

The *Tahfidz*-Embedded School System (TESS): A Multi-Case Study of Value-Based Qur'anic Curriculum Management in Islamic Boarding Schools

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ABSTRACT

Tahfidz-based secondary schools in pesantren contexts often face managerial fragmentation between the national curriculum and Qur'anic memorization programs. This study examines how formal curricula and Tahfidz al-Qur'an education are institutionally managed and integrated in pesantren-based secondary schools. A qualitative multi-case study was conducted at SMA Unggulan Harapan Ummat Mojokerto and MA Islam Terpadu Darul Fikri Sidoarjo, East Java, Indonesia. The sites were selected using a maximum variation strategy to compare school-dominant and pesantren-centered governance models. Data were collected over six months through 28 semi-structured interviews with 27 participants, participant observation, and document analysis. Cross-case thematic analysis was conducted through open, axial, and selective coding, supported by NVivo 12. Trustworthiness was ensured through triangulation, member checking, intercoder reliability, peer debriefing, audit trails, and reflexive documentation. The findings reveal two interconnected integration pathways. The adaptive-operational pathway emphasizes schedule synchronization, differentiated memorization tracks, teacher coordination, supervision, and performance monitoring. The normative-epistemological pathway embeds Qur'anic values, ta'dib, spiritual formation, and institutional vision into curriculum objectives, implementation, and evaluation. These pathways differ according to leadership orientation and governance structure. The study formulates the Tahfidz-Embedded School System (TESS), a value-based curriculum management model that positions Qur'anic memorization as the organizing core of planning, organization, implementation, supervision, and evaluation. TESS contributes to Islamic education management by reconceptualizing curriculum integration as a managerial and epistemological system rather than merely instructional coordination.

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1. INTRODUCTION

Traditionally, Qur'anic memorization (*Tahfidz* al-Qur'an) in Indonesia has been closely associated with Islamic boarding schools (*pesantren*). In recent decades, however, *Tahfidz*-based education has

expanded into formal primary and secondary schooling, reflecting a growing demand to integrate religious formation and general academic learning within a single institutional framework (Wicaksono, 2022). As a result, *Tahfidz*-based schools are expected to cultivate students' intellectual, spiritual, and moral development in a balanced and holistic manner.

Despite this expansion, a structural tension persists. In many institutions, the *Tahfidz* curriculum operates alongside rather than integrative with the national curriculum, risking a dichotomy between religious and general knowledge. From a curriculum theory perspective, effective education requires coherent planning, alignment of objectives, learning experiences, and evaluation (Wraga, 2017). Without systematic curriculum management, efforts to balance spiritual formation and academic development tend to become fragmented, weakening the integrative educational vision (Maduerawa, Samae, & Wae-alee, 2025). Curriculum coherence is not merely a matter of structural alignment but also a leadership function. Contemporary research on educational leadership emphasizes that sustainable curriculum integration depends on leadership for learning, shared vision, and distributed managerial practices that connect instructional processes with institutional values (Bush, 2020; Hallinger, 2020; Leithwood & Sun, 2012). Without value-oriented leadership, curriculum integration risks becoming procedural coordination rather than systemic transformation. In this study, such conditions are conceptualized as managerial fragmentation a situation in which parallel curricular programs are governed through separate planning, coordination, supervision, and evaluation systems, resulting in competing indicators, overlapping schedules, and fragmented accountability structures.

The literature on curriculum integration can be analytically differentiated into four dimensions. International scholarship further distinguishes curriculum integration as democratic coherence (Beane, 1997), standards-driven interdisciplinary design (S. M. Drake & Reid, 2018) and student-centered citizenship formation (Dowden, Brough, & Fogarty-Perry, 2024). However, these models primarily operate at instructional and structural levels. Few studies conceptualize integration as a value-embedded management architecture linking epistemology, leadership, and organizational processes. This gap is particularly evident in faith-based schooling contexts. Instructional integration concerns interdisciplinary classroom strategies and learning design. Structural integration refers to institutional coordination of schedules, credit systems, and program articulation. Epistemological integration addresses the reconciliation of knowledge paradigms between religious and general sciences. Managerial integration, however, involves the systemic alignment of planning, organizing, implementing, supervising, and evaluating processes across curricular domains. Existing studies consistently report positive outcomes of curriculum integration, improved interdisciplinary coherence (Akib, 2020) and the development of critical thinking, character, and communication skills relevant to 21st-century learning (S. Drake & Reid, 2018). At the secondary education level, integration is most effective when supported by coordinated planning, implementation, and evaluation processes (Hajjaj, 2020). Other studies highlight that *pesantren* values can be incorporated into formal schooling through daily routines and character-building programs (Faqih, 2020), producing graduates who are both spiritually grounded and academically competent (Hasanah, Marisa, & Mayee, 2025). Conceptually, integrated curriculum constructs have been shown to strengthen cognitive and affective domains (Basri & Abdullah, 2024). However, much of this scholarship remains focused on instructional practice or isolated managerial components, offering limited theorization of curriculum integration as a unified management architecture.

