

## Growing Wasathiyah Islam: The Integration of Formal Education Curriculum and Islamic Boarding Schools

Puspo Nugroho<sup>1</sup>, Ashif Az Zafi<sup>2</sup>, Anzar Aquil<sup>3</sup>

1. Institut Agama Islam Negeri Kudus, Indonesia; [pusponugroho@iainkudus.ac.id](mailto:pusponugroho@iainkudus.ac.id)

2. Institut Agama Islam Negeri Kudus, Indonesia; [ashifazzafi@iainkudus.ac.id](mailto:ashifazzafi@iainkudus.ac.id)

3. Jamia Millia Islamia, New Delhi, India; [anzaralvi@gmail.com](mailto:anzaralvi@gmail.com)

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### Keywords:

*Integration;*  
*Curriculum;*  
*Pesantren;*  
*Islam Wasathiyah.*

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### Abstract

This article aims to obtain information related to the integration model, the implementation of integration, and the process of strengthening the values of wasathiyah Islam based on the integration of the National and Local curriculum (Pesantren) at SMA Syubbanul Wathon located in Secang, Magelang, Central Java. Through a qualitative approach, Case study data were collected using observation techniques, documentation, and in-depth interviews with the principal, teachers, and several informants. Data analysis was conducted in three stages: data reduction, data presentation, and conclusion drawing. The research results show that the formal educational institution, SMA Syubbanul Wathon, is closely tied to the Pesantren API foundation as its principal manager; therefore, the integration Concept in place is an institutional integration between the School and the Pesantren within one area. Second, the process of integrating the School and Pesantren curricula in terms of learning is carried out through the Sift model, which involves dividing the day into morning and afternoon sessions. Third, the process of strengthening the values of Wasathiyah Islam is integrated between the two institutions, implemented through a multi-strategy approach that includes habituation, learning, and integrated religious studies within the school and pesantren/complex environment, covering various Aswaja study materials, the Yellow Book Aqidatul Awam, Minhajul Abidin, Fatkhul Qorib, Fathul Mu'in, Ta'limul Muta'alim, and several other classical Yellow Books.

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### Kata kunci:

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### Abstrak

Artikel ini bertujuan untuk mendapatkan informasi terkait model integrasi kurikulum dan proses penguatan nilai-nilai Islam wasathiyah berbasis Integrasi kurikulum Nasional dan Lokal (Pesantren) di SMA Syubbanul Wathon yang berlokasi di Secang Magelang, Jawa Tengah. Melalui pendekatan kualitatif Studi kasus data dikumpulkan dengan teknik observasi, dokumentasi dan wawancara mendalam terhadap kepala sekolah, guru dan beberapa informan. Analisis data dilakukan dalam tiga tahap: reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Lembaga Pendidikan formal SMA Syubbanul Wathon ini tidak lepas yayasan Pesantren API sebagai pengelola induknya, sehingga konsep Integrasi kurikulum yang berjalan adalah integrasi system kelembagaan dalam satu kawasan, Pelaksanaan Integrasi Kurikulum Sekolah dan pesantren dalam aspek pembelajaran dilaksanakan melalui model Sift atau pembagian pada waktu pagi dan siang hari; Ketiga, Proses Penguatan Nilai Islam Wasathiyah saling terintegrasi pada dua lembaga dimana pelaksanaannya melalui multistrategi yang meliputi pembiasaan, pembelajaran dan pengajaran yang terintegrasi dilingkungan sekolah dan pesantren dengan beberapa materi kajian aswaja, *Kitab Kuning Aqidatul Awam, Minhajul Abidin, Fatkhul Qorib, Fathul Mu'in, Ta'limul Muta'alim* serta beberapa kitab kuning salaf lainnya.

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### Corresponding Author:

**Puspo Nugroho**

Institut Agama Islam Negeri Kudus Indonesia; [pusponugroho@iainkudus.ac.id](mailto:pusponugroho@iainkudus.ac.id)

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## INTRODUCTION

The emergence of Islamophobia and radical ideologies that claim to represent religion makes the values of Wasathiyah Islam an important issue that must be continuously nurtured to strengthen the existence of Islam as a religion of mercy for all (Kamal 2021). The condition of Indonesia as part of the world, supported by a majority Muslim population and existing cultural diversity, is one of the important reasons why Islam Wasathiyah needs to be conveyed in every corner and space of educational institutions so that students do not fall into extreme religious practices. The fundamental altruistic values of Islamic religiosity need to be continuously developed, especially among students. (Abdullah, 2020). The urgency of Wasathiyah Islam has a conceptual similarity with Moderate Islam. This is explained in the book "Moderasi Beragama" compiled by the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag 2019). First, Religion exists and plays a role in maintaining its dignity as a noble being. Second, along with the increasing human population, there is also a growing number of theories and interpretations or understandings of religious texts. This encourages the emergence of various interpretations and has implications for the birth of diverse thoughts from various perspectives. Third, as a large nation with a multicultural, multi-ethnic, and multi-religious society, Wasathiyah Islam becomes the main key in nurturing Indonesian identity.

