

CONVERGENT VISIONS, DIVERGENT PRACTICES: MANAGING PESANTREN AND NATIONAL CURRICULUM INTEGRATION IN INDONESIAN ISLAMIC BOARDING SCHOOLS

Muhammad Ishomudin^{*1}, M.Ainur Rifqi², Ayu Wulandari³

^{1,2,3}Universitas Negeri Surabaya

Correspondence Author: ishomudienmuhammad17@gmail.com,
<http://dx.doi.org/10.18860/rosikhun.v5i2.44950>

ARTICLE HISTORY

Received: March 2026

Revised: April 2026

Accepted: April 2026

KEYWORDS

Authentic Evaluation,
Curriculum
Integration, National
Curriculum, Pesantren
Education

KATA KUNCI

Evaluasi Autentik,
Integrasi Kurikulum,
Kurikulum Nasional,
Pendidikan Pesantren

Abstract:

This study aimed to examine how pesantren and national curricula are integrated across two Islamic boarding schools. Curriculum integration is challenging because institutions must reconcile national standards with religious traditions, character formation, and competencies. Different pesantren contexts may produce distinct configurations despite educational ideals. A multisite qualitative case study was conducted at Amanatul Ummah Pacet and Al-Amanah Junwangi. Data were collected through interviews, observations, and document analysis, then analyzed through condensation, display, and verification. The first finding shows that both institutions share an ulul albab-oriented vision integrating IMTAQ and IPTEK. However, Amanatul Ummah emphasizes classical scholarship and tahfidz, while Al-Amanah prioritizes bilingualism, life skills, and competency-based programs. The second finding reveals that integration operates through twenty-four-hour activities. Amanatul Ummah applies intensive time zoning, whereas Al-Amanah uses modular, technology-supported learning arrangements. Both sites face student fatigue and respond through interactive pedagogy. The third finding demonstrates multidimensional authentic evaluation combining academic, religious, character, and practical evidence. This study contributes a contextualized multisite model linking institutional vision, learning ecology, and authentic evaluation. It also offers guidance for designing coherent, identity-sensitive, student-responsive integrated curricula.

Abstrak:

Penelitian ini bertujuan untuk mengkaji bagaimana pesantren dan kurikulum nasional terintegrasi di dua pondok pesantren. Integrasi kurikulum menjadi tantangan karena institusi harus mendamaikan standar nasional dengan tradisi agama, pembentukan karakter, dan kompetensi. Konteks pesantren yang berbeda dapat menghasilkan konfigurasi yang berbeda meskipun ada cita-cita pendidikan. Studi kasus kualitatif multisite dilakukan di Amanatul Ummah Pacet dan Al-Amanah Junwangi. Data dikumpulkan melalui wawancara, observasi, dan analisis dokumen, kemudian dianalisis melalui kondensasi, tampilan, dan verifikasi. Temuan pertama menunjukkan bahwa kedua lembaga berbagi visi berorientasi ulul albab yang mengintegrasikan IMTAQ dan IPTEK. Namun, Umat Amanatul menekankan keilmuan klasik dan tahfidz, sedangkan Al-Amanah mengutamakan dwibahasa, keterampilan hidup, dan program berbasis kompetensi. Temuan kedua mengungkapkan bahwa integrasi beroperasi melalui aktivitas dua puluh empat jam. Amanatul Ummah menerapkan zonasi waktu intensif, sedangkan Al-Amanah menggunakan pengaturan pembelajaran modular yang didukung teknologi. Kedua situs menghadapi kelelahan siswa dan merespons melalui pedagogi interaktif. Temuan ketiga

menunjukkan evaluasi otentik multidimensi yang menggabungkan bukti akademik, agama, karakter, dan praktis. Studi ini menyumbangkan model multisite kontekstual yang menghubungkan visi kelembagaan, ekologi pembelajaran, dan evaluasi otentik. Ini juga menawarkan panduan untuk merancang kurikulum terpadu yang koheren, sensitif terhadap identitas, dan responsif terhadap siswa.

Please cite this article in APA style as:

Ishomudin, M., Rifqi, M. A., Wulandari, A. (2026). Convergent Visions, Divergent Practices: Managing Pesantren and National Curriculum Integration in Indonesian Islamic Boarding Schools. *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam*, 5(2), 342-362.

INTRODUCTION

Education is a strategic instrument for society because it does more than transfer knowledge; it also shapes moral judgment, spirituality, cultural identity, and civic responsibility. In Indonesia, this broader function is especially important because education operates through two historically parallel traditions: formal schooling governed by the national curriculum and religion-based education developed independently within local communities, particularly pondok pesantren (Arief Firmansyah & Amirudin, 2023; Hidayat et al., 2025; Nurtawab & Wahyudi, 2022). Pesantren have long served as indigenous institutions that preserve Islamic scholarship, community leadership, and social ethics through tafaqquh fii ad-din and the study of classical texts or kitab kuning (Fajarudin, 2024; Musaddad, 2023). Their contribution is therefore not limited to religious instruction but extends to social cohesion and national development. Consequently, strengthening the relationship between pesantren education and formal schooling is important for creating graduates who are intellectually capable, morally grounded, culturally rooted, and prepared to respond responsibly to contemporary social, technological, and economic change in diverse communities.

The central problem is that modernization, globalization, and technological disruption have increased demands on educational institutions without automatically resolving the historical separation between religious and general knowledge. Many pesantren have responded by establishing formal schools within their educational ecosystems while retaining traditional religious instruction. This development received stronger legal recognition through Law No. 18 of 2019 on Pesantren, which positions pesantren as part of the National Education System and acknowledges their educational, *da'wah*, and community-empowerment functions (Muslim, 2022). However, legal recognition does not, in itself, guarantee coherent curricular integration. When two systems with different objectives, content structures, time allocations, assessment standards, and pedagogical traditions are combined without careful management, students may experience excessive workloads, overlapping material, fragmented learning, and physical or psychological fatigue. Administrators may also face authority conflicts between school and pesantren units. Thus, the social problem is not merely curriculum coexistence, but the absence of a systematic managerial mechanism capable of transforming coexistence into meaningful integration in actual practice.

This problem is evident in the daily operations of pesantren-based schools, where students must meet national academic standards while simultaneously fulfilling intensive religious, linguistic, and boarding-school obligations. The Amanatul Ummah Pacet Pesantren-Based Junior High School in Mojokerto and the Integrated Bilingual Junior High School at Al-Amanah Islamic Boarding School in

Junwangi, Krian, Sidoarjo, illustrate this phenomenon. Both institutions have achieved significant academic and non-academic success, yet they manage integration through contrasting strategies. Amanatul Ummah emphasizes an accelerated classical Islamic curriculum, a credit-hour system, mu'adalah-oriented learning, and a compulsory target of memorizing at least nine juz of the Qur'an. By contrast, SMP Biliter Al-Amanah streamlines the national curriculum, strengthens bilingual competence, and provides specialized elective classes in technology, arts, entrepreneurship, and applied sciences. These differences show that successful integration does not follow one uniform model. Instead, institutional vision, leadership structure, student workload, scheduling, teacher coordination, and evaluation mechanisms shape how integration operates and produces educational outcomes across complex daily practice settings.

