

# INTEGRATING PESANTREN EDUCATIONAL VALUES IN FORMAL SCHOOLING: A CASE STUDY AT TAZKIA INSANI INTEGRATED ISLAMIC ELEMENTARY SCHOOL, MAJALENGKA

Naufali Farhanillah<sup>1</sup>, Elvira Wanda Rodhiatul Inayah<sup>2</sup>, Amin Basir<sup>3</sup>

<sup>1,2,3</sup> Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

\*e-mail: <sup>1</sup> [naufalifarhanillah@gmail.com](mailto:naufalifarhanillah@gmail.com)

## Article Information

Received: April 30, 2025

Revised: May 20, 2025

Accepted: May 29, 2025

## Keywords

Implementation, Pesantren Education, Integrated Islamic School, Islamic Character, Tazkia Insani Integrated Islamic Elementary School Majalengka.

## ABSTRACT

*This study examines the implementation of pesantren-based education at Tazkia Insani Integrated Islamic Elementary School in Majalengka as a model for character development in formal Islamic education. The integration of pesantren values into the national curriculum is a response to moral challenges among students in the digital era. Using a qualitative descriptive method, data were collected through observation, interviews, and documentation. The study analyzed school policies, instructional strategies, and barriers to implementing pesantren values within classroom settings. Findings reveal that pesantren values are embedded through programs such as tahfidz Al-Qur'an, shalat dhuha, congregational prayer, and routine spiritual activities. Instructional strategies include curriculum integration, storytelling, and reflective practices. However, obstacles such as students' diverse religious backgrounds, limited time, and teachers' lack of pesantren training were identified. Theoretically, this research contributes to the discourse on integrated Islamic education by offering an applicable model of value internalization. Practically, it provides insights for schools seeking to strengthen character education through curriculum design, teacher development, and policy support. This model demonstrates that pesantren values can be adapted in formal schooling, offering a pathway for sustainable and holistic Islamic education.*

## INTRODUCTION

Islamic educational institutions often culminate in Islamic boarding schools. This pesantren serves as a center for in-depth study of religious knowledge. Established and improved over a long period of time, pesantren play an important role in shaping children's morals and providing knowledge of the temporal and spiritual realms, which public schools do not usually provide. Pesantren is an educational institution that has the potential to develop and develop quickly through the collaboration of the community, including Kyai, students, and local residents such as village leaders. The pesantren operates as a recognized Islamic educational institution, either independently or with Kyai's approval (Susilo & Wulansari, 2020).

Educational institutions in Indonesia continue to adapt to modern developments, enabling the country to remain competitive in the global education landscape. In the same vein, Islamic boarding

schools, which are schools based on Islamic principles, have also evolved in response to the changing times, mainly influenced by the advancement of science and technology. The change in pesantren education does not indicate that this institution has abandoned its distinctive characteristics. Rather, the educational framework within the pesantren serves as an organizational structure that aims to achieve the continuing education goals of these institutions (Idris Usman, 2013).

In addition, from the institutional side, the Minister of Religion of the Republic of Indonesia stipulated regulation number 3 of 1979 which categorizes pesantren into four types (Noor, 2006) 1). Type A Islamic Boarding School refers to a school where students study and live in a pesantren environment, following traditional teaching methods (wetonan or sorogan system). 2). Type B Islamic Boarding School is one that implements classical education and teaching from kyai at a specified time, with students living in Islamic boarding schools. 3). Type C Islamic Boarding Schools are characterized as dormitory facilities, where students attend their studies externally (in madrasas or other public schools), while kyai supervises and guides students. 4). Type D Islamic Boarding Schools combine the framework of traditional Islamic boarding schools with the curriculum of schools or madrasah.