Empirical observations in *Tahfidz*-based secondary schools, including SMA Unggulan Harapan Ummat Mojokerto and MA Islam Terpadu Darul Fikri Sidoarjo, indicate that formal school curricula and *pesantren*-based *Tahfidz* programs are institutionally aligned yet often managed in parallel. Variations in coordination and curriculum articulation suggest that integration has not fully evolved into a unified managerial framework. Consequently, educational effectiveness depends not only on curriculum substance but on the systemic coherence of its management processes. From a theoretical standpoint, modern curriculum management emphasizes objective alignment (Tyler), participatory and contextual curriculum development (Taba), and systematic evaluation cycles (CIPP) (Zein, Suasti, & Ernawati, 2022). Yet these models are procedurally oriented and require a normative foundation to guide the hierarchy of

educational aims. In Islamic educational philosophy, Al-Attas's concept of *ta'dib* (Al-Attas, 2023) provides such an epistemological core by positioning knowledge within a moral and spiritual order. Rather than functioning as a supplementary ethical reference, *ta'dib* redefines curriculum purposes and serves as the organizing principle that orients managerial processes toward Qur'anic values. However, no prior study has conceptualized Qur'anic curriculum integration as a unified value-based management architecture that links epistemology, leadership, and governance processes at the secondary school level.

Accordingly, this study addresses three questions: (1) How are formal and *Tahfidz* curricula managed within *pesantren*-based secondary schools? (2) What forms of managerial integration or fragmentation emerge across cases? (3) How can these patterns be conceptualized into an integrative curriculum management model? By synthesizing modern curriculum management theory with the epistemological framework of *ta'dib*, this research conceptualizes curriculum integration as a holistic management system encompassing planning, organizing, implementing, supervising, and evaluating. It seeks to articulate a value-based model that harmonizes formal schooling and *pesantren* traditions within a coherent managerial architecture.

2. METHODS

This study employed a qualitative multi-case study design to explore curriculum management patterns in *Tahfidz*-based secondary schools and to develop an integrative conceptual model. A multi-case approach was selected to enable analytical comparison and to examine whether observed patterns were context-specific or cross-contextual. The two cases—SMA Unggulan Harapan Ummat Mojokerto (Site 1) and MA Islam Terpadu Darul Fikri Sidoarjo (Site 2)—were selected using a maximum variation strategy. Although both are *Tahfidz*-based secondary institutions in East Java, they differ in institutional typology, governance structure, leadership orientation, and articulation between formal and *pesantren* systems. Site 1 represents a school-dominant integration model, whereas Site 2 reflects a *pesantren*-centered governance structure. This variation enabled the identification of convergent mechanisms and structural differences in curriculum management. The maximum-variation logic aligns with multi-case research traditions that seek analytical generalization rather than statistical representation (Miles, Huberman, & Saldana, 2020). By contrasting a school-dominant and a *pesantren*-centered governance structure, the study captures leadership-mediated differences in curriculum alignment, consistent with research highlighting leadership as a central mediator of curriculum coherence (Bush, 2020; Hallinger, 2020). This approach was chosen because it is able to capture the social and spiritual reality of Islamic educational institutions in a complete and natural context. In line with the statement from Cresswell in Maimun, it states that case study research is consistently described as a versatile form of qualitative research that is most suitable for comprehensive, holistic, and in-depth investigations of complex problems (phenomena, events, situations, organizations, individual or group programs) in contexts, where the boundaries between context and problem are unclear and contain many variables (Maimun, 2020).

Participants were selected through purposive sampling based on direct involvement in curriculum planning, implementation, supervision, or participation. The study involved 27 unique individuals, generating 28 interviews (one participant was interviewed twice for clarification and theoretical saturation). The inclusion of students allowed triangulation between managerial intent and lived curriculum experience.

Table 1. Research Participants and Data Sources

Role of Participants	Site 1	Site 2	Data Contribution
School principal	1	1	In-depth interviews
Vice principal for curriculum	1	1	In-depth interviews
<i>Tahfidz</i> coordinator	1	1	In-depth interviews
Subject teachers	3	2	Interviews & observations
Students	10	7	Focused interviews & observations
Total interviews	16	1	28 interviews

Data were collected over a six-month period through three complementary techniques: in-depth interviews, participant observation, and document analysis combined with triangulation techniques to ensure the validity of the findings (Miles et al., 2020).

Table 2. Data Collection Overview

Technique	Description
Interviews	28 semi-structured interviews (45–90 minutes each)
Observation	±36 hours across academic and <i>Tahfidz</i> activities
Documents	Curriculum guides, <i>Tahfidz</i> schedules, lesson plans, evaluation reports, vision–mission documents, Academic calendar, Student Achievement List, Student Discipline Report

Interview protocols focused on curriculum planning alignment, coordination mechanisms, value integration, and managerial challenges. Ethical clearance was obtained from the institutional research board of the researcher’s university. Written informed consent was secured from all adult participants, and parental consent was obtained for student participants. Anonymity and confidentiality were maintained through coded identifiers.

Data were managed using NVivo 12 to enhance transparency and auditability. Thematic analysis was conducted in three stages: open coding, axial coding, and selective coding, aligned with its recognized flexibility and collaboration features in advanced educational research contexts (Miraz, Sham, & Annamalah, 2025). Theoretical constructs from Tyler’s rational model, Taba’s grassroots approach, the CIPP evaluation framework, and Al-Attas’s concept of *ta’dib* functioned as sensitizing concepts rather than fixed coding frames. Initial coding was inductive, allowing patterns to emerge from the data. Theoretical alignment occurred during axial and selective coding stages to interpret and organize emergent themes. This approach minimized analytical imposition while maintaining theoretical coherence.