Previous studies have established that curriculum integration is intended to produce graduates who combine scientific competence, technological literacy, spiritual maturity, and strong moral character, often framed as the balance between science and technology and faith and piety (Halid, 2025). Other scholars emphasize that the curriculum is the heart of education because it translates institutional ideals into planned learning experiences. Research also shows that effective integration requires comprehensive management through planning, organizing, implementation, and evaluation (Dewi & Singh, 2022; Mustofa & Raikhan, 2023). These studies provide a conceptual foundation by explaining why integration matters and which management functions should be applied. However, much of the literature remains normative, descriptive, or focused on a single institution. It often discusses integration as an ideal model without examining how competing curricular demands are negotiated across organizational units, how authority is distributed, or how implementation differs between institutions with distinct strategic orientations. This limitation leaves insufficient explanation of the managerial processes that sustain integration.

Existing research has also identified risks in pesantren schooling, including cognitive overload, duplication between general and religious subjects, administrative conflict, limited coordination, and student exhaustion (Mansir, 2024; Saparudin et al., 2024). These findings show that integration creates problems when curriculum expansion is treated merely as the addition of subjects rather than as a process of structural alignment. Nevertheless, earlier studies rarely compare institutions pursuing different integration models at the same educational level. They also tend to underexplore how planning decisions are connected to organizational design, classroom implementation, assessment, quality assurance, and workload control. As a result, the literature has not adequately explained why two schools with similar religious visions can adopt contrasting managerial strategies and still achieve outcomes. This study positions itself within that gap by conducting a multisite comparative analysis of two junior high schools, thereby moving beyond general descriptions toward a more contextual explanation of how curriculum integration is managed, differentiated, coordinated, and evaluated in practice.

The state of the art of this study lies in its comparative examination of two successful pesantren-based junior high schools that share a holistic educational vision but employ different curricular architectures. Rather than assuming that integration means combining subject lists, this study treats integration as a managerial system involving strategic planning, institutional coordination,

instructional execution, workload regulation, and continuous evaluation. Its novelty lies in comparing an accelerated, classical-text and Qur'an-centered model with a streamlined, bilingual, competency-based, and specialization-oriented model. This contrast identifies common management principles and context-dependent mechanisms influencing effectiveness. The study is important because pesantren-based schools increasingly face pressure to maintain religious authenticity while meeting national standards and preparing students for global competition. Without a clearer empirical model, institutions may imitate visible programs without understanding the organizational conditions that support them. Therefore, this research seeks to develop a grounded framework for selecting, adapting, and managing integrative curriculum strategies carefully in line with institutional capacity, student needs, and specific educational priorities.

Accordingly, this study investigates how the integration of pesantren and national curricula is planned, organized, implemented, and evaluated at Amanatul Ummah Pacet Pesantren-Based Junior High School and Al-Amanah Junwangi Integrated Bilingual Junior High School. The central argument is that effective integration depends not on the quantity of religious and general subjects combined, but on the coherence of managerial decisions connecting institutional vision, curriculum structure, human resources, scheduling, pedagogy, student workload, and assessment. The provisional expectation is that both institutions achieve outcomes through different configurations of these elements, demonstrating that successful integration is principled yet adaptive rather than uniform. The study therefore aims to provide a comparative explanation of the strengths, limitations, and operational logic of each model. Theoretically, it contributes to educational management and the discourse on the integration of knowledge. Practically, it offers guidance for pesantren leaders, principals, curriculum coordinators, teachers, and policymakers in designing integrated systems that are academically rigorous, religiously grounded, administratively coordinated, and sustainable for students.

RESEARCH METHODS

This study employed a qualitative research design using a multisite case study approach (Lim, 2025; Rahimi & Khatooni, 2024). This design was selected because the study sought to develop an in-depth and context-sensitive understanding of how pesantren and national curricula are integrated and managed within two distinct Islamic boarding school environments. A multisite case study enables researchers to examine each institution as an individual case while simultaneously identifying similarities, differences, and patterns across sites. Accordingly, the approach was considered appropriate for investigating the four interrelated curriculum management functions: planning, organizing, implementation, and evaluation within their actual institutional settings. Rather than measuring curriculum integration quantitatively, this study focused on the managerial processes, organizational relationships, institutional policies, and educational practices through which integration was designed and operationalized. The comparative orientation also allowed the researchers to examine how institutions with a similar commitment to integrating religious and general education developed different managerial configurations in response to their respective visions, resources, and educational priorities.

The research was conducted at the Amanatul Ummah Pacet Pesantren-Based Junior High School in Mojokerto and the Integrated Bilingual Junior High School at

the Al-Amanah Islamic Boarding School in Junwangi, Krian, Sidoarjo. These institutions were selected because both have implemented an integrated curriculum that combines the national curriculum with pesantren-based religious education at the junior secondary level. However, they represent contrasting models of curriculum integration. Amanatul Ummah Pacet emphasizes accelerated religious learning, classical Islamic studies, Qur'anic memorization, and a structured credit-hour system. In contrast, Al-Amanah Junwangi integrates a streamlined national curriculum with bilingual education and specialized competency-based classes. The selection of these sites was therefore based on their institutional relevance, established experience in managing integrated curricula, and distinctive managerial approaches. Studying these two settings provided an appropriate empirical basis for comparing how similar educational objectives are translated into different curriculum structures, organizational arrangements, instructional practices, and evaluation mechanisms.

Data were collected through in-depth interviews and document analysis. Interviews were conducted with key informants whose responsibilities were directly related to curriculum governance and instructional implementation. These informants included the directors of the Islamic boarding schools, school principals, vice principals for curriculum, diniyah program coordinators, classroom teachers, subject teachers, and ustadz responsible for pesantren-based learning. The interviews explored institutional policies, curriculum planning procedures, division of responsibilities, coordination mechanisms, teaching practices, workload management, assessment procedures, and curriculum evaluation. Document analysis was used to complement and verify the interview data. The documents examined included curriculum frameworks, syllabi, lesson plans or integrated teaching modules, twenty-four-hour student activity schedules, academic calendars, teaching assignments, and assessment records. The combination of interviews and documentary evidence enabled the researchers to capture both the formal design of curriculum integration and its practical implementation. It also facilitated comparison between institutional policies, reported practices, and documented academic procedures at each research site.