Among the four categories of pesantren mentioned, it seems that only type A may not fit the definition of a modern pesantren. However, in the current context, it is difficult to distinguish between salafiyah and khalafiyah (modern) pesantren. This difficulty arises because many institutions that claim to be Salafiyah are in fact seen as more comprehensive than those found in modern Islamic boarding schools. Modern Islamic boarding schools aim to blend traditional and contemporary educational approaches. They apply formal classroom teaching methods and an integrated curriculum with special modifications. The separation of religious and general studies was also eliminated. Both domains of knowledge are instructed, but religious education takes precedence. The educational framework used in modern Islamic boarding schools is called the mu'allimin system. Therefore, it is evident that there are different boundaries that separate salafiyah from modern Islamic boarding schools. M. Sulthon Masyhud and M. Khusnurridlo have noted that the main difference between modern Islamic boarding schools and Salafi Islamic boarding schools lies in more transparent management, organizational structure, and financial administration.

It can be understood that the purpose of pesantren education above is to understand and master the teachings and sciences of Islamic religion to be disseminated by preaching Islamic teachings to various regions in order to create a virtuous society. And in this day and age, pesantren education does not only have religious characteristics, but also has characteristics in the field of language where this characteristic is usually found in modern pesantren education that uses Arabic and English (Abdurrahman, 2018). With a clear goal in pesantren education, the students will have optimal and integrated potential in various fields, and this will take root in the surrounding community area where pesantren education is applied, the impact of which will be that the community will tend to send their children to pesantren to become children who have potential and are integrated, where educational institutions that implement pesantren education will produce qualified young generation candidates for Progress and Prosperity of the Nation.

Historically, educational institutions in Indonesia only knew three types: Islamic boarding schools, madrasas, and public schools. However, the emergence of integrated Islamic schools is now increasingly enlivening the educational landscape in Indonesia. These integrated Islamic schools combine religious education, which is a characteristic of Islamic boarding schools, with modern education typical of public schools. However, the basic concept behind the establishment of integrated Islamic schools in Indonesia is more than just integration; this concept includes the Islamization of knowledge (Mutu JSIT Indonesia, 2014).

To answer contemporary issues and meet the needs of the community, integrated Islamic schools were established that aimed to integrate general education with Islamic teachings. The

presence of this integrated Islamic school is intended to produce graduates who are pious and noble, individuals who are *shamamil* (perfect) in faith, mind, and *kamil* (ideal) in action, who demonstrate Islamic morals and values as a whole (*kaffah*) in daily life. Thus, they are expected to be role models and examples for other education graduates who are able to uphold Islamic principles as well as students.

Integrated Islamic school education includes the idea of "one for all," which implies that students receive a comprehensive education that includes general knowledge, religious studies, and skill development. In addition, several integrated Islamic schools operate on a full-day schedule, and dormitory options are also available, following a curriculum originating from the ministry of education and culture (Sumanti et al., 2021). Integrated Islamic schools are becoming increasingly common and have fostered a strong and proud Islamic identity, which positively influences the spread of *da'wah* in Muslim communities of various social and economic backgrounds. The emergence of integrated Islamic schools seems to reflect a change in the way Muslims approach education, as they provide sophisticated learning systems, impressive infrastructure, and adequate facilities, which shows that integrated Islamic education is in high demand among Muslims among social, economic, and educational elites.

The motivation to transform the binary secular education system is the main driving force behind the establishment of integrated Islamic education in Indonesia. This stems from the perception that graduates of conventional educational institutions are currently not prepared to face the challenges and demands of today's society. The current public school system only provides students with a basic basic of general knowledge, and does not provide significant lessons in Islamic science. As a result, although students can develop a considerable knowledge in science and technology, they often do not have a solid foundation in Islamic moral education, leaving them vulnerable to the adverse effects of modern culture, such as promiscuity, drug abuse, youth crime, and more. In contrast, Islamic educational institutions such as Islamic boarding schools only focus on the study of religion and language (Ahmadi Lubis, 2018).

