



Analysis of integrated curriculum implementation in the *Muadalah* educational unit with the *Mu'allimīn* pattern at Modern Islamic Boarding School in Poso

Muhammad Wahyudi Pratama¹, Nurdin Nurdin^{2*}  and Ubadah Ubadah¹

¹Department of Islamic Education, Postgraduate School, Universitas Islam Negeri, Datokarama, Palu, Indonesia

²Department of Information Systems, Faculty of Science and Technology, Universitas Islam Negeri, Datokarama, Palu, Indonesia

*Corresponding author: Nurdin Nurdin

Received 3 Feb 2026; Accepted 23 March 2026; Published 6 Apr 2026

DOI: <https://doi.org/10.64171/JAES.6.2.108-114>

Abstract

Educational dualism, separating religious sciences (*'ulūm al-dīn*) from general sciences (*'ulūm al-'ām*), constitutes a fundamental challenge in the contemporary Islamic education system. The *Muadalah* Education Unit (SPM) emerges as a strategic response to bridge this dichotomy through a holistic educational model. This study aims to analyze in depth the planning, design, implementation, and evaluation of the integrated curriculum with the *Mu'allimīn* pattern at boarding school Modern Darussalam Gontor in Poso. The primary focus of this study is to uncover how the integration of values, systems, and scholarship is applied within the "totality of life" of the boarding school over 24 hours. This study employs a qualitative case study design. Data collection techniques included participant observation, in-depth interviews, and document analysis. The collected data were analysed using the interactive model by Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing. Data validity checks were conducted through source and method triangulation and through prolonged researcher engagement in the field. The results indicate four substantial findings. *First*, curriculum planning applies the principle of institutional autonomy with a "Dual-Engine Planning" system. Academic planning is systematically managed by Kulliyatul *Mu'allimīn* Al-Islamiyyah (KMI). In contrast, character planning is managed by the Guidance Council Department, both of which are preservers of pondok values yet dynamic towards the times' developments. *Second*, the curriculum design is non-dichotomous with a composition of 100% religious sciences and 100% general sciences. This design is a synthesis of four international education systems (Al-Azhar, Syanggit, Aligarh, and Santiniketan) unified by the "Five Souls" (Panca Jiwa) philosophy to produce intellectual ulama.

Keywords: Integrated curriculum, *Muadalah* education, *Muallimīn* pattern, Boarding school

1. Introduction

The national commitment to education is realized through strategic and well-planned sustainable support (Mróz, Ocetkiewicz, & Tomaszewska, 2020) [7]. In this regard, Presidential Regulation Number 82 of 2021 concerning Funding for Islamic Boarding Schools plays a crucial role by allocating an endowment fund to ensure the continuity and sustainable development of Islamic boarding school education. This policy not only demonstrates serious attention to Islamic boarding school education but also reaffirms the national commitment to strengthening the foundation of *Muadalah* Education Units (SPM) in Indonesia. The allocated funds are specifically focused on supporting various innovations in curriculum development, which are expected to increase the relevance and attractiveness of Islamic boarding schools and adapt to the dynamics of future educational needs (Hasan, 2024) [4].

From a qualitative perspective, a case study conducted at the Darussalam Gontor Modern Islamic Boarding School, Campus 11, Ittihadul Ummah, Poso, provides deeper insight into concrete efforts to realize this vision. In this context, integrated curriculum design is a key element that reflects the

integration of traditional Islamic boarding school values with modern educational needs, thereby providing significant benefits for both students and society as a whole. Therefore, research that thoroughly examines the design, implementation, and evaluation of the integrated *Muadalah* curriculum is crucial to identify supporting and inhibiting factors. Such studies not only contribute to the development of contemporary Islamic education theory but also offer practical recommendations for Islamic boarding school administrators to improve educational quality. With a systematic, data-driven approach, it is hoped that modern Islamic boarding schools can continue to innovate and adapt to global educational developments without sacrificing the Islamic values that underpin their core.

