

Jurnal IQRO

12674

 silahkan submit

Document Details

Submission ID**trn:oid:::3618:154761568****Submission Date****Oct 15, 2026, 3:25 PM GMT+7****Download Date****Oct 15, 2026, 3:40 PM GMT+7****File Name****12674.pdf****File Size****490.1 KB****14 Pages****5,255 Words****32,076 Characters**

10% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- Bibliography
- Small Matches (less than 8 words)

Match Groups

-  **24 Not Cited or Quoted 8%**
Matches with neither in-text citation nor quotation marks
-  **8 Missing Quotations 2%**
Matches that are still very similar to source material
-  **0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
-  **0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 8%  Internet sources
- 5%  Publications
- 4%  Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

Match Groups

- 24 Not Cited or Quoted 8%**
Matches with neither in-text citation nor quotation marks
- 8 Missing Quotations 2%**
Matches that are still very similar to source material
- 0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 8% Internet sources
- 5% Publications
- 4% Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Internet	ejournal.iainpalopo.ac.id	2%
2	Student papers	Hellenic Open University on 2025-11-14	1%
3	Internet	knepublishing.com	<1%
4	Internet	cdn.juris.id	<1%
5	Publication	Jarman Arroisi, Rodhi Hakiki Bin Cecep Mustopa, Royyan Ramdhani Djayusman. "...	<1%
6	Internet	ejournal.letiges.or.id	<1%
7	Internet	eprints.umpo.ac.id	<1%
8	Publication	Muhammad Muklis, Ahmad Sukandar. "Enhancing Islamic Moral Development th...	<1%
9	Internet	jurnal.unsur.ac.id	<1%
10	Internet	journal.iaisambas.ac.id	<1%

11	Student papers	Sultan Hassanal Bolkih Institute Of Education on 2025-11-14	<1%
12	Internet	conferences.uin-malang.ac.id	<1%
13	Publication	Ani Cahyadi, Ida Fiteriani, Nur-Aida Tahirulla Samson, Mega Tunjung Hapsari. "Th...	<1%
14	Publication	Ihwan Mahmudi, Moh Ismail, Taufik Rizki Sista, Ahmad Saifulloh, Syarifah. "ACTF...	<1%
15	Publication	Sri Haryanto, Sukawi Sukawi, Mohammad Muslih. "Uniting Tradition and Moderni...	<1%
16	Internet	ejournal.insuriponorogo.ac.id	<1%
17	Internet	immortalispub.com	<1%
18	Internet	www.journal.ipmafa.ac.id	<1%
19	Publication	Rintatik Wahyuningsih, Soetarno Joyoatmojo, Dewi Kusuma Wardani, Leny Novia...	<1%
20	Internet	iiesecore.com	<1%
21	Internet	ijsl.pubmedia.id	<1%
22	Internet	jurnalstebibama.ac.id	<1%
23	Internet	www.ejournal.stitahlussunnah.ac.id	<1%



Pesantren-Based Higher Education Curriculum Design: Integrating Islamic Educational Values and Student Competencies

Desain Kurikulum Pendidikan Tinggi Berbasis Pesantren: Integrasi Nilai Pendidikan Islam dan Kompetensi Mahasiswa

^{*1}Cindy Marchellina El Fitri, ²Dien Najwa Afada, ³Ayu Era Wardhani,
⁴Aprillia Rahajeng Hanu Gristy Syuaib
¹⁻³University of Darussalam Gontor, Indonesia
⁴International Islamic University Malaysia, Malaysia
*e-mail: cindymarchellinaa@gmail.com

Abstract

Higher education in Indonesia struggles to combine academic excellence with character development, because knowledge is often separated from life values. A pesantren-based curriculum offers an alternative that integrates both holistically. This study explains the concept, strategies, implementation, evaluation, and challenges of this curriculum at the University of Darussalam Gontor. Using a descriptive qualitative approach based on documents, the literature, and field information, the study finds that the model balances academic competence and spiritual identity through three integrated dimensions: academic, Islamic, and social. The novelty of this study lies in a single framework that unites curriculum design, the formation of a dual identity, and an assessment system that balances academic achievement with pesantren-based learning. Competencies are assessed through the Cumulative Grade Point Average (IPK), the Pesantren Performance Index (IPKs), and the Student Academic Support Credit System (AKPAM), measuring 15 competencies. The main challenges are balancing modern academic standards with pesantren values, the gap between the concept of integration and educators' ability to apply it, and the combined workload of academic, religious, and organizational activities. These findings enrich the concept of a holistic curriculum and offer an operational reference for Islamic higher education institutions that wish to align academic standards with the character development of their graduates. The findings are limited to one institution and rely mainly on documents and literature.