Observing the phenomenon of the increasing exposure of the millennial generation to radicalism, as indicated by the BNPT survey that around 80% of the millennial generation is vulnerable to radicalism due to their tendency to be passive and easily accept the flow of information without first conducting cross-checks or verification (Hasan 2016). Therefore, the dissemination of the wasathiyah Islamic perspective should not be limited to the government, community leaders, or religious counselors, but educational institutions, both public and private, play a fundamental role.

The process of strengthening the values of Wasathiyah Islam in religious practice cannot be placed on one party alone; it requires a collective commitment from all elements of the nation. Agus Akhmadi uses the concept of Religious Moderation, stating that a moderate attitude in religion is an important necessity for the realization of a harmonious social relationship climate. The role of the government, community leaders, and religious counselors is essential to foster and socialize the understanding of religious moderation (Suryadilaga, Kalijaga, and Abdullah 2020). Edy Sutrisno stated that the "Religious Moderation Laboratory" is very appropriate to be implemented in educational institutions, as through these institutions, the younger generation has space and a platform to engage in dialogue and discussions about various differences and sensitivities within them. In addition, in the learning process, it can also serve as a means for teachers to provide understanding to students through discussions or dialogue spaces that religion brings a message of love, not spreading hatred (Sutrisno 2019). Zakariyah in his writing states that the values of moderation are very appropriate to be internalized through schools, because educational institutions are ideal in the context of value instillation. School institutions have the authority to implement preventive and curative policies in the context of strengthening Wasathiyah Islamic values among students and educators. Realizing and nurturing a moderate or wasathiyah character is the school's duty as an agent of value dissemination, and one of its efforts is through education (Zakariyah, Fauziyah, and Nur Kholis 2022).

In practice, private educational institutions have the authority to design and develop curricula that align with the specific characteristics of their regions. This is because educational institutions initiated by community organizations or foundations

have different goals compared to formal educational institutions. In those educational institutions, there are visions and missions that must be pursued. If we look at the definition of the curriculum, it is the planning, direction, and implementation of a series of experiences that are then accountable by the school or teacher (Mukminin et al. 2019). Each educational institution is given the freedom to develop its curriculum based on its character and uniqueness. Some educational institutions are transforming and innovating in order to achieve national educational goals. One of the initiatives taken by Sekolah Menengah Atas Syubbanul Wathon Secang Magelang in preparing a noble generation that is faithful and possesses good character is by integrating two types of curricula, namely the National Curriculum and the Pesantren Curriculum.

At least four research titles relevant to this study have emerged in the past three years. First, the research titled "Development of a Moderation-Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces." This study explains that moderation-based Islamic Education learning in universities in Lampung and Banten can enhance students' tolerant attitudes. The research conducted used Research and Development with a multicultural learning approach (Syafei et al. 2022). *Second*, the research titled "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia." This research explains that the attitude of religious moderation can prevent the emergence of radicalism. Religious moderation can manage a plural and multicultural society, thereby creating harmony within the community (Suryadilaga et al. 2020). *Third*, the research titled "Strengthening the Value of Religious Moderation in Islamic Boarding Schools." This research explains that the strengthening of religious moderation values at Al Fattah Lamongan Islamic boarding school is achieved through educational activities, spiritual religious activities, and skill-supporting activities. Understanding the value of moderation in Islamic education serves as the foundation for shaping the moderate character of students in creed, sharia, and ethics (Zakariyah et al. 2022). *Fourth*, the research titled "Religious Moderation and Local Religious Content Curriculum: A Study of the Internalization of the Religious Moderation Values in Madrasa." This study explains how the process of internalizing religious moderation values through the local religious content curriculum, the characteristics of the local religious content curriculum, and its internalization model. The results of this study indicate that the local religious content curriculum is more characterized by subjects typical of pesantren with classical kitab teaching materials, and the process of internalizing religious moderation values emphasizes a modern learning process combined with the classical sorogan and bandongan systems (Nugroho and Nailufaz 2022).

Based on the four research titles above, it can be concluded that there has been no research addressing the model of curriculum integration between schools and pesantren that focuses on strengthening the values of Wasathiyah Islam. Therefore, the objectives of this research include several points, namely explaining the curriculum integration model and its implementation, as well as the process of strengthening Wasathiyah Islamic Values through the Integration of Pesantren-Based School Curriculum at SMA Syubbanul Wathon Secang Magelang, Central Java.

## RESEARCH METHOD

This research uses a type of qualitative descriptive research aimed at studying a group of people, objects, individuals, or conditions to be systematically described based on field facts at SMA Syubbanul Wathon Secang Magelang, Central Java (Creswell 2014). Syubbanul Wathon Secang Magelang Senior High School, which is one of the educational units managed by the API Asri Pesantren Foundation, was chosen as the research location because it asserts itself as one of the institutions that integrates the national and local (pesantren) curriculum.