As we know in the Majalengka area, there are very rampant acts that harm the community environment where one of the factors is the unpreparedness of the community for technological developments, the entry of foreign cultures, such as: free sex, then the many acts of bullying that are still valid in several schools, fights between gangs that are often carried out in the middle of the night when the community is resting, researchers themselves have also seen it (Utomo & Susanti, 2024). Based on the phenomenon in the field, precisely at the Tazkia Insani Integrated Islamic School Majalengka is one of the schools that is making efforts to implement the characteristics of *pesantren* education in its education system. Tazkia Insani Majalengka Integrated Islamic School, which functions as an educational institution in the community, aims to instill religious knowledge to prevent individuals from engaging in wrong actions that can negatively impact society and are not pleased by Allah SWT. In carrying out the characteristics of *pesantren* education, Tazkia Insani Majalengka Integrated Islamic Elementary School faces various challenges and opportunities in realizing these characteristics.

In this context, this research offers a novelty by focusing on the integration of *pesantren* values into the modern education system implemented by Integrated Islamic Elementary Schools (SDIT) in areas with complex social challenges. This research also reveals how *pesantren* values, such as discipline, worship habits, spiritual guidance, and character building, are implemented in elementary schools using the national curriculum model. This is a significant contribution to the development of a character-based approach to contemporary Islamic education, which integrates the *pesantren* system into the modern school culture in a measurable and structured manner. This motivated the author to conduct research with the title "Integrating *Pesantren* Educational Values in Formal Schooling: A Case Study at Tazkia Insani Integrated Islamic Elementary School, Majalengka"

## METHODS

This research was conducted at the Tazkia Insani Integrated Islamic Elementary School, which is located in the Majalengka Regency area, specifically at Jl. Siliwangi No.72, Jatipamor, Kec. Panyingkiran, Majalengka Regency, West Java. A descriptive qualitative research methodology is employed in this study. The written or spoken words and the observed behavior form the basis of descriptive qualitative research. Sugiyono defines qualitative research methods as procedures carried out organically in response to field conditions or awareness. Additionally, qualitative data is collected, and the findings should highlight greater significance (Sugiyono, 2014). The author uses observations to gather information from primary and secondary sources. In this case, the author uses semi-participant observation techniques, conducting direct observations at the Integrated Islamic Elementary School Tazkia Insani in Majalengka Regency, while also attending several school events. The researcher observes the characteristics of pesantren education in schools while speaking with students at Tazkia Insani Islamic Integrated School in Majalengka. Below is an example of the observation table that the researcher will conduct. In addition to observation, the researcher uses interviews and documentation methods. The results of the data are then processed qualitatively beginning with data coding, data reduction, and drawing conclusions. Furthermore, the researcher uses data triangulation to check the validity of the data in this study.

## RESULTS AND DISCUSSION

### Data of Students

Student data is information that includes the name of the student and the gender of the student. The student data at the Integrated Islamic Elementary School Tazkia Insani Majalengka on July 3, 2023, is as follows:

Table 1: Number of students based on gender

Man	Woman	Total
232	171	403

Table 2. Number of students based on levels

Level	Amount
1	82
2	90
3	69
4	51
5	52
6	59
Total	403

According to research findings, there are 403 students enrolled at the Tazkia Insani Integrated Islamic Elementary School in Majalengka, including both boys and girls. The number of male students exceeds the number of female students, according to the data above.

### Extracurricular

At Tazkia Insani Majalengka Integrated Islamic Elementary School, extracurricular activities are events held outside of scheduled class time with the aim of fostering students' interests and abilities while increasing their knowledge and understanding. These extracurricular activities include.

Low-class extracurriculars include:

1. Low-end (1-3): English Club, Futsal, Art, DIY (Do it Yourself).
2. High-end (4-6): English Club, Catering, Crafts, Futsal, Embroidery, Karate, Archery, Vocals, Coding.

### Special Findings

This research reveals that schools consistently integrate pesantren values into the formal education system. This is manifested in curriculum policies, learning activities, and religious activities that aim to shape students' morals and spirituality. Excellent programs such as tahfiz day, congregational dhuha prayers, and extracurriculars based on Islamic values have become the hallmark of the school.