Some Islamic boarding schools still struggle to design a curriculum that truly accommodates both aspects of education, as a study of Islamic boarding school transformation in Indonesia highlighted the imbalance between traditional Islamic education and the demands of the national curriculum. This is evident in uneven implementation and the difficulty in developing evaluations that reflect the integration of the two curricula. Furthermore, differing

perceptions between administrators and teachers regarding the meaning of "integration" often add to the complexity of implementing the muadalah curriculum, with surveys of kiai (Islamic scholars) and teachers revealing significant variations in interpretation. This phenomenon underscores the urgent need to develop a more effective, structured, and applicable curriculum-integration model across all modern Islamic boarding schools, as recommended by the national Islamic education policy framework.

A fundamental problem in the design and implementation of the Muadalah Education Unit (SPM) curriculum is the gap between the ideal vision of Islamic boarding school education and pedagogical practices in the field. Although numerous theoretical references support the importance of integrating religious and general knowledge, existing practices often fail to achieve this alignment. The religious curriculum tends to be rigid and inflexible in the face of external developments, while the general curriculum has not fully integrated the Islamic values that underpin pesantren education. Furthermore, existing curriculum evaluations still appear formalistic and fail to provide a comprehensive picture of the effectiveness of integration in the learning process (Nurdin, 2022) [8]. This makes it difficult for Islamic boarding school administrators to assess educational success and implement systematic improvements.

Several previous studies have discussed curriculum integration in various Islamic educational contexts. An earlier study found that curriculum integration in Islamic boarding schools remains limited to combining subjects without considering philosophical alignment (Hinde, 2005) [5]. Another study by Gehrke (1998) [3] stated that curriculum integration requires a holistic approach that adapts to technological developments and socio-cultural contexts. Similarly, a study conducted by Lam, Alviar-Martin, Adler, & Sim (2013) [6] found that integrated curricula tend to fail if they do not involve the active participation of teachers and students, while research by Allouch, Ali, and Al-Wattary (2024) [2] highlighted that the lack of a systematic evaluation framework often hampers integration. However, most of this literature tends to focus on theoretical aspects. Collectively, these studies indicate persistent implementation problems but do not offer a comprehensive evaluation model for the Muadalah curriculum, a gap this research aims to address.

Several research gaps remain to be addressed. A largely unanswered question is how modern Islamic boarding schools effectively design and implement curriculum integration amid practical challenges such as limited teacher training, varying understandings of the integration concept, and uneven quality across Islamic boarding schools (Pratama, Pettalongi, & Nurdin, 2022) [14]. Furthermore, there is no consensus on how to conduct objective and comprehensive curriculum evaluations of the Muadalah Education Unit (SPM). This research aims to answer these questions by developing an integrated curriculum model that better suits the context and needs of modern Islamic boarding schools.

This research is expected to have a significant impact on the development of education in modern Islamic boarding

schools, particularly in the design, planning, implementation, and evaluation of an integrated curriculum within the Muadalah Education Unit (SPM). The findings can serve as recommendations for Islamic boarding school managers and policymakers to improve the existing education system. Furthermore, this research is also expected to serve as a reference for other Islamic educational institutions in developing curricula that better accommodate religious and general knowledge. This research is highly urgent given the increasingly important role of modern Islamic boarding schools in the national education system. Islamic boarding schools serve not only as centers of religious study but also as institutions that produce competent young people in various fields. Therefore, ensuring the effective implementation of the integrated Muadalah curriculum is essential. The primary objective of this research is to identify models for designing, implementing, and evaluating an integrated curriculum within the Muadalah Education Unit (SPM) in modern Islamic boarding schools, thereby significantly improving the quality of Islamic boarding school education and addressing the challenges of the times.

2. Literature review

2.1 Integrated curriculum

An integrated curriculum consists of two words: "curriculum" and "integrated." Curriculum has a broad meaning, and education experts have defined it in various ways (Rustina et al., 2026) [17]. However, the author provides a general definition here. In general terms, a curriculum is a comprehensive educational planning scheme. It includes regulations on objectives, content, and teaching methodology, which serve as the operational foundation for learning activities aimed at achieving predetermined educational targets. "Integrated" comes from the English word "integration," which means blending into a unified whole. Therefore, the word "integrated" means the planned integration of several different parts into a harmonious whole (Nurdin, 2022) [9]. Therefore, the integrated curriculum referred to in this study is the integration or merging of elements into a unified whole within the Muadalah Education Unit's curriculum for education and learning.