The research conducted in 2023 focuses on how the working curriculum integration model and its contribution to strengthening students' Wasathiyah Islamic values. Research data were collected through in-depth interviews with several informants such as the Principal, Head of the Islamic Boarding School, Deputy Head of the Curriculum Division, teachers, and students. Furthermore, the data were reinforced through documentation studies and direct observations at the location regarding the learning process and the implementation of curriculum integration that focuses on strengthening Wasathiyah Islamic values.

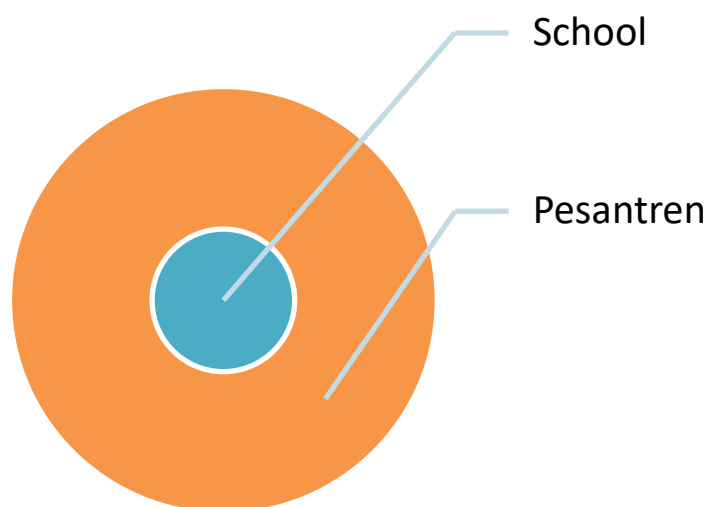
To ensure the validity of the data, triangulation techniques are used by combining data sources from different perspectives. Next, the obtained data is selected by choosing, categorizing, and interpreting to identify patterns, themes, and meanings relevant to the research objectives. The filtered data is then described based on the established research objectives and dialogued with relevant theories or concepts. The final step is to draw conclusions based on the data and theories used.

## RESEARCH RESULTS AND DISCUSSION

### Result

#### Concept Integration of the Syubbanul Wathon High School Curriculum

Syubbanul Wathon Senior High School (SMA) integrates the National and Local (Pesantren) curriculum in its operations with the aim of building a generation that has a global perspective while adhering firmly to religious values, noble character, and national values ('SMA Syubbanul Wathon', 2022). The ongoing integration model is the integration of formal educational institutions and Salafi pesantren, through two separate buildings: the pesantren dormitory for pesantren activities and the school building used for formal education learning processes (Interview with the Principal ; 2023). The term "school organized by a pesantren" refers to a school that operates within the pesantren environment with separate buildings. There is a barrier that separates the pesantren environment from the school environment. From the results of interviews with the Pesantren Manager and the School Principal, it was emphasized that each institution, both the pesantren and the school, has its own separate programs and curricula, both in terms of implementation and curriculum documents (Nurochim, Pesantren Management ; 2023). The combination is more emphasized on the integration of the school environment within the pesantren environment. The boys' and girls' dormitories are built separately, as well as the implementation of pesantren learning and school learning, which is also found in other pesantren in Indonesia (Warsah 2020).



**Diagram 1.** Concept of School and Islamic Boarding School Integration (Field Observation: 2023)

Institutional integration is supported by intensive communication between the pesantren management and the teaching staff at the high school, where the main control lies with the pesantren. A clear division of learning hours between school programs and the pesantren becomes the key to successful integration. The model of the salafiyah pesantren system integrated with SMA Syubbanul Wathon can be seen from various programs such as lalaran, nadhoman of the nahwu shorof book, and the study of other yellow books, as found in research studies on other salafiyah pesantren in Indonesia (Muhamad Abdul Manan and Mahmudi Bajuri 2020; Muzakki and Nisa' 2020).

Referring to the integration pattern that has been established, the key phrase for curriculum integration at SMA Syubbanul Wathon is that the pesantren organizes a formal school within it, so the pesantren maintains its independence, autonomy, and purpose (*tafaquh fid din*), ensuring that there is no co-optation or intervention from any party, including the school. This is evidenced by one example of all student permissions at the high school, such as invitations for student delegation in academic activities outside the school or pesantren environment, which are always subject to the approval of the pesantren management. If the pesantren does not grant permission, the school will also not give permission (Arifudin (Headmaster) 2023). From the various patterns that emerge in the integration of the curriculum, the pesantren appears to be very selective towards various activities outside the salafiyah system (Thohir 2017).

