

INTEGRATING THE NATIONAL CURRICULUM AND PESANTREN TRADITIONS: A CASE STUDY OF KITAB KUNING INSTRUCTION AT MTS NURIL HUDA TARUB

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Abstrak

Integrasi kurikulum nasional dan tradisi pesantren menjadi salah satu upaya penting dalam mempertahankan kekhasan pendidikan Islam di tengah tuntutan standardisasi pendidikan formal. Meskipun sejumlah penelitian telah membahas integrasi kurikulum pesantren dan kurikulum nasional, kajian mengenai transformasi pembelajaran kitab dari tradisi lokal yang berada di luar jam formal menjadi bagian terstruktur dari kegiatan belajar mengajar (KBM), sekaligus keterhubungannya secara langsung dengan mata pelajaran Pendidikan Agama Islam di madrasah, masih terbatas. Penelitian ini bertujuan untuk: (1) mendeskripsikan sejarah dan latar belakang integrasi pembelajaran berbasis tradisi pesantren; (2) menganalisis integrasi kurikulum nasional dan tradisi pesantren, termasuk keterhubungan antara kitab yang digunakan, mata pelajaran reguler, metode pembelajaran, dan aktor yang terlibat; serta (3) mengidentifikasi kontribusi pembelajaran berbasis tradisi pesantren terhadap pembelajaran reguler dan pembentukan karakter religius siswa. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus di MTs Nuril Huda Tarub, Kabupaten Grobogan. Data diperoleh dari kepala madrasah, wakil kepala madrasah bidang kurikulum, guru pengampu kitab, serta kiai melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Data dianalisis secara deskriptif-interpretatif melalui reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diperkuat melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa pembelajaran berbasis tradisi pesantren berakar pada sejarah pendidikan diniyah yang melatarbelakangi berdirinya madrasah dan mengalami transformasi dari kegiatan sebelum jam formal menjadi bagian dari struktur KBM. Integrasi secara substantif terlihat pada penggunaan *Mabadiul Fiqhiyah* untuk memperkuat Fikih, *Tahsinul Qur'an* untuk mendukung Al-Qur'an-Hadis, dan *Taisirul Khollaq* untuk memperkuat Akidah-Akhlak. Metode sorogan dan bandongan tetap dipertahankan dengan adaptasi terhadap kemampuan siswa yang heterogen, sedangkan pelaksanaannya melibatkan pengelola madrasah, kiai, dan guru pengampu. Temuan kualitatif juga mengindikasikan kontribusi pembelajaran tersebut terhadap penguatan pembelajaran agama reguler dan penyediaan ruang pembiasaan nilai-nilai religius, tanpa dimaksudkan sebagai bukti hubungan kausal terhadap perubahan karakter siswa. Kebaruan penelitian ini terletak pada temuan bahwa integrasi kurikulum nasional dan tradisi pesantren berlangsung secara bersamaan pada dimensi kelembagaan, kurikulum, pedagogis, dan kolaboratif, sehingga tradisi pendidikan lokal dapat diinstitusionalisasikan dalam pendidikan formal tanpa menghilangkan kitab sebagai sumber keilmuan dan praktik pedagogis pesantren.

Kata kunci: Integrasi Kurikulum; Kitab Kuning; Madrasah; Pendidikan Islam; Tradisi Pesantren

Abstract

Integrating the national curriculum with pesantren (Islamic boarding school) traditions is a crucial effort to preserve the distinctiveness of Islamic education amidst demands for formal education standardization. While various studies have addressed the integration of pesantren and national curricula, research remains limited regarding the transformation of kitab (classical Islamic text) instruction shifting from a local tradition conducted outside formal hours to a structured component of the teaching and learning process and its direct linkage to Islamic Religious Education subjects in madrasahs. This study aims to: (1) describe the history and background of integrating pesantren tradition based instruction; (2) analyze the integration of the national curriculum and pesantren traditions, including the connections between the kitab used, regular subjects, teaching methods, and involved stakeholders; and (3) identify the contribution of pesantren tradition based instruction to regular learning and the formation of students' religious character. The study employs a qualitative case study approach at MTs Nuril Huda Tarub, Grobogan Regency. Data were gathered from the madrasah principal, the deputy principal for curriculum affairs, kitab instructors, and kiai (Islamic scholars) through in depth interviews, participant observation, and