However, there are also challenges in the implementation of pesantren education, such as time constraints, variations in student backgrounds, and teacher readiness. Some teachers do not have experience in pesantren education, so the school overcomes this through training and professional development. Table 4. Describe the relationship between policies, strategies, barriers, and Solutions as follows.

Table 4. Policy relationships, strategies, barriers and Solutions

Aspects	Description
Policy	IRE curriculum, local Arabic content, tahfidz programs, social and spiritual activities
Strategy	Curriculum integration, active methods, reflection, contextual learning
Obstacles	Different student/teacher backgrounds, limited time, and content integration difficulties
Solution	Teacher training, collaboration between teachers, time adjustments, and contextual creative approaches

### The Education Policy of the Integrated Islamic Elementary School Tazkia Insani Majalengka

Pesantren is one of the oldest educational institutions in Indonesia that plays a significant role in shaping a generation with Islamic character. The Integrated Islamic Elementary School Tazkia Insani Majalengka adapts the values of pesantren to be implemented in formal educational settings. This is done to address the challenges of modern education that not only demands academic mastery but also the formation of moral and spiritual values.

As a pesantren-based school, the educational policy at Tazkia Insani Integrated Islamic Elementary School in Majalengka is designed by integrating the national curriculum and pesantren curriculum. This is realized through various strategic policies that support the development of religious aspects, such as sharing Friday, Quran memorization, and collective Dhuha prayers.

Regarding the educational policy of pesantren at the Tazkia Insani Integrated Islamic Elementary School in Majalengka, the researcher conducted an interview with teacher Kania Lutfiani on Thursday, July 3, 2025, she said:

“At the Integrated Islamic Elementary School Tazkia Insani Majalengka, we emphasize the implementation of pesantren education in the curriculum that we teach. Each subject not only focuses on academic aspects but also connects the material with Islamic teachings. For example, in science lessons, we encourage students to reflect on the greatness of Allah through His creations. In this way, students not only learn about knowledge but also understand that all knowledge comes from Allah and should be used for good. With the pesantren education policy that we implement, we hope to create a conducive learning environment where students not only gain knowledge but also build strong faith and morals. We believe that with a solid foundation, our students will be ready to face future challenges and become positive change agents in society.”

Based on the interview results with Ustadzah Kania Lutfiani, the educational policy of the pesantren in this school is designed to create a comprehensive learning environment, where students not only gain academic knowledge but are also equipped with Islamic values and the formation of a strong character.

This policy reflects the commitment to produce a generation that is not only excellent in academic fields but also has good morals and is ready to be positive agents of change in society. Ustadzah Kania Lutfiani also said:

“We believe that religious education is a very important foundation for student development. Our policy focuses on Islamic values in every aspect of learning. We want students to not only learn about theory but also understand how to apply Islamic teachings in their daily lives. For example, in every lesson, we always try to relate the material to the values taught in the Qur'an and Hadith.”

Based on an interview with Ustadzah Kania Lutfiani from the Tazkia Insani Integrated Islamic Elementary School in Majalengka, the education policy at this school emphasizes the importance of applying pesantren education in every aspect of learning. Ustadzah Kania Lutfiani explained that pesantren education serves as the main foundation for student development, where they not only study theory but also practice Islamic teachings in their daily lives.

With this policy, the Tazkia Insani Integrated Islamic Elementary School in Majalengka aims to produce a generation that is not only outstanding academically but also possesses good morals and is ready to face future challenges. Then, Ustadah Kania Lutfiani also stated:

"This policy is very good, as it reflects our commitment to educate a generation that is not only academically intelligent but also has good morals and a deep understanding of religion."