Keywords: integrative curriculum; Islamic higher education; integration of knowledge and values; student character formation

Abstrak

Pendidikan tinggi di Indonesia menghadapi tantangan dalam memadukan keunggulan akademik dengan pembentukan karakter karena ilmu kerap dipisahkan dari nilai kehidupan. Kurikulum berbasis pesantren menawarkan alternatif yang memadukan keduanya secara holistik. Penelitian ini menjelaskan konsep, strategi, pelaksanaan, evaluasi, dan tantangan kurikulum tersebut di Universitas Darussalam Gontor. Dengan pendekatan kualitatif deskriptif yang bertumpu pada dokumen, literatur, dan informasi lapangan, penelitian ini menemukan bahwa model tersebut menyeimbangkan kompetensi akademik dan identitas spiritual melalui tiga dimensi terpadu, yaitu dimensi akademik, keislaman, dan kemasyarakatan. Kebaruan penelitian ini terletak pada satu kerangka yang menyatukan desain kurikulum, pembentukan identitas ganda, serta sistem

914 | Cindy Marchellina El Fitri et al.

penilaian yang menyeimbangkan capaian akademik dan pembelajaran kepesantrenan. Kompetensi dinilai melalui Indeks Prestasi Kumulatif (IPK), Indeks Kinerja Pesantren (IPKs), dan Sistem Kredit Dukungan Akademik Mahasiswa (AKPAM) yang mengukur 15 kompetensi. Tantangan utamanya meliputi menjaga keseimbangan antara standar akademik modern dan nilai pesantren, kesenjangan antara konsep integrasi dan kemampuan pendidik menerapkannya, serta beban kegiatan akademik, keagamaan, dan organisasi yang berlapis. Temuan ini memperkaya konsep kurikulum holistik dan menjadi rujukan operasional bagi perguruan tinggi Islam dalam menyelaraskan standar akademik dengan pembentukan karakter lulusan. Temuan ini terbatas pada satu institusi dan terutama bertumpu pada telaah dokumen dan literatur.

Kata kunci: kurikulum integratif; perguruan tinggi Islam; integrasi ilmu dan nilai; pembentukan karakter mahasiswa

©IQRO: Journal of Islamic Education. This is an open access article under the [Creative Commons - Attribution-ShareAlike 4.0 International license \(CC BY-SA 4.0\)](#)

Introduction

Higher education in Indonesia faces a major challenge in producing graduates who are intellectually gifted and professionally competitive, but who also hold a strong moral and spiritual foundation. Amid rapid globalization and technological change, knowledge is often separated from the values of life. As a result, education tends to pursue academic excellence without balancing it with comprehensive character development, a trend that reflects a crisis of values and the fragmentation of scholarship (Fernadi, 2024). This situation calls for an alternative curriculum model that integrates academic achievement with the instillation of noble values, so that education not only enlightens the mind but also shapes a personality marked by integrity and good character.

As Islamic educational institutions with deep roots in the nation's history and civilization, pesantren hold a distinctive view of education. For pesantren, education is not merely the transfer of knowledge but the shaping of the whole person, a process that unites faith, knowledge, and good deeds in one way of life. The value of tawhid as the foundation of faith, adab as the foundation of ethics, and independence and responsibility as the outcomes of education have long driven educational activities in pesantren (Zarkasyi, 2020). This distinctive character has inspired and philosophically grounded the development of a pesantren-based higher education curriculum, as a response to the crisis of values and the fragmentation of knowledge in education today.

A pesantren-based higher education curriculum has emerged as a model that integrates Islamic educational values into all aspects of academic life (Maulidy et al., 2026). This model rejects the separation between religious and secular studies and views every branch of knowledge as a path to knowing Allah SWT while also serving the

IQRO: Journal of Islamic Education

Beberapa Kata Pertama dari Judul Artikel ... | 915

common good. Through the integration of the formal curriculum, character development, and the residential college system, students are shaped to hold a strong dual identity: they excel in academic competence while maturing spiritually and morally. The pesantren-based curriculum therefore not only equips students with professional skills but also fosters the awareness that knowledge is a trust, to be carried out with the intention of worship and realized through tangible service to the community.