document analysis. Data were analyzed using a descriptive-interpretative method involving data reduction, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The findings indicate that pesantren tradition based instruction is rooted in the history of diniyah (religious) education that preceded the madrasah's establishment and has transformed from an activity held outside formal hours into an integral part of the teaching and learning structure. Substantive integration is evident in the use of Mabadiul Fiqhiyah to reinforce Fiqh (Islamic jurisprudence), Tahsinul Qur'an to support Al-Qur'an-Hadis studies, and Taisirul Khollaq to strengthen Akidah-Akhlak (Islamic creed and ethics). Traditional sorogan and bandongan methods have been retained but adapted to the students' diverse abilities, with implementation involving madrasah administrators, kiai, and subject teachers. Qualitative findings also indicate that this type of learning contributes to reinforcing regular religious instruction and fostering the habitual practice of religious values, without implying a causal link to changes in student character. The study's novelty lies in the finding that the integration of the national curriculum and pesantren traditions occurs simultaneously across institutional, curricular, pedagogical, and collaborative dimensions; this allows local educational traditions to be institutionalized within formal education without abandoning the kitab (traditional Islamic texts) as sources of knowledge and pedagogical practice.

Keywords: Curriculum Integration; Kitab Kuning; Madrasah; Islamic Education; Pesantren Tradition

INTRODUCTION

Islamic education in Indonesia stems from two major, complementary roots that simultaneously present challenges in educational practice: the national education system characterized by standardization and measurability and the pesantren tradition, which is local, contextual, and centered on the transmission of classical Islamic scholarship. The national curriculum emphasizes competency standardization, accountability, and uniform graduate quality on a national scale, whereas the pesantren tradition upholds the study of classical texts (kitab kuning), the cultivation of adab (proper conduct and etiquette), and distinctive teacher-student relationships (Alwi, 2013; Kahfi, 2025). In the context of madrasahs, the convergence of these two traditions creates a need to develop a curriculum that not only meets national educational requirements but also preserves the scholarly identity and Islamic educational culture rooted in the community. Each institution's response to this need may vary depending on its institutional history, resources, socio-religious environment, and educational vision (Sadali, 2020).

Theoretically, curriculum integration should not be understood merely as the addition of religious subjects or activities to the formal education structure. Integration presupposes an interconnectedness among objectives, content, learning processes, learning resources, and curriculum management, allowing elements from two educational traditions to mutually reinforce one another. In Islamic education, the development of a curriculum incorporating local religious content cannot be divorced from the social and cultural context in which the educational institution is situated (Nasir, 2013). Consequently, the integration of the national curriculum and the pesantren (Islamic boarding school) tradition can be understood as a process of aligning the requirements of the formal curriculum with the scholarly sources, teaching methods, and educational values of the pesantren within a coherent instructional framework. This process requires planning and management involving various stakeholders to ensure that pesantren content is not simply treated as an ancillary activity separate from core instruction (Fadlilah, 2018; Budiyo, 2021).

A number of previous studies have demonstrated various forms of such integration. Kusnandi (2017) describes the integration of pesantren based curricula into educational institutions through the linkage between formal curricula and pesantren subject matter.

Wulandari (2020) shows that pesantren curricula can be integrated with the 2013 Curriculum through the inclusion of local religious content. Budiyo (2021) emphasizes the importance of cohesion between formal and pesantren curricula so that they do not operate as two separate systems. Meanwhile, Kusumawati and Nurfuadi (2024) highlight the integration of pesantren and national curricula within modern pesantren settings. These findings indicate that pesantren traditions can be preserved within the formal education system through various curriculum integration models.

Other studies focus primarily on kitab kuning (traditional Islamic texts) and their associated teaching methods. Kamal (2020) identifies sorogan and bandongan as characteristic teaching methods in pesantren education. Jamaludin et al. (2019) demonstrate the role of sorogan in improving students' ability to read kitab kuning, while Priyatna and Barni (2024) show that sorogan and bandongan methods can be adapted to evolving media and learning needs. Regarding character building, Rizal, Iqbal, and Najmuddin (2018) highlight the contribution of pesantren based moral education to shaping students' character, while studies on the study of classical texts also reveal its potential to instill values of politeness and respect for teachers (Nuha & Musyafaah, 2023). Thus, existing literature provides an empirical foundation regarding curriculum integration, kitab kuning instruction, pesantren pedagogical methods, and the contribution of pesantren education to character development.

