

## STRATEGY OF INTEGRATION OF DAYAH SALAFIYAH CURRICULUM AND FORMAL DINIYAH EDUCATION (PDF) IN IMPROVING STUDENTS' COMPETENCIES AT DAYAH BABUSSALAM AL HANAFIYYAH

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### Abstract

This study aims to comprehensively describe and analyze the design and implementation strategies for integrating the Salafiyah Dayah curriculum and Formal Diniyah Education (PDF) at Dayah Babussalam Al Hanafiyah. In line with the demands of formal recognition and globalization, traditional educational institutions such as dayah are faced with the challenge of adapting without sacrificing their Islamic identity. Dayah Babussalam Al Hanafiyah has taken a strategic policy by implementing the PDF program since 2015 to integrate the epistemology of tafaqquh fiddin with national curriculum standards. This study employed a qualitative approach with a descriptive-analytical design. Data were collected through participant observation, in-depth interviews with the dayah leadership, the head of the PDF, the teaching staff, and students, as well as a curriculum documentation study. Data analysis was conducted interactively through data reduction, data presentation, and conclusion drawing. The research results show that the curriculum integration design strategy was implemented through a collaborative planning and strategic alignment approach involving various stakeholders to formulate a bi-disciplinary curriculum. The integration model implemented encompasses four main pathways: interdisciplinary-substantive (linking science with theological concepts), structural-organizational (implementing a dual schedule system), technological-convergent (using digital media), and affective through the hidden curriculum (internalizing values through daily worship traditions). The implementation of this strategy is supported by visionary leadership that combines Salafiyah values with modern management based on the principles of shura, amanah, and itqan. Furthermore, the effectiveness of this integration has been proven to have a significant impact on improving the holistic competence of students. Based on the competency dimension, students showed improvements in aspects of motivation and self-concept through pride in religious-academic identity, mastery of dual knowledge (yellow books and science), and 21st-century skills including critical thinking, communication, and collaboration through mubahatsah forums. In terms of character, this integration strengthens discipline and social leadership based on Islamic values. This study concludes that the integration model at Dayah Babussalam Al Hanafiyah reflects the evolution from a mono-disciplinary system to a multi-lens educational framework that is adaptive to changing times while remaining firmly grounded in tradition. These findings contribute to the development of a practical model (best practice) for integrative curriculum management in Salafiyah Islamic boarding schools in Indonesia.

**Keywords:** Curriculum Integration, Salafiyah Dayah, Formal Early Childhood Education (PDF), Student Competence

### INTRODUCTION

Islamic education in Indonesia, especially through the Dayah or Islamic Boarding School institutions, has long been the main stronghold in preserving the classical Islamic scientific tradition (kitab kuning). (Hamdan, H. (2017). Dayah Salafiyah is an educational model that focuses on studying religious literature in depth (tafaqquh fiddin), with a teaching system that is strong in traditional values and local wisdom. However, along with the demands of the times and government policies, these institutions are faced with the challenge of adapting to the formal education system in order to provide diploma recognition and increase the competitiveness of students in the public and tertiary spheres.

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Dayah Babussalam Al Hanafiyyah was founded in 1992 under the leadership of the charismatic Acehnese cleric, Tgk. H. Hanafi bin Syubramah (Abu Matangkeh). Since its inception, this dayah has formally adopted a traditional curriculum model (Salafiyah), which focuses exclusively on intensive study of yellow books passed down through generations. Since 2015, under the leadership of Waled H. Sirajuddin, Dayah Babussalam Al Hanafiyyah has adopted a strategic policy by implementing the government program, namely Formal Diniyyah Education (PDF). Formal Islamic Education (PDF) is an education program organized by Islamic boarding schools (pesantren) within the pesantren environment. The curriculum is developed in accordance with the characteristics of the pesantren, based on the yellow texts. The implementation of the PDF program significantly changes the structure of the dayah curriculum. The curriculum in PDF no longer prioritizes the study of the yellow texts alone but also integrates general subjects such as Mathematics, Natural Sciences (IPA), and Pancasila and Citizenship Education (PPKN).