2.2 Muadalah education unit

The Muadalah Education Unit (SPM) is an educational unit equivalent to other formal educational units. This concept arose from the need for Islamic boarding schools to align the old curriculum based on classical Islamic texts with the demands and skills of the modern era, so that students not only master religious knowledge but also can compete in the contemporary world (Nurfaiqah, Nurdin, & Alhabsyi, 2022) [13]. Thus, the SPM serves as a bridge that recognizes that Islamic boarding school diplomas are equivalent to general education pathways, while still maintaining the uniqueness and spirit of Islamic boarding schools. As stipulated in Minister of Religious Affairs Regulation No. 18 of 2014, it is emphasized that the Muadalah Education Unit is an Islamic religious education entity organized by Islamic boarding

schools. Its main characteristic lies in developing a curriculum that accommodates the uniqueness of Islamic boarding schools, both in yellow-book-based studies and in Islamic studies through the muallimin pattern. This education has a level equivalent to primary and secondary education within the Ministry of Religious Affairs. This is further strengthened by Law No. 18 of 2019 on Islamic Boarding Schools. In the regulation, Muadalah Education is defined as formal education unique to Islamic boarding schools (pesantren), whose curriculum is based on the Yellow Book (Islamic Education) and implements a tiered Muallim system. The Muallim system of Islamic Education refers to a series of studies in Islamic sciences that are systematically structured and well-organized.

2.3 Boarding school with the Muallimin pattern

Islamic boarding school education is an educational process conducted independently within the Islamic boarding school environment. The curriculum developed for the institution refers to its unique characteristics, whether based on yellow books or Islamic studies, through the implementation of the muallimin (Islamic study group). The muallimin (Islamic study group) pattern itself is a boarding school education system that embraces an integrative approach, uniting religious and general knowledge. It is comprehensive by harmonizing intracurricular, co-curricular, and extracurricular aspects. Therefore, in the context of this research, the mu'allimīn pattern is seen not merely as a curriculum system but as an educational paradigm that seeks to reconstruct the identity of students (santri) to enable them to meet the challenges of modernity without sacrificing their traditional Islamic roots, a focus that will be analyzed in more depth in this study. Modern Islamic boarding schools represent a transformation from the Salafi boarding school model, in which the learning paradigm has shifted entirely to classical methods (classroom systems) and abandoned traditional teaching methods (Achdiyaradzan, Nurdin, & Alhabsyi, 2022) [1]. The main indicator of this modernization is the adoption of a school or madrasah format for teaching and learning. The implemented curriculum also aligns with national standards at both the school and madrasah levels. However, the main distinction (difference) between this institution and public schools is the dominance of religious and Arabic language content in its local curriculum, as well as strong efforts to integrate general knowledge and religious knowledge.

3. Methodology

This study uses qualitative methods. In qualitative research, the use of theory serves as a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016) [9, 12]. The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022) [15, 16]. The research was conducted in modern boarding school in Poso. The researcher chose the location based on the consideration that the two schools are the pride of the community in the conflict-prone area of the

Poso district. The results of this study can later serve as a reference and a guideline for building a peaceful life and for making these two schools a model for other educational institutions.

Data were collected through direct observation, in-depth interviews, and the analysis of written documents. The interviews involved a boarding school principal, five teachers, and twenty students. The interviews were recorded and transcribed. The transcripts were consulted with participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014) [10, 11]. The data analysis technique employed a deductive thinking approach, which can be interpreted as a research procedure that generates deductive conclusions from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998) [18]. The analysis started with open, axial, and selective coding. The final result of the data analysis is the themes found from the data.

4. Results and Discussion

4.1 Integrated curriculum planning at Muadalah educational units with the Mu'allimīn pattern

Curriculum planning in Islamic boarding schools (pesantren) is unique because it centers the role of the Kyai (Islamic cleric) in the holistic development of ideas and concepts. At the Darussalam Gontor Modern Islamic Boarding School, Campus 11, Ittihadul Ummah, Poso, the curriculum design is heavily influenced by the academic backgrounds of the leaders and administrators, who draw on their parent institution, the Darussalam Gontor Modern Islamic Boarding School. Historically, this planning process is rooted in the ideas of K.H. Imam Zarkasyi, who adapted the Islamic Normal system (by Mahmud Yunus) but aligned it with the local wisdom of the Gontor Islamic Boarding School. This system's consistency later earned state recognition as a "Muadalah Education Unit." In the context of planning, the Muadalah status does not dictate the boarding school curriculum but rather legitimizes the existing curriculum autonomy. This was emphasized by Oni Fajar Syahdi, Deputy Director.