Nevertheless, there remains an area of study that has received little attention. Previous research has tended to focus on integration at the level of curriculum structure or the inclusion of local content; conversely, there is limited research on how the tradition of studying classical Islamic texts (kitab kuning) rooted in a madrasa's local history has transformed from a supplementary religious activity into an official part of the teaching and learning schedule, subsequently becoming functionally linked to religious subjects within the formal curriculum. Similarly, studies on kitab kuning often focus on the effectiveness of the sorogan or bandongan methods as distinct pedagogical practices. Yet, the interconnections among the selected texts, the regular subjects they support, the retained pesantren pedagogical methods, and the actors involved in curriculum management have rarely been examined as a unified integration process at the madrasa level.

MTs Nuril Huda Tarub offers a relevant case study to address this gap. Its uniqueness lies not merely in the use of kitab kuning within the madrasa environment, but in the process of transforming a local tradition into a formal learning structure. The madrasa originated from an afternoon religious class tradition (diniyah), which served as one of the foundations for the establishment of MTs Nuril Huda in 1995. Over time, the study of these text previously conducted as a supplementary activity was incorporated into the official teaching and learning schedule starting in 2023. This development saw the implementation of texts such as Mabadiul Fiqhiyah, Tahsinul Qur'an, and Taisirul Khollaq, which were functionally aligned to support instruction in Fiqh (Islamic jurisprudence), Al-Qur'an Hadith, and Akidah Akhlak (Islamic creed and ethics). Thus, these classical texts are not positioned merely as additional religious content but are integrated into the madrasa's formal religious education structure.

The uniqueness of the MTs Nuril Huda case is also evident in its institutional context and student characteristics. Although the madrasah is situated amidst an array of Islamic boarding schools (pondok pesantren) and maintains its own boarding facility, it does not mandate that all students reside there. Concurrently, the student body is diverse: some come from Madrasah Ibtidaiyah (Islamic primary schools) with a relatively strong foundation in religious education

(diniyah), while others come from public elementary schools lacking adequate prior exposure to such religious studies. Against this backdrop, incorporating the study of classical Islamic texts (kitab) into the formal school schedule serves as a strategy to bridge the pesantren educational tradition with the students' diverse needs, while simultaneously granting access to text-based learning for those who do not live in the boarding facility.

Furthermore, the integration process at MTs Nuril Huda involves the foundation chairperson, the madrasah principal, the deputy principal for curriculum affairs, kiai (Islamic scholars), and the teachers responsible for the kitab lessons. Instructional practices retain the traditional sorogan and bandongan methods, yet these are adapted to suit the students' capabilities. For instance, for students not yet proficient in reading unvocalized texts (kitab gundul), teachers write the text on the board, provide the meanings, and then explain the content. These characteristics demonstrate that integration at MTs Nuril Huda unfolds across multiple dimensions simultaneously: the institutional dimension (incorporating kitab study into the formal schedule), the curricular dimension (linking the texts to regular subjects), the pedagogical dimension (adapting sorogan and bandongan methods), and the social dimension (involving madrasah administrators, kiai, and subject teachers).

Addressing this gap, the case study of MTs Nuril Huda offers a perspective distinct from previous research by viewing integration not merely as the merging of two curricular structures, but as a process of transforming local educational traditions into a formal learning system all while preserving the scholarly sources and pedagogical character of the pesantren (Islamic boarding school). Thus, this study seeks to provide empirical insights into how a madrasah can maintain its pesantren identity while accommodating national curriculum requirements through the interconnection of classical texts (kitab), regular academic subjects, pesantren teaching methods, and stakeholder collaboration.

Based on this premise, the study aims to: (1) describe the history and background of integrating pesantren tradition based learning at MTs Nuril Huda; (2) analyze the implemented model of integrating the national curriculum with pesantren traditions, including the interrelationships among classical texts, regular subjects, teaching methods, and the actors involved; and (3) identify the contributions of pesantren tradition based learning to regular instruction and the formation of students' religious character, based on qualitative findings. This research is expected to enrich the literature on pesantren curriculum integration by presenting a contextual model that demonstrates how local scholarly traditions can be gradually institutionalized within a formal education structure without compromising the pedagogical character of the pesantren.

LITERATURE REVIEW

The Concept of Integrating the National Curriculum and the Pesantren Curriculum

In the context of Islamic education, curriculum integration can be understood as an effort to combine two or more curriculum systems differing in their origins, objectives, and methods into a coherent educational whole (Kusumawati & Nurfuadi, 2024). Nasir (2013) emphasizes that the development of a local religious curriculum in madrasah cannot be separated from the local socio-cultural context; consequently, each madrasah tends to develop a unique integration model aligned with its specific scholarly traditions and available resources.