Table 1. Research Informants and Their Roles in Exploring Pesantren and National Curriculum Integration Management

No.	Informant Category	Number of Informants (Each Site)	Research Site	Rationale for Selection	Main Information Explored
1	Pesantren Director/Foundation Leader	1 person	SMP BP Amanatul Ummah Pacet and SMP Bilter Al-Amanah Junwangi	Holds the highest authority in determining institutional vision, educational philosophy, and pesantren policies	Institutional vision, rationale for curriculum integration, educational policies, and strategic direction of curriculum management
2	School Principal	1 person	Both sites	Responsible for managing formal education implementation and coordinating	Curriculum implementation policies, coordination mechanisms, organizational

				school-pesantren integration	management, and program evaluation
3	Vice Principal for Curriculum	1 person	Both sites	Directly involved in curriculum planning, synchronization, and academic management	Curriculum planning procedures, alignment between national curriculum and pesantren curriculum, learning schedules, and instructional planning
4	Diniyah/Pesantren Program Coordinator	1 person	Both sites	Manages the religious curriculum and pesantren-based learning activities	Structure of diniyah curriculum, religious learning programs, classical Islamic studies, tahfidz programs, and pesantren activity management
5	General Subject Teachers	2 persons	Both sites	Implement curriculum integration within formal classroom instruction	Integration of Islamic values into general subjects, teaching strategies, learning experiences, and classroom practices
6	Ustadz/Ustadzah (Pesantren Teachers)	2 persons	Both sites	Responsible for delivering religious instruction and character development programs	Religious teaching methods, kitab learning practices, student mentoring, and integration between formal and pesantren education
7	Guidance Counselor/Student Development Coordinator	1 person	Both sites (especially relevant for Al-Amanah Junwangi)	Handles student character monitoring, counseling, and behavioral development	Student character evaluation, mentoring mechanisms, behavioral guidance, and student development programs
8	Students/Santri	3–5 persons	Both sites	Experience the integrated	Student experiences,

	curriculum system directly as educational recipients	learning challenges, perceptions of 24-hour education system, and impacts of curriculum integration
--	---	---

Data were analyzed using the interactive analytical model developed by Miles, Huberman, and Saldana, which consists of data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, coding, categorizing, and simplifying information obtained from interviews and institutional documents according to the four curriculum management dimensions: planning, organizing, implementation, and evaluation. The condensed data were subsequently presented in thematic matrices, narrative descriptions, and cross-site comparison tables to identify patterns within each institution and across the two research sites. The analysis was conducted initially at the individual-site level, followed by a cross-site analysis to determine convergences, divergences, and context-specific managerial practices. Conclusions were developed iteratively and continuously verified against available empirical evidence. Research trustworthiness was strengthened through source triangulation and methodological triangulation, peer discussions, and member checking (Nasiri et al., 2023). Source triangulation involved comparing information from different informants, while methodological triangulation involved examining the consistency between interview findings and documentary evidence.

RESULTS AND DISCUSSION

Results

Shared Vision and Pesantren-Based Curriculum Adaptation

A shared institutional vision and context-specific curriculum adaptation is operationally defined as the process through which pesantren-based schools reconcile national educational requirements with their distinctive religious traditions, institutional identities, and future-oriented educational priorities. At the empirical level, this process was reflected in three interconnected indicators: a common commitment to integrating faith and piety (*iman dan takwa* IMTAQ) with science and technology (*ilmu pengetahuan dan teknologi* IPTEK); the positioning of general and religious knowledge within a unified Islamic educational framework; and the modification of curriculum content, programs, and competency targets according to the defining characteristics of each institution. Thus, curriculum integration was not treated merely as the administrative combination of national and pesantren curriculum documents. Rather, it constituted an institutional meaning-making process through which both schools translated a shared educational philosophy into locally differentiated curricular configurations.

The interviews with pesantren leaders, school principals, vice principals for curriculum, and diniyah program coordinators revealed a strong convergence in the philosophical foundations of curriculum integration. Informants across both sites explained that the integration process was intended to overcome the perceived separation between religious and general knowledge and to develop students who were intellectually competent, religiously grounded, and socially responsive. The

concept of *ulul albab* emerged as a shared institutional ideal, representing learners who possess intellectual capability while maintaining spiritual awareness and moral responsibility. Nevertheless, the interviews also indicated that this common vision was not translated into identical curricular structures. At Amanatul Ummah Pacet, informants emphasized the preservation and intensification of established pesantren traditions. In contrast, informants at Al-Amanah Junwangi placed greater emphasis on global communication, technological adaptability, and competency-based education. The representative interview evidence is summarized in Table 2.

Table 2. Cross-Site Interview Evidence on Shared Institutional Vision and Context-Specific Curriculum Adaptation

Informant Position	Interview Excerpt	Indicator
Pesantren/Foundation Leader, Amanatul Ummah Pacet	The institution does not separate religious knowledge from general science. National subjects are taught as part of the students' intellectual development, while pesantren education provides the theological and moral foundation through which that knowledge is understood.	Integration of religious and general knowledge
School Principal, Amanatul Ummah Pacet	The school's principal orientation is to produce academically capable students who remain strongly rooted in pesantren traditions. For this reason, the national curriculum is implemented alongside classical Islamic studies, Qur'anic memorization, and the values of <i>Ahlussunnah wal Jamaah</i> .	Preservation of pesantren identity
Vice Principal for Curriculum, Amanatul Ummah Pacet	National learning outcomes are mapped against the competency targets established by the pesantren. The curriculum team determines which competencies can be connected, strengthened, or delivered through <i>diniyah</i> and <i>tahfidz</i> programs.	Alignment of national and pesantren competencies
Pesantren/Foundation Leader, Al-Amanah Junwangi	Religious values remain the foundation of education, but students must also be prepared to communicate, compete, and participate in a global environment. Curriculum integration therefore needs to include language competence, life skills, and technological literacy.	Global and future-oriented institutional vision
School Principal, Al-Amanah Junwangi	The curriculum is adjusted so that students are not burdened by the simple accumulation of two separate curricula. Selected national curriculum content is streamlined and connected with religious values, bilingual education, and specialized competency programs.	Adaptive curriculum restructuring
Vice Principal for Curriculum, Al-Amanah Junwangi	The expert classes are designed to accommodate students' interests and future competencies. Science, language, the arts, and entrepreneurship are developed without removing the institution's religious character.	Competency-based curriculum differentiation
Diniyah Program Coordinator, Amanatul Ummah Pacet	Classical Islamic texts and Qur'anic memorization are maintained as core competencies because they represent the	Classical Islamic scholarship and tahfidz orientation

		scholarly tradition and religious identity of the pesantren.	
Diniyah Coordinator, Junwangi	Program Al-Amanah	Diniyah education is combined with Arabic reinforcement, practical religious competence, and communication activities so that students can apply religious knowledge in contemporary social contexts.	Contextualization of religious education

Table 2 demonstrates that curriculum integration at both sites was governed by a shared normative foundation but differentiated through institutional interpretation. The common foundation was visible in the rejection of epistemological dualism and in the commitment to developing students' religious, intellectual, and moral capacities simultaneously. However, the meaning of an "integrated curriculum" was institutionally mediated. Amanatul Ummah Pacet interpreted integration primarily as the strengthening of national academic education through the authority of classical Islamic scholarship, intensive diniyah instruction, Qur'anic memorization, and *Ahlussunnah wal Jamaah* values. Its model can therefore be characterized as a tradition-strengthening academic-religious model. By contrast, Al-Amanah Junwangi interpreted integration as the selective restructuring of national curriculum content, combined with bilingual education, life skills, technology-supported learning, and specialized competency classes. Its approach can be characterized as a globally adaptive competency-based model. These differences indicate that institutional vision did not function merely as a symbolic statement; it operated as a managerial framework that shaped curriculum priorities, content selection, program differentiation, and the allocation of institutional resources.