To ensure trustworthiness, this study systematically applied the criteria of credibility, transferability, dependability, and confirmability in line with established qualitative research standards (Ahmed, 2024). Credibility was strengthened through prolonged engagement, persistent observation, and multiple triangulation strategies, including data source triangulation and investigator triangulation (Morgan, 2024). Member checking was conducted by sharing preliminary findings with selected participants to verify interpretive accuracy. Intercoder reliability was established by involving a second qualitative researcher who independently coded 25% of the interview transcripts. Coding discrepancies were discussed until conceptual agreement was reached, thereby enhancing analytical consistency. Peer debriefing sessions were conducted throughout the analysis process to challenge assumptions and refine emerging interpretations. An audit trail documenting coding decisions, analytic memos, and theme development was systematically maintained to ensure dependability and confirmability. Transferability was supported through thick descriptions of institutional context, participant roles, and curriculum structures, enabling readers to assess contextual applicability. Theoretical saturation was reached when additional interviews no longer generated new categories related to curriculum management mechanisms, particularly during the final phase of cross-case comparison.

Consistent with qualitative research principles, the researcher functioned as the primary research instrument, directly engaging in data collection, interpretation, and reflexive analysis (Sugiyono, 2017). Reflexive documentation was maintained throughout the study to monitor positionality and minimize interpretive bias.

3. FINDINGS AND DISCUSSION

3.1 Curriculum Planning: From Participatory Alignment to Vision-Driven Coherence

At Site 1, curriculum planning begins with diagnostic assessment of students’ memorization levels, forming differentiated tracks (Super, Intensive, *Takhossus*). As stated:

“Kami tidak bisa menyamaratakan target hafalan. Anak-anak datang dengan latar belakang berbeda, jadi asesmen awal menjadi dasar utama dalam menentukan program Super, Intensif, atau Takhossus.” (Interview, Tahfidz Coordinator, Site 1).

Planning is documented in annual academic plans aligning *Tahfidz* targets with national curriculum schedules. Coordination meetings involve school leaders, *pesantren* authorities, and subject teachers, indicating participatory planning.

At Site 2, planning is centralized and vision-oriented. The institutional target of producing large numbers of hafizh is embedded within long-term strategic documents:

“Target lima juz bukan hanya angka. Itu dikaitkan dengan pembentukan kepemimpinan dan disiplin santri, jadi kurikulum sekolah dan pesantren harus berjalan seiring.” (Interview, Vice Principal, Site 2)

Thus, Site 1 emphasizes differentiation and flexibility, whereas Site 2 prioritizes visionary coherence and leadership alignment.

The findings indicate that curriculum planning for Qur’anic memorization at both institutions is systematic and student-centered. Planning begins with needs analysis through assessment of memorization levels and mapping of students’ interests and potential, forming the basis for setting objectives, structures, and instructional strategies. This pattern reflects the application of major curriculum planning theories—Tyler’s deductive rational model, Taba’s interactive model, and the Islamic integrative approach (Syafaruddin & Amiruddin, 2017). The alignment of academic schedules, religious studies, and *Tahfidz* activities demonstrates contextual curriculum design responsive to institutional conditions and educators’ empirical experience (Lestari, Hermawan, & Prihantini, 2024). These practices confirm Tyler’s emphasis on clear, needs-based objectives (Ornstein & Hunkins, 2017; Wraga, 2017) and Taba’s participatory, grassroots development approach (Aydın, Melek Unver, Alan, & Sağlam, 2017). At the same time, the integration of Qur’anic values reflects Al-Attas’s concept of *ta’dib*, positioning planning as a moral–epistemic act rather than a purely technical procedure (Al-Attas, 2023). In line with Azra’s integration-of-knowledge perspective, this approach rejects the dichotomy between religious and general sciences, aiming to balance intellectual, spiritual, and moral formation (Wahib, 2022).

Theoretically, planning in *Tahfidz*-based institutions extends Western curriculum models by embedding them within an Islamic value hierarchy. Cross-case comparison shows that Site 1 prioritizes flexibility and differentiation, whereas Site 2 emphasizes visionary coherence and long-term strategic outcomes. This contrast illustrates distinct pathways toward managerial integration and clarifies how integrated curriculum management is initiated through shared values, participatory coordination, and alignment between academic and *Tahfidz* goals.

3.2 Curriculum Organization: Collaborative Structures and Emerging Tensions

Organizational practices at both sites demonstrate structured yet adaptive arrangements. At Site 1, the *Tahfidz* program is organized into differentiated tracks with daily two-hour time blocks dedicated to memorization. Observation notes indicate that this blocking system allows students to focus exclusively on *Tahfidz* without academic interruption.

“Dengan sistem blok, anak-anak lebih fokus. Tapi tantangannya, guru mata pelajaran kadang merasa waktunya berkurang.” (Interview, Subject Teacher, Site 1)

At Site 2, curriculum organization integrates national, *pesantren*, and Middle Eastern curricula. However, this integration creates managerial pressure. A *Tahfidz* teacher noted:

“Koordinasi tiga kurikulum itu tidak mudah. Kadang target *Tahfidz* harus dikompromikan dengan agenda akademik nasional.” (Interview, *Tahfidz* Teacher, Site 2)

Each *Tahfidz* teacher supervises approximately 15 students, supported by *mutaba’ah* books and digital monitoring systems.

