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Integration of the *Tahfidz* Islamic Boarding School Curriculum with Equality Education: A Study on MTQ Al-Fatah Pekalongan

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Abstract: *Pesantren*, the oldest Islamic educational institution in Indonesia, faces the challenge of integrating its curriculum in the modern era. This study aims to analyze the curriculum structure of *Ma'had Tahfidz* Qur'an (MTQ) Al-Fatah, identify the form of integration between the *pesantren* curriculum and the equality education curriculum through the Pekalongan City Learning Activity Studio (SKB), and analyze the data using the Miles and Huberman model. The study uses a phenomenological qualitative approach, with data collected through direct observation and in-depth interviews with the founders, mudir, and SKB. The results of the study show that MTQ Al-Fatah implements a curriculum based on *tahfidz* and *muballigh* regeneration, drawing on Tyler's theory through four components identified implicitly. Curriculum integration takes place through three Fogarty models simultaneously: a webbed model, a threaded model, and a shared model, through a strategic partnership with SKB. This *pesantren*-SKB partnership model is an institutional innovation that enables students to obtain legal recognition for formal education without sacrificing the intensity of the *tahfidz* program. This study proposes a conceptual framework of Da'wah-Oriented Curriculum Integration (DOCI) as a theoretical contribution to the development of the *pesantren* curriculum in Indonesia.

Abstrak: *Pesantren, sebagai lembaga pendidikan Islam tertua di Indonesia, menghadapi tantangan dalam mengintegrasikan kurikulumnya di era modern. Penelitian ini bertujuan untuk menganalisis struktur kurikulum Ma'had Tahfidz Qur'an (MTQ) Al-Fatah, mengidentifikasi bentuk integrasi antara kurikulum pesantren dan kurikulum pendidikan kesetaraan melalui Sanggar Kegiatan Belajar (SKB) Kota Pekalongan, serta menganalisis data menggunakan model Miles dan Huberman. Penelitian ini menggunakan pendekatan kualitatif fenomenologis, dengan pengumpulan data melalui observasi langsung dan wawancara mendalam dengan para pendiri, mudir, dan pihak SKB. Hasil penelitian menunjukkan bahwa MTQ Al-Fatah menerapkan kurikulum berbasis tahfidz dan kaderisasi muballigh, dengan mengacu pada teori Tyler melalui empat komponen yang diidentifikasi secara implisit. Integrasi kurikulum berlangsung*

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melalui tiga model Fogarty secara bersamaan, yaitu model webbed, model threaded, dan model shared, melalui kemitraan strategis dengan SKB. Model kemitraan pesantren-SKB ini merupakan inovasi kelembagaan yang memungkinkan santri memperoleh pengakuan legal atas pendidikan formal tanpa mengorbankan intensitas program tahfidz. Penelitian ini mengusulkan kerangka konseptual Da'wah-Oriented Curriculum Integration (DOCI) sebagai kontribusi teoretis bagi pengembangan kurikulum pesantren di Indonesia.

INTRODUCTION

Pesantren is the oldest Islamic educational institution in Indonesia that has played a strategic role in shaping the character, religious identity, and intellect of Muslims in the archipelago (Susilo & Wulansari, 2020). Its existence is not just a conventional educational entity, but a cultural ecosystem that preserves a rich and sustainable Islamic scientific tradition. Since its inception, *pesantren* has become a center for the transmission of Islamic knowledge through the recitation of the yellow book held in mosques and suraus, then developed into a more structured educational institution with a diverse curriculum and learning system (Muslihun, 2017). However, the dynamics of modernity that continue to move fast have exposed *pesantren* to transformative pressures that demand fundamental adaptation, not only at the level of learning methods, but also at the level of curriculum substance and institutional paradigm (Fatmawati, 2021).

The demands of the modern era for formal recognition and the relevance of education in the world of work have encouraged many Islamic boarding schools to integrate the curriculum with the national education system (Primary, 2025). This phenomenon has given rise to a significant academic debate: does this integration strengthen or dilute the epistemic identity of *pesantren* as an Islamic educational institution? On the one hand, academics such as Mastuhu argue that the flexibility of *pesantren* in responding to the changing times is an adaptive force that allows these institutions to remain relevant (Kusumawati & Nurfuadi, 2024). On the other hand, Azyumardi Azra emphasized that the modernization process that is not carefully planned has the potential to reduce the depth of Islamic science, which has been a comparative advantage of Islamic boarding schools (Zuhriansah et al., 2025). This tension between tradition and modernity is an important discourse background in studying the contemporary *pesantren* curriculum model.