Previous studies have examined the synergy between pesantren and university curricula (Maulidy et al., 2026), models of holistic curriculum integration for Islamic boarding schools and higher education (Sirojuddin et al., 2025), the management of pesantren-based higher education at the University of Darussalam Gontor (Unida Gontor) (Hidayat et al., 2025), the strategies of a pesantren university in developing student competence (Zarkasyi et al., 2024), and partnership models between pesantren and Islamic universities (Dinata et al., 2025). These studies show growing attention to this field. However, in the literature reviewed for this study, curriculum design, the formation of a dual student identity, and the assessment of both academic and pesantren-based achievement are seldom brought together in one operational framework.

This study addresses that gap. Its novelty lies in a single, cohesive framework that unifies curriculum design, the formation of a dual identity, and an assessment system that balances academic achievement with pesantren-based learning, drawing on the case of Unida Gontor. The study contributes an operational reference for Islamic higher education institutions that wish to align academic standards with the character development of their graduates. Accordingly, this paper aims to explain the concepts and models for integrating pesantren values into the higher education curriculum, to analyze strategies for developing student competencies based on a dual identity, and to describe the implementation, evaluation, and challenges of these strategies at Unida Gontor. It is hoped that this paper offers a comprehensive overview and contributes to the development of Islamic higher education that is character based, integrity driven, and relevant to the needs of the times.

Method

This study employs a descriptive qualitative approach. The approach was chosen because the study seeks an in-depth understanding of the meaning, values, and

916 | *Cindy Marchellina El Fitri et al.*

processes of curriculum implementation in their original context, rather than measuring numerical relationships or statistics. The research design combines a literature review, written documents, and a description of implementation in the field, so that the conceptual framework can be developed systematically and supported by evidence of direct implementation (Miles et al., 2014). The research proceeded in sequence: collecting relevant data sources, categorizing the material according to the focus of the discussion, and analyzing the data to draw conclusions.

The data sources, the analytical process, and the research objectives are directly interrelated. The data provide the foundation for explaining the concepts and models of pesantren value integration, while the analysis shows how these values are translated into strategies for competency development, implementation, and evaluation. The whole process addresses three main aspects: the conceptualization and modeling of the integration of pesantren values into the higher education curriculum; strategies for developing student competencies based on a dual identity, academic and pesantren; and the implementation, evaluation, and challenges of the pesantren-based curriculum.

The study used primary and secondary data. Primary data were obtained from observations and interviews at Unida Gontor. Secondary data came from three kinds of documentation: the student disciplinary regulations of Unida Gontor for the 2026/2027 academic year, as established by the Directorate of Islamic Boarding Schools (DKP) (Direktorat Kepesantrenan, 2026); the curriculum documents of each study program at Unida Gontor over the past five years; and documents summarizing the Cumulative Grade Point Average (IPK) and the Pesantren Performance Index (IPKs) for each academic year. Several reference books also served as secondary sources. The primary subject of the study is the curriculum design of Unida Gontor, an example of a higher education model that integrates the academic system with the pesantren system.

Data were collected by reviewing existing documents and gathering information from various sources in the literature. The document and literature review gathered information on the curriculum structure, the competencies to be achieved, and the methods of academic and pesantren-based guidance implemented at Unida Gontor (Abdurrahman, 2024). It also collected concepts, theories, and findings from previous research related to the three aspects of the study, so that they could be organized into a comprehensive analytical framework.

The data were analyzed with content analysis in three stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2014). In the reduction stage, the

Beberapa Kata Pertama dari Judul Artikel ... | 917

researchers sorted and grouped information from observations, interviews, and supporting documents (curriculum documents, curriculum outlines, and IPK and IPKs summaries) into three dimensions of educational integration: academic, Islamic, and social. These dimensions were identified by examining the data for the development of academic competencies, the internalization of Islamic values, and social awareness and responsibility. In the presentation stage, the findings were organized narratively and systematically to show the relationship between curriculum implementation and the three dimensions. In the conclusion stage, the researchers interpreted the emerging patterns and related them to the theoretical framework of curriculum integration, which served as the analytical tool. The interpretation indicated that the academic, Islamic, and social dimensions are integral to the educational objectives of Unida Gontor.

Data validity was ensured through source triangulation, that is, by comparing information from official curriculum documents, academic policies, and various reference materials in the literature, so that the findings are consistent and scientifically reliable (Carter et al., 2014; Nurfajriani et al., 2024).