This radical shift from a mono-disciplinary curriculum (only the yellow books) to a bi-disciplinary curriculum (yellow books and general books) raises crucial questions about educational management and strategy. Therefore, there is an empirical gap that needs to be examined. In this context, the birth of the Formal Diniyyah Education (PDF) program presents a strategic solution. PDF is a formal Islamic educational institution under the auspices of the Ministry of Religious Affairs, designed to maintain the uniqueness of Islamic boarding schools (pesantren) education (yellow books) while still adhering to the standards of a formal curriculum recognized by the state. This phenomenon creates both a dilemma and an opportunity for Salafiyah Islamic boarding schools. Dayah Babussalam Al Hanafiyyah, which is essentially a Salafiyah Dayah, took an adaptive and strategic step by establishing a Formal Diniyyah Education (PDF) institution in 2015. This demonstrates a serious effort from the Dayah to not only preserve the tradition of classical scholarship, but also ensure that students have formal competencies equivalent to general education. This fundamental change poses a crucial challenge, namely how to develop a strategy for integrating the traditional Salafiyah Dayah curriculum and the formally structured PDF, so that both run harmoniously without sacrificing the characteristics of the Dayah. This integration is not only limited to the addition of subjects, but a comprehensive management strategy to produce students with superior dual competencies in religious knowledge (tafaqquh fiddin) as well as being proficient in general knowledge and having formal recognition. Therefore, this study focuses on the strategy implemented by Dayah Babussalam Al Hanafiyyah in uniting the two curriculum entities.

The study of curriculum integration in Islamic boarding schools (pesantren) is not new. Several previous studies have examined the model of curriculum integration between Islamic boarding schools (pesantren) and Madrasah Aliyah/Tsanawiyah (Islamic junior high school), highlighting efforts to harmonize religious education and general education. The results generally indicate that integration often focuses on increasing time allocation or modifying subject structures. However, research specifically focusing on curriculum integration strategies between Salafiyah Islamic boarding schools (Dayah Salafiyah) and Formal Diniyyah Education (PDF) is still limited. Salafiyah Islamic boarding schools are characterized by a strong emphasis on the bandongan (bandongan) and sorogan (song) systems, as well as rigorous study of yellow books (kitab kuning), while PDF is a relatively new institution with a formal, state-recognized framework. Based on the background presented, this research focuses on an in-depth understanding of the strategy for integrating the Salafiyah Dayah curriculum and Formal Diniyyah Education (PDF) at Babussalam Al Hanafiyyah Dayah. This begins by examining how the integration strategy is designed and implemented within the dayah education ecosystem. Furthermore, the focus of this research is directed at identifying concrete forms of curriculum integration that are implemented, including aspects of subjects, teaching methods, and time allocation arrangements. Finally, this research also seeks to evaluate the effectiveness of the implementation of this strategy in providing a real impact on improving the competency of students, particularly in mastering yellow books as a religious characteristic and general formal competency. In line with the research focus, the main objective to be achieved through this study is to describe and comprehensively analyze the design and implementation strategies for integrating the Salafiyah and PDF curriculum at Babussalam Al Hanafiyyah Dayah. Furthermore, this study aims to identify various forms of curriculum integration that have been implemented in order to obtain a picture of established integration patterns. Ultimately, this study is expected to analyze the achievement of student competency improvement as a direct result of the implementation of the curriculum integration strategy, thereby contributing to the development of an integrative Islamic boarding school education model.

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## LITERATURE REVIEW

Theoretically, this research will be guided by three main pillars. First, Curriculum Integration Theory serves as the primary lens for analyzing the curriculum integration models used, whether nested, shared, or webbed, to understand how traditional Islamic boarding school knowledge is synergized with the formal PDF framework. Critical analysis is needed to assess whether the integration is substantial (blending philosophy and material) or merely structural (additional subjects). Second, Educational Strategy Management Theory is used to examine the process of strategy formulation, implementation, and evaluation. This is crucial because Dayah Babussalam Al Hanafiyyah must navigate the duality of maintaining Salafi traditions and meeting the demands of formal PDF regulations. This process is tested to determine the consistency between the Dayah's strategic planning and daily teaching practices. Third, Competency Theory serves as a benchmark for outcomes, where student competencies are measured in cognitive (knowledge), psychomotor (skills), and affective (attitude) dimensions, encompassing both yellow book knowledge and formal competencies. The balance in achieving these dual competencies will determine the effectiveness of the implemented strategy.