"Mu'adalah acknowledges what exists in the Islamic boarding school, including its curriculum. This means that if asked whether there were any curriculum changes or curriculum developments when Gontor obtained the muadalah permit, the answer is no. Because muadalah essentially acknowledges what exists in the Islamic boarding school, especially Gontor, is the pillar or forerunner of the muadalah pesantren policy, especially in the mu'allimīn system. Because in the muadalah pesantren policy, there are two types of educational units: mu'allimīn with the Islamic dirasah system and salafiyah, which is based on the yellow books.

From this statement, it can be understood that curriculum planning at Gontor 11 is independent. The curriculum was not designed due to external intervention, but rather grew from the internal needs of the Islamic boarding school, which was

later recognized as equal by the state. Although the basic curriculum of Kulliyatul Mu'allimīn Al-Islamiyah (KMI) was established during the founding (as a given), in practice, curriculum development planning continues to be carried out dynamically each year. This responsibility is assumed by the KMI Syllabus Research and Development (R&D) department. This planning cycle begins with a routine annual evaluation meeting, the purpose of which is to examine the effectiveness of the existing materials and syllabus. The author had the opportunity to examine the syllabus archive documents at the KMI office. Notes were obtained of revisions to the Lesson Plan (I'dad Tadris) made by senior teachers to novice teachers. Furthermore, minutes of the meeting at the beginning of the academic year indicate active discussions regarding the appropriateness of textbook material to the available time allocation. Hafizh Raafi, a KMI staff member, explained the technical mechanism:

"The curriculum department typically has a routine of reviewing the established curriculum every year. So, our job each year is to review and then align some materials with the syllabus through a revision process. There, we look at how many meetings each material requires, what the material content is, and determine the target lesson deadline for each semester. Then, if there is material that needs revision, the textbook will be changed based on the syllabus for that material."

From this explanation, it can be understood that the mu'adalah curriculum planning process at Gontor begins with a routine annual meeting that analyzes the curriculum by reviewing the existing one. It is known that the curriculum of Kulliyatul Mu'allimīn Al-Islamiyah (KMI) at Pondok Modern Darussalam Gontor has been established since its founding, but the school continues to develop the curriculum annually, despite its current status as a mu'adalah Islamic boarding school. This revision process is carried out in accordance with the principle of prudence. Updates to general subject matter (science/social studies) are made in response to current developments, while religious material (tsaqofah islamiyah) tends to maintain its originality. If books or materials are found to be no longer relevant or not meeting competency targets, the syllabus section will submit revisions to the KMI Director. Once agreed upon, a team of competent teachers will be appointed to revise the textbooks (diktat). Regarding the principles used in this planning and revision, Mustofa Kamal added:

Curriculum development planning is based on the principles of objective curriculum planning, with clear and specific goals tailored to needs, and the development of activities that include intra-, co-, and extracurricular activities, as well as guidance and counseling. These programs aim to build the character of students and improve their skills in teaching practice and other skills."

The essence of the Mu'allimīn curriculum planning is the absence of a dichotomy of knowledge. The curriculum at the Darussalam Gontor Modern Islamic Boarding School, Campus 11, Ittihadul Ummah, Poso, integrates religious and general knowledge within a single educational framework. The Mu'allimīn policy requires the inclusion of general

subjects (Mathematics, Indonesian, Civics, and Science/Social Studies). For Gontor 11, this requirement is not a new planning challenge, as these subjects were taught long before the Mu'allimīn policy was introduced. This fact is supported by the author's classroom findings, where the lesson schedule places Fiqh (Islamic Law) alongside Mathematics or Biology on a single day, without a rigid separation between religious and general subjects.