Results and Discussion

Conceptualization and Models for Integrating Pesantren Values into the Higher Education Curriculum

The findings show that the pesantren-based integrative curriculum is designed as a way of developing a higher education curriculum that deliberately integrates three aspects of learning into one mutually supportive system: mastery of knowledge, moral character development, and the instillation of a holistic life vision. In this framework, the curriculum is more than a list of formal courses. It is a comprehensive framework that guides the whole teaching and learning process (Maulidy et al., 2026). This conceptualization responds to the tendency of modern higher education to separate science from ethical values, knowledge from everyday life, and academic learning from social reality (Zarkasyi, 2020).

Philosophically, the concept is rooted in the pesantren worldview, which treats knowledge, faith, and good deeds as an inseparable unity. Knowledge is studied not merely for its own sake but as a means of deepening faith and of applying it in daily life (Al-Attas, 1980). The principle of tawhid serves as the ontological and epistemological foundation that runs through every stage of education, from planning to evaluation, and so removes the separation between religious and general studies (Kuncara et al., 2026).

918 | *Cindy Marchellina El Fitri et al.*

Within this framework, all fields of knowledge, including the natural sciences, the humanities, and technology, are viewed as one body of knowledge that serves humanity. This position is consistent with wider discussions of the dichotomy and integration of knowledge in contemporary Islamic education (Fernadi, 2024).

On this basis, the integration model consists of three interrelated dimensions: academic, Islamic, and social (Sirojuddin et al., 2025). The academic dimension focuses on mastering a field of study academically and professionally through systematic, critical, and problem-solving scientific methods. The Islamic dimension provides values and ethics that direct every academic achievement toward worship and the common good. The social dimension gives students opportunities to grow and contribute through community service, collaboration with local communities, and social initiatives (Zarkasyi et al., 2024). The three dimensions do not work in isolation. They support one another in a cycle that produces graduates with strong academic ability and good moral character. Figure 1 summarizes the conceptual model.

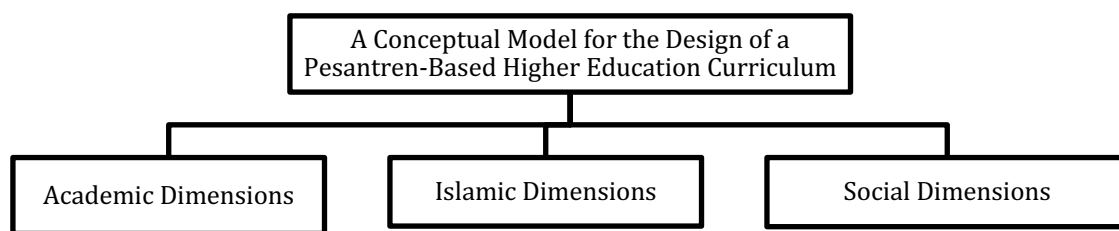


Figure 1. Conceptual Model of Curriculum Design

The three-dimensional model is consistent with the theoretical framework of a holistic curriculum, which holds that well-rounded education develops the cognitive, affective, and psychomotor domains simultaneously rather than focusing only on intellectual ability (Budyanti et al., 2024; Krathwohl, 2002). Because the dimensions reinforce one another, no aspect of learning is neglected.

The integration model is implemented through an interdisciplinary learning approach that combines fields such as science, the social sciences, and the arts in one framework of understanding. Students are taught to understand the material in depth and are guided to see the relations among concepts, for example how particular scientific principles relate to Islamic ethics (Maksudin, 2023). The approach is supported by teaching methods that address the cognitive, affective, and psychomotor domains at once, such as group discussions, case studies based on real problems, project-based

Beberapa Kata Pertama dari Judul Artikel ... | 919

learning, and reflection sessions. As a result, the role of lecturers shifts from delivering content to facilitating learning and modeling both academic values and ethics.

The model also shows that the hidden curriculum is as influential as the formal curriculum. The campus environment, communication between lecturers and students, an inclusive academic culture, punctuality, and the exemplary conduct of educators all convey values that are not listed in curriculum documents but shape students' character profoundly and continuously (Hafferty & Franks, 1994; Giroux & Penna, 1979). These findings reinforce the literature on the hidden curriculum, which holds that the environment and role modeling have a profound influence on character development (Ishomuddin & Aziz, 2025). This study adds that, at Unida Gontor, the hidden curriculum is not left to chance but is designed systematically through the boarding school system.

Unida Gontor is a concrete application of this conceptualization and integration model. Its curriculum structure removes the distinction between Islamic and general studies by placing Islamic and general courses in one framework (Sufratman et al., 2022). A notable feature is the 24-hour boarding system, which supports a structured lifestyle that includes daily congregational prayer, strict time discipline, proficiency in Arabic and English for global communication, mandatory participation in student organizations, and thematic community service programs (Hidayat et al., 2025). The formal and hidden curricula operate in tandem, which allows Unida Gontor to function not merely as a university but as a model of a "modern pesantren" that joins the scholarly traditions of the pesantren with the academic demands of contemporary higher education.