The originality of this research lies in its specific focus and depth of analysis. The main novelty lies in the analysis at the Strategic Implementation Level. This research goes beyond simply examining learning outcomes, but also reveals the strategic process employed by Dayah Babussalam Al Hanafiyyah as a unique case study in integrating two contrasting curriculum systems. Dayah Salafiyah, with its classical scholarly tradition, differs from the formally structured PDF. This focus fills a gap in the literature, which generally only discusses pesantren-madrasah integration but rarely examines the specific strategic integration of Dayah Salafiyah and PDF. The expected substantial contribution is to produce a model or best practice for integration strategies that can be replicated by other Dayahs or Islamic boarding schools in Indonesia facing similar challenges. This model serves as a blueprint for how to maintain the distinctiveness of Salafiyah while achieving formal recognition.

## METHOD

This study uses a qualitative approach with a descriptive-analytical design to understand and interpret the phenomenon of curriculum integration strategies in depth and holistically in the specific context of Dayah Babussalam Al Hanafiyyah. This approach was chosen because the researcher positions himself as a key instrument to naturally explore how the synergy between the traditional Salafiyah curriculum and the formal framework of Formal Diniyah Education (PDF) is implemented. The research location was determined purposively at Dayah Babussalam Al Hanafiyyah to uncover the meaning behind the managerial policies and pedagogical practices carried out in that environment. The data sources in this study are classified into two main categories: primary and secondary sources. Primary data were obtained directly through interactions with research subjects, including the Dayah Leaders as strategic policy makers, the PDF Heads as administrative implementers, the teaching staff as the vanguard of teaching, and the students as the recipients of the curriculum's impact. Meanwhile, secondary data were collected from relevant document studies, such as the Dayah Salafiyah and PDF curriculum documents, syllabi, lesson plans, and records of student competency achievements officially documented at the institution.

Data collection techniques were conducted simultaneously through observation, in-depth interviews, and documentation to ensure data richness. Participatory observation was used to directly record students' behavior during the learning process and religious activities to reflect their actual performance. In-depth interviews were conducted using a semi-structured guide to explore the subjective views of administrators and educators regarding the integration process and its impact on students' competencies. Complementarily, documentation techniques were used to verify field data with written notes to strengthen the validity of the findings. Data analysis was conducted in a circular fashion using an interactive model, encompassing data reduction, data presentation, and conclusion drawing or verification. This process began with sorting relevant data, organizing it into a systematic narrative, and then testing the validity of the findings through a triangulation strategy of sources and methods. Through rigorous data validation, this research is expected to produce credible findings and scientifically justified strategic policy recommendations for curriculum development in Islamic boarding schools.

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## RESULTS AND DISCUSSION

### Strategic Management Analysis of Education at Dayah Babussalam Al Hanafiyyah

The design of a curriculum integration strategy at Dayah Babussalam Al Hanafiyyah is an adaptive manifestation of changes in Islamic education policy in Indonesia that requires traditional institutions such as dayah or Islamic boarding schools to have diploma equivalency and formal recognition without losing their scientific identity. This planning process illustrates the application of strategic management principles in Islamic education as emphasized by Rahmatullah & Maisyarah (2025) that a strategic management model based on Islamic values must integrate the principles of syura (deliberation), amanah (responsibility), and hikmah (wisdom) in the entire cycle of planning, implementation, and evaluation of education.(Rahmatullah & Maisyarah, 2025). In the strategic planning stage, Dayah Babussalam implemented a collaborative planning approach involving various stakeholders—the dayah leadership, the head of the PDF program, the teaching council, and representatives of senior students—to formulate an integrative vision that unites the epistemology of tafaqquh fiddin with formal competencies based on the national curriculum. This approach aligns with the participatory strategic planning model, which emphasizes the importance of collective participation in strategy formulation to create a sense of ownership and reduce implementation resistance within the pesantren environment.(Ilyasin, 2020).