4.2 Curriculum design at muadalah educational units with the Mu'allimīn pattern

The curriculum design at the Darussalam Gontor Modern Islamic Boarding School, Campus 11, Ittihadul Ummah Poso, fully adopts the Kulliyatul Mu'allimīn Al-Islamiyah (KMI) system. In its planning, this curriculum is not designed as a mere arrangement of subjects, but rather as a system integrated with the totality of life within the Islamic boarding school. The KMI curriculum planning begins with the laying of an institutional foundation. This foundation serves as the core values that animate all components of the curriculum, from learning objectives, materials, methods, to evaluation. Without this foundation, the curriculum is merely a collection of materials without a soul. The following is an in-depth analysis of the elements of this institutional foundation.

4.3 Islamic boarding school with Panca Jiwa Spirit

This aspect is the main distinction of the Islamic boarding school curriculum. The Islamic boarding school's values, or "Panca Jiwa," are not merely a slogan but a "hidden curriculum" implemented through the 24-hour dormitory lifestyle. These five values include:

- a) **The spirit of sincerity:** Interpreted as "sepi ing pamrih" or acting solely for the sake of worship. In curriculum implementation, this spirit creates a harmonious academic climate; teachers teach out of worship, and students learn out of worship. This reduces pragmatic orientations such as studying solely for a diploma, allowing the transfer of knowledge to proceed without psychological-materialistic barriers.
- b) **The spirit of simplicity:** Simplicity is interpreted as strength of heart and self-control, not poverty. In the curriculum, this translates into a disciplined and efficient lifestyle. Based on the author's field observations, the spirit of this implementation is clearly evident in students' uniform attire, regardless of their parents' socioeconomic status. The author observed the dining atmosphere in the communal kitchen, where all students ate the same menu and sat together in an orderly manner, reflecting the elimination of social class barriers. The curriculum does not educate students to be consumptive, but rather to be productive and resilient in facing life's challenges (survival skills).
- c) **The spirit of independence:** The principle of "berdikari" (standing on one's own two feet) is applied both individually and institutionally. Curricularly, students are involved in self-governance (managing the kitchen, cooperative, and dormitory). The author's observations

indicate that this independence is more than just theory. The author witnessed firsthand morning activities in which students regularly carry out cleaning duties, organize students for class and the mosque, and even manage the student cooperative independently, without direct teacher intervention, except for limited supervision.

This is a form of concrete leadership training integrated into the students' daily activities. The teachers understand this value of independence not only as a theoretical concept but also as something directly felt by the students in their daily lives. The curriculum design, which requires students to manage all their personal needs independently, initially felt daunting, but I gradually developed a resilient mentality.

"At first, I was shocked because at home, everything was prepared by our parents. Here, the curriculum forces us to wake up at 4 a.m., queue for showers, do our own laundry, and manage our own pocket money to last a month. But over time, I realized the boarding school was designed this way so we wouldn't be crybabies. If our clothes got dirty, we'd wash them ourselves; there was no laundry. The intense activity from morning to night taught us to value time. If we relaxed even a little, we'd definitely fall behind on our studies or run out of food.

The student's statement confirms that the curriculum design "24 Hour Life Totality" has succeeded in transforming the student's habits from dependence to independence (self-reliance), in accordance with the hidden curriculum goals of Islamic boarding schools.

Furthermore, the formation of the Islamic Brotherhood spirit involves instilling universal brotherhood that transcends ethnicity, mass organizations, and social status. The curriculum designs collective activities (such as regional consulates, scouting teams, and sports clubs) to foster team spirit and social learning. This was confirmed through the author's observations during afternoon activities, where students from various ethnicities (Bugis, Javanese, Poso, etc.) mingled in a single sports team without categorizing themselves by region of origin. Furthermore, the value of the Freedom Spirit encompasses the freedom to think and create, but remains within the corridor of responsibility. The KMI curriculum encourages students to think critically and not be unthinkingly fanatical, while still adhering to sharia principles (liberal in methods, conservative in faith).

4.4 Implementation of integrated curriculum

a. Teaching and education system at Muadalah educational units

The implementation of the teaching and education system at the Muadalah Educational Unit using the Mu'allimīn Pattern at the Darussalam Gontor Modern Islamic Boarding School, Campus 11, Ittihadul Ummah Poso, operates autonomously. This independence allows the institution to provide education free from external intervention that is inconsistent with the pesantren's values. The Deputy Supervisor emphasized this curriculum autonomy:

"The curriculum is independently developed and tailored to the overall program of the Islamic boarding school. Skills, arts, and sports are not included in the curriculum but are instead included as extracurricular activities, allowing students more freedom to choose and develop according to their interests and talents."