These findings reinforce the argument that integrating pesantren values into the higher education curriculum is not merely a normative concept but can be implemented concretely and consistently within an educational system. The model positions Islamic values not as an add-on to the curriculum but as a paradigm that shapes the entire educational architecture (Fernadi, 2024). This agrees with the tiered system of development, from daily to annual activities, that characterizes a pesantren-based curriculum. Theoretically, the findings suggest that a college curriculum is not limited to academic documents and course catalogs. The 24-hour residential life system shows that a structured environment can be a primary educational tool on par with classroom learning. This broadens the understanding of an integrative curriculum by showing that the integration of academic activities, religious practice, and community life is key to

920 | *Cindy Marchellina El Fitri et al.*

12 internalizing educational values. The model can therefore serve as a reference for other Islamic universities that wish to align academic standards with the character development of their graduates.

Strategies for Developing Student Competencies Based on a Dual Identity (Academic and Pesantren)

The findings indicate that student competency development in the pesantren-based curriculum is designed to foster a “dual identity”: a competitive academic and professional identity together with a strong Islamic and pesantren identity. The strategy relies on collaboration among three elements, namely curriculum content, teaching methods, and the educational environment. These elements work together so that academic achievement, the development of attitudes, and pesantren-based character remain connected (Farih & Magfiroh, 2025). An integrative curriculum needs adaptive teaching methods, and the campus environment, from norms to facilities, acts as a catalyst for developing both identities at the same time (Nurkholis & Santosa, 2022). Competency development therefore extends beyond the classroom to extracurricular experiences such as collaborative projects, student activities, and social interactions that foster critical thinking and values of sustainability.

In terms of academic identity, the strategy integrates various fields of study, such as the exact sciences, the social sciences, and the humanities. Students gain deep mastery of the subject matter and learn to see the connections between scientific concepts and Islamic values. This contextual approach is reinforced by the teaching methods described above, which engage the cognitive, affective, and psychomotor domains together, including group discussions, case studies based on real problems, project-based learning, and self-reflection sessions (Taufik & Santosa, 2024). Instructors act not only as conveyors of material but also as facilitators and role models, which brings knowledge and moral values to life in every academic activity.

In terms of pesantren identity, students' abilities are shaped through a campus life system integrated with pesantren traditions, in which formal classes form only a small part of the educational process. Life in the dormitories, regular communal worship, inclusive social interaction, and the experience of proper conduct in daily life form the foundation for strengthening students' pesantren identity (Syarifah et al., 2025). These values are conveyed through active campus interaction, such as punctuality, close yet respectful relations between lecturers and students, and norms of togetherness and

Beberapa Kata Pertama dari Judul Artikel ... | 921

collective responsibility. Students absorb the values naturally in their daily activities, so that the values are internalized rather than remembered only temporarily.

The dual-identity strategy is evident in the educational practices of Unida Gontor, where academic ability and pesantren skills are developed as one integrated system (Zarkasyi et al., 2024). The curriculum combines Islamic studies with general education, and the pesantren system reinforces it through round-the-clock boarding life, proficiency in Arabic and English as tools for global communication, mandatory participation in student organizations, and thematic community service programs. Competencies are assessed not only through academic achievement but also through students' attitudes, discipline, and participation in pesantren life, so that discipline, independence, and social responsibility grow in tandem with academic competence (Echsanuddin, 2022). Discipline, for example, is fostered through the structured lifestyle of the pesantren, while independence develops as students manage their dormitory life on their own, whether in studying, managing time, or resolving daily problems (Bahtiar et al., 2025).

Taken together, these findings show that academic competencies and pesantren competencies are not two separate domains but one whole in which each reinforces the other (Taufik & Santosa, 2024). Students not only acquire knowledge but are also trained to apply it holistically. This creates a comprehensive and transformative learning process that is intended to produce graduates who are intellectually astute, emotionally and spiritually mature, and ready to contribute to modern Islamic civilization.

Implementation, Evaluation, and Challenges of the Pesantren-Based Curriculum

At Unida Gontor, implementation follows the three-dimension model described above (Sirojuddin et al., 2025). The curriculum is carried out not only through classroom courses but also through daily life in the boarding school system. Praying in congregation, punctuality, a simple lifestyle, educators who serve as role models, and norms of community and shared responsibility belong to what is commonly called the hidden curriculum (Echsanuddin, 2022). These values are not formally written in any document, but they are instilled through campus routines that run throughout the day. Character development therefore occurs comprehensively and continuously, rather than through the memorization of theories in the classroom.

