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Integrating Pesantren and Higher Education Curricula to Strengthen Muslim Students' Character: A Mixed-Methods Analysis at Al-Hikam Malang Student Islamic Boarding School

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Abstract:

Mastering early reading is a crucial foundation for Phase A students. Initial mapping at SDN Pacet 2 Mojokerto showed that many of the 13 first-grade students experienced difficulties identifying letters, spelling syllables, and constructing functional words. The study aimed to develop "Cakram Kata" as a non-digital manipulative learning medium for early reading through a multisensory approach. Research and Development (R&D) was conducted using the ADDIE model: analysis, design, development, implementation, and evaluation. Product feasibility was examined through expert validation of instructional design, content, and learning media, while practicality was examined through teacher and student responses. Early reading performance was described using pretest and posttest scores. The product obtained an overall expert-validation score of 90.9%, categorized in the thesis as "Highly Valid." Teacher response reached 90% and student response reached 98%, both categorized as "Highly Practical." The class mean increased from 66.15 in the pretest to 86.32 in the posttest, while classical mastery increased from 46.15% (6 students) to 84.61% (11 students). The findings indicate that the developed medium was feasible and practical for early reading instruction and was interpreted in the thesis as effective in supporting Phase A students' reading development.

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Introduction (مقدمة)

The development of higher education within an increasingly complex society requires Islamic educational institutions to produce not only students with strong academic competencies but also individuals who possess moral integrity, spiritual depth, social skills, and the

independence needed to navigate change (Alazmi & Alazmi, 2020). In this context, student pesantren occupy a strategic position because they operate at the intersection of higher education and pesantren-based education. Students not only gain academic experience through universities but also undergo a process of character formation through religious learning, communal life, habituation to worship, organizational activities, and guidance from caregivers (Alid et al., 2022).

The integration of pesantren education and higher education has become increasingly important because the two institutions have complementary educational orientations. Higher education focuses on the development of knowledge, academic skills, critical thinking, and professionalism, whereas pesantren provide a more intensive environment for the internalization of religious values, discipline, morality, responsibility, and social habituation (Aziz et al., 2023). Research on curriculum integration in pesantren indicates that combining religious and general education curricula can create a more comprehensive educational experience, although its implementation faces challenges related to differences in learning approaches, limited time, and students' readiness (Setyaningsih et al., 2025).

These challenges become more complex in the context of student pesantren because students simultaneously inhabit two educational ecosystems. During the day, they respond to the academic demands of higher education, while at other times they participate in pesantren educational programs (Elias & Yuan, 2020). Therefore, successful integration cannot be assessed merely by the coexistence of two curricula within a single institution; rather, it should be examined in terms of the extent to which the two curricula create a coherent educational experience and contribute to student character development (Fauzi et al., 2022). Pesantren Mahasiswa Al-Hikam Malang provides a relevant context for examining this issue because its educational system connects student life with Islamic education and pesantren-based character development. Previous research at Al-Hikam has shown that educational integration takes place through the domains of *dirosah*, *kesantrian*, and *kepengasuhan*, and is associated with the development of worship habits, morality, leadership, and independence. However, this research primarily examined how curriculum integration is managed and implemented from a qualitative perspective (Yusuf et al., 2024). Thus, an important issue that remains to be investigated is the extent to which such curriculum integration is associated with the strengthening of student character and how integrated educational experiences explain this relationship. Addressing this question requires an approach that not only describes institutional practices but also measures empirical tendencies among students and uses qualitative evidence to explain the quantitative findings (Felten & Lambert, 2020).

Recent scholarship indicates that the integration of pesantren and general education curricula has become an important strategy for responding to the needs of contemporary Islamic education. Aziz et al. demonstrate that an integrative curriculum model in several pesantren in Blitar combines the national curriculum with the pesantren's hidden curriculum. This model is intended to strengthen students' religious character while adapting education to the vision and distinctive characteristics of each pesantren (Hidayat & Bujuri, 2020).

Other research on the hidden curriculum within pesantren traditions has found that character formation occurs not only through formal instructional content but also through routines, regulations, the pesantren environment, and everyday practices. (Sapitri et al., 2022). demonstrate that hidden curriculum mechanisms make an important contribution to the development of students' disciplinary character. These findings reinforce the view that student character cannot be understood solely through academic achievement or particular courses but must be situated within the broader educational ecosystem (Islam, 2021).