This statement indicates that the curriculum at this Islamic boarding school is an integrated system in which the distinction between intracurricular and extracurricular activities is blurred; the two complement each other within a single educational activity. Despite its independent authority, the Kulliyah al-Mu'allimin al-Islamiyyah (KMI) educational model continues to receive recognition from the Ministry of Religious Affairs and the Ministry of National Education. Furthermore, a KMI diploma is also recognized as equivalent to secondary education in the Middle East, opening up access for alumni to study abroad further. Operationally, this system is run by two main institutions: KMI and the Student Care Center.

b. Kulliyah al-Mu'allimin al-Islamiyyah (KMI)

KMI serves as a central institution that manages students' academic activities through a structured grading system. This structure accommodates students' educational backgrounds through two pathways: regular and intensive programs. The effectiveness of the KMI system is evident in the management of daily, weekly, and annual activities based on a cycle of planning, implementation, supervision, and evaluation. Daily, discipline and teaching quality are maintained through specific control instruments: tabkir (class attendance discipline), taftish al-i'dad (teaching preparation check), naqd al-tadris (teaching criticism), and al-ta'allum al-muwajjah (guided learning). Regarding the urgency of time discipline (tabkir), a participant said:

"This movement is carried out by monitoring students in the dormitories, kitchens, and other areas of the boarding school so they can enter class promptly. Students who are late will be recorded, which will be used to assess their mental attitude, and they may be subject to sanctions."

Based on the author's observations during the change of class periods, the distinctive sound of the bell (iron bell) echoed throughout the boarding school area. Immediately, the author saw the massive movement of students jogging towards their respective classes. No students were seen relaxing in the dormitory or canteen during KMI hours, demonstrating the effectiveness of the tabkir control system implemented by the duty (Schedule) section. The most crucial aspect in academic quality assurance is teaching supervision through taftish al-i'dad and naqd al-tadris. This mechanism ensures that the teaching methodology, especially Arabic and Dirasah Islamiyyah, maintains its originality and quality. Its implementation was explained to a participant as follows:

"Senior teachers are scheduled to rotate through each class to ensure the activity is running smoothly. If any errors in teaching methods are found, the teacher in question will be given guidance. Furthermore, there is also a supervision system in the classroom and dormitory during class hours. This second model is

implemented to anticipate empty classes, teacher delays, and to ensure the legality or validity of absence certificates (tasrih).

The author witnessed this process firsthand in the teacher's office before the first class began. Young teachers lined up neatly with their I'dad (Teaching Preparation) books to be reviewed and signed by senior teachers or the KMI director. Corrections were made on the spot, from Arabic grammar to the selection of appropriate methods. This confirmed that no teacher entered the classroom without thorough preparation. Furthermore, the al-ta'allum al-muwajjah (guided evening study) program served as a remedial and enrichment tool, directly supervised by the homeroom teacher and the KMI director.

5. Conclusion

Integrated Curriculum Planning at the Muadalah Educational Unit with the Mu'llimin pattern at the Darussalam Gontor Modern Islamic Boarding School, Campus 11, Ittihadul Ummah Poso. Curriculum planning is carried out with the principle of full independence (institutional autonomy), where the status of Muadalah is positioned as state recognition, not a determinant that dictates the direction of education. This planning system is preservative-dynamic; it preserves the established basic values of KMI (given) while remaining adaptive to the times through the "Dual-Engine Planning" mechanism. First, academic planning is managed by KMI Research and Development through annual syllabus reviews to ensure the relevance of science and social materials, while maintaining the originality of Islamic tsaqofah materials.

Second, the care planning is designed to strictly select the input of students (cognitive and psychomotor) and establish the organizing center of the curriculum. This proves that the Islamic boarding school has an independent management mechanism that can exceed the national minimum standards without losing its identity-Mu'llimin at the Darussalam Gontor Modern Islamic Boarding School, Campus 11, Ittihadul Ummah, Poso. The curriculum design is a manifestation of the philosophy of knowledge integration that rejects the dichotomy between religious knowledge ('ulūm al-dīn) and general knowledge ('ulūm al-'ām). The curriculum structure is designed with a balanced composition (100% religion and 100% general), united in a single breath of education. Genealogically, this design is the result of a synthesis of the advantages of four international education systems: waqf and eternity (Al-Azhar, Egypt), generosity and care (Syanggit, Mauritania), integration of knowledge and modernity (Aligarh, India), and peace and simplicity (Santiniketan, India). The main foundation of this design rests on the "Panca Jiwa" which functions as a hidden curriculum or spirit that animates all subjects, aiming to produce "intellectual scholars" with a balance of dhikr and thought.