At the beginning of its establishment, the pesantren was solely focused on teaching religious sciences through the study of classical texts or yellow books, as found in most Indonesian pesantren (Marhumah 2014). Berbagai kajian ilmu keagamaan diajarkan melalui pola pembelajaran tradisional dengan ciri khasnya yaitu metode *sorogan*, *wetonan* dan *bandongan*, hafalan, dan musyawarah. This aligns with what is implemented at SMA Syubbanul Wathon, especially outside of teaching hours. The students, who are also students of the pesantren, receive religious studies through various yellow books, including *Fasholatan*, *Jurumiyah Jawan*, *Aqidatul Awam*, *Syifaul Jinan*, *Tahsinul Qur'an*, *Safinah*, *Qowaid Ul I'rob*, *Fathul Qorib*, *Uqudulijain*, *Shorfiyah*,

*Umriithi, Alfiyah Ibnu Malik Awal, Minhajul Qowim, Akhlakul Banin, Ta'limul Muta'allim,* and several other yellow books (Bruinessen 1995; Daulay 2012).

At the Salafiyah API Tegalrejo Islamic boarding school, its development aligns with Daulay's theory, following the third pattern where the boarding school not only teaches Islamic sciences but also tries to balance religious knowledge with general knowledge. The curriculum structure used follows the Government's curriculum structure, in this case, the Ministry of Education and Culture, and also utilizes a local curriculum developed by the pesantren itself (Daulay 2012). The third type of pesantren is often referred to as pesantren Khalaf. The meaning of khalafiyah is a pesantren that uses national curriculum management and classical levels. Literature on religious and general knowledge serves as reference sources and is taught equally. In fact, the facilities used already utilize modern technology or products (Mukhibat and Ghafar 2019). From the author's findings in the field, SMA Syubbanul Wathon attempts to integrate and implement two models of the government curriculum and the independent (local) pesantren curriculum within a single educational management system, referred to as a pesantren that organizes formal schools. This is evident in several documents such as the subject schedules and learning shift schedules (Researcher 2023).

SMA Syubbannu Wathoon, as one of the Educational Units managed and run by the API pesantren foundation, must follow the foundation's regulations and policies, although in its implementation, SMA still adheres to and refers to government policies, in this case, the Ministry of Education and Culture (interview with the principal; 2023). The centralized location serves as a supporting factor for the implementation of the integration of the pesantren curriculum and the national curriculum. This shows that the most ideal type of pesantren education currently developing is the integration of two types of formal and non-formal educational institutions (Diniyah Pesantren). The implementation of this integration maintains the distinctive characteristics and authenticity of the existing educational model in pesantren while also adopting a classical-formal school system (Taulabi, 2013, p. 14). Both educational models above have the same harmonization and system balance that are mutually integrated with each other and do not concern themselves with differences in type, form, level, and purpose (Musaropah 2018; Zuhri 2014).

In the learning process, the study of religious texts is taught at a different time than formal education. This was also reiterated by the headmaster, who said: "The school curriculum uses the K13/Merdeka curriculum from the Ministry of Education and Culture, covering general subjects and PAI subjects for religious studies with a predetermined allocation of 45 minutes per hour. As for the pesantren subjects, they are determined by the foundation according to the conditions of the students, covering religious subjects such as fiqh, aqidah, hadith, and grammar, with learning sources taken from classical Islamic texts" (Arifudin (Headmaster) 2023). Arifudin added that this integrative approach is maintained because they want to continue preserving the traditional pesantren learning style of tafaqquh fid din, even though pesantren face demands for development and changes in modernity. To bridge this gap, both curricula are meticulously structured with a range of subjects that align with the school curriculum and the pesantren curriculum.

According to the author's analysis, this type of integration model still has weaknesses where the two institutions are clearly integrated, but in essence, they remain separated. This is also emphasized by Amin Maghfuri, who states that on the surface, the two educational systems of pesantren and formal schools appear to be integrated, but substantively, these two institutions have their own distinct spirit and essence, with

the pesantren system maintaining its Salafi pesantren spirit and the formal education system remaining consistent with its own spirit to meet the demands of formal academic standards (Muttaqin 2023).

In the process of implementing curriculum integration at SMA Syubbanul Wathon, it cannot be separated from the existence of the school within the pesantren environment. As per the interview results with the principal, the school is a formal educational institution organized by the pesantren. This has implications for the implementation of learning between the two, which must run in parallel, where the school must adjust to the pesantren programs without reducing the national curriculum portion (Arifudin (Interview with the Principal) 2023).

Syubbanul Wathon Senior High School (SMA) combines the national curriculum with the pesantren curriculum using an institutional system pattern, considering that the curriculum implemented in formal schools follows the official curriculum prepared by the Ministry of Education Arifudin (Interview with the Principal) 2023), so that the two types of curricula are implemented concurrently and overlap with each other. The school curriculum continues to use the 2013 national curriculum and the Merdeka curriculum as per the regulations from the education department in general, while the pesantren has its own curriculum model developed by the API Asri Tegalrejo pesantren, which consists of Islamic religious studies through classical yellow books/turast. Both institutions are located in the same area, which houses and operates the pesantren or pesantren dormitory and the high school building. These two types of curricula are implemented simultaneously in different locations but still within the same environment (Ghazali 2024).