Fadlilah (2018) classifies the management of local curriculum development into three stages planning, implementation, and evaluation all of which require coordination among various stakeholders, ranging from foundation administrators to subject teachers. Meanwhile, Masrufa (2024) demonstrates that optimizing the local religious curriculum can significantly enhance the quality of Islamic religious education if it is directly integrated into the regular schedule, rather than merely serving as an additional extracurricular activity. This finding aligns with the approach implemented at MTs Nuril Huda, where instruction in kitab kuning (traditional Islamic texts) originally an additional morning activity has now been incorporated into the main instructional schedule.

The Pesantren Tradition, Kitab Kuning, and the Sorogan-Bandongan Methods

The kitab kuning (traditional Islamic texts) represent a classical Islamic scholarly heritage encompassing various disciplines such as fiqh (jurisprudence), tauhid (theology), tafsir (exegesis), hadith (prophetic traditions), nahwu (syntax), sharaf (morphology), and akhlaq (ethics) that have been passed down through generations within the pesantren (Islamic boarding school) environment (Alwi, 2013). In studying these texts, pesantren traditionally employ two primary methods: sorogan and bandongan. The sorogan method is personalized; students read the text directly before a kiai (senior religious scholar) or ustaz (teacher) to have their reading and comprehension corrected on an individual basis. In contrast, the bandongan method is conducted in a group setting; the kiai reads, translates, and explains the text sentence by sentence while students listen and note down the meanings in their own copies of the text (Kamal, 2020).

These two methods offer complementary advantages: sorogan is effective for deepening individual student proficiency, whereas bandongan is efficient for delivering material to large groups within a limited timeframe (Jamaludin et al., 2019). In practice within formal educational institutions like madrasah, these methods are often modified with supplementary approaches such as the teacher writing the text on the board before interpreting and explaining it particularly for students who are not yet able to read kitab gundul (unvocalized texts lacking diacritics) (Priyatna & Barni, 2024). Such modifications are crucial given that the student body in formal madrasah is generally far more diverse than that of salaf (traditional) pesantren, where students have undergone selection processes and early exposure to reading these texts.

Rosyad and Maarif (2020) assert that amidst the challenges of globalization, Islamic education including pesantren is required to uphold its traditional values while adapting to the demands of the times, particularly regarding teaching methods. Sulaiman and Anam (2023) further emphasize the importance of revitalizing pesantren so that their scholarly traditions remain relevant without compromising the values of religious moderation that characterize the Nusantara (Indonesian archipelago) style of Islamic education.

METHOD

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the integration of the national curriculum and pesantren (Islamic boarding school) traditions at MTs Nuril Huda Tarub. Specifically, the study aims to: (1) describe the history and background of the integration of pesantren tradition based learning at MTs Nuril Huda Tarub; (2) analyze the implemented integration of the national curriculum and pesantren traditions, including the interconnections between the religious texts (kitab) used, regular

academic subjects, teaching methods, and the stakeholders involved; and (3) identify the contribution of pesantren tradition-based learning to regular academic instruction and the formation of students' religious character, based on qualitative findings. The case study approach was selected because the integration phenomenon is contextual and inseparable from the institution's history, student characteristics, and the socio-religious environment in which the madrasah is situated.

Research data were obtained from informants possessing knowledge of and direct involvement in the planning and implementation of curriculum integration at MTs Nuril Huda Tarub. These informants included the madrasah principal, the deputy principal for curriculum affairs, teachers of religious texts (kitab), and religious figures or kyai involved in the planning and execution of pesantren tradition based learning. Informant selection was based on their involvement and knowledge regarding the program's history, curriculum policies, text selection, instructional implementation, and the development of pesantren tradition based learning within the madrasah.

Data collection was conducted through in-depth interviews, participant observation, and document analysis. In-depth interviews were used to gather information regarding the history and background of implementing pesantren style instruction, its integration into the regular teaching and learning schedule, the parties involved, the selection of texts and teaching methods, and the instruction's contribution to the regular curriculum and the development of students' religious character, based on the informants' experiences and perceptions. The interviews were semi-structured to maintain a focus on specific questions while allowing informants the space to elaborate on their experiences and views in greater depth.