The success of the curriculum is measured through an evaluation system that goes beyond academic achievement to include students' development in attitude,

922 | Cindy Marchellina El Fitri et al.

behavior, and consistency in practicing Islamic values. Assessment combines academic learning outcomes, observation of daily behavior, participation in religious and social activities, and the ability to apply knowledge through community service. In this way, the evaluation ensures that the integration of knowledge, faith, and good deeds is reflected in actual attitudes and actions rather than only on paper (Budiyantri et al., 2024).

The evaluation instruments fall into two categories: test-based instruments, which consist of course examination scores, and non-test-based instruments, which consist of IPKs scores. Student competencies are measured through the Student Academic Support Credit System (AKPAM), which assesses 15 competencies in three main categories (Figure 2). Knowledge (Ilmu) covers creativity, analytical thinking, cognitive flexibility, critical thinking, and complex problem solving. Faith (Iman) covers discipline and moral consciousness, sincerity and service orientation, Islamic brotherhood, social commitment, and emotional intelligence. Action (Amal) covers coordinating with others, negotiation, judgment and decision making, leadership and social influence, and self-reliance. Each competency is expressed as a score and categorized as “excellent,” “good,” “fair,” or “bad.” This allows a measurable assessment of each student’s competency profile across the three categories, and it makes the integration of knowledge, faith, and action visible in students’ concrete actions.

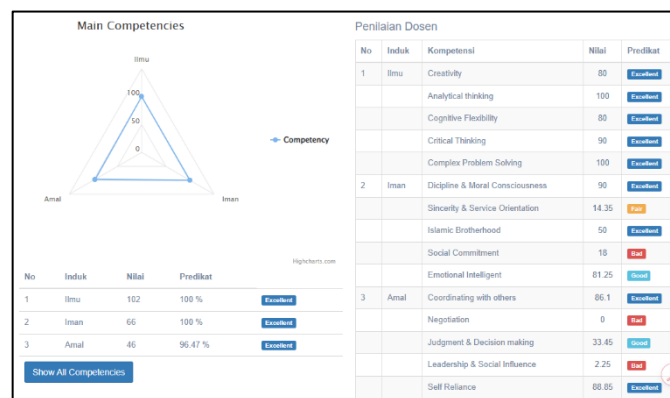


Figure 2. 15 Competencies of Unida Gontor Students

Nevertheless, implementing a pesantren-based curriculum is not without challenges. These include maintaining a balance between the demands of modern academic standards and efforts to preserve pesantren values; the gap between the concept of integration and educators’ ability to apply it in the classroom; and shifting trends in values and technology that influence students’ mindsets (Mustopa et al., 2021).

Beberapa Kata Pertama dari Judul Artikel ... | 923

Such challenges parallel the management challenges identified for pesantren-based Islamic higher education more broadly (Fatmawati et al., 2023). In addition, the combined workload of academic, religious, organizational, and community service activities calls for careful time management, so that everything proceeds in balance without reducing the quality of learning or spiritual depth (Shofi & Hidayah, 2026).

Despite these challenges, the pesantren-based curriculum increasingly shows its relevance as a holistic, character-building alternative in higher education (Nurkholis & Santosa, 2022). Unida Gontor shows that the integration of knowledge and Islamic values can be sustained through harmony among the formal curriculum, character development, and the integrated life of the pesantren. The model opens opportunities for graduates who excel academically, remain steadfast in their faith, have noble character, and are ready to help build a civilization grounded in truth and the common good.

Conclusion

This study concludes that the pesantren-based curriculum is an educational model that integrates the mastery of knowledge with the instillation of noble values. Grounded in the philosophy of tawhid, which bridges the gap between religious and secular knowledge, the model joins three dimensions, academic, Islamic, and social, into one mutually complementary system. The integration of formal learning, character development, and a full-time boarding school lifestyle fosters a balanced dual identity: students grow to be intelligent, skilled, and ready to compete professionally while remaining committed to the values of tawhid, etiquette, and social responsibility, and value-rich daily habits act as a hidden curriculum that complements the theories taught in the classroom. The success of the curriculum is measured not only by academic achievement but also by the balance between the Cumulative Grade Point Average (IPK) and the Pesantren Performance Index (IPKs), supported by the Student Academic Support Credit System (AKPAM). Implementation faces real challenges, ranging from maintaining a balance between academic standards and pesantren values, to closing the gap between the concept of integration and educators' ability to apply it, to managing shifting trends in values and technology and the combined workload of student activities. Theoretically, the study broadens the concept of an integrative curriculum by showing that a structured residential environment can educate on a par with classroom learning.