Based on the results of interviews with teachers at the Tazkia Insani Integrated Islamic Elementary School in Majalengka, the pesantren education policy at this school emphasizes the importance of integrating Islamic values into the curriculum, character development, and a holistic educational approach. The pesantren education policies obtained by the researcher at the Tazkia Insani Integrated Islamic Elementary School in Majalengka are as follows:

1. Quranic and Islamic Religious Education (PAI) curriculum: The school implements a curriculum that deeply engages with the Quran and Islamic Religious Education (PAI), including tahsin and quran syarhil programs to strengthen students' understanding of Islamic teachings.
2. Local content of Arabic language: The Arabic language is integrated as local content in the curriculum, aimed at enhancing students' language skills and facilitating their understanding of religious texts.
3. The extracurricular activities of the Tazkia Insani Integrated Islamic Elementary School in Majalengka offer various extracurricular programs including intensive Quran study and Quran interpretation.
4. Special religious activities at the school include prayer and dhuha prayer, Al-Matsurat, and reading Surah Al-Kahf to strengthen the spirituality and closeness of students to religious teachings.
5. The Tahfiz Day program the school holds a Tahfiz Day program, where students are focused on memorizing the Quran, as an integral part of the pesantren education.
6. Social and communal activities Activities such as Friday donations, sharing on Fridays, and communal meals are conducted to build a sense of togetherness, social concern, and solidarity among students.
7. Dhikr and congregational prayers Congregational Zuhur dhikr and prayers are held to strengthen spiritual bonds and create a harmonious community atmosphere at school.

In conclusion, the pesantren education policy at the Tazkia Insani Integrated Islamic Elementary School in Majalengka reflects the school's commitment to shaping graduates who are not only academically outstanding but also possess noble character. This policy has become one of the advantages that distinguishes this school from other educational institutions.

### **The Strategies And Methods Used In Implementing Pesantren Education At Integrated Islamic Elementary School Tazkia Insani Majalengka.**

The implementation of pesantren education requires appropriate strategies and methods to achieve educational goals effectively. The Integrated Islamic Elementary School Tazkia Insani Majalengka has various strategies to ensure the success of pesantren education. These strategies include teaching based on Islamic values, the implementation of Al-Qur'an tahfiz programs, and extracurricular activities that support the character development of students. The success of

implementing this strategy highly depends on the role of competent teachers and the support of an environment that fosters pesantren-based education. Additionally, the learning methods used are also focused on character building and the application of Islamic values in daily life. To gain a better understanding of the strategies and methods applied in pesantren education at the Integrated Islamic Elementary School Tazkia Insani Majalengka, the researcher conducted an interview with ustadzah Kania Lutfiani on Thursday, July 3, 2025, who stated:

"At our school, we believe that pesantren education should integrate religious values with general education. Therefore, we implement several strategies and methods as follows: Curriculum Integration: We integrate religious education into every subject. For example, in mathematics, we present scientific concepts alongside Islamic teachings, so that students can see the connection between knowledge and faith. Active and Interactive Learning: We use active and interactive learning methods, such as group discussions, simulations, and collaborative projects. And Extracurricular Activities: We provide a variety of extracurricular activities that support the development of students' interests and talents. These activities focus not only on academic aspects but also on the development of social and leadership skills. This aims to enhance student engagement and make them more motivated in learning. There are many more strategies and methods used by the teachers here, and with all these strategies and methods, we hope to create a supportive learning environment that fosters the holistic development of students, so that they not only become academically smart but also possess good character and are ready to face future challenges."

Based on the results of the interview, this school implements various strategies and methods in the pesantren education that combine religious values with general education. One of the main approaches applied is curriculum integration, where each subject is linked to Islamic teachings, allowing students to understand the relationship between knowledge and faith.

The learning methods used are active and interactive to increase student participation, while character development becomes the main focus through religious and social activities. Extracurricular activities are also organized to support the development of students' interests and talents outside of academics.