Restated more directly, the data indicate that both institutions pursued the same broad objective but followed different curricular pathways. Both sought to educate students who could integrate religious commitment with academic competence. However, Amanatul Ummah Pacet pursued this objective by deepening students' engagement with established pesantren scholarship and Qur'anic memorization. In contrast, Al-Amanah Junwangi pursued it by combining religious formation with bilingual communication, life skills, and specialized future-oriented competencies. Curriculum integration was therefore not realized through uniformity across the two sites. Instead, it was achieved by aligning a common Islamic educational aspiration with each institution's historical identity, available resources, leadership priorities, and anticipated student competencies.

The cross-site pattern can be described as convergence in vision and divergence in curricular adaptation. Convergence occurred at the philosophical level: both schools positioned IMTAQ and IPTEK as mutually reinforcing dimensions of education, adopted *ulul albab* as an ideal learner profile, and sought to eliminate the separation between religious and general knowledge. Divergence occurred at the strategic and operational levels. Amanatul Ummah Pacet prioritized scholarly continuity, textual depth, religious acceleration, and memorization, whereas Al-Amanah Junwangi prioritized global communication, curriculum streamlining, technological responsiveness, and competency differentiation. This pattern suggests that effective curriculum integration in multisite pesantren settings is inherently contextual. Its central principle may be shared across institutions, but the distinctive educational culture and strategic orientation of each research site shape its organizational form.

Twenty-Four-Hour Curriculum Integration in Practice

Twenty-four-hour integrated curriculum implementation is operationally defined as the coordinated organization of students' formal learning, pesantren instruction, dormitory life, religious practice, character formation, and social interaction within a continuous educational environment. This integration was empirically identified through four observable indicators: the structured allocation of time between school and pesantren programs; the incorporation of Islamic values into formal classroom instruction; the extension of learning across classrooms, dormitories, mosques, and communal spaces; and teachers' pedagogical responses to students' fatigue and declining concentration. Accordingly, curriculum integration was not limited to the delivery of two curricular frameworks within the same institution. It operated as an educational ecology in which time, space, instructional methods, religious routines, and student development were managed as interconnected components of the learning experience.

Field observations at Amanatul Ummah Pacet revealed an intensive daily pattern characterized by clearly demarcated periods for formal and pesantren-based education. National curriculum subjects were predominantly delivered during the morning session, while the afternoon was allocated to Qur'anic memorization, repetition of memorized passages, and the study of classical Islamic texts. Religious instruction retained established pesantren methods, particularly *bandongan*, in which the *kyai* or *ustadz* provided authoritative explanations of classical texts to groups of students, and *sorogan*, in which students individually presented their recitation or mastery to an instructor. The observed arrangement demonstrated that integration at this site was achieved through temporal sequencing: national and religious learning were institutionally connected but delivered through differentiated instructional periods and pedagogical traditions. The continuity between classroom learning, *tahfidz* activities, and classical textual study created a highly structured educational environment in which academic competence and religious discipline were cultivated throughout the day.

Observations at Al-Amanah Junwangi revealed a comparatively flexible and technologically mediated pattern of implementation. Formal instruction incorporated tablet devices, bilingual communication, and competency-oriented learning activities, while pesantren-based education extended beyond conventional classrooms into terraces, pavilions, mosque areas, and other communal spaces. Activities such as *muhadloroh* provided students with opportunities to practise public speaking and communicate in multiple languages, thereby connecting religious formation with leadership and global communication competencies. Despite these site-specific differences, observations across both institutions identified a common operational challenge: some students displayed visible tiredness, drowsiness, reduced responsiveness, and fluctuating concentration during densely scheduled activities. Teachers responded by introducing ice-breaking activities, small-group discussions, direct probing questions, interactional variation, and more engaging learning tasks. These responses indicated that the effectiveness of a twenty-four-hour curriculum depended not only on schedule completion but also on teachers' capacity to regulate learning intensity and sustain students' participation.

Table 3. Cross-Site Observation Matrix of Twenty-Four-Hour Integrated Curriculum Implementation

Observational Dimension	Amanatul Ummah Pacet	Al-Amanah Junwangi	Cross-Site Indicator
Organization of learning time	Daily intensive time zoning, with formal national curriculum instruction in the morning and tahfidz and classical Islamic studies in the afternoon	Full-day and weekly modular organization combining formal instruction, religious education, literacy, character development, and competency activities	Coordinated allocation of formal and pesantren learning
Formal classroom practices	National subjects delivered through active learning and connected with Islamic values and relevant religious teachings	Bilingual, technology-supported, and competency-oriented formal instruction incorporating Islamic values	Integration of academic knowledge and Islamic values
Pesantren instructional practices	<i>Bandongan, sorogan</i> , Qur'anic memorization, repetition, and classical text study	Tiered diniyah learning, Arabic reinforcement, practical religious education, and <i>muhadloroh</i>	Context-specific implementation of religious education
Use of learning spaces	Formal classrooms, pesantren study areas, dormitories, and mosque-based settings	Classrooms, terraces, pavilions, mosque areas, and flexible communal spaces	Learning extended beyond the formal classroom
Student development orientation	Religious discipline, textual mastery, Qur'anic competence, and academic achievement	Religious formation, communication competence, technological literacy, leadership, and life skills	Holistic academic, religious, and character development
Observable student responses	Tiredness, drowsiness, and reduced concentration during intensive learning periods	Fluctuating attention and fatigue during extended full-day and evening activities	Learning pressure associated with dense twenty-four-hour schedules
Teachers' adaptive responses	Ice-breaking, direct questioning, group interaction, and variation in instructional delivery	Interactive discussion, flexible learning settings, technology use, and enjoyable learning activities	Pedagogical adaptation to maintain student engagement

Table 3 demonstrates that the two institutions shared the same fundamental implementation mechanism extending education across the students' daily lives but differed in the way this mechanism was operationalized. Amanatul Ummah Pacet displayed a temporally segmented and tradition-centred model, in which formal academic learning and classical pesantren education were organized into clearly differentiated periods. Al-Amanah Junwangi displayed a modular, flexible, and technology-supported model, in which formal, religious, linguistic, and competency-based activities were distributed across multiple learning spaces and formats. The table also reveals that pedagogical adaptation functioned as a critical connecting mechanism between curriculum organization and student participation. A tightly organized schedule alone did not ensure meaningful integration; teachers had to continuously adjust instructional interactions in response to observable changes in students' physical readiness and concentration. Thus, the empirical influence of the twenty-four-hour system was dual: it expanded opportunities for holistic education

while simultaneously increasing the need for workload regulation and responsive pedagogy.