Observations and interviews indicate that this integration process begins with aligning the traditional Salafiyah Dayah curriculum structure with the tiered Formal Diniyah Education (PDF) curriculum. This process involves a SWOT analysis, as used in the research of Iryani et al. (2021), which found that Islamic educational institutions need to identify internal strengths in the form of scientific authority and administrative weaknesses, while capitalizing on external opportunities from government regulatory support.(Iryani, Masruri, & Maisah, 2021). Conceptually, this integration strategy reflects a strategic alignment between two distinct educational systems: the yellow-book-based dayah and the nationally standardized PDF, to create a bidisciplinary curriculum model. This model has proven effective at other Islamic educational institutions, such as the Daarul Uluum Modern Islamic Boarding School in Palembang, where curriculum integration is achieved through shared learning loads and adaptation of study times without reducing traditional teaching hours.(Hosaini, Qomar, Kojin, & Sibilana, 2024). In the strategy implementation phase, dayah leadership plays a central role in orchestrating all educational activities. According to Utama et al. (2023), effective strategic leadership in Islamic boarding schools must be based on the principles of empowerment and transparency, where leaders function as visionary leaders who drive change through exemplary behavior and the strengthening of a flexible organizational structure.(Utama, Rosyada, Priharta, Masyitoh, & Bahri, 2023). In the context of Dayah Babussalam, the leadership of Waled H. Sirajuddin was able to combine Salafiyah values with modern management policies, making curriculum integration not merely administrative, but also ideological.

Another important factor in the success of implementation is the application of the principle of taawun (cooperation) between teachers, as shown by research by Subekhan & Suryapermana (2024), which emphasizes that internal collaboration between educators in Islamic boarding schools can strengthen a comprehensive curriculum and reduce the emergence of segmentation between general knowledge and religious knowledge.(Subekhan & Suryapermana, 2024). In terms of managerial structure, the implementation of systematic change management is key to successful integration. Research by Hafidh, Nurdin, & Suryadi (2025) confirms that sustainable curriculum transformation in Islamic boarding schools requires waqf-based governance and standardized monitoring and evaluation mechanisms to ensure institutional sustainability.(Hafidh, Nurdin, & Suryadi, 2025). Dayah Babussalam has adopted some of these principles by establishing a PDF administrative unit that serves as a liaison between the traditional dayah structure and the Ministry of Religious Affairs bureaucracy. In addition to organizational aspects, the success of implementing an integration strategy is also determined by human resource management. Raihan & Pramono (2025) explain that improving the quality of teachers (ustadz) through pedagogical training and active learning management has a direct impact on the competence of students in the context of modern Islamic boarding schools.(Raihan & Pramono, 2025)In practice at Dayah Babussalam, teacher training is conducted informally through the halaqah asatidzah forum and regular discussions that address an integrative approach between general subjects and book studies. From a cultural perspective, the implementation of this strategy maintains the traditional values of the Salafiyah dayah. This aligns with the findings of Syafruddin et al. (2022), which show that effective strategic management of Islamic boarding schools focuses not only on administrative efficiency but also on preserving a moral and spiritual-based educational culture through routine worship activities, muhadharah (religious study), and mubahatsah (religious practice) as a way to control the character of students.(Syafruddin, Arfah,

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Andayani, Sirojuddin, & Yolanda, 2022). Thus, the curriculum integration strategy at Dayah Babussalam is not only administrative but also spiritual, creating harmony between intellectual competence and religious devotion. Overall, the findings of this study confirm that the success of the curriculum integration design and implementation strategy at Dayah Babussalam Al Hanafiyyah is largely determined by three main factors: (1) visionary and participatory leadership capable of managing change, (2) a collaborative management system that integrates traditional and modern structures, and (3) a commitment to preserving Islamic values as the moral foundation of the educational organization. These three factors demonstrate conformity with the Strategic Islamic Management model, which is based on the principle of balance (tawazun) between the spiritual, social, and intellectual aspects of modern Islamic education.(Rahmatullah & Maisyarah, 2025).

## Curriculum Integration Model

The curriculum integration model at Dayah Babussalam Al Hanafiyyah is a concrete manifestation of efforts to harmonize classical Islamic epistemology (tafaqquh fiddin) with the modern formal education paradigm that emphasizes cognitive, affective, and psychomotor competencies. This integration is designed to ensure that students not only excel in mastering yellow books but also possess academic and social skills relevant to the demands of the modern era. The approach taken is in line with the concept of the interdisciplinary integration model developed by Fogarty, in which two different disciplines are synergized through complementary themes, values, and skills.(Rashed & Tamuri, 2022). In the context of implementation at Dayah Babussalam, integration is carried out through two main channels, namely interdisciplinary integration of materials and structural-organizational integration. At the interdisciplinary level, general subject matter such as mathematics and science (science) is contextualized with religious principles. For example, mathematics lessons are linked to the concepts of faraidh (inheritance) and zakat, while biology lessons are linked to the study of takhliq al-insan (the process of human creation) in classical interpretation. This approach reflects a shared model of integration, where two disciplines share concepts that mutually enrich students' understanding without erasing the boundaries of their respective fields.(Youn et al., 2024).