The implementation of this integrated institutional curriculum is organized using different schedules. Observations and interviews with the school principal provided information about the learning system in the formal school, which is divided into two time slots: the morning learning schedule from 06:30 to 11:30 and the afternoon from 12:30 to 17:30. The learning schedule is alternated and separated between male and female students. Similarly, the learning process at the Islamic boarding school, where the morning session is attended by female students and the afternoon shift is alternated with male students, each having a duration of five hours (Arifudin (Interview with the Principal) 2023); Researcher 2023). In the morning, all the female students attend classes at the high school, and the male students participate in the learning process at the Islamic boarding school. Conversely, in the afternoon, the female students attend classes at the Islamic boarding school, and the male students attend classes at the high school.

**Table 1.** Integrated Learning Time for Schools & Islamic Boarding Schools

| No | Time      | School          | Pesantren       |
|----|-----------|-----------------|-----------------|
| 1  | Morning   | Female Students | Female Students |
| 2  | Afternoon | Male Students   | Male Students   |

So that every program, whether at school or at the pesantren, does not clash and overlap, the key is intensive communication between teachers at the school and instructors at the pesantren. The structured division of hours is mutually agreed upon by the school and the pesantren, making it the key to the success of the teaching and learning activities in both institutions. This indicates the presence of intensive communication in the implementation of curriculum integration (Rachmawati et al. 2024).

The high school students at Syubbanul Wathon are overall resident students, who are required to live within the pesantren. The pesantren implements a policy that students entering formal educational institutions must reside in the pesantren; there is no concept of students who "rush" home (Arifudin (Headmaster) 2023). The integration of this curriculum is supported by the presence of the buildings of both the school and the pesantren, which are adjacent to each other within a closed area.

The model of institutional integration at the Yayasan API Asri Subbanul Wathon between high school and pesantren has become an icon of this Islamic educational institution. The API pesantren, known for its Salafi-style pesantren, brings a new atmosphere as a form of modernization of the pesantren to adapt to the demands and developments of the times (Muzakki and Nisa' 2020; Rohman and Muhtamiroh 2022). By maintaining the distinctive characteristics of Salafism, where the learning process uses various yellow book materials and various methods typical of traditional Salafi pesantren, namely sorogan and bandongan, this pesantren presents various formal educational institutions within it (Thohir 2017).

Especially in the branch pesantren located in Secang Magelang, within one local area, two formal educational institutions operate, namely Senior High School (SMA) and Vocational High School (SMK). Specifically, the SMA institution, as the focus of this research study, has similarities in the implementation of curriculum integration with other branches. Unlike the API Asri pesantren located in Tegalrejo, which specializes in students who only seek knowledge at traditional pesantren, the Secang pesantren is dedicated to students who also pursue formal education at the upper secondary level. This aligns with the view that the pesantren education in Tegalrejo follows the traditional pesantren paradigm, where the paradigm of pesantren education is education that conforms to Islamic norms and is always characterized by *tafaquh fi al Din* (Islam and Fahyuni 2021).

The learning process at SMA Syubbanul Wathon runs well, just like other pesantren. From the researcher's observations, the subject learning process follows the national education system pattern (Researcher 2023). The difference lies in the formal education system, which is implemented with a sifting model according to gender. In the learning process at school, only the subject of PAI specifically connects the material from the official curriculum with the contents of fiqh books that are also taught in the pesantren curriculum, although it sometimes faces limitations. This is as stated by the head in the interview: "In the process of teaching the PAI subject, not all study materials can be taught by relating them to the contents of the books as expected, this happens due to the limitations of the teachers' abilities, because the teachers are not alumni of the pesantren and therefore do not master the reading of the books." (Arifudin (Wawancara kepala sekolah) 2023).

From the results of interviews, observations, and documentation studies above, it can be concluded that the curriculum integration at SMA Syubbanul Wathon connects and relates the national curriculum materials with the study of religious texts taught at different times using the sift model in institutional integration, hence this model is called the connected model. Based on the conclusions drawn from the data description above, the curriculum integration model uses the connected model learning process. The connected model integrated learning is a model that integrates one material or concept with another material or concept but within the same subject.

From an institutional perspective, the inclusion of formal schools into the pesantren learning system is part of the integration of institutional interconnection. However, on the other hand, it has not yet become part of the holistic integration of

curriculum interconnection. The ongoing integration merely provides religious and general knowledge simultaneously in one area and time without connecting them to each other (Ghazali 2024; Islam and Fahyuni 2021). Nevertheless, philosophically, the integration of the school and pesantren curricula at SMA Syubbanul Wathon is driven by the encouragement and thoughts of the foundation's caretakers, who believe that the educational process must encompass all aspects of life without a dichotomy of knowledge. On the other hand, sociologically, it becomes a concrete step of dialectical-dynamic and dynamic-dialectical interaction between formal education, in this case, high school, and traditional pesantren, adapting to the demands and challenges of the times (Maduningtias, 2022, p. 325).

