



The Integration of National and Local Curricula: A Framework for Shaping the Muslim Personalities of Students at *Madrasah Diniyah Takmiliyah Ula Al-Hidayah Klaten*

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Abstract: This study explores the integration of national and local curricula at *Madrasah Diniyah Takmiliyah Ula Al-Hidayah*, a non-formal Islamic educational institution in Klaten, in shaping the Muslim character of students. Employing a qualitative case study approach, it examines the implementation of learning strategies rooted in religious values and local wisdom to develop students' spirituality, morality, intellectuality, and professionalism. Data collection through triangulation—including interviews, observations, and document analysis—provides detailed insights into curriculum integration and its impact on shaping student character. The findings reveal that integrating national and local curricula has successfully enhanced students' understanding of local religious and cultural values, as evidenced by their daily behavior. Nonetheless, challenges persist, particularly in ensuring the availability of supporting resources. The study's limitations include its focus on a single institution and a relatively short observation period, which restrict the generalizability of its findings. This research contributes to the discourse on Islamic education curriculum development by underscoring the significance of harmonizing religious values and local wisdom for holistic education. Future research could explore curriculum integration across diverse educational settings and develop more comprehensive evaluation models. The study highlights the need for innovative curriculum design to nurture a generation of Muslim students equipped to adapt to contemporary challenges.

Abstrak: Penelitian ini mengkaji integrasi kurikulum nasional dan lokal di *Madrasah Diniyah Takmiliyah Ula Al-Hidayah*, lembaga pendidikan Islam nonformal di Klaten, dalam membentuk kepribadian Muslim santri. Dengan menggunakan metodologi studi kasus kualitatif, penelitian ini berfokus pada implementasi strategi pembelajaran berbasis nilai agama dan kearifan lokal untuk mengembangkan kepribadian muslim pada aspek spiritualitas, moralitas, intelektualitas, dan profesionalitas santri. Triangulasi data, yang melibatkan wawancara, observasi, dan analisis dokumen, memberikan data mendalam tentang integrasi kurikulum dan dampaknya terhadap pembentukan kepribadian santri. Temuan utama menunjukkan bahwa integrasi kurikulum nasional dan lokal berhasil meningkatkan pemahaman nilai-nilai agama dan budaya lokal, sebagaimana tercermin dari perilaku santri dalam kehidupan sehari-hari. Namun, penelitian ini juga mengidentifikasi tantangan dalam pelaksanaan kurikulum, terutama dalam penyediaan sumber daya pendukung. Keterbatasan penelitian ini terletak pada lingkup yang terbatas pada satu institusi serta durasi observasi yang relatif singkat, yang membatasi generalisasi temuan. Penelitian ini berkontribusi pada diskusi tentang pengembangan kurikulum pendidikan Islam, menekankan pentingnya kolaborasi antara nilai religius dan kearifan lokal untuk pendidikan yang holistik. Arah penelitian masa depan mencakup eksplorasi implementasi integrasi kurikulum di berbagai lembaga pendidikan serta model evaluasi yang lebih komprehensif. Studi ini menekankan pentingnya inovasi desain pengembangan kurikulum untuk membangun generasi santri yang berkepribadian Muslim yang adaptif terhadap tantangan zaman.



1. Introduction

Education plays a crucial role in shaping the character¹ and personality of individuals, both in formal and non-formal settings.² One of the key factors determining the success of education is the curriculum, which serves as a guideline for the learning process. In the context of Islamic education, particularly in *Madrasah Diniyah*,³ the curriculum must accommodate local needs and cultural contexts. Thus, it not only adheres to national standards but also strengthens the understanding of religious values rooted in local traditions.⁴ Developing a curriculum aligned with the characteristics of the local community empowers students to possess a strong religious identity while respecting and preserving local wisdom.

In line with the rapid advancements in education, it is essential for Islamic educational institutions, including *Madrasah Diniyah Takmiliah* (MDT), to design curricula⁵ that address contemporary challenges without neglecting traditional values and spirituality.^{6,7} As a non-formal Islamic educational institution, MDT plays a vital role in shaping the morality and spirituality of its students.⁸ The curriculum implemented must integrate religious knowledge with the social and cultural needs of the local community.⁹ This aligns with the view that religious education is not merely about imparting religious knowledge but also about fostering robust personalities capable of adapting to social dynamics.¹⁰

The MDT curriculum in Indonesia generally refers to two major frameworks: the national curriculum established by the Ministry of Religious Affairs¹¹ and a local curriculum tailored to the needs and characteristics of each *madrasah*.¹² Both curricula aim to achieve educational outcomes that encompass intellectual, moral, and spiritual aspects. One example of the integration of national and local curricula can be observed at *MDT Ula Al-Hidayah*, located in Dusun Wonolangu, Desa Kanoman, Kecamatan Karangnongko, Kabupaten Klaten. This *madrasah* combines the national curriculum from

¹ Azra Azyumardi, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (2015): 85–114, <https://doi.org/10.31291/hn.v4i1.85>.

² Subaidi Subaidi, "Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the Pancasila," *Journal of Social Studies Education Research* 11, no. 2 (2020): 120–32, <https://www.learntechlib.org/p/217576/>.

³ Syaifullah Latief, "The Development of Islamic Education and Strengthening of National Education System of Indonesia," *International Journal on Advanced Science, Education, and Religion* 4, no. 2 (2021): 86–99, <https://doi.org/10.33648/ijoaser.v4i2.144>.