Participant observation was carried out during the classroom instruction of the religious texts. The observation focused on the instructional process, the use of sorogan and bandongan methods, teacher-student interactions, the use of the texts as learning resources, and adaptations made for students unable to read texts lacking vowel markers (harakat). Observation was also used to gather data on how the instruction of these texts was structured within the teaching and learning schedule, as well as the religious practices incorporated into the learning activities.

Documentary analysis was conducted to complement and verify data obtained through interviews and observations. The documents examined included schedules for kitab (traditional Islamic text) instruction, lists of instructors, the distribution of texts across grade levels, and madrasa curriculum documents regarding the implementation of instruction based on the pesantren (Islamic boarding school) tradition. Documentary data served primarily to confirm the placement of kitab instruction within the teaching and learning schedule, the distribution of texts across grade levels, time allocation, and the involvement of teachers and kiai (Islamic scholars) as instructors.

Data were analyzed using a descriptive-interpretative approach involving the stages of data reduction, data presentation, and conclusion drawing. During the reduction stage, data from interviews, observations, and documents were selected, categorized, and focused according to research objective specifically themes such as the history and background of the integration, the connection between the kitab and regular subjects, teaching methods, key actors, and the contributions of pesantren style instruction. The categorized data were then presented narratively and in tabular form to illustrate the identified integration patterns. The

subsequent stage involved interpreting the interrelationships between findings and drawing conclusions based on the complete research dataset.

Data validity was ensured through source triangulation and technique triangulation. Source triangulation involved comparing information obtained from the madrasa principal, the deputy principal for curriculum affairs, kitab instructors, and kiai. Meanwhile, technique triangulation involved cross-referencing interview data with findings from observations and documentation. This process served to verify the consistency of information particularly regarding the history of kitab instruction, changes in its position within the teaching and learning structure, the implementation of teaching methods, the links between the kitab and regular subjects, and the identified contributions of this instructional practice.

RESULTS AND DISCUSSION

History and Background of Integrating Pesantren Tradition Based Learning

Research findings indicate that the integration of pesantren-tradition-based learning at MTs Nuril Huda Tarub did not emerge as a new program appended to the formal curriculum; rather, it possesses historical roots closely linked to the madrasa's founding. The origins of MTs Nuril Huda lie in diniyah (religious) classes held in the afternoon to provide religious education to local children. The need for continued education beyond the primary school level prompted religious figures, diniyah teachers, Quran instructors, and community members to initiate the establishment of a madrasah tsanawiyah (Islamic junior high school) in 1995. The madrasa, which initially comprised only a single class, subsequently expanded to encompass twenty classes.

This information was obtained, among other sources, through an interview with Mohammad Muhlisin, the Principal of MTs Nuril Huda Tarub. He explained that the religious learning based on pesantren traditions is intrinsically linked to the history of the madrasa's establishment. The diniyah tradition that had already flourished in the community was not abandoned upon the introduction of formal education; instead, it was preserved and gradually adapted to the madrasa's development (interview with Mohammad Muhlisin, Principal of MTs Nuril Huda Tarub, 2026).

The interview findings are supported by documentation regarding the evolution of how kitab (traditional Islamic text) instruction is conducted. Prior to 2023, instruction based on the pesantren (Islamic boarding school) tradition took place in the morning before formal classes began specifically between 07:00 and 07:30. Since 2023, however, this instruction has been integrated into the formal class schedule. This change marks a shift in the status of kitab instruction from a supplementary activity to a more structured component of the madrasah curriculum (Documentation, 2026).

Another factor driving the retention of this instruction is the diversity in students' prior knowledge. Some students come from Madrasah Ibtidaiyah (Islamic elementary schools) and have experience with diniyah (religious) education, whereas others come from public elementary schools and have no prior experience studying these traditional texts. Furthermore, although MTs Nuril Huda is situated within a pesantren complex and operates a boarding facility, not all students are required to reside there. Consequently, incorporating pesantren style instruction into the school's structure serves as a means of providing all students with access to religious learning based on these traditional texts.

These findings indicate that the integration at MTs Nuril Huda possesses both historical and contextual characteristics. The study of religious texts (kitab) is not merely a response to curriculum policies but represents a continuation of the community's religious educational traditions, which subsequently underwent a process of institutionalization within formal education. This situation aligns with the findings of Irawan et al. (2021), which highlight the role of madrasah diniyah in developing Islamic education rooted in community religious traditions. The case of MTs Nuril Huda demonstrates a further development: how such traditions secured a formal place within the madrasah instructional structure.