### **The Process of Strengthening Wasathiyah Islamic Values at SMA Syubbanul Wathon**

The process of strengthening Wasathiyah Islamic values at Syubbanul Wathon High School in Secang Magelang is documented through the implementation of learning in the pesantren. Various pesantren subjects that use classical Salafi texts as study materials become the main supporting factor for strengthening the values of Wasathiyah Islam. According to the Principal's explanation, initially, the Aswaja subject was taught to strengthen the values of wasathiyah Islam. However, with the development and evaluation of the curriculum in joint meetings, it was found that there were subjects overlapping with what was studied in the Pesantren subjects. As a result, the Aswaja subject in general schools was discontinued to maximize the hours of general subjects, while the focus on Aswaja was shifted to Pesantren subjects such as Ta'limul Muta'alim, Aqidatul Awam, Minhajul Qowim, and several other subjects (Nurochim (Pesantren Manager) 2023). Researchers found that the concept of pesantren integrated with formal education, as implemented at Syubbanul Wathon High School (SMA) in Secang, Magelang, prioritizes pesantren learning. This is characterized by the study of various religious sciences such as jurisprudence, fiqh, studies of Aqidah with adherence to the aswaja an-nahdliyah understanding, history, and tafsir through the sorogan and bandongan teaching methods (Wawancara Pengelola Pesantren; 2023), Where this is also found similarly in other salaf pesantren in Indonesia (Junaidi 2017; Kesuma 2014; Malik, Sudrajat, and Hanum 2017).

The integration of the School and the Islamic Boarding School is aimed at preserving the long-established tradition of the salafiyah pesantren API Tegalrejo. The API Asri Magelang pesantren attempts to present a modern concept that aligns with the needs and demands of the guardians of the students, who desire their children to receive not only religious studies but also general subjects (Arifudin (Headmaster) 2023). In addition, this pesantren also strives to maintain the traditions of riyadhoh and mujahadah as taught by the late KH Khudlori, the founder of the API pesantren. Various strategies for habituation, independence, simplicity, and the formation of ukhuwah islamiyah are also taught in the daily routines both within the school environment and primarily in the pesantren. The students, who are also santri of the pesantren/dormitory, are accustomed to various routines that can enhance the spirit of simplicity, independence, and a sense of togetherness within the santri/students (Nurochim (Pesantren Manager) 2023).

Islam wasathiyah, in other words, is religious moderation. Moderation encompasses various fields, namely: First, moderation in the field of Aqidah, neither textual nor liberal. Second, moderation in Islamic law, where dialectics and reality align to provide an easy path for human life without abandoning textual evidence. Third, moderation in interpretation, where the products of exegesis align with Islamic values

and the diversity of a heterogeneous society. Fourth, moderation in Islamic thought, which is tolerant of differences, accepts diversity, and is varied in schools of thought, methodologies, and organizations in practicing religion. Fifth, moderation in the field of Sufism, by building a happy life that encompasses the heart with the knowledge of God and noble character, as well as building physical happiness through bodily health and material needs (Fahri and Ahmad Zainuri 2022).

The values of Wasathiyah Islam are universal values that do not contradict other religions (Setinawati et al. 2025). Therefore, these values can still be taught to all students as a whole. Thus, besides Muslims, students from other religions can also learn about the values of Wasathiyah Islam by drawing from the teachings of their respective religions. In Wasathiyah Islam, there are three meanings: teachings, values, and character. These three elements become an inseparable unity. The seven values of Wasathiyah Islam outlined in the "Bogor Message on Wasathiyah Islam" can be prioritized. In the Bogor Declaration or Bogor Message, it is an agreement among scholars regarding seven universal values accepted throughout the Islamic world in the agenda of the High-Level Consultation/Islamic Wasathiyah Summit. Some of the values in Islam Wasathiyah include 1) Tawashut or positioning in the middle and straight path, 2) I'tidal or behaving proportionally and justly with responsibility, 3) Tasamuh or recognizing and respecting differences in all aspects, 4) Syura or consensus, 5) Islah or public benefit, 6) Qudwah or pioneering noble initiatives and leading the community for the welfare of humanity, and 7) Muwatanah or recognizing the nation-state and respecting citizenship. According to the Curriculum and Book Center of the Research and Development Agency, Ministry of Education and Culture, M. Hamka stated that fostering Wasathiyah Islam should not only focus on religious education. According to him, other fields also need to be infused with those values (Anzaikhan et al. 2024).

The application of Wasathiyah Islam (Islamic moderation) at Syubbanul Wathon Senior High School is incorporated into the school curriculum, both directly, integrated, hidden, and as an addition. In addition, the integration of the national curriculum and pesantren becomes a strengthening strategy where some salafiyah subjects taught also contain the values of Wasathiyah Islam. It is considered that this can prevent radicalism among students in schools. As a religious teaching, Wasathiyah Islam can be included in PAI materials as well as other religious studies, not just as a standalone subject or an addition to other subjects. Responding to the heavy learning burden of students, if the content of Wasathiyah Islam stands alone, it will certainly burden students in the cognitive aspect alone without prioritizing the affective and psychomotor aspects (Arifudin (Headmaster) 2023; Nurochim (Pesantren Manager) 2023). This is reinforced by several studies of classical salaf texts or yellow books such as Minhajul Qowim, Aqidatul Awam, and Fiqh Fatkhul Qorib, which are indeed authored by the scholars of Ahlussunnah wal Jamaah (Afif Abdulah and Zaki 2024; Eko Sucipto Dwijo et al. 2022).