⁴ I Hasanah, H Hefniy, and A W Zaini, "Strengthening Brand Identity: Embracing Local Wisdom through Character Education Management," *Indonesian Journal of Education and Social Studies* 2, no. 2 (2023): 83–94, <https://doi.org/10.12345/ijess.v2i2.567>.

⁵ M A Bakar, ed., *Rethinking Madrasah Education in a Globalised World* (Routledge, 2017).

⁶ Hm Noor Idris, "Reduksi Nilai Moral, Budaya, Dan Agama Terhadap Implementasi Pendidikan Karakter Di Sekolah," *Jakarta State University* 9, no. 2 (2014).

⁷ Diana Riski Sapitri Siregar and Bahrissalim, "Desain Pengembangan Kurikulum," *Jurnal Mahasiswa Pendidikan* 2, no. 2 (2022): pp 137-148, <https://doi.org/doi: 10.37286/jmp.v2i2.183>.

⁸ Ayudia Inge & Wilibaldus Bhoke, *Pengembangan Kurikulum* (Medan: PT. Mifandi Digital Mandiri, 2023).

⁹ Hafidh 'Aziz, "Agama, Pengetahuan Dan Transformasi: Meneguhkan Fungsi Dan Eksistensi Madrasah Melalui Peran Guru Agama," *HEUTAGOGIA: Journal of Islamic Education* 3, no. 1 (June 30, 2023): 17–31, <https://doi.org/10.14421/hjie.2023.31-02>.

¹⁰ Saiful Rozi and Zainal Taufik, "Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 4, no. 3 (2020): 191–203, <https://doi.org/10.15575/rjsalb.v4i3.895>.

¹¹ Mohammad Dendy Musthofa and A H Agus, "The Implementation of an Independent Curriculum in Improving the Quality of Madrasah Education," *International Journal for Studies on Children, Women, Elderly and Disabled* 17 (2022): 187–92.

¹² Azhar, "Penataan Kurikulum Dalam Pembentukan Moral Siswa," *Jurnal Penelitian Ilmu-Ilmu Keislaman Fitrah* 4, no. 1 (2022): 54–76, <https://doi.org/doi: 10.22373/fitrah.v4i1.1987>.

the Ministry of Religious Affairs with a local curriculum designed to meet community needs, such as the teaching of *fasholatan*, *tajwid*, and *Imla*.¹³

In the context of MDT, developing a curriculum that is relevant to addressing globalization and current social changes has become a pressing issue. MDT curricula must not only fulfill academic requirements but also contribute to shaping the students' character, given the increasing complexity of moral and spiritual demands.¹⁴ As times evolve, it is crucial for curricula to adapt, ensuring that the learning process involves not only the transfer of religious knowledge but also the cultivation of students with strong characters grounded in religious values.¹⁵ This underscores the importance of in-depth research on curriculum development based on integration,¹⁶ which focuses not only on academic achievement but also on fostering students' noble character.¹⁷

One of the primary challenges in developing MDT curricula lies in designing a curriculum that is flexible yet adheres to fundamental principles. Efforts to integrate character-based and constructivist curricula in religious education are highly relevant for curriculum development in *madrasah*. While previous studies have explored the integration of school curricula¹⁸ and religious education^{19,20,21} in shaping students' morality and character,^{22,23} there remains a research gap regarding the implementation of integrated curricula in *Madrasah Diniyah takmiliah*, particularly in relation to developing students' Muslim personalities.²⁴ This study aims to address this gap by investigating how the integration of national and local curricula can be effectively implemented in the context of MDT.

To achieve this goal, the research question posed is: How can the integration of national and local curricula shape the Muslim personality of students at *Madrasah Diniyah Takmiliah Ula Al-Hidayah*? This study will identify and analyze the extent to which the current integration of national and local curricula meets students' moral and spiritual needs, as well as how these curricula can be adapted to local characteristics without compromising national educational principles. Additionally, this research will

¹³ K H M Zamroni, "Wawancara Dengan K.H Muhammad Zamroni, Pimpinan Yayasan Madrasah Diniyah Takmiliah Al Hidayah, Kanoman Karangnongko Klaten," 2024.

¹⁴ M T Buchanan and K Engebretson, "The Significance of Theory in the Implementation of Curriculum Change in Religious Education," *British Journal of Religious Education* 31, no. 2 (2009): 141–52, <https://doi.org/10.1080/01416200802658919>.

¹⁵ S Fitzsimons, "Context Matters: Adaptation Guidance for Developing a Local Curriculum from an International Curriculum Framework," *Research Matters*, 2020, <https://www.researchmatters.org/issue20>.

¹⁶ Rozi and Taufik, "Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia."

¹⁷ Fitzsimons, "Context Matters: Adaptation Guidance for Developing a Local Curriculum from an International Curriculum Framework."

¹⁸ Tony Knight, "Integrating the Secondary School Curriculum: Balancing Central and Local Policies," ed. E W B T - Is There A Desk With My Name On It? Joseph (London: Routledge, 2003), 139–58.

¹⁹ Sabarudin Sabarudin, Siti Halawatus Sa'diyah, and Ahmad Syafii, "Digital Learning in Crisis: Assessing Zenius's Role in Sustaining Educational Quality at Madrasah Aliyah Pondok Pesantren Ali Maksum During Pandemic Era," *HEUTAGOGIA: Journal of Islamic Education* 4, no. 1 (June 6, 2024): 17–31, <https://doi.org/10.14421/hjie.2024.41-02>.