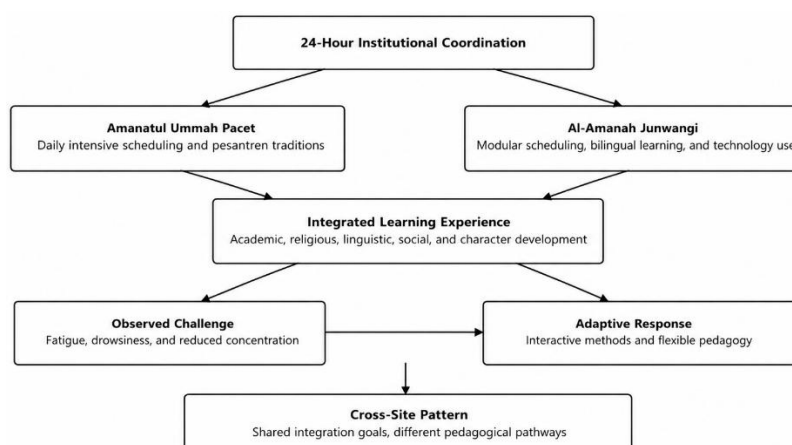


Figure 1. Cross-Site Pattern of Twenty-Four-Hour Integrated Curriculum Implementation

The process illustrated in Figure 1 shows that both institutions began with a shared managerial mechanism: the coordination of formal schooling, pesantren education, dormitory routines, religious activities, and character development within a twenty-four-hour setting. This mechanism subsequently developed into two context-specific pathways. Amanatul Ummah Pacet relied on intensive daily time zoning and established pesantren pedagogies, whereas Al-Amanah Junwangi employed modular scheduling, bilingual instruction, technology-supported learning, and flexible educational spaces. Despite these differences, both pathways converged in the production of an integrated student learning experience encompassing academic, religious, linguistic, social, and character development. The figure also highlights that student fatigue was not an isolated classroom problem but an operational consequence of the density of the integrated system. Adaptive teaching practices therefore served as a regulatory mechanism that connected institutional scheduling with students' actual capacity to participate in learning.

Restated more directly, the observations indicate that the integration of pesantren and national curricula was realized through the management of students' entire educational day rather than through classroom instruction alone. At both sites, learning continued across formal lessons, religious study, worship, dormitory routines, language activities, character-building programs, and social interaction. Amanatul Ummah Pacet implemented this integration through a more intensive and tradition-oriented sequence of activities, while Al-Amanah Junwangi adopted a more flexible, technology-supported, and globally oriented structure. In both institutions, however, the success of integration depended on whether teachers and administrators could balance curricular intensity with students' physical readiness, concentration, and sustained engagement.

The cross-site pattern can therefore be described as shared temporal integration with differentiated pedagogical enactment. The shared pattern was evident in the extension of curriculum implementation across twenty-four hours, the incorporation of Islamic values into formal education, and the use of the boarding-school environment as a comprehensive learning space. The differentiated pattern emerged in scheduling, instructional methods, technological

use, and the competencies prioritized by each institution. A further recurring pattern involved the relationship between curricular density and pedagogical responsiveness: as the number and intensity of daily activities increased, teachers became more reliant on interactive, flexible, and engaging instructional strategies. These findings show that twenty-four-hour curriculum integration is sustainable only when institutional coordination is accompanied by adaptive pedagogy and explicit attention to student well-being.

Multidimensional Authentic Evaluation

multidimensional authentic evaluation is operationally defined as an assessment system that determines student achievement by combining evidence of academic attainment, religious competence, character development, and the practical application of Islamic teachings. At the empirical level, this system was identified through curriculum documents, assessment instruments, examination schedules, student progression records, religious competency standards, and character-development programs. Authenticity was reflected in the use of assessment tasks that required students not only to demonstrate conceptual knowledge but also to perform, apply, and embody the competencies expected within the school and pesantren environments. Evaluation therefore extended beyond conventional written examinations and included oral assessment, Qur'anic memorization, mastery of classical Islamic texts, behavioural records, mentoring requirements, and practical demonstrations of religious observance.

The documentary evidence was further clarified through supporting interviews with school leaders, curriculum administrators, diniyah coordinators, and personnel responsible for student development. Their accounts explained how the assessment documents were interpreted and used in determining student achievement, progression, and follow-up support. The representative interview evidence is presented in Table 4.

Table 4. Supporting Interview Evidence on Multidimensional Authentic Evaluation

Interview Excerpt	Indicator	Informant
Student achievement cannot be determined solely from report-card scores. Academic performance must be considered together with religious discipline, Qur'anic competence, and students' conduct in the pesantren.	Integration of academic, religious, and character assessment	School Principal, Amanatul Ummah Pacet
Oral examinations are used because written answers do not always demonstrate whether students genuinely understand the subject matter or can explain their reasoning independently.	Depth of conceptual understanding through oral assessment	Vice Principal for Curriculum, Amanatul Ummah Pacet
The assessment system includes written examinations, oral examinations, academic preparation tests, English proficiency standards, Qur'anic memorization, and mastery of the prescribed Islamic texts.	Rigorous academic and religious achievement standards	Curriculum and Diniyah Coordinators, Amanatul Ummah Pacet
Grade promotion is not based only on academic averages. Students with unresolved behavioural or character concerns may be promoted conditionally and required to undertake structured mentoring.	Conditional promotion and developmental assessment	School Principal, Al-Amanah Junwangi
Religious evaluation must show that	Performance-based	Diniyah Program

students can perform what they have learned. For that reason, the munaqosyah assesses practical competencies according to the requirements of each grade level.	religious assessment	Coordinator, Al-Amanah Junwangi
Behavioural records are reviewed collectively so that students experiencing difficulties are not immediately judged as unsuccessful but are provided with counselling, mentoring, and monitored improvement targets.	Formative character evaluation and remedial support	Guidance Counsellor/Student Care Coordinator, Al-Amanah Junwangi

Table 4 indicates that evaluation at both sites operated as an institutional mechanism for defining what constituted a successful pesantren student. Academic achievement remained important, but it did not possess exclusive authority in determining student progression. At Amanatul Ummah Pacet, assessment documents demonstrated a comparatively rigorous academic structure, including oral examinations across subjects, written assessments containing higher-order thinking tasks, scheduled preparation for the Academic Competency Test, and an externally administered TOEFL requirement. These instruments were complemented by religious achievement targets, particularly Qur'anic memorization and mastery of classical Islamic texts. This configuration suggests that authentic evaluation at Amanatul Ummah Pacet was oriented toward academic depth and religious mastery. The use of both oral and written examinations also reduced dependence on a single mode of assessment, because students were expected to articulate, explain, and defend their understanding rather than merely reproduce memorized responses.