This time-blocking structure enables students to concentrate on memorization without academic interruption, consistent with Goodlad’s concept of time allocation in curriculum organization (Goodlad, 1983). The curriculum is organized both vertically through sequenced memorization targets at each grade

level and horizontally through integration of academic subjects, *diniyah*, and *Tahfidz* activities reflecting Oliva’s structural framework (Anshori, Arif, & Alfin, 2023). Consequently, both sites balance academic and spiritual demands within a coordinated institutional design characteristic of *pesantren*-based schooling.

Organizationally, the *Tahfidz* program demonstrates clear division of labor and coordination between teachers and management. Each teacher supervises up to 15 students, reflecting Terry’s classical management principles of task distribution and goal alignment (Rolobessy & Pattimukay, 2014). Daily *mutaba’ah* books and digital tracking systems strengthen monitoring mechanisms, consistent with Mintzberg’s coordination theory. Teachers function as central change agents (Fullan), while collaboration among school leaders, *Tahfidz* coordinators, and administrators exemplifies Print’s collaborative curriculum management model (Print, 2020). Document analysis confirms formal task division, though observations reveal ongoing negotiation between structural rigidity and operational flexibility.

SENIN									
JAM	VII	VIII	IXA	IXB	X	XI	XIIA	XIIB	
1	MATIm	TIKW	BINH	PKNG	BIGS	TIKF	FISC	FISL	
2	MATIm	IPAA	BINH	PKNG	BIGS	TIKF	FISC	FISL	
3	IPSH	BIGRs	MATIm	MATW	TIKF	BIOA	MATF	BIGS	
4	IPSH	BIGRs	MATIm	MATW	TIKF	BIOA	MATF	BIGS	
5	IPAA	BINH	BIGRs	IPAC	WALs	MATW	TIKF	SEJH	
6	IPAA	BINH	BIGRs	IPAC	FISL	MATW	TIKF	SEJH	
7	TAHM	PKNG	ARBK	SBKF	TAHW	BIGS	BIOA	TAHU _m	
8	TAHM	PKNG	ARBK	SBKF	TAHW	BIGS	BIOA	TAHU _m	
9	PAIK	TAHP	TAHW	TAHU _m	BIOAm	TAHM	TAHF	BIOA	
10	PAIK	TAHP	TAHW	TAHU _m	BIOAm	TAHM	TAHF	BIOA	
RABU									
JAM	VII	VIII	IXA	IXB	X	XI	XIIA	XIIB	
1	ARBM	IPSI	MATIm	BIGRs	BINI	FISC	ARBS	KIMI	TAHU _m
2	ARBM	IPSI	MATIm	BIGRs	BINI	FISC	ARBS	KIMI	TAHU _m
3	JAWI	ARBK	IPAL	IPAC	ARBM	BINI	KIMI	ARBS	
4	JAWI	ARBK	IPAL	IPAC	ARBM	BINI	KIMI	ARBS	
5	MATIm	PAIN	PAIK	BINI	FISL	BIGS	BINH	JAWI	
6	MATIm	PAIN	PAIK	BINI	FISL	BIGS	BINH	JAWI	
7	TAHM	TAHP	TAHW	TAHU _m	PAIN	KIMI	TAHF	FISL	
8	TAHM	TAHP	TAHW	TAHU _m	PAIN	KIMI	TAHF	FISL	
9	PAIK	MATIm	PJOKHI	TIKW	TAHW	TAHM	PAIN	TAHU _m	
10	PAIK	MATIm	TIKW	PJOKHI	TAHW	TAHM	PAIN	TAHU _m	
KAMIS									
JAM	VII	VIII	IXA	IXB	X	XI	XIIA	XIIB	
1	IPAA	IPSI	TAHW	PJOKB	TAHM	SEJASEJH	TAHU _m		
2	IPAA	IPSI	TAHW	BINI	SBKG	TAHM	SEJASEJH	TAHU _m	
3	TAHM	TAHP	PKNI	TAHU _m	TAHW	FISC	BIOA	GEOHGEOA	
4	TAHM	TAHP	PKNI	TAHU _m	TAHW	FISC	BIOA	GEOHGEOA	
5	WALN	WALA	IPSH	IPSA/IPSI	BINI	PJOKB	BIGS	MATW	
6	PJOKB	BIGRs	IPSH	IPSA/IPSI	BINI	SBKG	BIGS	MATW	
7	BIGH	BIGRs	IPAL	MATW	BIOAm	SEJASEJG	TAHF	BIOA	
8	BIGH	PJOKB	IPAL	MATW	BIOAm	SEJASEJG	TAHF	BIOA	
9	EKSUL PILIHAN								
10	EKSUL PILIHAN								
JUMAT									
JAM	VII	VIII	IXA	IXB	X	XI	XIIA	XIIB	
1	IPAA	MATIm	IPAL	MATW	IPSH	ARBM	FISC	PKNG	
2	IPAA	MATIm	IPAL	MATW	IPSH	ARBM	FISC	PKNG	
3	IPSH	IPAA	MATIm	BIGRs	MATF	PKNG	KIMI	BINI	
4	IPSH	IPAA	MATIm	BIGRs	MATF	PKNG	KIMI	BINI	
5	EKSUL PILIHAN								
6	EKSUL PILIHAN								
7	SHOLAT JUMAT								
8	SHOLAT JUMAT								
9	EKSUL WAJIB								
10	EKSUL WAJIB								
SABTU									
JAM	VII	VIII	IXA	IXB	X	XI	XIIA	XIIB	
1	BINI	JAWH	BIGRs	IPAC	PKNG	BIOA	BIGS	MATW	
2	BINI	JAWH	BIGRs	IPAC	PKNG	BIOA	BIGS	MATW	
3	SBKG	IPAA	JAWH	WALF	KIMI	MATW	PKNI	BINI	
4	SBKG	IPAA	JAWH	PAIK	KIMI	MATW	PKNI	BINI	
5	TIKW	IPAA	WALF	PAIK	KIMI	WALG	SBKB	SBKP	
6	EKSUL PILIHAN								
7	EKSUL PILIHAN								
8	EKSUL PILIHAN								
9	EKSUL PILIHAN								
10	EKSUL PILIHAN								