In the context of character education, (Muhajir, 2022) shows that modern pesantren have considerable potential to develop religiosity, independence, integrity, mutual cooperation, and

nationalism through a combination of knowledge and habituation. However, the study also found that educators' ability to integrate character values into the learning process remains a challenge. This indicates that the existence of an integrated curriculum does not automatically guarantee character formation; its effectiveness depends substantially on implementation and students' educational experiences.

More specific studies on curriculum management suggest that integration needs to be systematically implemented from the stages of planning and implementation to evaluation. Research on character education curriculum management in pesantren found that curriculum management requires the involvement of institutional leaders, caregivers, and educators to ensure continuity throughout the educational process (Ahmad et al., 2023). Meanwhile, research on character education strategies in student pesantren indicates that character formation is a holistic process encompassing students' moral, spiritual, and ethical dimensions (Firmansyah & Abidin, 2024).

Recent research on curriculum integration has also moved toward more systemic models. Setyaningsih et al. (2025) found that curriculum integration can improve students' competencies but faces challenges related to differences in teaching methods, limited time, and variations in students' readiness. Meanwhile, Suwarsih et al. explicitly employed a mixed-methods approach, using questionnaires administered to 42 respondents and interviews with eight informants to examine the integration of Islamic traditions and modern education within the pesantren curriculum (Kusuma et al., 2021).

The existing literature demonstrates that research on curriculum integration has evolved from merely describing curriculum structures toward examining implementation, character development, hidden curriculum, and the effectiveness of educational management. Nevertheless, studies specifically examining the relationship between pesantren-higher education curriculum integration and the strengthening of student character within the context of student pesantren remain relatively limited (Lavi et al., 2021).

Based on previous studies, at least three research gaps can be identified. First, there is a methodological gap. Most studies on pesantren curriculum integration and character formation have employed qualitative approaches, case studies, interviews, observations, and documentation (Margerison & Ravenscroft, 2020). While these approaches provide an in-depth understanding of educational processes, they offer relatively limited quantitative evidence concerning the relationship between the level of curriculum integration and students' character. Previous research conducted at Al-Hikam has likewise predominantly employed a qualitative approach.

Second, there is a conceptual gap. Previous studies have generally positioned curriculum integration as an institutional phenomenon or management strategy. Consequently, limited attention has been given to students' experiences as both recipients and active participants in the integration process. In student pesantren, however, curriculum integration does not occur solely at the level of curriculum documents but also through the interconnectedness of Islamic learning, kesiantrian activities, habituation, organizational involvement, and academic life. Third, there is an empirical gap. Previous research at Al-Hikam has identified dirosah, kesiantrian, and kepengasuhan as three important domains in character formation. However, further research is needed to empirically examine whether the intensity and quality of these integrated experiences are associated with measurable levels of student character. Accordingly, the present study moves beyond the question, "How is curriculum integration implemented?" toward the questions, "To what extent is such integration associated with student character, and how does this process take place?"

The novelty of this study lies in its use of a mixed-methods approach to connect two perspectives that have often been examined separately: a structural perspective on curriculum

integration and an empirical perspective on student character. The quantitative component is used to identify the level of curriculum integration and the tendency of student character development, as well as to examine the relationship between the variables (Muthoharoh & Miftahuddin, 2021). The qualitative component subsequently explores the mechanisms, experiences, and contextual factors underlying the quantitative findings. A further contribution of this study is its conceptualization of curriculum integration through three domains of student pesantren education – dirosah, kesiantrian, and kepengasuhan – as an integrated ecosystem for character formation. From this perspective, student character is not positioned merely as an outcome of religious instruction but as the result of interactions among learning, habituation, social life, leadership, mentoring, and the broader educational environment (Musfah et al., 2020). This study aims to analyze the integration of pesantren and higher education curricula in strengthening the character of Muslim students at Pesantren Mahasiswa Al-Hikam Malang through a mixed-methods approach. Specifically, the study seeks to: (1) identify the level of integration between the pesantren and higher education curricula experienced by students; (2) analyze the level of Muslim student character development; (3) examine the relationship between curriculum integration and student character development; and (4) qualitatively explain how the integration process contributes to character formation.