Integration of the National Curriculum and Pesantren Traditions at MTs Nuril Huda Tarub

Research findings indicate that the integration of the national curriculum and pesantren traditions at MTs Nuril Huda is realized through the interconnection of the specific religious texts (kitab) used, the regular subjects supported, the pesantren teaching methods employed, and the key figures involved in implementation. This integration is evident not only in the use of these texts as learning resources but also in their formal inclusion within the teaching and learning schedule.

Documentary evidence shows that instruction involving these texts has designated classrooms, scheduled times, and assigned instructors. During the study period, the curriculum included Mabadiul Fiqhiyah, Tahsinul Qur'an, and Taisirul Khollaq. The distribution of these lessons within the teaching and learning structure is presented in Table 1.

Table 1. Schedule for Religious Text Study within the MTs Nuril Huda Teaching and Learning Structure.

No	Kitab	Class	Time	Instructor
1	Mabadiul Fiqhiyah	7A	Saturday, periods 7–8	Imam Nur Rohman, S.E., Sy.
		7B	Friday, periods 5–6	Imam Nur Rohman, S.E., Sy.
		7C	Thursday, periods 1–2	Imam Nur Rohman, S.E., Sy.
		7D	Monday, periods 1–2	Imam Nur Rohman, S.E., Sy.
		8A	Friday, periods 3–4	Imam Nur Rohman, S.E., Sy.
		8B	Tuesday, periods 1–2	Imam Nur Rohman, S.E., Sy.
		8C	Tuesday, periods 3–4	Imam Nur Rohman, S.E., Sy.
		8D	Monday, periods 7–8	Ahmad Kholil, M.Ag.
2	Tahsinul Qur'an	7A	Saturday, period 2	Kyai Rifa'i
		7B	Saturday, period 1	Kyai Rifa'i
		7C	Monday, period 5	Kyai Rifa'i
		7D	Monday, period 6	Kyai Rifa'i
		8A	Monday, period 1	Kyai Rifa'i
		8B	Monday, period 2	Kyai Rifa'i
		8C	Saturday, period 3	Kyai Rifa'i

3	Taisirul Khollaq	8D	Wednesday, periods 1–Yusi Yanti, Lc., A.H. (Tahfidz 2; Friday, periods 3–4; Class) Saturday, periods 7–8	
		9A	Wednesday, periods 1–KH. Moh. Muhlisin, M.Pd. 2	
		9B	Wednesday, periods 5–KH. Moh. Muhlisin, M.Pd. 6	
		9C	Monday, periods 1–2	KH. Moh. Muhlisin, M.Pd.
		9D	Monday, periods 7–8	Khamidin, S.Pd.
		9E	Tuesday, periods 1–2	Khamidin, S.Pd.

The data in Table 1 indicates that the study of religious texts is no longer treated as an incidental religious activity outside of formal instruction; instead, each text is assigned a specific time allocation, target grade level, and designated instructor.

These documentary findings reinforce the results of an interview with Nurul Fitriya, the Deputy Head of Madrasah for Curriculum Affairs, who explained that instruction based on the pesantren (Islamic boarding school) tradition has been incorporated into the madrasah's formal curriculum to reinforce the religious material students study in regular subjects (interview with Nurul Fitriya, Deputy Head of Madrasah for Curriculum Affairs, 2026).

Schedule documentation also reveals that the texts are distributed according to grade level and instructional purpose. Mabadiul Fiqhiyah is taught in grades VII and VIII; Tahsinul Qur'an is taught in grades VII and VIII (including the tahfidz or Quran memorization classes); and Taisirul Khollaq is taught in grade IX. This distribution demonstrates that integration is achieved not merely by allocating specific class hours for these texts, but also by aligning their content with the religious learning requirements of each grade level.

Mabadiul Fiqhiyah is used to reinforce Fiqh instruction through foundational jurisprudence material and the practical application of acts of worship. Tahsinul Qur'an supports the study of the Qur'an and Hadith by guiding students in developing their Qur'an recitation skills. Meanwhile, Taisirul Khollaq supports the study of Aqidah-Akhlaq (Islamic creed and ethics) by strengthening the understanding of ethical values and their application in daily life. The relationships among these texts, regular subjects, learning objectives, teaching methods, and targeted learning competencies are presented in Table 2.

