runs in an integrated manner. The main pattern of data shows that there is an effort to "spiritualize modern skills" by educators. Critical thinking is directed to be tabayyun, creativity to syiar, collaboration to ta'awun, and communication is framed by the ethics of qaulan ma'rufan. This relational pattern proves that the global competence of the 4Cs is not adopted raw but filtered through Islamic normative ethics. Value screening is very effective

in maintaining the identity of students while equipping them with competitive 21st century functional skills.

| Informant Position        | Interview Excerpts                                                                                                                                                                                                                     | Competency Indicators                                                                               |
|---------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| <b>Head of Curriculum</b> | "We harmonize the Al-Miftah acceleration method so that students have a strong basic provision of nahwu-shorof reasoning in a short time, so that the remaining time can be allocated for working on national collaborative projects." | <i>Collaboration</i> based on efficient time sharing and interdisciplinary group work.              |
| <b>Family Assembly</b>    | "Critical thinking in Islam is not just doubting everything without limits, but the concept of <i>tabayyun</i> . Students are taught to verify information on social media to avoid hoaxes and slander."                               | <i>Critical Thinking</i> which is internalized as the moral-spiritual capacity of <i>tabayyun</i> . |
| <b>Diniyah Educator</b>   | "We hone the creativity of our students through the creation of creative da'wah video content. They use mobile phones and AI applications in a targeted way to spread the moral message of Ahlussunnah Wal Jama'ah."                   | <i>Creativity</i> is contextualized as a da'wah media ( <i>syiar</i> ) based on Islamic values.     |
| <b>Head of Ma'hadiyah</b> | "Student communication is formed through the <i>bahtsul masail</i> scientific discussion forum. They argue defending the arguments of fiqh law using the ethics of arguing <i>that qaulan ma'rufan</i> ."                              | <i>Communication</i> is framed by ethical standards of polite and academic Islamic speech.          |

The ideal influence table above illustrates the reconstruction of the meaning of modern 4C competencies through the theological lens of pesantren in An Nur II Al-Murtadlo Malang. This pattern shows that pesantren do not

position 21st-century skills as a secular threat, but as a medium for actualizing the noble values of Islam. Each competency indicator is derived from a classic ethical-spiritual concept that is familiar to the daily life of students in the dormitory. This transformation creates an ideal influence in which religious obedience and modern proficiency complement each other dynamically. The table proves the alignment of a constructive mindset between pesantren managers and the demands of globalization.

In-depth analysis of the data patterns showed a strong cause-effect relationship between the habituation of Islamic values and the improvement of students' functional skills. This pattern of integration shows that religious ethics such as tabayyun and qaulan ma'rufan function as a safety fence for the social competence of students. Without this moral foundation, communication and critical thinking competencies have the potential to become wild in the digital world. This ideal influence has implications for the birth of graduates who master modern science while having solid moral integrity. This dynamic synergy positions pesantren as a pioneer of a superior future holistic education model.

## Discussion

The research findings regarding the successful implementation of the hybrid curriculum in An Nur II Al-Murtadlo Malang are in line with several previous theoretical studies on the adaptation of pesantren in the modernization era (Muhammad Sulaiman Jazuli et al., 2025). A fundamental similarity can be seen in institutional awareness to loosen the administrative boundaries of traditional curriculum in order to accommodate 21st century science and competencies. However, the essential difference from this study is the success of integration without sacrificing the portion of learning the yellow book of salafiyah through the acceleration of the pesantren curriculum (Yuliyana & Hendrawati, 2025). This uniqueness proves that the modernization of the curriculum in Islamic boarding

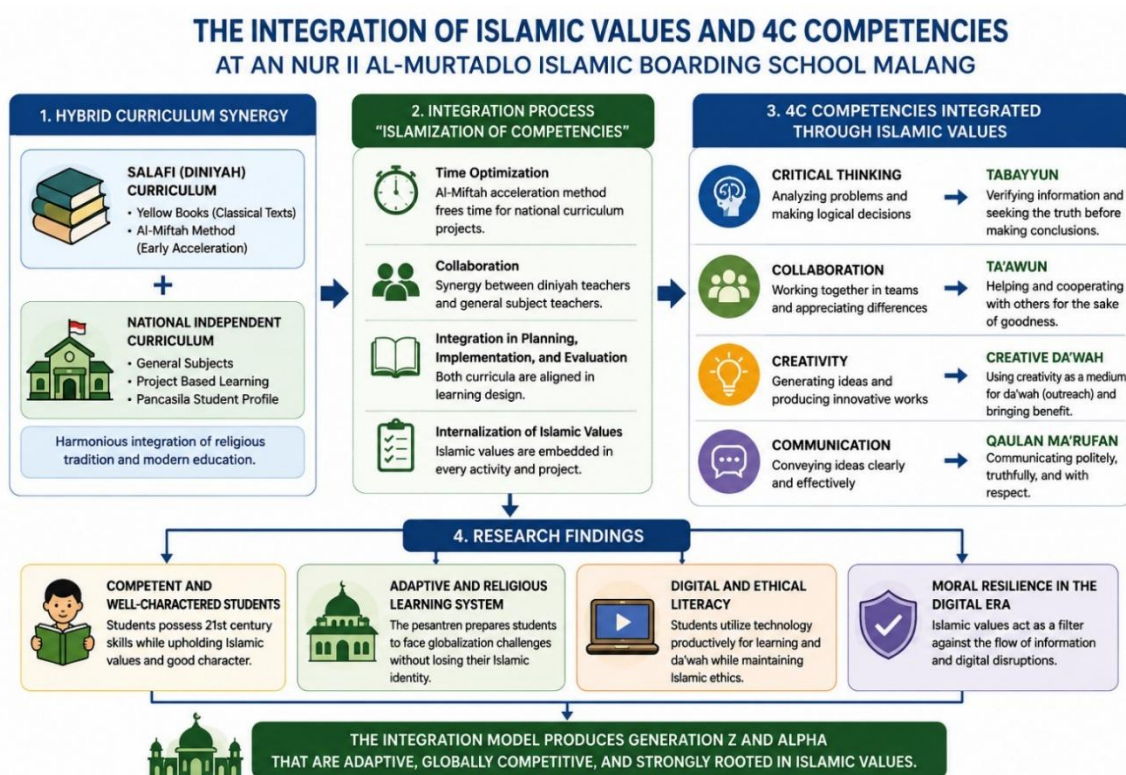
schools does not always lead to secularization, but can be realized in the form of hybridity that enriches the intellectual treasures of students in a sustainable manner (Rohanita & Az Zuhdy, 2025).