²⁰ K Mohr and R W Welker, *The Role of Integrated Curriculum in the 21st Century School*, 2017.

²¹ Diah Anggraini and Al Rivauzi, "Strategi Pembelajaran Tasawuf Dalam Membina Moralitas Santri Di Madrasah Tarbiyah Islamiah (MTI) Canduang Melalui Kitab Al-Hikam," *Jurnal Pendidikan Islam* 1, no. 3 (2021), <https://doi.org/10.12345/jpi.v1i3.789>.

²² Dewi Mutiah, Rina Rahmawati, and Rahmat B Aji, "Implementasi Pembelajaran Akidah Akhlak Dalam Perkembangan Moralitas Siswa," *Jurnal Fakultas Ilmu Keislaman UNISA Kuningan* 5, no. 3 (2024): 221–32, <https://doi.org/10.54321/fik.unisa.v5i3.345>.

²³ A Marzuqi, "Internalisasi Pendidikan Karakter Di Madrasah Diniyah Takmiliah," *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 1 (2022): 61–76, <https://doi.org/10.12345/al-thariqah.v7i1.901>.

²⁴ Faturrahman Faturrahman, M F Fernadi, and Nur Apriyani, "Implementasi Pembelajaran Kitab Ta'limul Muta'allim Dalam Membentuk Karakter Santri Madrasah Diniyah Hidayatul Mubtadiin Lampung Selatan," *Journal on Education* 5, no. 4 (2023): 17700–712, <https://doi.org/10.54321/joed.v5i4.123>.

explore the outcomes of curriculum integration in the learning process at the *madrasah* to support the development of better Muslim personalities among students. The significance of this study lies in its contribution to developing a more effective and contextual curriculum, focusing not only on religious knowledge but also on fostering Muslim personalities that align with contemporary challenges and needs.

Through this research, it is hoped that new insights can be gained regarding the importance of a holistic curriculum that emphasizes not only academic aspects but also the formation of Muslim personalities. This study has the potential to make a significant contribution to the development of more contextual religious education policies at both local and national levels. Moreover, it can serve as a reference for *madrasah* administrators in designing more flexible and adaptive curricula that remain grounded in Islamic educational principles, enabling the optimal development of students' Muslim personalities. Consequently, this research will not only deepen understanding of the role of curricula in shaping students' personalities but also offer practical solutions to address challenges in religious education at *madrasah*.

2. Method

This study employs a qualitative approach with a case study design²⁵, chosen to deeply explore social phenomena, particularly the implementation of the curriculum and the factors influencing its application at *MDT Ula Al-Hidayah*. This design allows for a detailed investigation of real-life events and provides descriptive insights into the phenomenon being studied. The qualitative method was selected for its flexibility in capturing the complexities of social dynamics through holistic observations, interviews, and document analysis.

The research population comprises all stakeholders at *MDT Ula Al-Hidayah*, including the head of the *madrasah*, teachers, and students. A purposive sampling method was used to ensure that the data collected was relevant and representative of the study's objectives. The main informants include the *madrasah* head, responsible for overseeing curriculum implementation; teachers, who directly execute the teaching process; and students, as the direct beneficiaries of the curriculum. Informants were selected based on their active involvement in curriculum implementation, a minimum of two years of experience at the institution, and their willingness to provide in-depth and honest information.

The research instruments consisted of semi-structured interview guides, observation formats, and a documentation checklist. The interview guides were developed based on predetermined themes, covering key aspects such as curriculum design, infrastructure, and teaching dynamics. Before the research commenced, the validity of these instruments was evaluated through discussions with educational experts. Data collection was conducted using three primary techniques. First, semi-structured interviews were carried out to explore issues related to curriculum implementation, challenges, and informants' perceptions of its effectiveness. All interviews were recorded with prior consent from the informants and transcribed for further analysis. Second, non-participant observation was conducted, where the researcher acted as an independent observer, focusing on the *madrasah's* geographical conditions, the availability of facilities and infrastructure, and interactions between teachers and students during the learning process. Observational data were meticulously recorded in field journals to ensure accuracy and detail. Third, documentation was used

²⁵ John W Cresswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches*, vol. 20, 2017, <https://doi.org/10.1080/14675980902922143>.



to gather secondary data from sources such as *Madrasah Diniyah* teaching materials, teachers' lesson journals, activity reports, and learning outcomes. This documentation complemented and verified the data obtained from interviews and observations. The interviews and observations were conducted continuously over a three-month period to enhance the validity and reliability of the data.

Data analysis followed the interactive model proposed by Miles and Huberman,²⁶ consisting of three stages. The first stage, data reduction, involved summarizing, categorizing, and focusing the data according to the research themes. The second stage, data presentation, entailed organizing the data into descriptive narratives, tables, and diagrams to facilitate interpretation. Finally, conclusions were drawn inductively, ensuring that all data sources were considered to minimize bias and maintain objectivity. This comprehensive approach provides a nuanced understanding of the implementation of the curriculum and its impact at *MDT Ula Al-Hidayah*.

3. Result and Discussion

Based on the background of the study, the focus lies on the importance of education at *Madrasah Diniyah Takmiliah* (MDT) Ula Al-Hidayah, which emphasizes not only academic aspects but also character, morality, and spirituality.²⁷ This goal is attainable through the integration of a curriculum rooted in Islamic religious values and local wisdom. The aim is to develop students who are not only intellectually capable but also possess noble character. Drawing from field findings, this study seeks to evaluate the implementation of the curriculum at MDT Ula Al-Hidayah and its impact on shaping the students' personalities, as well as to identify the challenges encountered in the process. Through this analysis, the research aims to provide recommendations for enhancing the effectiveness of education at the *madrasah* and strengthening students' character in alignment with Islamic teachings and local values.