In the context of policy, Law Number 18 of 2019 concerning Islamic Boarding Schools is an important milestone that provides formal legitimacy for the diversity of Islamic boarding school models, including *salaf* Islamic boarding schools that prioritize the study of the yellow book, Mu'allimin Islamic boarding schools, and Islamic boarding schools that integrate religious and general education in an integrated manner (*Law No. 18 of 2019 concerning Islamic Boarding Schools*, 2019). This regulation opens space for Islamic boarding schools to experiment with various models of curriculum integration in line with the vision, mission, and needs of their local communities. In Central Java itself, data from the Ministry of Religious Affairs recorded that there were 5,226 active Islamic

boarding schools, while the Muhammadiyah Islamic Boarding School Development Institute recorded 444 Muhammadiyah Islamic boarding schools throughout Indonesia, reflecting the very rich diversity in Islamic educational practices (Ilham, 2023).

Previous studies on the *pesantren* curriculum have made a significant contribution. Dhofier's research lays the foundation for understanding the traditional elements of Islamic boarding schools, in the form of *kiai*, *santri*, mosques, huts, and the yellow book, as a cohesive unit of analysis (Dhofier, 1980). Rofiq's Research (Rofiq et al., 2026) specifically examines the implementation of the integrated curriculum in modern Islamic boarding schools, while various studies on Muhammadiyah Boarding School (MBS) highlight Muhammadiyah's efforts in building a model of *pesantren* based on movement ideology with the integration of general education. However, these studies generally focus on large, institutionally established Islamic boarding schools with relatively adequate resources and tend to ignore the dynamics of small- to medium-scale Islamic boarding schools that are just emerging at the grassroots level.

Significant research gaps were also identified in the systematic analysis of the theory-based curriculum integration model. Most existing studies are descriptive-exploratory and do not use a structured curriculum theoretical framework as an analytical tool. Research that applies Tyler's framework on the four components of the curriculum, namely objectives, learning experiences, curriculum organization, and evaluation, as well as Fogarty's curriculum integration model, which includes *shared*, *webbed*, and *threaded models* in the context of *pesantren*, is still very limited. Furthermore, the study of *tahfidz* Islamic boarding schools affiliated with the Muhammadiyah organization and pursuing equality education, rather than regular formal education, is almost nonexistent in the available academic literature, leaving a void that needs to be filled immediately.

METHOD

This research is a qualitative field study that focuses on MTQ Al-Fatah. This research uses a phenomenological approach, which is a study that reveals events in depth in the field (Safrudin et al., 2023). Data were obtained from research subjects or informants, namely the founder of MTQ Al-Fatah, namely Mrs. Sumiyati, the Mudir, and the learning staff of the Learning Activity Studio (SKB). The three informants are key and understand the educational program's structure at MTQ Al-Fatah. Data collection was conducted by researchers through direct observations at MTQ Al-Fatah and the Learning Activity Studio. In addition, interviews were conducted with informants from the two institutions. The researcher’s data validity model is a triangulation model comprising source, technique, and time triangulation. In this study, the researcher focused on source and time triangulation. In source triangulation, the researcher compares information obtained from one source with that from other sources. As for the time triangulation technique, the researcher submitted interviews to the resource persons at different times. The data analysis used in this study follows the method developed by Miles and Huberman, with three stages: data reduction, data presentation, and data inference, to process the results of a comprehensive and holistic study (Pahleviannur, M., 2022).

RESULT AND DISCUSSION

Result

MTQ Al-Fatah is an institution under the auspices of the Aisyiah organization that focuses on the *tahfidzul* Qur'an program and the formation of *muballigh* cadres. The establishment of this *pesantren* is a continuation of the local Muhammadiyah da'wah and, at the same time, responds to the shortage of cadres in the region. This is as conveyed by Ustadz Khaeron as Mudir, and justified by Mrs. Sumiyati as the founder, by saying:

My father was an early warrior of the organization who later endowed this land, aspiring to develop Muhammadiyah da'wah, as well as developing it in the Kuripan Lor area, with the aspiration to establish this *tahfidz pesantren* (Supalil, 2026).