Table 2. Mapping the Integration of Religious Text Study with Formal Curriculum Subjects

Text/Lesson	Supported Subjects	Learning objectives	Teaching Methods	Targeted Competencies
Mabadiul Fiqhiyah	Fiqh (Islamic Jurisprudence)	Memperkuat pemahaman dasar fikih dan amaliyah ibadah	Bandongan, writing on the blackboard, interpretation, and explanation.	Understanding the fundamentals of fiqh and connecting them to the practice of worship.
Tahsinul Qur'an	The Quran and Hadith	Guiding and improving Quran recitation skills.	Sorogan, individual reading, and direct correction.	Reading the Quran more accurately in

Taisirul Kholloq	Akidah-Akhlak (Creed and Character)	Strengthening the understanding and internalization of moral values.	Bandongan, text transcription, interpretation, and explanation.	accordance with the rules of recitation. Understanding moral values and connecting them to daily behavior.
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Tables 1 and 2 provide two types of complementary evidence. Table 1 illustrates integration at the structural-administrative level specifically, the inclusion of traditional religious text (kitab) study within the formal teaching and learning schedule while Table 2 demonstrates integration at the substantive-pedagogical level, highlighting the relationships among pesantren learning resources, formal subjects, learning objectives, teaching methods, and targeted competencies.

Integration at the pedagogical level is most evident in actual classroom practice. In Tahsinul Qur'an (Quranic recitation improvement) lessons, the sorogan method is employed, involving individual Quran recitation before the instructor. According to an interview with Mohammad Rifa'i a kiai and Tahsinul Qur'an instructor lessons are conducted by assessing each student's recitation ability and providing immediate corrections for any inaccuracies (interview with Mohammad Rifa'i, Tahsinul Qur'an instructor, 2026).

Classroom observations corroborate this account. During Tahsinul Qur'an sessions, students take turns reciting the Quran before the instructor, who listens closely and offers corrections whenever errors occur. This pattern facilitates personalized guidance tailored to individual student capabilities.

In lessons covering Mabadiul Fiqhiyah and Taisirul Kholloq, observations reveal the application of the bandongan method, adapted to suit student proficiency levels. The teacher writes the text from the religious manual on the board in stages, then provides the translation and explains the content. Students follow the written text and take notes on the teacher's translations and explanations. This strategy is particularly beneficial for students who are not yet able to read unvocalized texts independently (Observation, 2026).

Thus, pesantren pedagogical methods are not applied rigidly; rather, they are adapted to the diverse characteristics of madrasa students, while the sorogan method retains its essential nature of individualized guidance.

The Contribution of Pesantren-Based Learning to Regular Instruction and the Formation of Religious Character

Research findings indicate that instruction based on the pesantren (Islamic boarding school) tradition contributes to two interconnected areas: the reinforcement of regular religious studies and the shaping of students' religious character. The contribution to regular instruction is evident in the thematic links between the specific texts studied and subjects such as Fiqh (Islamic jurisprudence), Al-Qur'an-Hadith, and Aqidah-Akhlak (Islamic creed and ethics).

Mabadiul Fiqhiyah reinforces students' understanding of Fiqh and the practical application of acts of worship (amaliyah ibadah); consequently, the material covered in regular Fiqh classes is enriched through the reading and explanation of this text. Tahsinul Qur'an provides an opportunity for students to receive direct guidance on Quranic recitation, thereby complementing the Al-Qur'an-Hadith instruction delivered in regular classrooms. Meanwhile,

Taisirul Khollaq reinforces the study of ethics (akhlaq) by discussing values and behaviors relevant to daily life.

According to Imam Nur Rohman, instruction using these texts aims not only for the mastery of religious content but also for the application of that knowledge in the students' lives. Fiqh instruction, for instance, is linked to religious practice, while the study of ethics texts aims to foster habits of behavior consistent with Islamic values (interview with Imam Nur Rohman, instructor of Mabadiul Fiqhiyah).

Regarding the formation of religious character, observations reveal habitual practices embedded in the learning process, such as reciting the Qur'an, accepting recitation corrections from the instructor, listening to explanations of the texts, and regularly engaging with lessons on ethical values. In Tahsinul Qur'an sessions, for example, students do not merely receive explanations about Quranic recitation but actively participate in reading and receiving corrections. In Taisirul Khollaq lessons, students receive explanations of ethical values connected to their daily behavior (Observation, 2026).

Documentary evidence in the form of lesson schedules demonstrates that the process was conducted in a structured and recurring manner, rather than as an incidental activity. Incorporating the study of religious texts (kitab) into the teaching and learning schedule provided students with a relatively consistent opportunity to engage with scholarly sources and the pedagogical practices of the pesantren (Islamic boarding school) tradition.