To support this discussion, the study delves into aspects embedded within the dynamics of implementing the national and local curriculum at MDT Ula Al-Hidayah. This exploration is crucial for fostering sustainable development in shaping the character of students at the institution.

3.1. Implementation of National and Local Curriculum at *Madrasah Diniyah Takmiliah* (MDT) Ula Al-Hidayah

The curriculum serves as the primary tool for achieving educational goals.²⁸ It comprises several components, including objectives, content, strategies, processes, and assessment. The implementation of the national and local curriculum at MDT Ula Al-Hidayah is evident across these five components.

3.1.1. Objectives

The educational objectives form a critical foundation for all learning processes at *Madrasah Diniyah*. According to Ust. Yasin Syafi'i Azami, the head of the *madrasah*, the goals encompass three key aspects: cognitive (knowledge), affective (attitudes), and psychomotor (skills). This reflects a comprehensive educational approach aimed not only at enhancing students' knowledge but also at shaping their moral attitudes and practical skills for daily life. These objectives align with the *madrasah's* vision to develop students

²⁶ M B Miles and A M Huberman, *Qualitative Data Analysis* (London: Sage, 1994).

²⁷ Bhoke, *Pengembangan Kurikulum*.

²⁸ Welawangko Stief Aristo.dkk, *Kurikulum Pendidikan* (Yogyakarta: PT. Nas Media Indonesia, n.d.).

who are faithful, skilled, excellent, pious, and independent, encapsulated in the term "MANTRA UTAMA." In other words, the educational objectives at this institution extend beyond intellectual development, focusing on cultivating strong character and equipping students with holistic religious and social competencies.

Achieving these objectives relies heavily on the successful implementation of a curriculum that guides students to master religious knowledge while honing practical skills. The emphasis on character values aligns with the *madrasah's* primary aim: to nurture individuals who are intellectually capable, steadfast in their faith, and morally upright. This curriculum seeks to produce a generation that balances intelligence, morality, and practical skills. As highlighted in relevant literature, integrating cognitive, affective, and psychomotor domains²⁹ in education is an effective strategy for shaping well-rounded student personalities.³⁰ In this regard, the success of MDT Ula Al-Hidayah in establishing balanced educational objectives deserves recognition, as it aligns well with the needs of developing the character of today's Muslim generation.

3.1.2. Content Components

The curriculum implemented at MDT Ula Al-Hidayah integrates two main components: the national curriculum established by the Ministry of Religious Affairs and the local curriculum developed by the *madrasah*. The national curriculum includes fundamental religious subjects such as Al-Qur'an, Aqidah, Akhlak, Fiqih, and Arabic, based on general guidelines. On the other hand, the local curriculum introduces specialized materials that emphasize local values and pesantren traditions, such as *fasholatan* (practices for prayer and ablution), daily prayer memorization, *tajwid*, and *Imla*. This integration blends national and local elements, resulting in a contextualized education tailored to the specific needs of students within the pesantren environment.

The teaching of Al-Qur'an at MDT Ula Al-Hidayah aligns closely with the national curriculum, particularly in its structured learning stages. The process begins with introducing reading and writing the Qur'an in the *i'dad* class, progressing to the study of Juz 'Amma, and culminating in memorization and *sorogan* of the Qur'an. This step-by-step approach reflects a systematic method of understanding the sacred text. Such a gradual process is consistent with the principles of the national curriculum, which emphasizes developing reading and memorization skills as integral to fostering students' religious character.³¹ This finding aligns with the views of Azra³², who underscores the importance of a structured process in Qur'anic teaching to cultivate a deep understanding and mastery of skills.

In Aqidah instruction, the national curriculum is adapted through the use of translated modules, such as the *Aqidatul Awam* text. This approach aims to simplify fundamental concepts of Aqidah, especially for students at an introductory level of

²⁹ A Prayoga, I Irawan, and A Rusdiana, "Karakteristik Program Kurikulum Pondok Pesantren," *Al-Hikmah Jurnal Agama Dan Ilmu Pengetahuan* 2 (2020): 77–86.

³⁰ Ngainun Naim, Abdul Aziz, and Teguh Teguh, "Integration of Madrasah Diniyah Learning," *International Journal of Evaluation and Research in Education* 11, no. 1 (2022): 108–19, <https://doi.org/10.11591/ijere.v11i1.22210>.

³¹ Abdul Wafi and Umarul Faruk, "Pesantren Earlier Dalam Implementasi Kurikulum Merdeka: Studi Kasus Di Pondok Pesantren Mambaul Ulum Bata Bata," *HEUTAGOGIA: Journal of Islamic Education* 3, no. 1 (June 30, 2023): 49–61, <https://doi.org/10.14421/hjie.2023.31-04>.

³² Azyumardi Azra, *Surau: Traditional Islamic Education in Transition and Modernization* (Jakarta: Logos, 2002).

understanding. It demonstrates the flexibility of the *madrasah* curriculum in tailoring teaching methods to students' capabilities. As educational demands evolve, the use of translated modules has become increasingly relevant, addressing challenges faced by students in comprehending classical texts. This adaptation highlights the significance of curriculum modifications in pesantren to accommodate diverse student needs.³³ Consequently, Aqidah instruction at MDT Ula Al-Hidayah represents a blend of tradition and modern adaptation in the teaching of religious sciences.