Interviews with teachers indicate that this interdisciplinary approach increases the relevance of the subject matter and encourages students to think analytically and reflectively. This finding aligns with research by Hosaini et al. (2024), which demonstrated that the integration of Islamic boarding school and formal school curricula simultaneously strengthens students' spiritual, emotional, and social competencies, creating a holistic balance between intellectual and moral intelligence.(Hosaini, Qomar, Kojin, & Sibilana, 2024). From a theoretical perspective, curriculum integration at Dayah Babussalam can be analyzed through the lens of horizontal and vertical integration. Horizontal integration emphasizes the integration of interdisciplinary learning within a single learning level, while vertical integration systematically connects material between levels to establish scientific continuity.(Hassan, 2013)In practice, the horizontal approach is implemented by connecting religious themes with general subjects at the junior and senior high school levels, while vertical integration is carried out through the consistency of the moral values embedded from the beginning to the end of education.

In addition to the material aspect, curriculum integration is also evident in structural-organizational integration. The teaching system at Dayah Babussalam adopts a dual model: the sorogan and bandongan systems for studying classical texts are implemented alongside the formal classical system in PDF. This strategy aligns with the model implemented at the Sunan Drajjat Islamic Boarding School in Lamongan, where the Mu'allimin-Mu'allimat curriculum integrates 70% religious studies and 30% general subjects in accordance with national standards.(Mustafa & Aminah, 2025). Research by Mustaqiim & Azani (2024) confirms that the success of curriculum integration in Islamic boarding schools is determined by the alignment between the institution's vision and educational philosophy, as well as the ability to balance academic and spiritual achievement. The implementation of integration at Dayah Babussalam, which combines the Ministry of Religious Affairs curriculum and the yellow books, follows this principle, where the balance between memorization achievement, book literacy, and academic competence is an indicator of the program's success.(Mustaqiim & Azani, 2024). Furthermore, the integration model at Dayah Babussalam also incorporates technological and contextual dimensions through the use of digital media in teaching religious texts and general knowledge. This finding aligns with the research of Rochim et al. (2025), which demonstrated that the integration of an Islamic values-based curriculum and technology at Pesantren Sintesa Magetan simultaneously enhanced digital and spiritual competencies, utilizing a project-based learning approach focused on mastering 21st-century skills.(Rochim, Ikhwan, Arifin, & Rahajeng, 2025).

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This integration creates a curriculum integration pattern that is not only oriented toward content (content integration) but also toward learning experiences (experiential integration). This concept expands the meaning of integration as explained by Youm et al. (2024) in their theory of six degrees of curriculum integration, namely that effective integration must encompass the dimensions of time, teaching methods, evaluation, and tiered competencies, not simply the unification of material.(Youm et al., 2024). Observations show that students experience improved analytical and reflective thinking skills, particularly when the mubahatsah forum is used to discuss social and religious issues with an interdisciplinary approach. This aligns with research by Aziz et al. (2023), who found that the integrative curriculum model at the Blitar Islamic boarding school successfully strengthened the students' religious character while increasing parental satisfaction by 89.6%.(Aziz, Setyawan, Purwowidodo, & Yasin, 2023). Furthermore, the integration of the hidden curriculum and the formal curriculum is a unique dimension at Dayah Babussalam. Daily religious activities such as tahajjud (recitation of the tahajjud), dhikr jama'i (collective remembrance), and dawn halaqah (prayer circle) are positioned as character education instruments that internalize spiritual values within formal learning practices. Research by Latif et al. (2025) shows that the hidden curriculum in Islamic boarding schools plays a strategic role in shaping the morals and discipline of students, especially when managed with systematic evaluation management based on Islamic values.(Latif, Tharaba, Susilawati, Mutniati, Mu'in, & Munawaroh, 2025).