In addition to studying the yellow books, the pesantren caretaker, in this case Gus Yusuf himself, also emphasizes to the teachers and asatidz to have a moderate understanding of Islam. This is as the author found in every message conveyed by the caretaker of the Api Asri Tegalorejo Magelang pesantren, KH. Yusuf Khudlori, on his Instagram channel. Various messages of moderate Islamic values or wasathiyah Islam, such as tolerance, are always conveyed by him on his channel. "Today is the era of freedom, any ideology can enter, even through the gadgets we own. The influence of technology is extraordinary if we do not fortify ourselves with the strength of ahlussunnah wal jama'ah annahdliyyah." In his channel, he emphasized that everyone involved in the Syubbanul Wathon Foundation, from the teachers and instructors to the

students, are all unwaveringly devoted to the Unitary State of the Republic of Indonesia (NKRI) (Instagram; M. Yusuf Khudlori 2022).

As found in Syubbanul Wathon Senior High School, which is one of the educational units managed by the API Asri Tegalrejo Islamic boarding school foundation, it also has a significant and strategic contribution to the development of Islam by instilling moderate attitudes, promoting polite and gentle Islam, and being far from violence, following the *ahlussunnah wal jama'ah an nahdliyah* understanding that is not radical and does not lean towards extreme right or extreme left (Siswanto, Ahmad Fawaid, and Saiful Hadi 2024).

In the process of strengthening the values of Wasathiyah Islam, it is carried out through teaching and study methods. The teaching method is carried out through classical classes in formal subject areas and *pesantren*. There are several values taught, such as tolerance and mutual assistance, which are emphasized more in the *pesantren* education process. Among the several books used, reference is made to the book *Aqidatul Awam*, which teaches the fundamentals of the *Ahlu Sunnah wal Jamaah* creed (Ali Nasith 2024). How to place *tauhid* as the foundation of all activities, both in relation to fellow humans and different communities. Another book that is also taught includes *Minhajul Qowim*, which also teaches about the science of monotheism, *wahdatul wujud*, faith, piety, and others. This book also explains Islamic teachings, such as worship, *jihad*, repentance, and others. It also discusses good behavior, ethics, and morals recommended by Islam. In addition to the fundamentals of monotheism, ethics are taught through the books "*Akhlak Lil Banin*" and "*Ta'limul Muta Alim*," which are directly overseen by KH Yusuf Khudlori. The above aims to shape Indonesian society or students who possess a pluralistic, tolerant character, and are friendly towards existing values, while on the other hand, remain steadfast in the universal values and spirit of Islam (Susilo and Dalimunthe 2019). Likewise, the steps of Wasathiyah Islamic Education used in implementing Wasathiyah Islamic learning provide ease for the students to understand the material given. The model applied aims to facilitate the implementation of the values of Wasathiyah Islamic education to students. And this is considered very important amidst the prevalence of radical ideologies and the strengthening of intolerant attitudes. However, the use of this model requires hard work and cooperation among the administrators of the Islamic boarding school. For that reason, its implementation must be carried out in various forms and in accordance with the values of Wasathiyah Islam, as one of which refers to the books of the earlier *Mujahids*. From the above explanation, it should be noted as a reference to correct anything deemed inappropriate in its implementation, so that it can develop Wasathiyah Islamic education and improve the morality and mindset of the nation's children to always adhere firmly to the *Qur'an*, *Hadith*, *Ijma'*, and *Qiyas*, especially in Islamic boarding schools (Afif Abdulah and Zaki 2024).

In the process, the school is very open to external institutions, both schools and *pesantren*, as has been the case previously. Syubbanul Wathon High School received a research-based study visit on how to integrate *pesantren*-based learning and nurturing from Pangudiluhur High School, which is a non-Muslim (Christian) educational institution (Arifudin (Headmaster) 2023). The above is evidence that SMA and *Pesantren* also have openness to the outside world, even to those with different beliefs. SMA Syubbanul Wathon welcomed the visit with an open heart in order to reinforce the concept of the trilogy of *ukhuwah*, which consists of *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah wathaniyah* (brotherhood in the bond of nationality), and

ukhuwah basyariyah (brotherhood among all humanity) (Ali Mursyid Azisi, Agoes Moh. Moefad, and Priatmoko 2022).