The results of research related to the formation of students' critical reasoning through the bahtsul masail scientific discussion forum strengthen the thesis that pesantren have independent academic instruments to train high-level competencies. This is in line with previous studies that stated that the classical discussion method is able to significantly increase the critical-analytical power of religious students (Riyen Sefiyani et al., 2024; Supriatna et al., 2025). The advantage found in this research is the integration of critical thinking with Islamic ethics in filtering out the overflow of digital hoaxes. This contextualization distinguishes the critical reasoning of students from the Western secular critical thinking pattern that is free without ethical limits. The critical reasoning of students actually grows within the framework of noble moral obedience (Mubarokah et al., 2026).

Theoretically, the findings of this study have implications for the deconstruction of the concept of global competence in the 21st century, which has been dominated by a western-secular perspective. The "Islamization of Competencies" model born out of the field offers a new conceptual framework that integrates spiritual aspects into engineering proficiency (Indarta et al., 2022; Mubarokah et al., 2026). This theoretical implication confirms that Islamic values do not hinder the mastery of modern skills but rather become an ethical balancing pillar that saves human identity (Putra & Zaki, 2020). This theoretical framework contributes significantly to the development of a contemporary Islamic educational philosophy that is relevant, dynamic, and adaptive to the demands of modern civilization without being uprooted from the sacred value of monotheism (Nurohmat et al., 2023).

The practical implications of this study provide applicable guidance for

madrasah and Islamic boarding school managers in Indonesia in formulating a holistic operational curriculum. The management of the hybrid curriculum at An Nur II proves that collaboration between general and early childhood educators is the key to major success. In addition, it is practically important for policymakers to provide independent curriculum-based technology training facilities that are friendly to the cultural values of pesantren (Muhammad Sulaiman Jazuli et al., 2025; Yenti et al., 2024). Practical synergy between caregivers, teachers, and the government is urgently needed so that the decentralization of the independent curriculum does not confuse implementers in the field. Thus, this practical model can be widely replicated (Rahmadayanti & Hartoyo, 2022; Rohanita & Az Zuhdy, 2025).



**Figure 1. The Integration of Islamic Values and 4C Competencies**

Critically, the biggest challenge for this integration in the future lies in the consistency of improving the quality of educator human resources in the pesantren environment. The adoption of digital technology by generation Z and

Alpha students contains a high risk of morality if it is not accompanied by strict supervision based on spiritual values. The digital competency gap between traditional and modern educators can hinder the smooth integration of interactive learning methods (Husni & Az-Zuhdy, 2026; Supriatna et al., 2025). Therefore, pesantren must continue to balance the fulfillment of technology facilities with strengthening the social-emotional competence of educators as exemplary figures and noble characters for students. Continuous evaluation is absolutely carried out in order to maintain the nobility of the manners of students.

## CONCLUSION

This study concludes that the integration of Islamic values and 4C competencies at the An Nur II Al-Murtadlo Islamic Boarding School Malang has been implemented effectively through the “Islamization of Competencies” approach. Traditional salafiyah education and the national Independent Curriculum are combined through the Al-Miftah diniyah acceleration program, while 4C skills are adapted into Islamic concepts such as tabayyun (critical thinking), ta’awun (collaboration), creative da’wah (creativity), and qaulan ma’rufan (ethical communication). This creates a balanced learning system between modern educational demands and spirituality.

The findings also show that pesantren can integrate religious and general knowledge harmoniously while preparing students with digital and life skills rooted in Islamic morality. Therefore, pesantren serve as an important ethical defense against the negative effects of globalization and digital disruption. The study recommends that policymakers develop more flexible curricula for pesantren, pesantren managers improve digital training for educators, and future researchers conduct quantitative or mixed-method studies to measure the effectiveness of this integration model more comprehensively.

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