The existence of this *pesantren* was well received by the local community due to the lack of cadres and personnel to support the local mosque. This condition indicates a crisis of cadre regeneration at the grassroots level. In addition, there is a lack of qualified Muhammadiyah cadres, especially those who have adequate religious competence to produce da'wah cadres. Responding to these conditions, Ustadz Khaeron said that the existence and position of this *pesantren* are not as a madrasah institution with a formal school, but as a Muhammadiyah institution that will lean towards religious aspects, including *tahfidzul* Qur'an, the study of the yellow book, and deepening public speaking.

The vision of this *pesantren* is "**Printing generations *Rabbani,* The *Hafidz* and *faqih fi ad-Din*** (Widiyanto, 2025)**.** In line with the existing vision, Ustadz Khaeron emphasized that the prepared curriculum was also intended to realize the vision's ideals. He said that:

This boarding school is oriented toward cadre students who will become mu'allim hafidz. So that in the future, the people of Pekalongan will have cadres who can serve the people (Khaeron. Ahmad, 2025).

The curriculum at the Al-Fatah Islamic Boarding School, equivalent to the Tsanawiyah level, prioritizes the *tahfidzul* Quran program alongside the teaching of basic Islamic sciences, such as shari'a. Although this *tahfidz* program is the flagship of the Islamic boarding school, it does not use a coercive memorization system. However, there is still a rule requiring students to deposit their memorization with the musyrif upon finishing the obligatory prayer. This rule was intended to ensure that students make a minimum achievement deposit. *Tahfidz* evaluation is also conducted during students' Qur'an memorization. Mudir said that evaluations are conducted every 3 months to assess progress in memorization.

In addition to the *tahfidz* program, Al-Fatah also offers a weekly public speaking program. This program aims to prepare students to convey the cult effectively, preach on Fridays, and present themselves as missionaries to the community. To support this program, the *pesantren* manager invites guest ustadz who are closely related to Ustadz Khaeron, the Mudir, to visit every weekend.

Apart from the curriculum format that covers various subjects taught in Islamic boarding schools, MTQ Al-Fatah also upholds the *hidden curriculum. This hidden curriculum* is a learning process not formally written into the learning system but

embedded in the habituation process, which, in this case, is carried out by all elements of the *pesantren*, including students. It is said that "Exemplary is one of the dimensions of the curriculum, no less important than the formal curriculum. This example needs to be realized starting from the mudir, then continued by the musyrif in the dormitory and class learning" (Khaeron. Ahmad, 2025).

Apart from the hidden curriculum in the form of exemplars, the parenting system is also a concern. The parenting model carried out prioritizes three main principles: example, kinship, and the principle of benefit. This was justified by Ustadz Khaeron by saying that

> Through these three principles, we apply organic management that is different from most other *pesantren* programs. Well, what is meant by organic management itself is a management and nurturing system that is flexible, horizontal, and prioritizes communicative (Khaeron. Ahmad, 2025).

In addition to the three principles that are the main elements of the parenting model implemented at Al-Fatah, another effort is to combine the quality of knowledge and the discipline of worship by prioritizing character formation, which is directly accompanied by the musyrif while in the *pesantren*.

To meet the general education needs of students currently in junior high school, MTQ Al-Fatah collaborates with the Pekalongan City Learning Activity Studio. This SKB program is an alternative solution for non-formal education providers, such as the Al-Fatah MTQ Islamic Boarding School. Ustadz Khaeron also emphasized that the Package B program is separate from the *pesantren* curriculum, with the *pesantren* focusing on religious education and the SKB on general education and skills. Mrs. Fajar, as the Learning Officer of SKB Pekalongan City, said that:

> The curriculum of SKB and Al-Fatah are two different curriculums, but they complement each other both in religious education and general education. In addition to obtaining general education in theory in the classroom, the students, along with other regular students, participated in various skills training, such as computer skills and also culinary training, with a specialization in barista training for later provisions (Nugraheni, 2026).