Thus, the curriculum integration model at Dayah Babussalam Al Hanafiyyah reflects a synthesis of four main approaches in modern Islamic educational integration theory. This approach not only represents functional integration between two educational systems but also reflects the epistemological evolution of Islamic education, moving from a mono-disciplinary model to a multi-lens educational framework, as developed in the concept of adaptive Islamic education in the 21st century.(Malizal, 2025). The following is a presentation of the narrative in the form of an academic table to make it more systematic and easier to analyze:

**Table 1. Curriculum Integration Model at Dayah Babussalam Al Hanafiyyah**

Integration Approach	Implementation at Dayah Babussalam Al Hanafiyyah	Focus on Competency Development
Interdisciplinary–Substantive	General subjects such as mathematics and science are associated with faraidh (inheritance), zakat, and takhliq al-insan (Qur'anic biology).	Strengthening analytical, reflective, and integrative abilities between scientific rationality and spirituality.
Structural–Organizational	Implementation of a dual system in the learning schedule: the study of classical books runs parallel with formal PDF class activities.	Strengthening academic discipline, learning independence, and adaptation to the formal education system.
Technological–Convergence	The use of digital learning tools to support the learning of books and general materials; digital literacy training for teachers and students.	Improving digital literacy, research capabilities, and readiness to face the Society 5.0 era.
Affective–Hidden Curriculum	The habit of tahajjud, jama'i dhikr, dawn halaqah, and book recitation as a medium for forming religious character.	Strengthening the moral, discipline, responsibility and spiritual aspects of students.

These four approaches reflect functional and epistemological integration in modern Islamic education. This model marks a paradigm shift from a mono-disciplinary system (where religious knowledge is separated from general knowledge) to a "multi-lens education framework" that balances spirituality, intellectuality, and professional competence within a unified, adaptive Islamic education system for the 21st century.

## Analysis of the Effectiveness of Integration on the Competence of Students

The effectiveness of the curriculum integration strategy at Dayah Babussalam Al Hanafiyyah can be analyzed through the competency dimensions developed by Spencer & Spencer (1993), namely motives, self-concept, knowledge, skills, and character (traits). This approach allows for a comprehensive assessment of the successful implementation of integration between the Dayah Salafiyah system and Formal Diniyah Education (PDF) in producing students who excel intellectually, spiritually, and socially.

### 1. Dimensions of Motivation and Self-Concept

Curriculum integration plays a crucial role in building students' intrinsic motivation, particularly as they gain formal recognition without losing their Islamic identity. Research by Yusuf et al. (2024) at the Al-Hikam Student Islamic Boarding School in Malang showed that integrative curriculum management that links academic life and religiosity increases students' learning motivation and self-confidence in facing the modern academic world.(Yusuf,

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Nur, & Ali, 2024). At Dayah Babussalam, the combination of the yellow book halaqah and PDF-based classroom learning provides a dual sense of spiritual and academic achievement for students. They not only feel capable of understanding classical texts but also gain the legitimacy of formal competence through PDF diplomas. This condition strengthens positive self-concept, which, according to Farhanillah et al. (2025), is the foundation for character development and independent learning in Islamic boarding school-based institutions.(Farhanillah, Inayah, & Basir, 2025). Furthermore, students demonstrate a sense of religious self-esteem because the curriculum integration affirms their position as both religious and academic learners. Research by Sudarsono et al. (2025) corroborates this finding, stating that collaboration between Islamic boarding schools and formal institutions strengthens students' motivation and sense of social responsibility.(Sudarsono, Muchtar, & Warsiyah, 2025).

## 2. Knowledge Dimension

The effectiveness of integration is also reflected in the balanced mastery of religious and general knowledge. Dayah Babussalam implements a bilingual epistemology model, where classical texts are studied with a rational approach, while general subjects are given theological content. This approach aligns with the Islam-science integration model implemented at the Pesantren Trensain (Islamic Boarding School) in Jombang and Sragen, which emphasizes mastery of modern science based on the values of the Qur'an and Sunnah.(Munadi, 2016). From interviews, PDF teachers reported a significant improvement in the results of the national madrasah-equivalent exam (UAM) for final-year students since the implementation of the integrative curriculum. This aligns with the findings of Zainuddin et al. (2025) that Islamic boarding schools that adopted the Merdeka Curriculum with its flexible learning principles demonstrated an increase in the relevance of 21st-century knowledge and competencies among students.(Zainuddin, Aidah, Mustafiyanti, & Susanti, 2025). In addition to cognitive enhancement, this integration also expands spiritual and digital literacy, particularly through the use of online learning tools and media-based Islamic content. Rochim et al. (2025) demonstrated that the use of technology in Islamic boarding schools significantly improved students' conceptual skills, without diminishing their religiosity.(Rochim, Ikhwan, Arifin, & Rahajeng, 2025).