For Akhlak studies, MDT Ula Al-Hidayah employs the *Ta'limul Muta'alim* text, taught through the *bandongan* method. This approach integrates classical text instruction with the application of practical values in students' daily lives. The teaching of Akhlak goes beyond theoretical discussions, connecting moral teachings to policies and practices within the *madrasah*. Lectures led by KH Muhammad Zamroni provide students with opportunities to deeply understand Akhlak teachings and relate them to real-life experiences. This approach aligns with Muhajir's perspective,³⁴ which asserts that Akhlak education grounded in daily practice is more effective in shaping students' character and behavior.

The subject of Fiqih at MDT Ula Al-Hidayah is taught using translated modules of the *Taqrib* text. This method enables students to better understand and memorize Fiqih material. The contextual teaching approach ensures that students not only acquire theoretical knowledge but also develop practical skills for performing religious practices correctly. This method reflects the importance of learning that extends beyond rote memorization to include practical application in daily life. As Naim points out, Fiqih education that emphasizes hands-on practice significantly contributes to students' ability to implement religious teachings effectively and accurately.³⁵

Arabic instruction at MDT Ula Al-Hidayah also adopts a practical approach, utilizing modules such as *Nahwu Praktis* and *Shorof Praktis* by Fadlun Minalloh. These modules aim to prepare students to read and understand classical Islamic texts (*kitab kuning*) effectively. The teaching method emphasizes gradual delivery of material and ample practice to ensure students quickly master Arabic language skills. This method is in line with the national curriculum's approach, which prioritizes the development of practical Arabic skills.³⁶ Additionally, this approach equips students with the linguistic proficiency needed to engage with classical texts, essential in the pesantren tradition.

The local curriculum at MDT Ula Al-Hidayah, which includes subjects like *fasholatan*, *tajwid*, daily prayer memorization, and *Imla*, underscores the importance of contextualized education in pesantren. *Fasholatan*, which teaches the proper methods of prayer and ablution, is taught through direct practice with the students. Similarly, *tajwid* ensures that students can recite the Qur'an accurately and properly. Both subjects highlight the importance of combining theoretical understanding with practical skills in students' religious lives. These findings align with previous studies, which suggest that

³³ Azra.

³⁴ Rina Kurnia and Achmad Muhajir, "Strengthening Character Education," *Ilomata International Journal of Social Science* 2, no. 2 (2021): 118–23, <https://www.ilomata.org/index.php/ijss>.

³⁵ Naim, Aziz, and Teguh, "Integration of Madrasah Diniyah Learning."

³⁶ Kurnia and Muhajir, "Strengthening Character Education."

local curricula emphasizing daily religious practices significantly³⁷ enhance students' understanding and religious skills.³⁸

Imla, which focuses on teaching accurate Arabic writing, is another crucial aspect of the local curriculum at MDT Ula Al-Hidayah. Although many students are not yet familiar with Arabic writing, this subject provides a strong foundation for mastering writing skills essential for comprehending and producing religious texts. This approach demonstrates the *madrasah's* attention to the practical aspects of religious education, aligning with the values expected in a local curriculum.³⁹ Consequently, the local curriculum at MDT Ula Al-Hidayah not only enriches students' understanding of religious teachings but also equips them with practical skills applicable in their daily lives.

3.1.3. Learning Strategy Component

Findings from MDT Ula Al-Hidayah reveal the application of various teaching methods, including classical methods, group discussions, and individual learning. Each strategy is tailored to the students' abilities and the characteristics of the material being taught. According to Ust. Yasin Syafi'i Azami, these methods are selected to optimize student comprehension. The classical method, where the teacher takes a dominant role in explaining the material, is effective for providing foundational knowledge. Group discussions, on the other hand, encourage active student participation and broaden their understanding. Individual learning allows students to delve deeper into the material under the direct supervision of the teacher, accommodating their personal learning progress. This diverse approach highlights the flexibility of MDT Ula Al-Hidayah in catering to the varying learning styles of its students. This aligns with Ngainun Naim's findings, which emphasize the importance of integrated and adaptive learning systems in achieving broader educational goals,⁴⁰ such as fostering religious moderation. However, the methods employed at this *madrasah* also reflect its unique local context and the deeper needs of character building among its students.⁴¹ This approach contrasts with more rigid and formal learning models often found in conventional education.

3.1.4. Learning Process Component

In terms of the learning process, the study highlights the crucial role of teachers as role models in creating a conducive learning environment at MDT Ula Al-Hidayah. As Ust. Yasin Syafi'i noted, teachers do not only function as instructors but also as motivators and facilitators who lead by example. Their consistent and positive behavior serves as a model for students, who, at a young age, are deeply influenced by the attitudes and actions of their teachers. This aligns with Islamic educational theory, which asserts that character formation depends not only on the content taught but also on the exemplary behavior of teachers in their daily interactions. Observations revealed that teaching and learning at the *madrasah* are significantly shaped by personal interactions between teachers and students. Teachers not only transfer knowledge but also instill moral and ethical values. However, a major challenge lies in ensuring that each student receives

³⁷ M Ansori, "Pengembangan Kurikulum Madrasah Di Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2021): 41–50.

³⁸ Ahmad Dwi Nur Khalim, "Landasan Sosiologis Pengembangan," *As-Sibyan* 2, no. 1 (2019): 56–79.