With these various efforts, the Integrated Islamic Elementary School Tazkia Insani Majalengka aims to create a generation that is not only academically excellent but also possesses good morals and is ready to face future challenges. The researcher also conducted an interview with teacher Kania Lutfiani on Thursday, July 3, 2025, who stated:

"In teaching Islamic Education at Tazkia Insani Integrated Islamic Elementary School in Majalengka, I apply several strategies and methods aimed at making learning more effective and meaningful for students. First, I use storytelling methods. I often convey stories from the Quran and Hadith that are relevant to the students' daily lives. In this way, students can more easily understand and remember the values being taught, as well as feel a closeness to religious teachings. Second, I implement project-based methods. Students are invited to carry out group projects related to specific themes, such as creating posters about ethics or making presentations about Islamic figures. This method not only enhances teamwork skills but also makes them more creative in conveying information. In addition, I also use the discussion method. In every lesson, I invite students to discuss the topic being addressed. This encourages them to think critically and share perspectives, making learning more dynamic and interactive. I also hold reflection activities at the end of each lesson, where students are asked to think about what they have learned and how they can apply it in their daily lives. This helps them to better understand and internalize the values being taught. With these strategies and methods, I hope that students not only learn about theory but also can apply Islamic teachings in their daily lives. My goal is to help them grow into individuals who are not only academically smart but also have good morals."

Based on an interview with Ustadzah Kania Lutfiani from the Tazkia Insani Integrated Islamic Elementary School in Majalengka, she explained that in teaching Islamic Religious Education by applying pesantren education in this school, she uses various strategies and methods aimed at making

learning more effective and meaningful. One of the methods applied is storytelling, where stories from the Qur'an and Hadith are narrated to help students understand religious values more deeply.

In addition, the project method is also implemented to encourage students to collaborate and be creative in conveying information. Class discussions become an important part of the learning process, allowing students to think critically and share perspectives. At the end of each lesson, reflection activities are carried out to help students contemplate what they have learned and how to apply it in their daily lives.

With this approach, Ustadzah Kania Lutfiani hopes that students not only gain theoretical knowledge but also internalize and apply the teachings of Islam in their lives, so that they can grow into intelligent individuals with good morals. The researcher also conducted an interview with the homeroom teacher of the 2nd grade at Tazkia Insani Integrated Islamic Elementary School in Majalengka, namely Ustadzah Dini Agustin, on Thursday, July 3, 2025, who stated:

“I implement several strategies and methods that not only focus on academic aspects but also integrate the values of pesantren education, for example in the subject of Indonesian language. One of the methods I use is the discussion method. For instance, when we read stories from literary works that contain Islamic values, I invite the students to discuss the themes and moral messages that can be drawn. For example, after reading a story about a character who fights for the truth, we discuss how honest and brave attitudes in facing challenges align with Islamic teachings. Additionally, I also apply cooperative learning methods. In this activity, I divide the students into small groups and assign them the task of analyzing texts related to moral values, such as patience or gratitude. For example, they can analyze a poem that expresses gratitude to God and then present their analysis in front of the class. This not only trains their language skills but also reinforces their understanding of the importance of morals in everyday life. I also strive to relate the material we study to daily life and the values of the pesantren. For instance, when we learn about writing descriptions, I ask the students to describe their mosque or the pesantren environment. This helps them to better appreciate the places they know and understand the importance of maintaining cleanliness and beauty in their surroundings. With all these methods, students not only learn Indonesian, but they can also express themselves well and understand the values contained in each literary work, as well as apply them in everyday life in accordance with Islamic teachings.”

From the interview results with ustadzah Dini Agustin, Integrated Islamic Elementary School Tazkia Insani Majalengka, the researcher concludes that in teaching Indonesian at Integrated Islamic Elementary School Tazkia Insani Majalengka, ustadzah Siti Aisyah applies various strategies and methods that integrate the values of pesantren education. The discussion method is used to encourage students to discuss the themes and moral messages from literary works, so they can understand the relevance of Islamic teachings in the context of literature.

The cooperative learning method is applied by dividing students into groups to analyze texts related to morals, such as patience and gratitude. In addition, Ustadzah Dini Agustin presents the material in connection with students' daily lives, such as describing mosques or the environment of the pesantren, which helps them appreciate the places they are familiar with. From the strategies and methods that have been implemented, it is evident that this school is trying to combine a pesantren educational approach with modern educational methods. This is expected to yield optimal results in student learning, both academically and spiritually.