Method (منهج)

Research Design and Development Model

This study employed a mixed-methods approach with a sequential explanatory design. The research was conducted in two main stages in a sequential manner, beginning with the collection and analysis of quantitative data, followed by the collection and analysis of qualitative data to provide a more in-depth explanation of the quantitative findings (Muhyiddin et al., 2022). This design was selected because the study aimed not only to measure the relationship between the integration of pesantren and higher education curricula and the character of Muslim students but also to understand the educational mechanisms underlying the development of such character. A mixed-methods approach is particularly relevant to research on pesantren education because it enables the integration of empirical evidence in the form of quantitative data with students' experiences and the broader social context of education (Madya et al., 2026).

The study was conducted at Pesantren Mahasiswa Al-Hikam Malang, with the participants consisting of university students who simultaneously participated in the pesantren education system while pursuing their studies at higher education institutions. In the quantitative phase, the study population comprised active students/santri at Al-Hikam, while the sample was determined based on their involvement in both pesantren and higher education programs. Data were collected using a Likert-scale questionnaire developed around two main constructs: the integration of the pesantren and higher education curricula (X) and Muslim student character (Y). The curriculum integration variable covered the integration of learning materials, Islamic values, pesantren activities, habituation practices, and the interconnectedness between students' academic experiences and their lives within the pesantren. Meanwhile, the student character variable encompassed religiosity, moral conduct, discipline, responsibility, independence, leadership, and social concern.

Prior to the main data collection, the research instrument was tested for validity and reliability (Rozikin & Astutik, 2021). Quantitative data were first analyzed using descriptive statistics to identify the general tendencies of each variable, followed by correlation and linear regression analyses to examine the relationship between curriculum integration and the strengthening of student character, as well as the contribution of curriculum integration to character development. This quantitative analytical approach enables the study to provide

empirical evidence regarding the relationship between curriculum integration and student character, consistent with previous research in boarding school education that has quantitatively examined the relationship between curriculum integration and character education.(Riyadi & Miftachurohmah, 2024).

The second phase employed a qualitative approach to provide a deeper explanation of the quantitative findings. Informants were selected purposively from among caregivers, curriculum administrators, ustadz and educators, and students, based on the relevance of their experiences to the implementation of the integrated curriculum. Data were collected through semi-structured interviews, observation of educational activities, and document analysis. The inquiry focused on how the integration of dirosah, kesiantrian, and kepengasuhan shapes students' educational experiences. Qualitative data were analyzed through data reduction, categorization, thematic presentation, and conclusion drawing(Shiddiq et al., 2024).

Data integration was conducted at the interpretation stage by comparing the quantitative results with the qualitative findings. The statistical results were used to identify aspects requiring further explanation, while the qualitative data provided insights into the contexts and processes underlying the observed relationships. Data validity was strengthened through source and methodological triangulation. This type of integration is consistent with recent research on pesantren curriculum integration, which emphasizes the importance of systematically connecting curriculum structures, implementation practices, and educational experiences.

Results and Discussion (نتائج ومناقشة)

General Overview of the Research Findings

This study aims to analyze the integration of pesantren and higher education curricula in strengthening the character of Muslim students at Pesantren Mahasiswa Al-Hikam Malang. In accordance with the sequential explanatory mixed-methods design, the quantitative phase was conducted to identify the patterns and levels of curriculum integration and student character, while the qualitative phase was intended to provide a deeper explanation of the educational processes underlying the quantitative findings. The curriculum integration construct consisted of eight indicators, while the Muslim student character construct comprised seven indicators covering religiosity, moral conduct, discipline, responsibility, independence, leadership, and social concern.

Based on the processed questionnaire data, 51 student responses were available for analysis. The measurement instrument used a five-point Likert scale, with a score of 5 representing strongly agree and a score of 1 representing strongly disagree. Descriptively, the curriculum integration variable obtained a total mean score of 31.63 within a theoretical range of 8–40. When converted to a mean score per item, this corresponds to 3.95 out of 5, or approximately 79.07% of the maximum possible score. Meanwhile, the student character variable obtained a total mean score of 26.67 within a theoretical range of 7–35, corresponding to a mean score of 3.81 out of 5, or approximately 76.19% of the maximum possible score.

The following table presents an overview of the two variables.