A different institutional emphasis was evident at Al-Amanah Junwangi. Its evaluation documents positioned character development and practical religious competence as explicit components of student progression. The conditional promotion mechanism demonstrated that academic competence could not automatically compensate for persistent behavioural concerns. At the same time, conditional promotion did not operate solely as a punitive measure; it created a structured developmental pathway through mandatory counselling, mentoring, and behavioural monitoring. Similarly, the tiered munaqosyah system required students to demonstrate religious competence through practical performance. Seventh-grade students were assessed on ablution and obligatory prayer, eighth-grade students on funeral preparation and funeral prayer, and ninth-grade students on the procedures of Hajj and Umrah. This model can therefore be characterized as developmental and application-oriented evaluation, because it assessed not only whether students knew religious principles but also whether they could perform them accurately in contexts resembling actual religious practice.

Field observations reinforced the documentary and interview evidence. At Amanatul Ummah Pacet, students were observed participating in Qur'anic recitation, memorization review, classical-text learning, and teacher-led questioning that required them to demonstrate individual mastery. These practices were consistent with the documented emphasis on oral testing, textual competence, and tahfidz achievement. At Al-Amanah Junwangi, religious learning was more visibly connected to practical activities, behavioural supervision, communication exercises, and ongoing student mentoring. The consistency between documented assessment standards and observed educational practices suggests that evaluation was embedded in students' daily activities rather than conducted only at the end of

a semester. From the researcher's perspective, this alignment strengthened the authenticity of the evaluation system because the competencies recorded in institutional documents could also be observed in the practices through which students were taught, monitored, and supported.

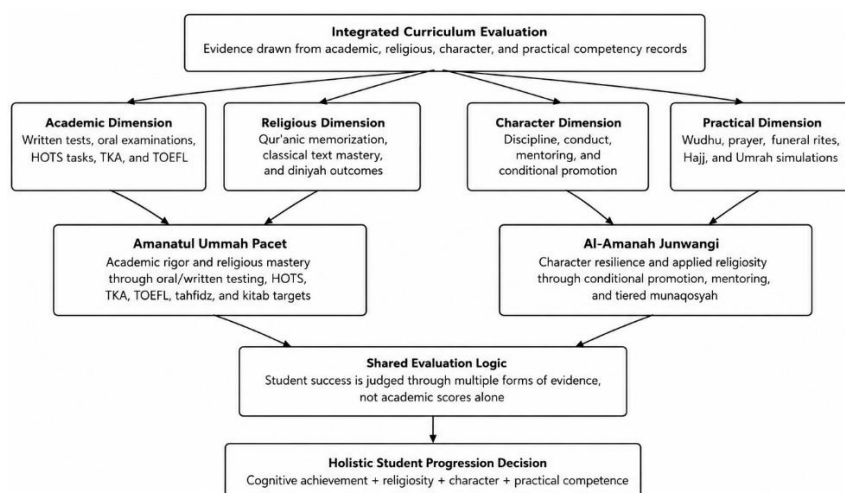


Figure 2. Cross-Site Model of Multidimensional Authentic Evaluation

Figure 2 illustrates that curriculum evaluation at both sites was constructed from four interrelated dimensions: academic achievement, religious attainment, character development, and practical competence. However, the relative emphasis and assessment instruments differed across institutions. Amanatul Ummah Pacet concentrated more strongly on academic rigour and religious mastery through oral and written examinations, HOTS-oriented tasks, TKA preparation, TOEFL standards, Qur'anic memorization, and classical-text targets. Al-Amanah Junwangi placed greater institutional weight on character resilience and applied religiosity through behavioural monitoring, conditional promotion, mentoring, and tiered practical examinations. Despite these differences, both pathways converged on the same evaluative logic: student success had to be established through multiple forms of evidence. The figure therefore demonstrates that multidimensional evaluation did not mean that every assessment dimension was weighted identically; rather, each institution constructed its own configuration of evidence according to its educational identity and priorities.

Restated more directly, the findings show that neither institution defined educational success solely in terms of academic scores. Amanatul Ummah Pacet combined demanding academic assessment with standards of Qur'anic memorization, classical Islamic scholarship, and language competence. Al-Amanah Junwangi combined academic evaluation with behavioural development, structured mentoring, and practical religious performance. Thus, the evaluation of the integrated curriculum was authentic because it assessed what students knew, how they explained their knowledge, how they behaved, and whether they could apply religious competencies in practice.

The cross-site pattern can be described as convergence in multidimensional standards and divergence in evaluative emphasis. Convergence was evident in the shared use of academic, religious, character, and practical evidence when determining student development. Divergence appeared in the instruments and relative priorities used at each site. Amanatul Ummah Pacet emphasized academic

selectivity, oral reasoning, textual mastery, and measurable achievement targets, whereas Al-Amanah Junwangi emphasized developmental intervention, behavioural accountability, and applied religious competence. A further pattern was the movement from assessment as judgment toward assessment as educational regulation. Examination results, behavioural records, mentoring requirements, and practical competency outcomes were not merely used to classify students; they also informed remediation, counselling, curriculum improvement, and decisions regarding student progression. Multidimensional authentic evaluation therefore functioned both as a measurement system and as a managerial mechanism for sustaining the integration of national and pesantren educational objectives.

Discussion

The three findings show that pesantren–national curriculum integration is best understood as an institutionally configured system rather than the mechanical addition of religious subjects to the national curriculum. Finding 1 aligns with Zuhri and Syamsi (2023), who found that modern schooling can complement rather than displace Salaf pesantren traditions, and with Rohman et al. (2023), who describe traditional-modern integration as a strategy for preparing competitive graduates. However, the present study extends those accounts by demonstrating that a shared commitment to IMTAQ-IPTEK produces different operational models across sites. Amanatul Ummah prioritizes classical scholarship, tahfidz, and religious acceleration, whereas Al-Amanah emphasizes bilingualism, life skills, and competency differentiation. This divergence supports Suyadi et al.'s (2022) argument that Islamic educational reform is mediated by institutional priorities and sustainability agendas. Integration is therefore not a fixed template but a context-responsive process through which identity, aspiration, and managerial choice interact.

This interpretation qualifies assumptions that integrated curricula necessarily generate uniform pedagogical or learning advantages. Kreijkes and Greateorex's (2024) review concluded that comparative evidence concerning integrated versus subject-based curricula remains methodologically weak and does not justify universal claims of superiority. Consistent with that caution, this study does not claim that either pesantren model is intrinsically more effective. Instead, it identifies coherence between institutional vision and curricular design as a more defensible criterion of integration quality. Amanatul Ummah's schedules, teacher recruitment, tahfidz targets, and classical-text instruction reflect its tradition-centred vision; Al-Amanah's bilingual programs, expert classes, and technological adaptation correspond to its global orientation. The theoretical contribution is a shift from the "degree of integration" to the "contextual coherence of integration." Practically, leaders should avoid copying prestigious models and should map institutional identity, stakeholder expectations, student needs, and available resources before restructuring curriculum content.