Discussion

The Educational Purpose of MTQ Al-Fatah in the Mirror of Curriculum Theory

This research departs from two basic questions: how is the curriculum structure of MTQ Al-Fatah designed and implemented as a Muhammadiyah-based *tahfidz pesantren*, and how does the integration model between the *pesantren* curriculum and equality education, as outlined in the Pekalongan City Decree, take place in practice? To answer these two questions, data were collected through *in-depth interviews* with three key speakers, namely Ustadz Ahmad Khaeron as the Mudir, Mrs. Sumiyati as the founder, and Mrs. Fajar as the Learning Officer of SKB Pekalongan City, which was complemented by field observations. The collected data were then analyzed using Tyler's curriculum theory framework and Fogarty's curriculum integration model as two complementary analytical lenses.

The first and most fundamental finding relates to the educational purpose component of Tyler's rationale. Vision of MTQ Al-Fatah *"Producing a generation of rabbani who are hafidz and faqih fi ad-Din"*, not just a rhetorical formulation, but a reflection of a very concrete social need at the local community level: the crisis of regeneration, *Squirt,* and the weakening of Muhammadiyah cadres who are able to lead worship and move da'wah at the Al-Fatah Mosque, Kuripan Lor. This is in line with Tyler's principle that educational goals should be sourced from three main sources, namely the essence of students, contemporary community studies, and suggestions from experts in the field of science, where the first two sources dominate the process of forming goals in MTQ Al-Fatah (Hamanda et al., 2025). Furthermore, a systematic study of the *pesantren* model in Indonesia confirms that *pesantren*s that maintain their relevance are those that identify the specific needs of the community and make this the main compass in curriculum design (Alamin et al., 2024). This is a principle practiced by the Al-Fatah MTQ even before the institution was formally operational.

The distinctive dimension that distinguishes this finding from previous studies on Muhammadiyah Islamic boarding schools lies in the fact that the purpose of da'wah regeneration in MTQ Al-Fatah was not formulated by the organizational bureaucracy from above (*top-down*), but was born from the authentic anxiety of a driving woman at the branch level (*Grassroots*). This is evident at the Muhammadiyah Boarding School, Trenggalek, which shows that the motivation for the regeneration of national organizations is also a dominant factor in shaping curriculum orientation (Alamin et al., 2024). However, what distinguishes MTQ Al-Fatah is the gender dimension in the leadership of the formation of Islamic boarding schools, in this case Mrs. Sumiyati as the driving force of the founder who theoretically strengthens the thesis that women's agency in the Aisyiyah da'wah movement has a significant influence in the institutional transformation of Islamic education in Indonesia, an aspect that still rarely receives attention in the literature of Islamic boarding school curriculum.

Holistic Learning Experience: *Halaqah* as an Integrated Learning Ecosystem

The second component of Tyler is a learning experience that aligns with the goal of finding its most distinctive form in MTQ Al-Fatah through the Halaqah, the main medium of the *tahfidz* program. This method does not solely function as a memorization technique but as a learning ecosystem that simultaneously develops students' spiritual, social, and affective competencies (Ali et al., 2021). In each session, *Halaqah*, students learn to listen solemnly, correct each other's readings with empathy, and build a sense of collective responsibility for the group's progress. Research conducted by Zahro on the *Talaqqi* in the Islamic boarding school, it was found that intensive interaction between the musyrif and *Halaqah* significantly improves the ability to memorize, understand tajweed, and build character at the same time, because the teacher acts not only as a conveyor of the material, but as a spiritual guide and moral example who is constantly present (Zahro et al., 2025). Similar findings were reported in another study comparing two Islamic boarding schools in Metro, Lampung, in which a *tahfidz* program integrated spiritual and pedagogical strategies into a single session. *Halaqah* has proven to be more

effective in shaping the internal motivation of students compared to a program that separates the two dimensions (Akmansyah et al., 2025).

In addition to the *tahfidz* program, the learning experience at MTQ Al-Fatah is enriched by Public Speaking, held every week and featuring guest ustadz. This program reflects the awareness of *pesantren* managers that the competencies needed by a Squirt are not only strong memorization of the Qur'an, but also well-trained rhetorical and public communication skills. Research published in the *Journal of Innovation and Research in Primary Education* confirms that Islamic boarding schools that succeed in producing students with high social and communicative skills are those that integrate extracurricular competency development programs into the design of learning experiences in a structured manner, rather than treating them as side activities (Kusumaningrum et al., 2025). From Tyler's perspective, the program *Public Speaking* at the Al-Fatah MTQ serves as a *transfer of learning*, bridging the mastery of Qur'an memorization in the personal realm to the ability to convey the message of the Qur'an to the public effectively, thereby maintaining a cohesive linearity of learning experiences with institutional goals.