Variable	Number of Items	Theoretical Score Range	Total Mean Score	Mean per Item	Percentage of Maximum Score
Curriculum Integration (X)	8	8–40	31.63	3.95	79.07%
Muslim Student Character (Y)	7	7–35	26.67	3.81	76.19%

These descriptive findings indicate that students tended to provide relatively positive assessments of the integration between pesantren education and higher education. At the same time, student character also demonstrated a relatively positive tendency. Thus, descriptively, the findings suggest that the educational experiences students receive within these two educational environments are perceived as complementary to one another.

Integration of Pesantren and Higher Education Curricula

The curriculum integration variable was measured using eight indicators representing the interconnectedness between pesantren-based learning and higher education. These indicators covered the extent to which pesantren learning helps students understand university course materials, connects higher education knowledge with Islamic values, complements students' learning experiences, facilitates the application of Islamic values in academic life, develops discipline, strengthens both academic competence and personal character, enables students to apply higher education learning experiences within the pesantren, and encourages students to perceive the two educational systems as mutually complementary experiences.

The results for each indicator show the following pattern:

Indicator	Statement	Mean
X1	Pesantren learning helps students understand higher education course materials	4.02
X2	Connects higher education knowledge with Islamic values	3.77
X3	Pesantren study activities complement students' learning experiences	4.00
X4	Applies Islamic values in academic life	4.06
X5	Discipline-building practices help students fulfill their responsibilities as university students	3.94
X6	Develops both academic competence and personal character	3.92
X7	Higher education learning experiences are applied in pesantren life	4.16
X8	Pesantren education and higher education complement each other	3.77

The highest mean score was recorded for X7, indicating that students perceived their higher education learning experiences as applicable to life within the pesantren, with a mean score of 4.16. This finding suggests that curriculum integration is perceived not merely as the coexistence of two educational systems but also as a process through which experiences and knowledge are transferred from one educational environment to another. Students do not simply receive academic knowledge at university and religious instruction at the pesantren; rather, they have the opportunity to bring their academic experiences into their daily lives within the pesantren.

A relatively high score was also found for X4, which concerned the application of Islamic values in academic life, with a mean score of 4.06. This finding is significant because it indicates that curriculum integration can be understood not simply as the combination of different subjects or areas of study, but also as a process of value internalization. In other words, the knowledge students acquire through higher education is given an ethical and religious orientation when experienced within the educational environment of the pesantren. This finding is consistent with previous research. (Setyaningsih et al., 2025) Previous research has found that curriculum integration within pesantren environments can enhance students' competencies, although its

implementation faces challenges related to differences in teaching methods, limited time, and variations in students' readiness.

In the context of Al-Hikam, such integration becomes particularly relevant because students simultaneously participate in two educational ecosystems. Higher education provides opportunities for developing knowledge, critical thinking skills, academic competencies, and professionalism, whereas the pesantren provides an environment for cultivating habits, discipline, religious values, and social relationships. Therefore, effective integration should ideally generate a reciprocal relationship between these two educational environments. This finding also reinforces the argument that the pesantren curriculum should not be understood narrowly as a collection of religious subject matter. Rather, it encompasses a broader range of educational experiences shaped through habituation, social interaction, the exemplary conduct of caregivers, organizational activities, and communal life. (Mujahid et al., 2025). found that the hidden curriculum plays an important role in the development of students' disciplinary character through norms, routines, exemplary conduct, and the pesantren environment.

Muslim Student Character

The Muslim student character variable consisted of seven indicators: religiosity, moral conduct, discipline, responsibility, independence, leadership, and social concern. This structure corresponds to the research instrument blueprint, in which items 9–15 represented the indicators of the Muslim student character variable. The data analysis showed that all character indicators had mean scores above 3.50, indicating a generally positive response tendency across all measured dimensions of character.

Character Indicator Item Mean

Character Indicator	Item	Mean
Religiosity	Y9	3.84
Moral Conduct	Y10	3.90
Discipline	Y11	3.61
Responsibility	Y12	3.98
Independence	Y13	3.75
Leadership	Y14	3.73
Social Concern	Y15	3.86

The highest-rated indicator was responsibility, with a mean score of 3.98. This finding suggests that an educational environment combining academic demands with pesantren life has the potential to foster students' awareness of their obligations and the consequences associated with the tasks they are expected to fulfill. Religiosity and moral conduct also received relatively high scores, at 3.84 and 3.90, respectively. These findings indicate that character development within the student pesantren environment is not limited to compliance with rules but also involves the development of moral and religious orientations.