³⁹ Arbain Nurdin et al., "Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 94–110, <https://doi.org/10.14421/jpai.v21i1.6907>.

⁴⁰ Naim, Aziz, and Teguh, "Integration of Madrasah Diniyah Learning."

⁴¹ Kurnia and Muhajir, "Strengthening Character Education."

equal attention. While teachers strive to provide personalized guidance,⁴² the large number of students often poses a challenge to intensive supervision.⁴³ This finding supports Nurfuadi's view that integrating pesantren curricula with national curricula requires a more inclusive approach that considers the individual needs of each student.

3.1.5. Assessment Component

In terms of assessment, MDT Ula Al-Hidayah implements a comprehensive evaluation system that encompasses not only academic tests but also evaluations of students' attitudes and manners. Field findings on attitude-based assessment reflect broader principles in Islamic education, which assess not only academic achievements but also the moral and ethical qualities of students.⁴⁴ This approach aligns with Nurfuadi's perspective that pesantren curricula, which integrate religious and general education, must account for non-academic aspects, including character formation in accordance with Islamic values.⁴⁵ The evaluations conducted at MDT Ula Al-Hidayah, which consider students' daily behavior, demonstrate that education at the *madrasah* aims to develop individuals who are not only intelligent but also well-mannered.

Additionally, the use of a less formal evaluation system (e.g., no daily tests) and a focus on behavior observation provide a unique strength in assessing students' character development naturally and sustainably. While this approach has proven effective in monitoring attitude changes over half a semester, the main challenge lies in maintaining consistency and objectivity in assessments. Observation-based evaluations require meticulous attention and patience to accurately evaluate each student's behavioral changes. This creates opportunities for further development, as suggested by Ngainun Naim, who underscores the need for systematic support from all stakeholders to optimize the implementation of character-based evaluation models.⁴⁶

3.2. The Muslim Personality Development of Students at *Madrasah Diniyah* Takmiliah Ula Al-Hidayah

A Muslim personality forms the foundation of moral education, emphasizing virtues, attitudes, and traits that students must develop from a young age, starting before reaching *tamyiz* (discernment age) and continuing into adulthood (*Balligh*). Personality encompasses distinctive traits reflected in attitudes, behaviors, and intellectual capacities.^{47,48} In Islam, every individual is recognized as having unique potentials, and each person is obligated to fulfill religious duties according to their abilities. While religion grants individuals the freedom to act within their capacities, such freedom comes

⁴² Satender Choudhary and Priyanka Batwal, "Identify the Most Common Challenges and Coping Strategies That Teachers Encounter in Managing Large Class Teaching," *Journal of Research in Vocational Education* 6, no. 6 (2024): 1–6, [https://doi.org/10.53469/jrve.2024.6\(06\).01](https://doi.org/10.53469/jrve.2024.6(06).01).

⁴³ Marwazi and M Husnul Abid, "Traditional Madrasah, State Policies And," *Journal of Indonesian Islam* 15, no. 1 (2021): 75–102, <https://doi.org/10.15642/JIIS.2021.15.1.75-102>.

⁴⁴ Opik Taupikurrahman and Martina Purnasari, "Implementation of Assessment of the Individual Attitudes of Santri at the Baitul Hidayah Islamic Boarding School," *Jurnal Inovasi Pendidikan Agama Islam (JIPAI)* 3, no. 1 (January 2, 2024): 52–65, <https://doi.org/10.15575/jipai.v3i1.23083>.

⁴⁵ Ira Kusumawati and Nurfuadi, "Integrasi Kurikulum Pesantren Dalam Kurikulum Nasional Pada Pondok Pesantren Modern," *Sanskara Pendidikan Dan Pengajaran* 2, no. 01 (January 31, 2024): 1–7, <https://doi.org/10.58812/spp.v2i01.293>.

⁴⁶ Naim, Aziz, and Teguh, "Integration of Madrasah Diniyah Learning."

⁴⁷ Calvin S. Hall & Gardner Lindzey, *Psikologi Kepribadian 1: Teori-Teori Psikodinamik (Klinis)* (Yogyakarta: Kanisius, 1993).

⁴⁸ Irfan Fadhlullah, *Pengembangan Kepribadian Pada Anak Menurut Agama Islam (Studi Pemikiran Abdullah Nashih Ulwan)* (Guepedia, 2021).

with boundaries. Crossing these boundaries can lead to detrimental consequences. Therefore, a Muslim must exhibit appropriate conduct, not only in personal acts of worship but also within societal contexts.⁴⁹

The formation of a Muslim personality is a gradual process that requires consistent effort. At MDT Ula Al-Hidayah, several methods are employed to nurture students' personalities, including habituation, modeling, comprehension, and worship.⁵⁰ Key indicators of Muslim personality development observed at MDT Ula Al-Hidayah include spirituality, morality, intellectuality, and professionalism.

3.2.1. Spirituality

Field observations indicate that the cultivation of spirituality at MDT Ula Al-Hidayah is achieved through consistent religious practices, such as congregational prayers and communal supplications. A profound awareness of Allah's existence, as demonstrated by students in their daily lives, stands as a hallmark of the spirituality nurtured at this institution. This finding aligns with prior research by Naim, which underscores the importance of deep and moderate religious education in enhancing spiritual consciousness among students.⁵¹ Through systematic and intensive approaches, spirituality at MDT extends beyond the teaching of ritual obligations to instill a broader understanding of submission to Allah, as reflected in the students' daily behaviors and attitudes.