Practically, policy support, stronger educator capacity to integrate values into every course, and refinement of the evaluation system are important steps for developing and expanding this model of character-based Islamic higher education. This study focuses on practices at Unida Gontor, so its findings are specific to that institutional context and may not apply directly to other universities without adaptation. A further limitation is that the data sources rely on document and literature review, so future research could enrich these findings through direct field observation.

References

- Abdurrahman. (2024). Metode penelitian kepustakaan dalam pendidikan Islam. *Adabuna: Jurnal Pendidikan dan Pemikiran*, 3(2), 102–113. <https://doi.org/10.38073/adabuna.v3i2.1563>
- Al-Attas, S. M. N. (1980). *The concept of education in Islam: A framework for an Islamic philosophy of education*. Angkatan Belia Islam Malaysia (ABIM).
- Bahtiar, E., In'ami, M., & Wahyono, Z. (2025). Gontor's contribution to national character building in Indonesian Islamic boarding schools. *Jurnal Ilmu Pendidikan*, 31(1), 137–148. <https://doi.org/10.17977/um048v31i1p137-148>
- Budiyantri, N., Komariah, K. S., Hermawan, W., Jenuri, J., & Hyangsewu, P. (2024). Impact of the Ulū al-'Ilm model on six domains of student learning outcomes in Islamic religious education. *Jurnal Pendidikan Islam*, 10(1), 113–124. <https://doi.org/10.15575/jpi.v10i1.33225>
- Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology Nursing Forum*, 41(5), 545–547. <https://doi.org/10.1188/14.ONF.545-547>
- Dinata, F. R., Kuswadi, A., & Marlina. (2025). Kolaborasi pesantren dan perguruan tinggi Islam: Model manajemen kemitraan berkelanjutan. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 2(1), 8–14. <https://doi.org/10.63097/9s94b812>
- Direktorat Kepesantrenan. (2026). *Tengko disiplin mahasiswa*. Universitas Darussalam Gontor.
- Echsanuddin, E. (2022). Imam Zarkasyi dan konsep pendidikan hidden curiculum. *An-Nahdliyyah: Jurnal Studi Keislaman*, 1(1). <https://doi.org/10.70502/ajsk.v1i1.10>
- Farih, M., & Magfiroh, I. P. (2025). Peran perguruan tinggi pesantren dalam menjawab tantangan global: Studi kasus Universitas KH Abdul Chalim Mojokerto. *Jurnal Ilmiah Nusantara (JINU)*, 2(6), 1445–1452. <https://doi.org/10.61722/jinu.v2i6.6901>
- Fatmawati, E., Suharto, B., Dahlan, M., Suhma, W. K., & Yudiawan, A. (2023). Challenges of educational management in the Islamic higher education sector based on pesantren. *Journal of Educational and Social Research*, 13(6), 105–118. <https://doi.org/10.36941/jesr-2023-0151>
- Fernadi, M. F. (2024). Discourse of contemporary Islamic education: Dichotomy, Islamization, and integration of science. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, 6(3), 479–490. <https://doi.org/10.37680/scaffolding.v6i3.1988>