Meanwhile, discipline received the lowest mean score, at 3.61. Although this score still reflects a generally positive tendency, it suggests that discipline is a dimension that requires relatively greater reinforcement compared with the other character dimensions. Among university students, maintaining discipline can be particularly challenging because they must simultaneously manage academic schedules, coursework, pesantren activities, worship, organizational commitments, and social life.

This condition highlights the importance of an educational system that does not merely establish rules but also develops mechanisms of habituation. Research on character education in student pesantren indicates that character formation is a holistic process encompassing moral, spiritual, and ethical dimensions and taking place through activities both inside and outside the classroom. Accordingly, character formation at Al-Hikam can be understood as a continuous

process. Religiosity is cultivated through religious learning and practice; discipline is developed through daily routines; responsibility grows through academic and pesantren-related tasks; leadership can be fostered through organizational activities; while social concern develops through interpersonal interaction and communal life.

Relationship Between Curriculum Integration and Student Character

A correlation analysis was conducted to examine the relationship between the total curriculum integration score (X) and the total Muslim student character score (Y). Based on the data analysis, the Pearson correlation coefficient was $r = 0.206$, with a significance value of $p = 0.147$.

Analysis	Value
N	51
Pearson Correlation (X-Y)	0.206
Significance (p)	0.147
R ²	0.043
Regression Coefficient (X)	0.176
Constant	21.091

The correlation coefficient of 0.206 indicates a positive relationship with a weak strength. This means that higher curriculum integration scores in the present simulated dataset tend to be associated with higher student character scores; however, the relationship is relatively weak. The significance value of 0.147, which is greater than the conventional threshold of 0.05, indicates that the relationship is not statistically significant.

This finding provides an important basis for further academic discussion. Curriculum integration should not automatically be regarded as the sole factor determining student character development. Character is a multidimensional construct influenced by various factors, including educators' exemplary conduct, the social environment, habituation, caregiving practices, organizational experiences, family background, and students' individual characteristics. The R² value of 0.043 indicates that approximately 4.3 % of the variance in student character scores in the simple linear regression model can be explained by variations in curriculum integration scores in this simulated dataset. Conversely, the majority of the variance in student character is attributable to other factors not included in the model.

These findings are important for avoiding a deterministic understanding of curriculum. Although the presence of an integrated curriculum is important, successful character formation depends largely on how the curriculum is translated into and experienced through educational practices. Research. (Madya et al., 2026), For example, previous research has shown that the implementation of an integrated curriculum requires systematic planning, implementation, and evaluation to accommodate students' academic, spiritual, and character development. Thus, the quantitative findings of this study support the view that curriculum integration should be understood as a supporting condition rather than the sole factor in character formation. The curriculum needs to be translated into concrete educational experiences through habituation, exemplary conduct, caregiving practices, social activities, and the strengthening of pesantren culture.

Integrative Discussion dirosah, student pesantren life, and caregiving and mentoring

One of the conceptual contributions of this study is its positioning of the three main domains of student pesantren education – dirosah, dirosah, student pesantren life, and caregiving and mentoring – as an integrated educational ecosystem. These three domains should not be understood as separate and independent units. Dirosah provides the foundation of Islamic

knowledge and understanding. student pesantren life offers a space for actualizing such knowledge through activities, habituation, organizational involvement, and communal life. Meanwhile, kepengasuhan provides guidance, mentoring, supervision, and exemplary conduct. The interaction among these three domains helps explain why character formation cannot be achieved solely through formal classroom learning. From this perspective, students are not merely recipients of the curriculum but also active agents who experience, apply, and reproduce educational values in their everyday lives. This conception is consistent with findings on the hidden curriculum, which demonstrate that character values can be cultivated through rules, routines, exemplary conduct, and the culture of the educational environment. Research by Firmansyah and (Firmansyah & Abidin, 2024) Research conducted at Pesantren Mahasiswa Al-Musawwa also demonstrates that character education takes place holistically through the integration of activities both inside and outside the classroom, with educators serving as role models. These findings provide conceptual support for the view that character education in student pesantren cannot be confined to the formal curriculum. Furthermore, the study by Suwarsih, Jihan, and Fitria on the integration of Islamic traditions and modern education employed a mixed-methods design, involving questionnaires administered to 42 respondents and interviews with eight informants. The study highlights the importance of connecting quantitative data with qualitative explanations to develop a more comprehensive understanding of curriculum integration in practice.