JAM	WAKTU	SENIN RABU	SELASA KAMIS	JUMAT	SABTU
0	06.45-07.00	APEL PAGI	APEL PAGI	APEL PAGI	APEL PAGI
1	07.00 - 07.40	KBM	KBM/TAHFIDZ	KBM	KBM
2	07.40 - 08.20	KBM	KBM/TAHFIDZ	KBM	KBM
3	08.20 - 09.00	KBM	KBM/TAHFIDZ	KBM	KBM
4	09.00 - 09.40	KBM	KBM/TAHFIDZ	KBM	KBM
PO	09.40 - 10.00	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT

Figure 1. Regular Schedule Table for Harapan Ummat Senior High School

Waktu	SELASA											KODE	PELAJARAN	
	X-A	X-B	X-C	X-D	XI-IPA A	XI-IPA B	XI-AG A	XI-AG B	XII-IPA A	XII-IPA B	XII-IPS			XII-AG
07.00-07.15	BINA KELAS											QH	QUIR'AN HADITS	
07.15-08.00	PIOK.14	K6	AR.2	AQ.12	SI.23	MP.21	FQ.25	T.24	EN.10	BIO.17	SB.11	QH.13	AQ	AQIDAH AKHLAK
08.00-08.45	PIOK.14	K6	AR.2	AQ.12	SI.23	MP.21	FQ.25	T.24	EN.10	BIO.17	SB.11	QH.13	EN	BAHASA INGGRIS
08.45-09.30	GEO.26	PIOK.14	AQ.12	K6	T.20	AR.2	SI.23	T.24	Fig.16	SB.11	EN.19	BI.9	AR	BAHASA ARAB
09.30-10.15	GEO.26	PIOK.14	AQ.12	K6	T.20	AR.2	SI.23	T.24	Fig.16	SB.11	EN.19	BI.9	FQ	FIQH
10.15-10.30	ISTIRAHAT											SKO	SEJARAH KEBUDAYAAN ISLAM	
10.30-11.15	K6	BIO.15	FQ.8	PIOK.14	GEO.26	BI.5	T.20	SB.11	MP.21	PKN.6	PKW.17	AR.2	PKN	PENDIDIKAN PANCASILA DAN KEWARGANEGARAAN
11.15-12.00	K6	BIO.15	FQ.8	PIOK.14	GEO.26	BI.5	T.20	SB.11	MP.21	PKN.6	PKW.17	AR.2	SI	SEJARAH INDONESIA
12.00-12.45	SHOLAT & TIDUR SIANG											M	MATEMATIKA	
12.45-13.15	MAKAN SIANG											PIOK	OLAHRAGA	
13.15-14.00	M3	EKO.26	EN.19	QH.13	T.20	T.24	TI.12	BP.7	Fig.16	FQ.8	S.23	SB.11	SB	SENI BUDAYA
14.00-14.45	M3	EKO.26	EN.19	QH.13	T.20	T.24	TI.12	BP.7	SB.11	FQ.8	S.23	PKN.4	BK	BIMBINGAN KONSELING
14.45-15.30	M3	AQ.12	BI.5	S.23	T.20	T.24	TI.12	BP.7	SB.11	T.25	QH.13	PKN.4	BSI	BAHASA DAN SASTRA INGGRIS
15.30-15.45	SHOLAT ASHAR											K	KIMIA	
													B	BIOLOGI
													FS	FISIKA
													PKW	PRAKARYA DAN WIRAUSSAHA
													HI	HADIST-ILMU HADIST
													MP	MATEMATIKA PEMINATAN
													UF	FIQH-USHUL FIQH
													BP	BAHASA ARAB PEMINATAN
													T	TAHFIDZ
													TI	TAFSIR-ILMU TAFSIR
													S	SEJARAH
													SOS	SOSIOLOGI
													EKO	EKONOMI
													G	GEOGRAFI
													BI	BAHASA INDONESIA