Curriculum Organization: Strengths *of Continuity*, Weaknesses of *Scope and Sequence Documentation*

Tyler's third component concerns how learning experiences are effectively organized through the principles of *continuity and sequence* (Aron-Salvacion, 2023). At MTQ Al-Fatah, the principle of *continuity* is concretely realized through the memorization deposit mechanism, carried out every time after the obligatory prayer, a structure of repetition embedded in the rhythm of students' daily worship. The integration of momentum into worship and memorization activities reflects a curriculum design that carefully leverages teachable moments in students' daily lives. A study of challenges and strategies in memorizing the Qur'an in Islamic boarding schools found that the consistency of daily deposits, accompanied by the system of *muroja'ah*, is the most determinative factor in achieving long-term memorization targets, far beyond individual cognitive abilities of students (Asmawati et al., 2025).

Meanwhile, the principle of *sequence* is evident in the tiered organization of material, with tahsin and tajweed as the initial foundation, followed by intensive tahfidz, and then strengthened by the study of the book Turats and Arabic, which serves as scaffolding for text comprehension. The strategy of dividing memorization targets into measurable stages, implemented through a three-month evaluation system, also reflects planned progress, although it has not been formally documented in the comprehensive syllabus. Structural weaknesses in this aspect of the documentation are relevant findings that require serious attention. In this case, there is a published study that analyzes the evaluation of the Islamic education curriculum in *pesantren* confirming that the absence of documentation *scope and sequence* Systematic is one of the biggest obstacles in efforts to control the quality and development of the *pesantren* curriculum in a sustainable manner, because the teaching process becomes highly dependent on the individual

capacity of teachers and cannot be replicated consistently when there is a change of educators (Nopita & Saputra, 2025).

Hasibuan, in his study, proposed a holistic assessment framework for the evaluation of the madrasah curriculum that integrates Islamic values into assessment instruments, as a very relevant approach to be adapted in MTQ Al-Fatah (Hasibuan et al., 2026). Instead of simply calculating the number of juz memorized, the evaluation instrument for the *tahfidz pesantren* should include indicators such as the quality of appreciation for the value of the Qur'an in daily life, students' readiness to serve as imams and *Squirt*, as well as character development and social empathy. The development of this evaluation instrument will, in theory, shift the Al-Fatah MTQ from an output-based to an outcome-based, value-embedded evaluation, a paradigm shift in line with the mission of da'wah regeneration, which is the institutional spirit of this *pesantren*.

Hidden Curriculum as a Backbone for Character Building

One of the most significant and theoretical findings of this study is the central role of the *hidden curriculum* in the Al-Fatah MTQ education ecosystem. The parenting system consists of three principles: *uswah hasanah,* kinship, and the principle of benefit, which together create a comprehensive learning atmosphere. In this case, every interaction between the musyrif and the students, every daily routine, and every institutional decision contains an implicit but strong pedagogical dimension. The approach that prioritizes *reward* over punishment, prioritizes *bina* (building) over *hadam* (destructive), and fosters empathy as a prerequisite for discipline is a manifestation of the hidden curriculum, oriented towards respect for students' dignity as subjects of learning.

The most relevant systematic framework for understanding this phenomenon comes from a *Systematic Literature Review* about *hidden curriculum* in Islamic boarding schools, which concluded that its implementation rests on four main pillars: *Uswah Hasanah*, organizational culture, dorm environment, and digital integration (Homsiyah et al., 2026). The first three pillars are consistently present in the Al-Fatah MTQ, confirming that the hidden curriculum in this *pesantren* aligns with the template identified in the wider literature. The same research also found that there is a shift from traditional management to digitalization that changes the pattern of student interaction, a challenge that needs to be anticipated by MTQ Al-Fatah, along with the development of information technology.

However, what distinguishes the findings of this study from previous studies is the identification of how the *hidden curriculum* in small Islamic boarding schools with a limited number of students actually has greater character-forming power than in large Islamic boarding schools. This is due to a more optimal musyrif-student ratio, which allows for consistent and in-depth personal *accompaniment*. The phenomenon reported by Mrs. Sumiyati, of a third-grade student who has completed 30 juz with amazing public speaking skills, is empirical evidence that the intensity of a hidden curriculum based on personal closeness can produce a transformation that goes beyond initial expectations.