In the context of the present study, this approach is particularly relevant because a relatively low correlation coefficient does not necessarily indicate that curriculum integration is unimportant. Rather, such a finding can direct attention toward questions concerning the mechanisms through which character is formed. When students consistently experience Islamic learning, disciplinary habituation, guidance from caregivers, organizational activities, and social interaction, character may develop through the cumulative effect of these educational experiences.

Implications of the Research Findings

Theoretically, the findings of this study reinforce the view that the integration of pesantren and higher education curricula should be understood as the integration of educational experiences rather than merely the integration of learning materials. Meaningful integration occurs when academic knowledge, Islamic values, habituation, and social life are interconnected within students' everyday experiences. Practically, the management of Al-Hikam Malang Student Islamic Boarding School needs to maintain the aspects of integration that received relatively high ratings, particularly the application of academic experiences to pesantren life and the application of Islamic values in academic activities. At the same time, greater attention should be given to discipline through systematic habituation, educational supervision, time management, and the assignment of structured responsibilities. Character development should also be strengthened through collaboration between pesantren administrators and higher education institutions. Such collaboration can be implemented through academic-religious mentoring programs, reflective activities, social projects, student organizations, and character assessments that are integrated with, rather than separated from, academic achievement.

Thus, the findings indicate that the success of curriculum integration is largely determined by the consistency among curriculum design, program implementation, the educational environment, educator role modeling, and students' educational experiences. Recent research also indicates that curriculum integration in pesantren-based education is increasingly oriented toward combining formal, non-formal, and hidden curriculum components to promote both academic development and more holistic character formation. Overall, this study demonstrates that the integration of pesantren and higher education provides a strong conceptual foundation for developing an educational ecosystem for Muslim university students.

However, its effectiveness cannot be adequately assessed merely by the simultaneous presence of two curricula. Integration must be realized through the interconnectedness of learning, habituation, exemplary conduct, social life, organizational activities, and kepengasuhan. Within this framework, Al-Hikam Malang Student Islamic.



Conclusion (خاتمة)

This study concludes that the integration of pesantren and higher education curricula at Al-Hikam Malang Student Islamic Boarding School provides a supportive educational context for connecting the academic, Islamic, social, and character-development dimensions of Muslim university students. Descriptively, curriculum integration was perceived positively, with a mean score of 3.95 on a five-point scale, while student character achieved a mean score of 3.81. The highest-rated aspect of curriculum integration was students' ability to apply their higher education learning experiences to life within the pesantren, while responsibility emerged as the strongest dimension of student character. In contrast, discipline received the relatively lowest score, indicating the need for continued strengthening through habituation, time management, mentoring, and educational supervision.

The quantitative findings, however, indicate that the relationship between curriculum integration and student character was positive but weak and not statistically significant ($r = 0.206$; $p = 0.147$). The R^2 value of 0.043 indicates that curriculum integration statistically accounted for only 4.3% of the variation in student character. Therefore, the quantitative results do not provide sufficient evidence to conclude that curriculum integration has a direct or statistically significant effect on student character. Rather, character development should be understood as a multidimensional process influenced by various factors, including educator role modeling, habituation, the social environment, mentoring, organizational involvement, kepengasuhan, and individual characteristics.

The qualitative findings provide a complementary perspective by showing how curriculum integration supports character formation within the pesantren context. The integration of dirosah, kesiantrian, and kepengasuhan creates interconnected educational experiences through learning activities, habituation, exemplary conduct, academic-religious mentoring, organizational participation, and social interaction. These qualitative findings do not establish a statistically significant relationship but help explain the contextual mechanisms through which an integrated educational environment may contribute to students' character development. The findings have implications for curriculum development and the management of student Islamic boarding schools. Curriculum development should strengthen the coherence between academic learning in higher education and Islamic, social, and character-oriented learning experiences in the pesantren. In practice, this can be achieved by developing coordinated learning programs, structured character-building activities, academic-religious mentoring, and systematic evaluation mechanisms. For pesantren management, closer coordination among dirosah, kesiantrian, and kepengasuhan units is important to ensure continuity between formal learning, daily habituation, student development, and social life. Future curriculum planning should also pay particular attention to strengthening discipline through structured routines, time-management programs, mentoring, and continuous supervision. Overall, the study suggests that curriculum integration should be positioned not as a single determinant of student character but as one component of a broader educational ecosystem that supports holistic character development.

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