Waktu	KAMIS											KODE	PELAJARAN	
	X-A	X-B	X-C	X-D	XI-IPA A	XI-IPA B	XI-AG A	XI-AG B	XII-IPA A	XII-IPA B	XII-IPS			XII-AG
07.00-07.15	Bina Kelas													
07.15-08.00	FQ.8	Fig.16	AR.2	SB.11	AQ.12	PIOK.14	PKN.6	BIO.18	SKI.15	MP.21	SOS.23	IH.22		
08.00-08.45	FQ.8	Fig.16	AR.2	SB.11	AQ.12	PIOK.14	PKN.6	BIO.18	SKI.15	MP.21	SOS.23	IH.22		
08.45-09.30	AQ.12	EN.10	QH.13	GEO.26	AR.2	MP.21	PIOK.14	BI.5	FQ.8	SI.16	PKN.4	IH.22		
09.30-10.15	AQ.12	EN.10	QH.13	GEO.26	AR.2	MP.21	PIOK.14	IH.22	FQ.8	SI.16	PKN.4	M.3		
10.15-10.30	ISTIRAHAT													
10.30-11.15	TK.18	PKN.6	PKN.4	AR.2	QH.13	SB.11	BIO.18	IH.22	EN.10	EN.19	FQ.8	BI.9		
11.15-12.00	TK.18	PKN.6	PKN.4	AR.2	QH.13	SB.11	BIO.18	IH.22	EN.10	EN.19	FQ.8	BI.9		
12.15-13.15	SHOLAT & TIDUR SIANG													

Figure 2. Regular Schedule Table for Darul Fikri Senior High School

At Site 1, memorization is differentiated into Super, Intensive, and *Takhossus* tracks to accommodate varied student capacities, aligning with curriculum differentiation principles (Ornstein & Hunkins, 2017) and Tyler’s continuity principle (Cruickshank, 2018). However, excessive structural rigidity risks limiting teacher creativity and student engagement, as cautioned by Beane (Wall & Leckie, 2017). Comparatively, Site 1 emphasizes operational adaptability, whereas Site 2 reflects higher institutional complexity due to multi-curriculum integration. This contrast highlights a central finding: structural integration inevitably entails trade-offs between flexibility and organizational complexity. Such tensions reveal that curriculum integration is not merely harmonization, but a negotiated managerial process involving coordination costs and adaptive compromise. These tensions reflect what leadership scholars describe as the complexity of aligning multiple accountability systems within a single institutional framework (Leithwood & Sun, 2012). Value-based leadership requires balancing organizational efficiency with pedagogical integrity, particularly when religious and national standards coexist.

3.3 Curriculum Implementation: Bringing Values to Life through Learning

At both sites, *Tahfidz* teachers act as instructors and spiritual mentors. Site 1 emphasizes *talaqqi* and *muroja’ah*, reinforcing repetition and discipline: “*Menghafal itu bukan soal cepat, tapi soal sabar dan ikhlas. Tugas saya bukan hanya menyimak hafalan, tapi menjaga semangat mereka*” (Interview, *Tahfidz* Teacher, Site 1). These practices align with behaviorist reinforcement theory, where repetition and feedback strengthen learning outcomes (Lu et al., 2022), while simultaneously functioning as structured character formation through disciplined spiritual routines.

At the second site, implementation adopts a *Tazkiyah*-based model integrating memorization with spiritual development through four components: *tilawah*, *ziyadah*, *muroja’ah*, and *tazkiyah*. Memorization sessions are preceded by brief *tausiyah* and reflection, positioning memorization as a means of holistic formation rather than an end in itself. This approach reflects *tarbiyah ruhiyyah*, where education is conceived as purification of the soul (*tazkiyah al-nafs*) leading to moral integrity (Al-Attas, 2023). Accordingly, *Tahfidz* education extends beyond cognitive mastery toward intellectual, emotional, spiritual, and social development. International scholarship on Islamic education similarly emphasizes that curriculum must integrate cognitive mastery with identity formation and moral intentionality (Sahin, 2013). Within this perspective, memorization is not merely technical proficiency but a formative process shaping epistemic orientation and ethical disposition.

Across both sites, *Tahfidz* teachers function as curriculum translators (Wahyudin, 2016) and *murabbi* (Muhaimin, 2013), transforming written curriculum into lived moral-spiritual practice. They monitor memorization progress while cultivating discipline, sincerity, and motivation, framing memorization as

sustained mentorship rather than a purely academic task. Family involvement further strengthens implementation, particularly through structured progress reporting at Site 2. This practice aligns with Bronfenbrenner's ecological systems theory, emphasizing the role of family support in educational outcomes (Tong & An, 2024). Recognition programs serve as positive reinforcement, consistent with Skinnerian behaviorism (McLeod, 2025), reinforcing motivation and persistence.

Conceptually, implementation integrates cognitive (memorization targets), affective (motivation and character), and psychomotor (accurate recitation) domains. This aligns with Dewey's learning-by-doing principle, where reflective engagement consolidates learning (Mu'minin, Yurniati, & Perimasanti, 2023). However, maintaining balance between memorization achievement and spiritual immersion remains a managerial challenge, indicating that success must be evaluated not solely by memorization volume but by the internalization of Qur'anic values. This analysis clarifies the "how" dimension of integration: it is realized through teachers' dual academic-spiritual roles that operationalize curriculum documents into coherent educational experience.

3.4 *Monitoring and Evaluation: Reflective and Transformative*

Monitoring and evaluation of the *Tahfidz* Qur'an curriculum at both sites demonstrate systematic Islamic education management oriented toward continuous quality improvement. Supervision functions not only to measure memorization outcomes but also to assess learning processes, climate, and environmental support for sustained Qur'anic practice. In line with George R. Terry and Sondang P. Siagian's supervisory principles, monitoring ensures alignment with planned standards while generating corrective feedback (Amelia, Permana, & Husein, 2024).