Beberapa Kata Pertama dari Judul Artikel ... | 925

- Giroux, H. A., & Penna, A. N. (1979). Social education in the classroom: The dynamics of the hidden curriculum. *Theory & Research in Social Education*, 7(1), 21–42. <https://doi.org/10.1080/00933104.1979.10506048>
- Hafferty, F. W., & Franks, R. (1994). The hidden curriculum, ethics teaching, and the structure of medical education. *Academic Medicine*, 69(11), 861–871. <https://doi.org/10.1097/00001888-199411000-00001>
- Hidayat, I. N., Annas, I. N., Yusuf, M. A., Chumaidi, A., & Ashoumi, H. (2025). Dinamika pengelolaan perguruan tinggi berbasis pesantren: Studi kasus Universitas Darussalam Gontor Ponorogo. *Al-Mada: Jurnal Agama, Sosial, dan Budaya*, 8(3), 491–504. <https://doi.org/10.31538/almada.v8i3.7581>
- Ishomuddin, M., & Aziz, A. A. (2025). Hidden curriculum strategy in the formation of tolerance: A case study at Tebuireng Islamic boarding school. *Management of Education: Jurnal Manajemen Pendidikan Islam*, 11(2), 176–186. <https://doi.org/10.18592/moe.v11i2.17018>
- Krathwohl, D. R. (2002). A revision of Bloom's taxonomy: An overview. *Theory Into Practice*, 41(4), 212–218. https://doi.org/10.1207/s15430421tip4104_2
- Kuncara, N. H., Suciati, U., Khairunnisa, H. A., & Khoiriyah. (2026). Integrasi nilai tauhid dalam filsafat pendidikan Islam. *PARADIGMA: Jurnal Pemikiran dan Penelitian Pendidikan*, 12(1), 149–159. <https://doi.org/10.64540/0cyspn30>
- Maksudin. (2023). Uncovering the moral nexus, morality, akhlaq, and character in Islamic religious education: A comprehensive conceptual analysis. *Jurnal Pendidikan Agama Islam*, 20(1), 119–131. <https://doi.org/10.14421/jpai.v20i1.7028>
- Maulidy, M. I., Suharto, B., & Wibowo, W. (2026). Model empat pilar inovasi dalam sinergitas kurikulum pesantren dan perguruan tinggi: Studi kasus Pesantren Luhur Sabilussalam. *DIAJAR: Jurnal Pendidikan dan Pembelajaran*, 5(1), 278–286. <https://doi.org/10.54259/diajar.v5i1.6884>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Mustopa, Hapidin, A., Rayana, J., Bumaeri, A. D. A., & Ahyani, H. (2021). Eksistensi model perguruan tinggi di lingkungan pondok pesantren (Studi tentang peluang dan tantangannya di era 4.0). *Hikmah*, 18(1), 81–90. <https://doi.org/10.53802/hikmah.v18i1.92>
- Nurfajriani, W. V., Ilhami, M. W., Mahendra, A., Afgani, M. W., & Sirodj, R. A. (2024). Triangulasi data dalam analisis data kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17), 826–833. <https://doi.org/10.5281/zenodo.13929272>
- Nurkholis, N., & Santosa, A. B. (2022). Manajemen pengembangan kurikulum berbasis pesantren. *J-MPI (Jurnal Manajemen Pendidikan Islam)*, 7(2), 113–130. <https://doi.org/10.18860/jmpi.v7i2.17023>
- Shofi, M. B. A., & Hidayah, N. (2026). Resiliensi psikologis santri tahfidz dalam menghadapi tekanan akademik dual-curriculum di PP Hidayatul Qurro Pikatan Wonodadi Kabupaten Blitar. *Arus Jurnal Sosial dan Humaniora (AJSH)*, 6(1), 752–760. <https://doi.org/10.57250/ajsh.v6i1.2454>
- Sirojuddin, A., Maskuri, Ghoni, J., & Hosna, R. (2025). Holistic curriculum integration model for Islamic boarding schools and higher education. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 16(1), 107–128. <https://doi.org/10.24042/002025162646300>
- Suftratman, Awaludin, A., & Herianti. (2022). Relationship between religion and science: Analysis of Darussalam Gontor University response to Covid-19. *FITRAH: Jurnal*

926 | *Cindy Marchellina El Fitri et al.*

Kajian Ilmu-Ilmu Keislaman, 8(1), 117–138.
<https://doi.org/10.24952/fitrah.v8i1.5468>

Syarifah, Maskuri, Mistar, J., Anwar, S., & Azizah, N. (2025). Fostering tolerance through the hidden curriculum: An ethnographic study of inclusive education in an Indonesian Islamic boarding school. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(4), 603–617. <https://doi.org/10.31538/munaddhomah.v6i4.1960>

Taufik, T. A., & Santosa, S. (2024). Manajemen kurikulum integratif di Pondok Pesantren Aqobah International School Jombang. *Jurnal Pendidikan Tambusai*, 8(2), 18194–18204. <https://doi.org/10.31004/jptam.v8i2.15019>

Zarkasyi, H. F. (2020). Imam Zarkasyi's modernization of pesantren in Indonesia (A case study of Darussalam Gontor). *Qudus International Journal of Islamic Studies (QIJIS)*, 8(1), 161–200. <https://doi.org/10.21043/qijis.v8i1.5760>

Zarkasyi, H. F., Mas'ud, F., Hidayatullah, R. A., & Khakim, U. (2024). Strategy of Indonesian pesantren university in achieving competence of student: A grounded research at UNIDA Gontor. *KnE Social Sciences*, 9(6), 119–138. <https://doi.org/10.18502/kss.v9i6.15260>