Fogarty's Integration Model at MTQ Al-Fatah

A curriculum integration analysis using Fogarty's model revealed that Al-Fatah's MTQ had naturally and unintentionally operated three integration models simultaneously: the *Webbed, threaded, and Shared Models*. These three models do not run hierarchically or separately; rather, they are intertwined and reinforce each other in the real practice of *pesantren* education. These findings theoretically enrich Fogarty's conception, which, in the literature, is often treated as an alternative rather than a complementary model. Nasir's research applying Fogarty's theory to Islamic religious education found that the use of Fogarty's tripartite model as a single analytical lens, instead of choosing a single model, results in a much more comprehensive understanding of curricular coherence, reflecting the real complexity of integration practices in the field (Nasir et al., 2025).

Webbed model, it is most clearly manifested through monotheism as a meta-theme that becomes the central axis of all Islamic boarding school subjects. An in-depth study of the integrated curriculum model in Islamic education confirms that Fogarty's approach to Islamic education is most effective when the central theme is rooted in the concept of monotheistic beliefs as an epistemological foundation, as it allows all branches of science to be placed in meaningful organic relationships, rather than just administrative groupings (Mohd et al., 2022). Aqidah that teaches the knowledge of Allah as *mabda'* (departure point) of science, morality as a manifestation of monotheism in behavior, fiqh as the actualization of faith in worship, and Arabic as a tool of accessibility to the sources of revelation, and all are connected in a cohesive conceptual interweave with monotheism as the center.

The threaded model, as manifested through the character Akhlakul Karimah, runs through all dimensions of the formal and hidden curricula. From the discipline of congregational prayer, the manners of eating together, the ethics of speaking to the musyrif, to how to convey the cult to the community, all contain a consistent ethical code and are sourced from the values of the Qur'an. This is in line with Fogarty's conception of the *threaded model,* who use the *meta-curricular approach*, where skills and values are not taught separately in a single subject, but are *threaded* consistently through all elements of the learning experience (Switri et al., 2025). Research on character-based curriculum innovation in Islamic boarding schools found that the effectiveness of *Threading.* The value is highly dependent on the consistency of implementation by all educators, not just character teachers or special musyrif (Laili et al., 2026). This condition is fulfilled at MTQ Al-Fatah through an exemplary, organic parenting model that involves all musyrif.

Shared model is most evident in the partnership relationship between MTQ Al-Fatah and SKB Pekalongan City, where two systems with different curricular identities, namely the *Felt Islamic* and the Independent Curriculum with Pursuit Package B, have a meaningful slice of goals, namely the formation of capable, knowledgeable, and able individuals to contribute to society. In this regard, there is a study that examines the integration of the Muhammadiyah Boarding School curriculum and concludes that the biggest challenge of the model *shared* in the Muhammadiyah *pesantren* is not at the

content level, but at the coordination between units, which often run in parallel without a planned synchronization mechanism (Handayani & Achadi, 2022). The same findings were observed at MTQ Al-Fatah: the *pesantren* and SKB operated separately, and the *pesantren* manager explicitly stated that they do not interfere in the SKB's learning process. This creates what this research conceptualizes as *Coordination asymmetry*: There are potential value and competencies to be synergized, but there is no formal mechanism that facilitates such synergy.

Pesantren-SKB Partnership Model: Institutional Innovation That Challenges the Conventional Integration Concept

The most original aspect of this research, which has not received adequate attention in the existing literature, is the partnership model between *Tahfidz Pesantren* and Learning Activity Studios (SKB) as a mechanism to fulfill the legality of formal education. The strategic choice to partner with SKB rather than establish or affiliate with a formal madrasah reflects a clever institutional calculation: by not tying itself to the schedule and curriculum load of a formal madrasah, MTQ Al-Fatah gains full freedom to maximize the intensity of the *tahfidz* program, which is its main advantage. A review of the equality education program confirms that SKB has much higher schedule and methodology flexibility compared to formal schools, including adjustment of learning time that can be adjusted to the needs of partner institutions (Nafiurrohmah & Ilyas, 2024). Furthermore, SKB's additional expertise programs, such as Canva-based computer training and barista training, provide unexpected but relevant added value. In this case, MTQ Al-Fatah students are not only hafidz able to preach, but also possess basic vocational skills that expand their range of independence after graduation.