Finding 2 demonstrates that curriculum integration becomes meaningful when enacted across time, space, pedagogy, and everyday interaction. This result is consistent with Hastasari et al. (2022), who showed that character education in an Islamic boarding school was sustained through teacher modelling, two-way communication, empathy, and students' sense of belonging. It also complements Abidin et al. (2025), whose multi-pesantren study found that digital media, e-learning, and mobile applications can increase flexibility, motivation, and teacher–

student engagement without weakening Islamic values. The study reveals contrasting enactments: Amanatul Ummah organizes integration through intensive daily time-zoning and established methods such as *bandongan* and *sorogan*, whereas Al-Amanah uses modular scheduling, bilingual interaction, tablets, and flexible communal learning spaces. The novelty lies in conceptualizing the twenty-four-hour *pesantren* not merely as an extended timetable, but as an integrated learning ecology in which formal, religious, social, linguistic, and character education reinforce one another.

The same finding exposes a tension between curricular comprehensiveness and student well-being. Observed tiredness, drowsiness, and reduced concentration suggest that a dense twenty-four-hour system can undermine participation when instructional intensity is insufficiently regulated. Although Olson et al. (2025) studied university students rather than junior-secondary *santri*, their evidence linking stress and burnout with impaired health and weakened engagement provides a relevant caution, not proof of clinical burnout at the two sites. Lambert et al. (2022) likewise showed that well-being responds to supportive interventions and sleep-related conditions, although their pandemic-era international-school setting differs from Indonesian *pesantren*. Timetable efficiency should therefore not be evaluated solely by activity completion. Institutions need protected rest periods, workload audits, coordination between school and dormitory personnel, and early indicators of disengagement. Interactive methods and ice-breaking are useful immediate responses, but they cannot replace structural management of sleep, recovery, and cumulative learning demands.

Finding 3 confirms that curriculum integration is incomplete unless assessment captures the multidimensional outcomes promised by the curriculum. Kurniasih et al. (2024) similarly found that integrating Islamic values with civic education can support academic competence, moral character, spirituality, tolerance, and social responsibility. This study extends that literature by identifying distinct institutional weightings within a shared authentic-assessment logic. Amanatul Ummah foregrounds academic depth and religious mastery through oral examinations, HOTS-oriented written tests, TKA preparation, TOEFL standards, *tahfidz* targets, and classical-text competence. Al-Amanah gives greater weight to character monitoring, conditional promotion, mentoring, and tiered *munaqosyah* of practical worship. These practices correspond with Vlachopoulos and Makri's (2024) account of authentic assessment as evaluating knowledge, skills, and attitudes through meaningful applications rather than recall alone. However, authenticity requires transparent criteria: without calibrated rubrics, assessor training, moderation, and appeal procedures, behavioural or spiritual judgements may become inconsistent, opaque, or overly dependent on individual authority.

Across the findings, the principal theoretical implication is a multisite model of contextualized curriculum integration comprising three interdependent layers: normative alignment, ecological enactment, and multidimensional evaluation. Normative alignment explains how a shared Islamic vision becomes site-specific curriculum priorities; ecological enactment explains how integration is produced through coordinated schedules, spaces, relationships, and pedagogies; multidimensional evaluation explains how institutions define successful students. This layered model extends studies that treat integration mainly as content alignment or institutional modernization. It also helps reconcile the mixed evidence identified by Kreijkes and Greateorex (2024): integrated curricula may not produce

consistent outcomes because their effects depend on alignment among vision, implementation capacity, assessment, and student well-being. Weakness in any layer reduces coherence for example, visionary documents without coordinated implementation, intensive programming without recovery time, or holistic aims assessed only through cognitive examinations. Future research can test these propositions across broader pesantren typologies.

The practical contribution is a decision framework for pesantren and integrated Islamic schools seeking reform without eroding institutional identity. Leaders should begin with collaborative vision mapping, translate that vision into realistic curriculum architecture, coordinate the twenty-four-hour workload, and establish instruments covering cognitive, religious, behavioural, and practical outcomes. Teacher development should include integrative lesson design, digital pedagogy, student-well-being awareness, oral and performance assessment, and inter-rater moderation. The broader impact is that standardization should protect minimum national quality while permitting differentiated pesantren pathways. The novelty is the cross-site explanation of “convergence with configured divergence”: both institutions share an *ulul albab*-oriented philosophy, yet pursue it through different managerial and evaluative combinations. This moves the debate beyond a traditional-versus-modern binary. Tradition and innovation instead become selectively combined resources whose educational value depends on institutional coherence, safeguards for student well-being, and credible evidence that intended graduate qualities are actually taught and assessed.

CONCLUSION

The most important lesson of this study is that the integration of pesantren and national curricula is not achieved through the simple combination of religious and general subjects, but through the alignment of institutional vision, twenty-four-hour educational management, and multidimensional evaluation. The two research sites shared a commitment to developing **ulul albab** students who combine religious commitment, academic competence, character, and practical skills; however, they translated this vision into different institutional models. Amanatul Ummah Pacet emphasized classical Islamic scholarship, Qur’anic memorization, academic rigour, and religious acceleration, whereas Al-Amanah Junwangi prioritized bilingual competence, technology-supported learning, life skills, character development, and practical religiosity. The principal lesson is that effective curriculum integration depends on contextual coherence rather than institutional uniformity. Its scientific contribution lies in proposing a three-layer model comprising normative alignment, ecological enactment, and multidimensional evaluation. This model advances curriculum-management scholarship by explaining how shared Islamic educational goals can generate different yet internally coherent forms of curriculum integration across pesantren-based institutions.

The study nevertheless has several limitations. It was conducted in only two junior secondary pesantren settings, which limits the transferability of the findings to institutions with different traditions, governance systems, student populations, or resource capacities. The study also relied primarily on interviews, observations, and institutional documents; therefore, it did not quantitatively measure the effects of curriculum integration on academic achievement, religious competence, student well-being, or long-term graduate outcomes. In addition, several evaluative

practices, particularly character and spiritual assessments, may remain vulnerable to subjectivity when standardized rubrics and inter-rater moderation are limited. Future research should involve a wider range of pesantren typologies, use longitudinal and mixed-method designs, and include the perspectives of students, parents, alumni, and external stakeholders. Further studies should also examine workload intensity, student well-being, assessment reliability, teacher competence, and the comparative outcomes of different integration models to determine which institutional configurations are most sustainable and educationally effective.