However, findings regarding the contribution to character formation must be viewed within the specific context of this study. The research did not quantitatively measure levels of religiosity, discipline, or behavioral changes in students before and after the instruction. Consequently, these findings are not intended to assert a causal relationship or to measure the effectiveness of the kitab instruction in altering student character. Instead, this contribution is understood based on informant accounts, observed classroom practices, and the consistency of implementation revealed through documentation.

This interpretation aligns with research by Rizal, Iqbal, and Najmuddin (2018), which indicates that pesantren based character education facilitates value internalization through habituation. However, the case of MTs Nuril Huda offers a distinct context, as the kitab based instruction takes place within a formal education structure and is directly linked to religious subjects in the madrasa curriculum.

Overall, the triangulation of interviews, observations, and documentation indicates that the integration of the national curriculum and pesantren traditions at MTs Nuril Huda is a process rooted in institutional history; it is realized by linking religious texts with regular subjects, implemented through the adaptation of pesantren pedagogical methods, and supported by the involvement of various stakeholders. This integration simultaneously creates space for strengthening religious education and fostering the habituation of religious values within school life. These findings demonstrate that pesantren traditions can be incorporated into formal education structures without losing the essential character of their scholarly sources and pedagogical practices.

CONCLUSION

This study demonstrates that the integration of the national curriculum and pesantren (Islamic boarding school) traditions at MTs Nuril Huda Tarub is a process rooted in the madrasa's history and socio religious character. Religious learning traditions which initially

developed through diniyah (supplementary religious) education and were later implemented as kitab (classical Islamic text) study sessions prior to formal school hours underwent a gradual transformation to become an integral part of the teaching and learning structure. This shift indicates that the integration of pesantren traditions at MTs Nuril Huda is not merely an addition of religious activities, but rather a process of institutionalizing local educational traditions within the formal education system.

This integration is achieved through the interconnection of pesantren learning resources, regular subjects, teaching methods, and the actors involved. Mabadiul Fiqhiyah is used to reinforce Fiqh (Islamic jurisprudence) instruction; Tahsinul Qur'an supports the teaching of the Qur'an and Hadith; and Taisirul Khollaq strengthens the study of Akidah Akhlak (Islamic creed and ethics). At the structural level, this integration is evidenced by the inclusion of kitab study in the formal teaching schedule, with clearly defined class groupings, time allocations, and assigned instructors. Pedagogically, the traditional sorogan and bandongan methods are retained but adapted to suit the students' diverse abilities. Implementation is supported by the involvement of madrasa administrators, kiai (religious scholars), and instructors; consequently, pesantren traditions are present not only through the curriculum content but also through pedagogical practices and the participation of figures who hold authority within the pesantren educational tradition.

Instruction based on pesantren traditions is also found to contribute to strengthening regular religious education and providing opportunities for students to internalize religious values. This contribution is evident in the enhanced understanding of Fiqh and acts of worship (amaliyah ibadah), direct guidance in Qur'an recitation, and the teaching and practice of ethical values (akhlak). However, as this study employs a qualitative case study approach without conducting pre- and post-instruction measurements the findings are not intended to establish causal relationships or to measure the effectiveness of kitab study regarding changes in students' religiosity, discipline, or character. This contribution is understood based on the triangulation of informant accounts, observed instructional practices, and documentary evidence regarding the implementation of instruction.

Thus, the primary contribution of this study lies in the finding that the integration of the national curriculum and pesantren (Islamic boarding school) traditions can occur simultaneously across institutional, curricular, pedagogical, and collaborative dimensions. The case of MTs Nuril Huda Tarub demonstrates that local educational traditions can be transformed into a formal education structure without abandoning classical Islamic texts (kitab) as sources of knowledge, nor the sorogan and bandongan methods that define the pesantren pedagogical character. These findings offer insights for the development of Islamic education particularly for madrasas situated within pesantren based socioreligious environments suggesting that curriculum integration can be cultivated by considering institutional history, student needs, the relevance of learning content, pedagogical adaptation, and collaboration among madrasa administrators, kyai (religious scholars), and teachers.

As this study was limited to a single madrasa using a qualitative case study approach, the findings are not intended to be generalized to all pesantren based madrasas. Future research could involve multiple madrasas with diverse characteristics, employ comparative or mixed-methods approaches, and conduct more systematic measurements of religious competence development, religious character, and student learning experiences to gain a broader understanding of the integration between the national curriculum and pesantren traditions.

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