In addition to receiving various visits from outside, within the school and pesantren environment, especially in order to strengthen the character of the students, both the teaching staff and the pesantren administrators also introduce various habits aimed at shaping the character of moderate Muslims. In addition, this pesantren also strives to maintain the tradition of riyadhoh and mujahadah as taught by Almaghfurlah KH Khudlori. Various strategies for habituation, independence, simplicity, and the formation of Islamic brotherhood are also taught in the daily routines both within the school environment and primarily in the pesantren. The students, who are also students of the pesantren/dormitory, are accustomed to various routines that can enhance the spirit of simplicity, independence, and a sense of togetherness within the students (Nurochim (Pesantren Manager) 2023). This is in line with several values generally found in madrasahs and Islamic boarding schools (which adopt the pesantren system) or are united with pesantren, including (1) habituation and formation of sincerity manifested in daily life within the community and becoming the identity of the students (santri); (2) habituation and formation of simplicity without detachment from the soul, being brave, progressive, and creative in facing the dynamics of social development as the identity of a santri; (3) habituation of independence, striving as hard as possible to be able to live independently, both for personal matters and for the advancement of the ummah. Students (santri) are accustomed to facing various pressures (problems) and finding their own intelligent solutions; (4) habituation and formation of democratic ukhuwah Islamiyyah. The dialogical and close-knit situation among the dormitory (pesantren) community, practiced daily, whether consciously or unconsciously, will create a peaceful atmosphere and build the collective spirit of the students (santri). Differences in culture, primordialism, ethnicity, race, and social status (of their parents) do not hinder the formation of friendships and brotherhoods based on high Islamic spirituality; (5) The habituation and formation of a "free" spirit (not overly dependent on others) or free from "political" pressure, and being optimistic towards various challenges faced (Basri 2017; Nugroho and Nailufaz 2022; Rohman and Muhtamiroh 2022; Warsah 2020).

## CONCLUSION

The development of Syubbanul Wathon High School (SMA) in Secang, Magelang, cannot be separated from the role of the API Tegalrejo Islamic boarding school foundation. The API pesantren took strategic steps by maintaining its traditional pesantren while introducing an integration model with modern educational institutions through a national curriculum and pesantren integration scheme. In the process, the API Asri pesantren, which integrates with various formal educational institutions, falls under the purview of both the Ministry of Religious Affairs and the Ministry of Education and Culture. As one of the formal educational units organized within the pesantren, SMA Syubbanul Wathon continues to experience significant development. This research produces the Concept of Integration, Implementation of Integration, and the Process of Strengthening Islamic Wasathiyah Values through the Integration of the National Curriculum and Pesantren at SMA Syubbanul Wathon. First, the Concept of Curriculum Integration implemented at SMA Syubbanul Wathon Api Asri Secang Tegalrejo Magelang follows the pattern of institutional integration. The inclusion of formal schools into the pesantren learning system, or vice versa, is part of institutional interconnection integration; however, on the other hand, it has not yet become part of

holistic curriculum integration. The ongoing integration merely provides religious and general knowledge simultaneously in one area and time without comprehensively and integrally linking them to each other. This result is evident from each institution having its own distinctive curriculum and characteristics, with separate schedules through a scheduling system.

Second, the implementation of curriculum integration is carried out with a model of separate learning schedules. The scheduling system is implemented by separating male and female students, and then specifically in the implementation of learning at the pesantren, students are classified into clusters or specific classes according to their basic ability characteristics. Third, in relation to strengthening the values of wasathiyah Islam, it is reinforced by the institutional integration of pesantren that has deeply rooted through the implementation of yellow book studies such as the book of *Aqidatul Awam*, *Minhajul Abidin*, *Kitab Washaya*, *Akhlak Lil Banin*, *Ta'limul Muta'alim*, and other Salafi book studies, as found in other traditional pesantren in the archipelago. In addition, the process of strengthening the values of wasathiyah Islam is carried out through a hidden curriculum, starting with the awareness of the teaching staff and the pesantren administrators. In the process, the values of wasathiyah Islam are instilled directly by the pesantren caretaker, who is also the head of the foundation, KH. Muh Yusuf Khudlori, through online media as well as directly in meetings and training sessions with the teaching staff and pesantren administrators. Various strengthening strategies include habituation, teaching, and studying specific themes in mauidloh hasanah.

This research presents various patterns of integration concepts between pesantren and the school education system or vice versa. In addition to incorporating pesantren subjects into the school curriculum system, the integration concept as found by the author at SMA Syubbanul Wathon contributes to the discourse on integration concepts and allows for continuous development while maintaining the unique characteristics and traits of each institution. The various forms of transformation in the institutional system of Islamic education will continue to evolve over time until they find the most ideal form according to their era. The limitation of this research is that the existing curriculum integration concept will certainly create its own impacts or problems, whether for students, teachers in general schools, or the managers of Islamic boarding schools. Further studies are needed to capture the existing integration problems. Additionally, this study offers one pattern of integration concept between two institutions with different characteristics, which will certainly lead to the emergence of new concepts regarding the integration of Islamic education institutional systems according to their respective characteristics and traits. Thus, the demand for research studies that intersect with this study is still very much needed in order to find the ideal form of Islamic education transformation.

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