References

1. Achdiyaradzan M, Nurdin N, Alhabsyi F. Application of extracurricular activities in shaping the character of students in Gontor Poso modern Islamic boarding school. In: Proceedings of the International Conference on Islamic and Interdisciplinary Studies, 2022.
2. Allouch S, Ali RM, Al-Wattary N, Nomikos M, Abu-Hijleh MF. Tools for measuring curriculum integration in health professions' education: a systematic review. *BMC Med Educ.* 2024;24(1):635.
3. Gehrke NJ. A look at curriculum integration from the bridge. *Curric J.* 1998;9(2):247–60.
4. Hasan MF. The role of Islamic boarding schools in improving the quality of Islamic primary school education. *Int J Islam Board Sch.* 2024;2(1):39–50.
5. Hinde ET. Revisiting curriculum integration: a fresh look at an old idea. *Soc Stud.* 2005;96(3):105–11.
6. Lam CC, Alviar-Martin T, Adler SA, Sim JBY. Curriculum integration in Singapore: teachers' perspectives and practice. *Teach Teach Educ.* 2013;31:23–34.
7. Mróz A, Ocetkiewicz I, Tomaszewska B. What should be included in education programmes – the socio-education analysis for sustainable management of natural resources. *J Clean Prod.* 2020;250:119556.
8. Nurdin N. Impact of internet development on Muslim interaction with Islam. In: Proceedings of the International Conference on Islamic and Interdisciplinary Studies, 2022.
9. Nurdin N, Pettalongi SS. Menggunakan paradigma studi kasus kualitatif interpretatif online dan offline untuk memahami efektivitas penerapan e-procurement. *Coopetition J Ilm Manaj.* 2022;13(2):155–68.
10. Nurdin N, Scheepers H, Stockdale R. A social system for sustainable local e-government. *J Syst Inf Technol.* 2022;24(1):1–31.
11. Nurdin N, Stockdale R, Scheepers H. Coordination and cooperation in e-government: an Indonesian local e-government case. *Electron J Inf Syst Dev Ctries.* 2014;61(3):1–21.
12. Nurdin N, Stockdale R, Scheepers H. Influence of organizational factors in the sustainability of e-government: a case study of local e-government in Indonesia. In: Sodhi IS, editor. Trends, prospects, and challenges in Asian e-governance. Hershey (PA): IGI Global, 2016, 281-323.
13. Nurfaiqah, Nurdin N, Alhabsyi F. Management of Al-Qur'an learning at one day one juz Palu community. In: Proceedings of the International Conference on Islamic and Interdisciplinary Studies, 2022.
14. Pratama MW, Pettalongi SS, Nurdin N. Integrated curriculum in pondok pesantren with the mu'allimin system: study the curriculum of Pondok Modern Ittihadul Ummah Gontor 11 Poso. In: Proceedings of the International Conference on Islamic and Interdisciplinary Studies, 2022.
15. Rusli R, Hasyim MS, Nurdin N. A new Islamic knowledge production and fatwa rulings: how Indonesia's young Muslim scholars interact with online sources. *J Indones Islam.* 2021;14(2):499–518.

16. Rusli R, Nurdin N. Understanding Indonesia millennial ulama online knowledge acquisition and use in daily fatwa making habits. *Educ Inf Technol.* 2022;27(3):4117–40.
17. Rustina, Nurdin N, Suharnis, Samsinas, Murniati, Kasmiati, *et al.* The role of families in narrating Kaili ethnic oral traditions to strengthen religious education at elementary schools: an ethnography from two villages in Indonesia. *Cogent Arts Humanit.* 2026;13(1):2610053.
18. Strauss A, Corbin JM. *Basics of qualitative research: grounded theory procedures and techniques.* 2nd ed. California (USA): Sage Publications, 1998.