Operationally, both institutions employ integrated systems, including daily *mutaba'ah* books, semester memorization reports, and digital tracking applications. As explained by a *Tahfidz* coordinator:

"Aplikasi ini membantu kami melihat progres santri secara real-time, tapi tetap perlu evaluasi langsung agar aspek spiritual tidak hilang" (Interview, Coordinator, Site 1).

Thus, technology functions as a complementary instrument rather than a substitute for pedagogical and moral oversight. Site 1 applies monitoring across planning, implementation, and follow-up stages, whereas Site 2 combines daily observation with mentoring-based academic supervision.

These practices reflect Total Quality Management principles, particularly the PDCA cycle, where evaluation outcomes inform continuous institutional refinement (Naughton, Moran, Kharub, Sa, & McDermott, 2024). Memorization achievement levels (75–85% at Site 1; approximately 85% at Site 2) are managed flexibly to balance academic demands, consistent with Fullan's emphasis on adaptive and reflective innovation (Fullan, 2012).

At Site 2, evaluation extends to affective and spiritual indicators, including motivation and sincerity, resonating with Hoy and Miskel's concept of supportive school climate (Dulay & Karadağ, 2017). Both institutions implement the CIPP model (Suri & Hariyati, 2024), assessing context, input (Belay, Melese, & Seifu, 2022), process, and product—including character outcomes, as advocated by Ornstein and Hunkins (Ornstein & Hunkins, 2017).

Overall, monitoring functions as a reflective feedback system rather than mere administrative control, fostering institutional learning in line with Glanz's perspective on meaningful evaluation (Glanz & Hazi, 2019). From a leadership standpoint, reflective evaluation aligns with continuous improvement frameworks that position schools as learning organizations (Fullan, 2012; Naughton et al., 2024). In value-based institutions, evaluation must integrate performance metrics with normative commitments, ensuring that managerial efficiency does not eclipse spiritual purpose.

3.5 *Tahfidz Qur'an Curriculum Integration Model*

The integration of the *Tahfidz* Qur'an curriculum at both research sites reflects a shift from parallel program management toward a unified, value-based system grounded in Qur'anic principles. Evidence from interviews, observations, and document analysis shows that integration operates simultaneously at conceptual, institutional, and operational levels, aligning formal schooling and *pesantren* traditions within

a coherent framework. At Site 1, integration is manifested through synchronized academic–*Tahfidz* scheduling, unified curriculum documents, and a single chain of command linking school and *pesantren* leadership. As noted by the principal, “*Kami tidak lagi memisahkan sekolah dan pesantren. Semua program berada dalam satu sistem manajemen dan satu visi Qur’ani*” (Interview, Principal, Site 1). This structure ensures alignment across planning, implementation, and supervision while maintaining operational flexibility.

At Site 2, integration is more structurally complex, combining national, *pesantren*, and Azhar-oriented curricula. Curriculum mapping and flagship programs (*Tahfidz*, bilingual classes, leadership initiatives) demonstrate deliberate alignment between memorization targets, academic competencies, and character formation, reflecting interdisciplinary integration (Akib, 2020).

Theoretically, both models move beyond the dichotomy of religious and general sciences toward epistemological unity consistent with Al-Attas’s concept of *ta’dib* (Al-Attas, 2023) and Beane’s integrated curriculum theory (Dowden et al., 2024). Institutionally, coordination reflects classical management principles of unity of command, while teachers enact dual academic–moral roles. Operationally, integration aligns with Fogarty’s interdisciplinary framework (Akib, 2020).

In line with Azyumardi Azra’s perspective on networked Islamic education, these partnerships function as social and intellectual integration mechanisms that enhance the role of Islamic educational institutions in strengthening institutional community engagement (Abdul Fadhil, Permata, Ma’wah Salsabila, Taftazani Ulya Fauzan, & Marseli Nurul Alifya, 2025). Such external collaborations demonstrate that curriculum integration extends beyond classroom practices to include broader social and scientific engagement.

Extending Azra’s value integration concept (Wathoni, 2018), the model comprises four dimensions: conceptual (vision-based alignment), institutional (coordinated leadership structures), operational (coherent curriculum design and time allocation), and architectural (learning environments supporting memorization and inquiry). Unlike generic integration models, this framework positions Qur’anic memorization as the managerial core linking academic performance, character formation, and organizational coherence. Cross-case comparison shows Site 1 prioritizes operational flexibility, whereas Site 2 emphasizes epistemological coherence highlighting managerial alignment as the central mechanism sustaining integration.

3.6 *Tahfidz-Embedded School System (TESS): Cross-Case Synthesis and Conceptual Contribution*

Tahfidz-Embedded School System (TESS) differs from existing integration models in three ways. *First*, unlike generic integrated curriculum models that focus on interdisciplinary instructional design, TESS operates at the managerial level by restructuring planning, organization, supervision, and evaluation around a Qur’anic core. *Second*, while Islamic integration models emphasize epistemological unity, they rarely specify managerial mechanisms. TESS translates epistemological integration into operational processes—time allocation, coordination systems, leadership roles, and performance indicators. *Third*, prior *pesantren* integration studies typically describe coexistence between school and boarding systems or report positive outcomes. TESS conceptualizes integration as a coherent management architecture linking objectives, structures, and feedback loops.