A study of *pesantren* resistance to the national curriculum identified that *pesantren* that do not offer formal education often face stigma of not being recognized by society and difficulties in students' access to further education (Hanif et al., 2024). The partnership model with SKB implemented by MTQ Al-Fatah effectively answers this challenge, that students obtain a diploma equivalent to junior high school (Package B) that is officially recognized by the state, without having to sacrifice a single hour of time for the *tahfidz* program and *Felt Islamic,* which is the core of the Islamic boarding school. This is an institutional innovation that requires its own theoretical conceptualization in the *pesantren* curriculum literature.

Proposing a *Da'wah-Oriented Curriculum Integration* (DOCI) Framework

Based on the analyses above, this study proposes a new conceptual framework, Da'wah-Oriented Curriculum Integration (DOCI), as a modification and expansion of Tyler's theory and Fogarty's model in the context of *tahfidz* in *pesantren*, grounded in da'wah regeneration. DOCI has four pillars that interact with each other: first, *Community-Driven Purpose* (CDP) as a curriculum goal that comes from the analysis of the da'wah needs of the local community, not solely from the formal education framework; second, *Tauhid-Centered Integration* (TCI) in the form of unifying all curriculum domains under the umbrella of monotheism as a meta-theme that gives epistemological meaning

to each branch of knowledge; third, *Total Environment Learning* (TEL) which includes the continuity of learning in the totality of the *pesantren* ecosystem, where *the hidden curriculum* and *the formal curriculum* operate as one inseparable entity; and fourth, *the Flexible Formalization Strategy* (FFS) as a smart strategy effort in fulfilling the needs of formal legality through the non-formal equality education path, which allows the *pesantren* to maintain full pedagogical autonomy.

The DOCI framework differs substantially from the integrated curriculum model commonly used in Indonesian Islamic education. If the existing models tend to view integration as an effort to unify religious and general curricula in a single formal context, then DOCI places da'wah and community regeneration at the core, serving as the raison d'être that determines the entire curriculum architecture, including whether and how institutional formalization is carried out. This framework provides a stronger theoretical foundation for small, community-based *pesantren* in Indonesia that have not been adequately represented in academic discourse on *pesantren* curriculum development, because existing studies are generally dominated by cases of large, established *pesantren* with significantly different resources. Thus, this research contributes to the development of *indigenous theory* in the field of Islamic education curriculum and the discourse of *pesantren* curriculum development.

It is important to clarify that DOCI is not merely a relabeling of Tyler's rationale and Fogarty's integration typology, nor is it another variant of the integrated curriculum models already documented in Indonesian *Pesantren* literature. DOCI departs from this shared assumption in three ways. First, while existing models take curricular unification itself as the goal, DOCI treats da'wah and community cadre regeneration as the architecture determining purpose. Second, where Tyler's four components and Fogarty's three models are ordinarily applied as independent, general-purpose analytical tools, DOCI binds them into a single teleological structure: objectives, integration mode, and organization are all read through the same da'wah lens rather than assessed on separate criteria. Third, and most distinctively, DOCI's Flexible Formalization Strategy (FFS) pillar reframes formal legality not as something to be absorbed into the *pesantren* itself, but as a need that can be satisfied through an external partnership, allowing the *pesantren* to remain pedagogically autonomous while still granting students recognized formal status. This deliberate institutional bifurcation, rather than institutional merger, is the specific element that existing integration models in the literature reviewed above do not accommodate, and it constitutes the core theoretical novelty that DOCI contributes.