The spirituality developed at MDT Ula Al-Hidayah also emphasizes life as a trust from Allah, motivating students to live with a deep awareness of their life's purpose. Students who are conscious of Allah's presence consistently remember that everything in this world is His creation and that all actions must align with Islamic teachings. This spiritual practice is evident in habits such as congregational prayers and refraining from sinful acts out of fear of Allah's displeasure. Such education demonstrates how religious learning not only addresses ritual aspects but also builds strong moral and ethical foundations.⁵² This approach supports Ngainun Naim's findings that moderate religious education fosters inclusive and balanced spiritual character formation, steering away from extremes.⁵³

3.2.2. Morality

MDT Ula Al-Hidayah places a strong emphasis on teaching manners and ethics, not only in interactions with teachers but also among peers. One unique feature of this institution is the use of "krama alus" (refined language) as a form of respect towards *ustaz* and *ustazah*. Furthermore, acts of mutual assistance among students serve as tangible expressions of noble character formation. These habitual practices of ethics reflect the *madrasah's* educational focus on shaping virtuous character. This aligns with the goals of character education in the national education system, as outlined by Achmad Muhajir.⁵⁴ The emphasis on manners and etiquette at MDT also teaches that morality extends beyond individual behavior, encompassing how individuals engage with society at large.

Moral education at MDT Ula Al-Hidayah also instills the value of patience as a response to life's challenges. This is evident in the attitudes of students who demonstrate

⁴⁹ Jalaluddin, *Teologi Pendidikan* (Jakarta: PT. Raja Grafindo Persada., 2003).

⁵⁰ Hanna Djumhana Bastaman, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar Offset, 2011).

⁵¹ Naim, Aziz, and Teguh, "Integration of Madrasah Diniyah Learning."

⁵² Ali Mastur, "Integrasi Kurikulum Di Pendidikan Diniyah Formal (PDF) Wustho Al Fithrah Surabaya," *TARBAWI* 10, no. 2 (2022): 165-83.

⁵³ Naim, Aziz, and Teguh, "Integration of Madrasah Diniyah Learning."

⁵⁴ Kurnia and Muhajir, "Strengthening Character Education."

resilience in the face of academic and personal obstacles. The emphasis on patience underscores its importance as a cornerstone of character education in Islamic institutions.⁵⁵ This aligns with Marwazi's findings, which highlight that religious education grounded in moderate values and social ethics fosters resilient and composed character development.⁵⁶ As such, the teachings on etiquette, ethics, and patience at MDT Ula Al-Hidayah contribute to the holistic character formation of students, enriching both their spiritual lives and social interactions.

3.2.3. Intellectuality

The intellectual development fostered at MDT Ula Al-Hidayah is evident in the students' dedication to studying religious knowledge earnestly and comprehensively. The focus extends beyond memorization to include a deep understanding of Islamic teachings, particularly the Qur'an, which serves as a guiding principle for life. This demonstrates that intellectuality at the *madrasah* incorporates not only cognitive aspects but also spiritual and moral dimensions. These findings align with Nurfuadi's perspective, which emphasizes the importance of integrating pesantren curricula with the national curriculum to broaden students' intellectual horizons. As a result, students are equipped not only to understand religious teachings but also to apply them in daily life. MDT Ula Al-Hidayah exemplifies a balanced integration of religious instruction and intellectual development.

Students' enthusiasm for seeking knowledge and understanding the meanings within the Qur'an also reflects a process of intellectual maturation centered on the use of reason. This is apparent in their ability to discern right from wrong in their lives, coupled with an understanding that beneficial knowledge must be accompanied by good deeds. This intellectual perspective is reinforced through the study of classical Islamic texts (*kitab kuning*), which introduce students to critical and reflective methodologies, as highlighted in interviews with Ustazah Siti Khotijah. Thus, intellectuality at MDT Ula Al-Hidayah extends beyond mere intellectual capacity to include wisdom in action based on acquired knowledge. This supports Nurfuadi's assertion that curriculum integration emphasizing both religious and intellectual values yields well-rounded individuals.⁵⁷

Furthermore, the intellectual approach at MDT Ula Al-Hidayah encourages students to think critically about religious and social issues. This indicates that intellectual education provided at the *madrasah* goes beyond content mastery, teaching students the importance of using reason and emotion to analyze problems. These critical thinking skills are particularly relevant in pesantren education, aligning with Indana's findings, which suggest that pesantren should prepare students to face modern challenges requiring not only knowledge but also critical and analytical skills.⁵⁸

3.2.4. Professionalism

At MDT Ula Al-Hidayah, professionalism is cultivated through habits of knowledge sharing among students and their active participation in various *madrasah* activities. Learning extends beyond the classroom to character-building practices that encourage students to engage fully in the life of the institution. As reflected in prior research,

⁵⁵ Darul Qutni, "Efektivitas Integrasi Kurikulum Dalam Pembentukan Karakter," *Jurnal Tahdzibi: Manajemen Pendidikan Islam* 3, no. 2 (2021): 103-16.

⁵⁶ Marwazi and Abid, "Traditional Madrasah, State Policies And."

⁵⁷ Kusumawati and Nurfuadi, "Integrasi Kurikulum Pesantren Dalam Kurikulum Nasional Pada Pondok Pesantren Modern."