Table 3. Cross-case analysis reveals two integration pathways

Dimension	Site 1	Site 2
Planning	Needs-based, differentiated	Vision-driven, strategic
Organization	Moderate complexity	Multi-curriculum complexity
Implementation	Operational flexibility	Tazkiyah-oriented coherence
Evaluation	Performance monitoring focus	Context–process–spiritual emphasis
Integration Pathway	Adaptive–operational	Normative–epistemological

Site 1 prioritizes managerial adaptability, while Site 2 emphasizes epistemological coherence. This contrast demonstrates that integration evolves through different structural and leadership orientations rather than a single uniform model.

Based on cross-case analysis, TESS can be defined as a value-centered curriculum management model in which Qur’anic memorization functions as the organizing core that aligns planning, organization, implementation, supervision, and evaluation into a unified system. It functions both as analytical framework for diagnosing fragmentation and normative management model guiding institutional alignment. The model consists of five cyclical components: participatory planning, collaborative organization, humanistic implementation, reflective supervision, and transformative evaluation. Unlike generic management cycles, this conceptual structure embeds Qur’anic values as the driving force linking managerial functions with educational outcomes. Qur’anic epistemology (*ta’dib*) serves as the normative anchor linking these functions (Al-Attas, 2023) and extends Islamic Education Management literature by offering a context-sensitive, empirically grounded integration model. While integrated curriculum models emphasize interdisciplinary design (S. M. Drake & Burns, 2004), TESS operates at the governance level by embedding epistemological principles within managerial routines. In this sense, the model contributes to curriculum leadership theory by demonstrating how value hierarchies can structure planning priorities, supervision protocols, and evaluative indicators (Bush, 2020; Hallinger, 2020).

TESS extends Tyler by embedding objective alignment within a Qur’anic value hierarchy, expands Taba through institutionalized participatory coordination, and operationalizes CIPP by integrating spiritual indicators into evaluation processes. It translates *ta’dib* from philosophical principle into managerial practice—structuring decision-making priorities, supervisory mechanisms, and performance benchmarks. The researchers formulated a conceptual framework as shown in the following figure:

TESS applies primarily to secondary-level Islamic institutions combining formal and *Tahfidz* systems under integrated leadership. Its analytically adaptable principle in value-centered managerial alignment rather than in specific religious content. The study’s contribution remains at the management-system level, demonstrating how curriculum coherence is sustained through aligned governance rather than through instructional innovation alone. TESS functions simultaneously as an analytical diagnostic framework and a normative management model.

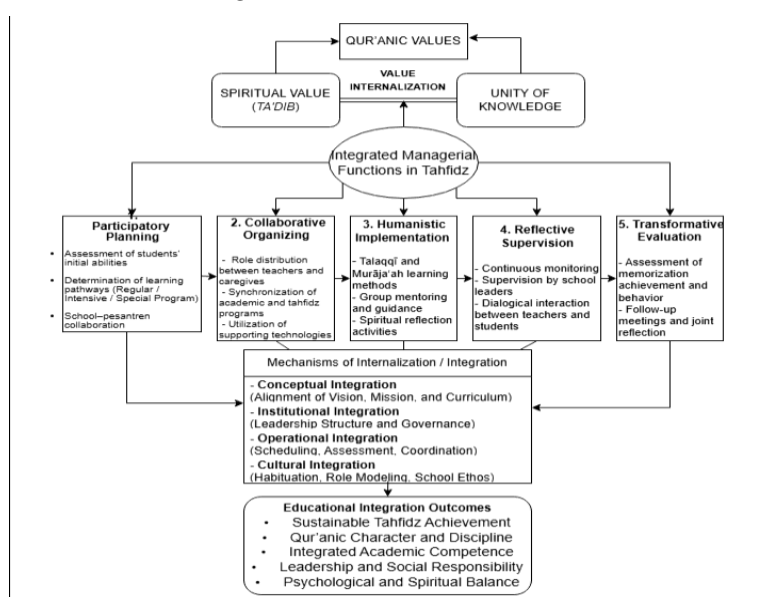


Figure 3. Conceptual Building of Research Findings

4. CONCLUSION

This study demonstrates that the successful integration of the Tahfidz Qur'an curriculum within pesantren-based secondary education depends on coherent, value-centered curriculum management in which Qur'anic epistemology serves as the foundational principle guiding planning, organization, implementation, supervision, and evaluation. The study's primary contribution is the development of the Tahfidz-Embedded School System (TESS), a value-based curriculum management model that extends conventional curriculum management theory by positioning religious values as the organizing framework of educational governance rather than as supplementary outcomes. Furthermore, the multi-case qualitative design reveals that curriculum integration operates through both adaptive–operational and normative–epistemological pathways, highlighting the contextual nature of Islamic curriculum governance. However, the findings are limited by the study's focus on two pesantren-based secondary schools in East Java and may not be directly transferable to other educational levels or non-boarding and secular contexts. Future research should examine the applicability of the TESS framework across diverse institutional settings and educational levels, as well as employ longitudinal and comparative approaches to investigate its long-term influence on academic achievement, spiritual development, and organizational sustainability.

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