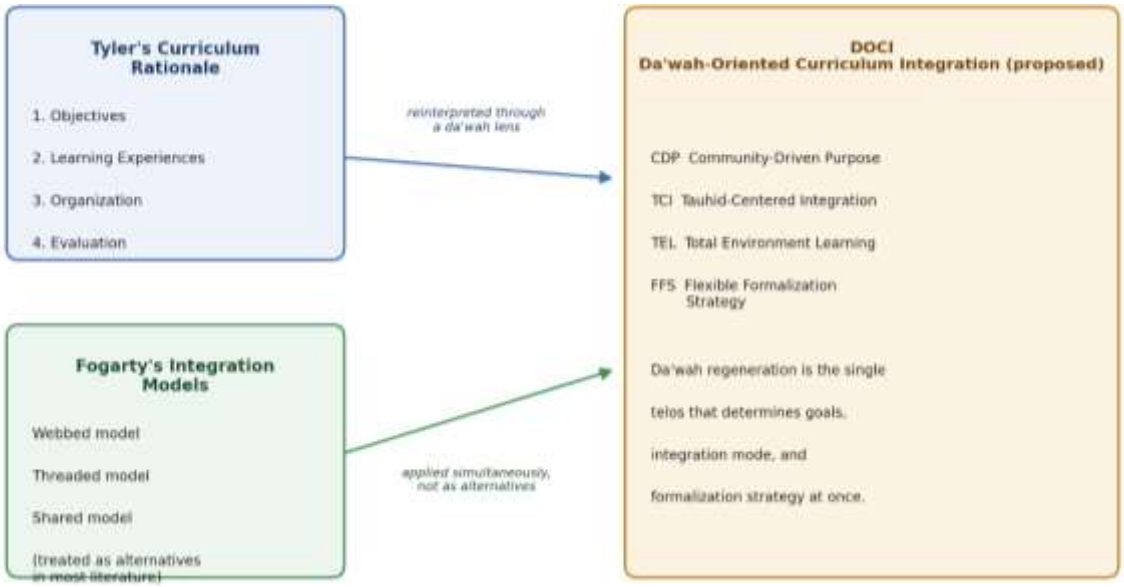


Figure 1.
Conceptual Position of DOCI Relative to Tyler's Rationale and Forgaty's Integration Models

CONCLUSION

This research demonstrates that small-scale community-based *tahfidz pesantren* can develop a coherent, innovative curriculum architecture without adopting a conventional model of institutional formalization. Al-Fatah's MTQ demonstrates that a strong da'wah orientation can actually be an epistemic force that organically unites all elements of the curriculum, something difficult to achieve with an integration model solely oriented towards the fulfillment of formal standards. The *Da'wah-Oriented Curriculum Integration* (DOCI) framework proposed in this study offers wide-ranging application possibilities. Small community-based *pesantren* that have been marginalized in academic discourse can use it as a roadmap for curriculum development without being forced to follow the logic of formal madrasas. Furthermore, the *pesantren*-SKB partnership model has the potential to be adopted more widely by Islamic boarding schools that want to maintain their pedagogical autonomy.

Nonetheless, the study recommends several things. First, MTQ Al-Fatah needs to document the scope and sequence of its curriculum formally and immediately so that the program's continuity does not depend on caregivers' personal capacity. Second, a more structured coordination mechanism is needed between *pesantren* managers and SKBs to optimize the competency slices that have been running in parallel without synchronization. Third, follow-up research with a multisite scope is needed to test the validity of the DOCI framework across different *tahfidz pesantren*, so that it can develop into a more established theory within the treasure trove of Islamic education curriculum science in Indonesia.

This study is subject to several limitations tha should be considered when interpreting its findings. First, the research was conducted at a single *pesantren* (MTQ Al-Fatah), so the DOCI framework and the *pesantren*-SKB partnership model it describes are drawn from ine institutional case and cannot yet be generalized to *tahfidz pesantren* with different resource level or regional context. Second, because the *tahfidz* program's evaluation cycle runs every three months, the observation window of this study may not fully capture longer-term dynamics of curriculum implementation, including how the hidden curriculum and the Coordination asymmetry with SKB evolve over multiple academic years.

Beyond these limitations, this study offers contributions on two levels. Theoretically, it extends Tyler's rationale and Fogarty's integration typology by proposing DOCI, an indigenous framework in which da'wah and community cadre regeneration, rather than formal curriculum unification, serve as the organizing purpose of curriculum design, filling the gap identified earlier regarding the scarcity of theory-driven studies on small, community-based Muhammadiyah *tahfidz pesantren*. In practice, the *pesantren*-SKB partnership model documented here provides a replicable strategy by which small *pesantren* can secure nationally recognized formal credentials for their students without diluting the intensity of their *tahfidz* and da'wah-cadre programs. Methodologically, by combining Tyler's and Fogarty's frameworks as complementary rather than competing analytical lenses, this study demonstrates an analytical approach that future research on *pesantren* curriculum can adopt to examine other small-scale or community-based Islamic institutions.

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