ACKNOWLEDGMENT

The authors gratefully acknowledge the leaders, principals, curriculum coordinators, teachers, ustadz, staff, and students of Amanatul Ummah Pacet and Al-Amanah Junwangi for their valuable participation and institutional support. Appreciation is also extended to colleagues and academic reviewers whose constructive feedback strengthened this study. Their cooperation, openness, and commitment made the completion of this research possible and enriched its scholarly contribution.

REFERENCES

- Abidin, Z., Qusairi, A., Hanifansyah, N., & Mubarak, F. (2025). Learning Innovation in Islamic Boarding Schools in East Java: Technology's Role in Enhancing Teaching Effectiveness. *TARBIYA: Journal of Education in Muslim Society*, 12(1), 63–76. <https://doi.org/10.15408/tjems.v12i1.45642>
- Dewi, R., & Singh, P. (2022). The Effect of Academic Supervision and Teacher Professional Competence on Teacher Performance. *PPSDP International Journal of Education*, 1(1), 122–131. <https://doi.org/10.59175/pijed.v1i1.9>
- Fajarudin, A. A. (2024). Pesantren: A Potrait of Education and Islamic Social History. *Journal of Islamic Education Research*, 5(2), 91–108. <https://doi.org/10.35719/jier.v5i2.406>
- Firmansyah, A., & Amirudin. (2023). Understanding and History of the Development of Islamic Boarding Schools in Indonesia. *Al-Fadlan: Journal of Islamic Education and Teaching*, 1(2), 81–91. <https://doi.org/10.61166/fadlan.v1i2.36>
- Halid, A. (2025). Pesantren dan Sistem Pendidikan Nasional Indonesia. *Jurnal Riset Pendidikan Agama Islam*, 5(2), 111–124. <https://doi.org/10.29313/jrpai.v5i2.8628>
- Hastasari, C., Setiawan, B., & Aw, S. (2022). Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1), Article e08824. <https://doi.org/10.1016/j.heliyon.2022.e08824>
- Hidayat, M. T., Suryadi, S., Latifannisa, N., Sari, S. N., & Rino, R. (2025). Evolution of the Education Curriculum in Indonesia. *Journal of Innovation in Educational and Cultural Research*, 6(2), 381–395.

<https://doi.org/10.46843/jiecr.v6i2.1312>

- Kreijkes, P., & Grotorex, J. (2024). Differential Effects of Subject-Based and Integrated Curriculum Approaches on Students' Learning Outcomes: A Review of Reviews. *Review of Education*, 12(1), Article e3465. <https://doi.org/10.1002/rev3.3465>
- Kurniasih, M. D., Sastradiharja, E. E. J., & Syaidah, K. (2024). Integration of Islamic Values in Civic Education at Pesantren-Based Universities. *TARBIYA: Journal of Education in Muslim Society*, 11(2), 179–196. <https://doi.org/10.15408/tjems.v11i2.41447>
- Lambert, L., Joshanloo, M., Marquez, J. M., Cody, B., Arora, T., Warren, M., Aguilar, L., Samways, M., & Teasel, S. (2022). Boosting Student Wellbeing Despite a Pandemic: Positive Psychology Interventions and the Impact of Sleep in the United Arab Emirates. *International Journal of Applied Positive Psychology*, 7(3), 271–300. <https://doi.org/10.1007/s41042-022-00066-2>
- Lim, W. M. (2025). What Is Qualitative Research? An Overview and Guidelines. *Australasian Marketing Journal*, 33(2), 199–229. <https://doi.org/10.1177/14413582241264619>
- Mansir, F. (2024). Islamic Education Methods Based on Islamic Boarding Schools in the New Normal Era. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 12(2), 142–158. <https://doi.org/10.54956/edukasi.v12i2.584>
- Musaddad, A. (2023). Transformation of Islamic Boarding Schools as Islamic Education Institutions in Indonesia. *Journal of Islamic Education Research*, 4(1), 73–82. <https://doi.org/10.35719/jier.v4i1.319>
- Muslim, S. (2022). Analysis Juridical: Collaboration of Pesantren–Regional Governments in Education and Community Empowerment Functions. *Syaikhuna: Jurnal Pendidikan dan Pranata Islam*, 13(1), 41–53. <https://doi.org/10.36835/syaikhuna.v13i01.5571>
- Mustofa, I., & Raikhan, R. (2023). Pembinaan Madrasah Jalur Formal di Pesantren: Telaah Implementasi UU Nomor 18 Tahun 2019. *Darajat: Jurnal Pendidikan Agama Islam*, 6(1), 30–39. <https://doi.org/10.58518/darajat.v6i1.1639>
- Nasiri, S., Hosseini, R., & Moradi, H. (2023). The Optimal Triangulation Method Is Not Really Optimal. *IET Image Processing*, 17(10), 2855–2865. <https://doi.org/10.1049/ipr2.12831>
- Nurtawab, E., & Wahyudi, D. (2022). Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution. *Studia Islamika*, 29(1), 55–81. <https://doi.org/10.36712/sdi.v29i1.17414>
- Olson, N., Oberhoffer-Fritz, R., Reiner, B., & Schulz, T. (2025). Stress, Student Burnout and Study Engagement: A Cross-Sectional Comparison of University Students of Different Academic Subjects. *BMC Psychology*, 13, Article 293. <https://doi.org/10.1186/s40359-025-02602-6>

- Rahimi, S., & Khatooni, M. (2024). Saturation in Qualitative Research: An Evolutionary Concept Analysis. *International Journal of Nursing Studies Advances*, 6, Article 100174. <https://doi.org/10.1016/j.ijnsa.2024.100174>
- Rohman, A., Muhtamiroh, S., Imron, A., & Miyono, N. (2023). Integrating Traditional-Modern Education in Madrasa to Promote Competitive Graduates in the Globalization Era. *Cogent Education*, 10(2), Article 2268456. <https://doi.org/10.1080/2331186X.2023.2268456>
- Saparudin, S., Rozak, A., & Fitriani, I. (2024). Revisiting Islam-State Relationship: Critical Analysis of Indonesian Policy on Islamic Boarding Schools. *Asia Pacific Journal of Educators and Education*, 39(2), 317-336. <https://doi.org/10.21315/apjee2024.39.2.16>
- Suyadi, Nuryana, Z., Sutrisno, & Baidi. (2022). Academic Reform and Sustainability of Islamic Higher Education in Indonesia. *International Journal of Educational Development*, 89, Article 102534. <https://doi.org/10.1016/j.ijedudev.2021.102534>
- Vlachopoulos, D., & Makri, A. (2024). A Systematic Literature Review on Authentic Assessment in Higher Education: Best Practices for the Development of 21st Century Skills, and Policy Considerations. *Studies in Educational Evaluation*, 83, Article 101425. <https://doi.org/10.1016/j.stueduc.2024.101425>
- Zuhri, S., & Syamsi, A. (2023). Integration of Salaf Islamic Boarding School Education with Modern School Curriculum. *TARBIYA: Journal of Education in Muslim Society*, 10(1), 103-116. <https://doi.org/10.15408/tjems.v10i1.25577>