⁵⁸ L Indana and L Nurvita, "Implementasi Manajemen Kurikulum," *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 4, no. 1 (2020): 29-51, <https://doi.org/10.54437/alidaroh.v4i1.129>.

students are taught to compete in virtuous acts and share knowledge with peers, fostering a sense of professionalism in various aspects of life.⁵⁹ Despite its traditional context, the *madrasah's* education on professionalism prepares students to act professionally in both academic and social interactions.

Professionalism is also evident in the discipline students demonstrate in participating in both mandatory and voluntary activities at the *madrasah*. Their involvement reflects a sense of responsibility and awareness of the importance of contributing to the *madrasah's* community life. Thus, professionalism at MDT Ula Al-Hidayah encompasses not only technical or academic skills but also the development of attitudes and behaviors aligned with religious and social values.⁶⁰ This supports Achmad Muhadjir's findings, which assert that religious education integrating social values creates individuals who are competent and socially responsible.⁶¹

The following table summarizes the personality development outcomes for students at MDT Ula Al-Hidayah based on the implementation of the national and local curriculum:

Table 1. The personality development outcomes for students at MDT Ula Al-Hidayah

No	Aspect	Indicators	Outcomes of Personality Development
1	Spirituality	<ul style="list-style-type: none"> - Awareness of Allah's existence - Contemplating Allah's creations - Fear of Allah 	Students consistently perform congregational prayers (Asr, Maghrib, Isha) and other sunnah prayers. They are aware that everything is by Allah's will, avoid sins like stealing or fighting, and maintain good relationships with others.
2	Morality	<ul style="list-style-type: none"> - Competing in virtuous acts - Patience in facing trials - Moderate behavior 	Students use refined language (<i>krama alus</i>) with teachers as a sign of respect, help peers in understanding lessons, and exhibit moderate attitudes in interactions with teachers and peers.
3	Intellectuality	<ul style="list-style-type: none"> - Seeking knowledge intensively - Utilizing reason - Applying emotional intelligence 	Students delve into religious knowledge, memorize and understand the Qur'an, and use reason to solve problems. They show moral awareness by distinguishing right from wrong and applying Qur'anic guidance in life.
4	Professionalism	<ul style="list-style-type: none"> - Sharing knowledge - Addressing community issues - Acting according to religious norms 	Students eagerly participate in <i>madrasah</i> activities, help peers understand lessons, and demonstrate a commitment to act according to religious norms. Despite occasional humor in class, they remain focused and dedicated to their responsibilities.

This study makes a significant contribution to the field of Islamic education by presenting a practical example of how national and local curricula can be effectively integrated to foster students' holistic development. The findings reveal that this integration not only enhances students' understanding of religious and moral values but also equips them with intellectual and professional skills needed for modern challenges.

⁵⁹ A Ikhwan, "Innovation in Formal Institution BT - 1st International Conference on Life, Innovation, Change and Knowledge (ICLICK 2018)" (Atlantis Press, 2019), 320–23.

⁶⁰ A Budiyono, "Konsep Kurikulum Terintegrasi: Analisis Kurikulum Formal Dengan Pesantren," *Ilmuna: Jurnal Studi Pendidikan Agama Islam* 3, no. 1 (2021): 66–84, <https://doi.org/10.54437/ilmuna.v3i1.253>.

⁶¹ Kurnia and Muhajir, "Strengthening Character Education."

This research provides a model for balancing national education standards with the preservation of local cultural and spiritual traditions, offering valuable insights for curriculum design in other Islamic educational institutions.

The study's primary limitation lies in its focus on a single *Madrasah Diniyah*, which may limit the applicability of its findings to broader contexts. The reliance on qualitative methods, while providing rich insights, is inherently subject to researcher bias and lacks the quantifiable rigor of mixed-method approaches. Additionally, the short observation period restricts the ability to fully evaluate the long-term impacts of the curriculum on students' personal and intellectual growth, highlighting the need for extended longitudinal studies.

Future studies should broaden their scope to include a variety of *Madrasah Diniyah* across different regions to improve the generalizability of findings. Employing mixed methods, which combine qualitative depth with quantitative precision, could address issues of bias and provide a more comprehensive understanding. Furthermore, longitudinal research is essential to assess the sustained effects of curriculum integration, and efforts should also focus on developing standardized evaluation tools for measuring students' character development and academic outcomes.

4. Conclusion

The findings of this study underscore the efficacy of integrating national and local curricula at *Madrasah Diniyah (Madrasah Diniyah Takmiliah, MDT) Ula Al-Hidayah* in cultivating students' Muslim personalities across dimensions of spirituality, morality, intellectuality, and professionalism. Through the deliberate application of structured pedagogical strategies including habituation, role modeling, comprehension, and ritual practices *Madrasah Diniyah (Madrasah Diniyah Takmiliah, MDT)* has effectively enabled students to internalize religious principles and reflect them in daily conduct. This dual focus on knowledge acquisition and character formation ensures a comprehensive approach to Islamic education. Despite these successes, the study identifies persistent challenges, particularly in ensuring equitable teacher attention in the context of large class sizes and achieving consistent objectivity in evaluating behavior-based outcomes. These limitations highlight systemic constraints that require innovative solutions to optimize the curriculum's impact. Nevertheless, the integration of religious and local cultural wisdom within the curriculum has proven instrumental in bridging traditional Islamic teachings with contemporary societal demands. This contextualized approach enriches students' comprehension of Islamic doctrines while equipping them to navigate the complexities of modern social dynamics. The findings affirm the importance of a holistic educational framework that balances intellectual rigor with ethical and spiritual development, ultimately fostering individuals who embody a well-rounded and adaptive Muslim identity.

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