## 3. Skills Dimension

Based on field observations, students at Dayah Babussalam demonstrated improved critical thinking, argumentative, and communicative skills through the mubahatsah forum. This demonstrates the success of integration in fostering 21st-century skills such as critical thinking and collaboration. Research by Wasehudin et al. (2023) at the Darul Qolam Islamic Boarding School in Banten supports this finding, stating that the flexibility of the integrative curriculum can encourage students' creativity and independent learning through a project-based approach and cross-disciplinary collaboration.(Wasehudin, Rohman, Wajdi, & Marwan, 2023). Furthermore, scientific halaqah activities and student deliberations foster public communication, leadership, and collaborative problem-solving skills. These competencies align with the goals of modern Islamic education, which emphasizes a balance between the religious and worldly spheres. The results of research by Sofiani et al. (2024) even showed that learning that integrates Islamic values with problem-solving skills improves students' analytical abilities with a significant effect (effect size = 2.1).(Sofiani, Aripin, & Rahayu, 2024)These findings indicate that similar strategies can be adapted to strengthen the higher-order thinking skills of students in traditional-modern Islamic boarding schools such as Dayah Babussalam.

## 4. Character Dimensions (Traits)

Character building is the most essential indicator in assessing the effectiveness of integration. The discipline, honesty, responsibility, and independence that characterize Islamic boarding school students are reinforced through a hidden curriculum and the practice of daily worship. This aligns with the results of a study by Rahmadani & Raharja (2025), which showed that modernizing Islamic boarding school management is able to maintain salafiyyah values through routine activities such as bandongan (recitation of the Koran), tafhidz (recitation of the Koran), and community service.(Rahmadani & Raharja, 2025). In the context of the Babussalam Islamic Boarding School (Dayah Babussalam), character development is also measured through discipline in following the four-day daily religious study schedule and social responsibility in the Islamic boarding school's community service activities. This program fosters social leadership traits and a spirit of Islamic brotherhood, as demonstrated in the pesantren-based character education model at the Wahdah Islamiyah Islamic Boarding School, which strengthens the moral, social, and ethical dimensions of public life.(Sudarsono, Muchtar, & Warsiyah, 2025).

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## 5. Synthesis of Effectiveness Findings

Based on all these dimensions, it can be concluded that the curriculum integration strategy of Dayah Babussalam Al Hanafiyyah is effective in improving the competency of students holistically, characterized by:

Competency Dimensions	Integration Effectiveness Results
<b>Motivation &amp; Self-Concept</b>	Students have a high learning drive and pride in their religious-academic identity.
<b>Knowledge</b>	Mastery of yellow books and general science increases simultaneously.
<b>Skills</b>	Improved critical thinking, communication, and collaboration skills.
<b>Character</b>	Forming discipline, responsibility, and social leadership based on Islamic values.

Thus, the effectiveness of curriculum integration at Dayah Babussalam Al Hanafiyyah is not only measured by the improvement in academic results, but also by the success in forming students who are comprehensive, knowledgeable, have noble morals, and are ready to play an active role in global society without abandoning their Islamic spiritual roots.

## CONCLUSION

This study demonstrates that the curriculum integration strategy at Dayah Babussalam Al Hanafiyyah has successfully established a harmonious Islamic education model that combines the Salafi tradition with the modern formal education system. Through the application of participatory strategic management, visionary leadership, and institutional collaboration, curriculum integration creates an epistemological balance between religious and general knowledge. The curriculum design, implementation, and development processes are adaptive, taking into account the local context, the needs of students, and the demands of 21st-century competencies. As a result, this institution not only maintains the authenticity of Islamic scientific traditions but also fosters pedagogical innovation, digital learning, and formal recognition of graduate competencies. Substantively, the effectiveness of this curriculum integration is reflected in the overall improvement of students' competencies, encompassing cognitive, affective, and psychomotor aspects. Students not only master classical texts and modern disciplines in a balanced manner, but also demonstrate religious, disciplined, creative, and socially conscious character. The integrative model implemented at Dayah Babussalam represents the ideal of contemporary Islamic education: education that instills spiritual values as a moral foundation, develops intellectuality as a means of progress, and fosters adaptive skills as preparation for facing changing times. Thus, this model can serve as a strategic reference for the development of Islamic boarding school curricula in Indonesia, in realizing superior, inclusive, and sustainable Islamic education.

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