### **Obstacles in implementing pesantren education at Tazkia Insani Integrated Islamic Elementary School in Majalengka**

In practice, pesantren education often faces various obstacles that can affect the effectiveness of the program. Tazkia Insani Integrated Islamic Elementary School in Majalengka is also not exempt from these challenges. These obstacles can stem from both internal and external factors, such as a lack of teaching staff or variations in student abilities.

These obstacles often arise due to the limited resources available to schools. In addition, the dual burden faced by students, namely the national curriculum and the pesantren, also presents a



unique challenge in maintaining a balance between academic achievement and the development of Islamic character.

Regarding the obstacles in implementing pesantren education at the Tazkia Insani Integrated Islamic Elementary School in Majalengka, the researcher conducted an interview with Ustadzah Kania Lutfiani on Thursday, July 3, 2025, and she said:

"In implementing pondok pesantren education in the classroom, I face several obstacles that need to be addressed to ensure that the learning process runs smoothly. Differences in Students' Understanding: One of the challenges we encounter is the difference in students' understanding of religious values and the concepts being taught. Not all students have the same background in religious education, which makes it difficult for some to grasp more complex material. I strive to provide different approaches so that all students can follow the lessons effectively. Time Constraints: In a packed curriculum, it is often difficult to allocate enough time to explore pondok pesantren values in depth. I must be wise in managing time between general subjects and religious studies so that both can proceed in balance. Background of Teacher Education: Not all teachers in our school have a background in pesantren education. Some teachers may struggle to apply pesantren values in their teaching due to a lack of understanding or experience. We strive to provide training and workshops for teachers so that they can better understand and implement pesantren education in their teaching."

From the interview with teacher Kania Lutfiani, it was found that in implementing pesantren education at the Integrated Islamic Elementary School Tazkia Insani Majalengka, there are several challenges faced. First, the differences in students' understanding of religious values pose a challenge, as not all students have the same educational background. Second, the limited time in a packed curriculum makes it difficult to delve into the pesantren values. Lastly, the diverse educational backgrounds of teachers, where not all teachers have experience in pesantren education, can affect the application of these values in teaching. The researcher also interviewed a teacher from the Integrated Islamic Elementary School Tazkia Insani Majalengka, namely teacher Mutiara, on Thursday, July 3, 2025; she said:

"In implementing pesantren education in the classroom, I face several quite challenging obstacles. Differences in Students' Backgrounds: One of the main obstacles is the difference in students' religious education backgrounds. Some students may already be familiar with the values of pesantren, while others may not have the same understanding. This requires me to be more creative in delivering the material so that all students can understand and apply these values. Interest and Motivation: Sometimes, there are students who are less interested in religious lessons or pesantren values. This can be a challenge for me to create an engaging learning atmosphere and motivate them to be more active in participating in the lessons. I strive to relate the material to their daily lives to make it more relevant. Integrating Pesantren Education: I sometimes find it difficult to incorporate pesantren education into several subjects. For example, in the Indonesian Language subject, when teaching literature, I want to relate themes found in literary works to Islamic values, but I sometimes struggle to find the right works or effective ways to connect them. I try to seek ways to link lessons with values such as honesty, patience, and gratitude, but at times I feel I need more time and resources to do this well. Despite various obstacles, I believe that with cooperation between teachers, students, and parents, we can overcome these challenges and create a better learning environment. I continue to strive to seek solutions and improve the quality of learning in the classroom."

A similar thing was also said by the teacher Dini Agustin on Thursday, July 3, 2025, who said: "To implement pesantren education in the classroom, I really struggle, due to Students' Interest in Mathematics: Sometimes, there are students who are less interested in math lessons, and this can be a challenge to relate the lessons to pesantren values. I try to make learning more interesting by using relevant examples, but it's not always easy to capture the attention of all students. Difficulty in Integrating Pesantren Values: I also sometimes find it challenging to incorporate pesantren education into math lessons. For example, when discussing the concept of proportions or percentages, I want to relate it to the management of zakat or charity, but it's

often hard to find the right way to connect them. I keep looking for ways to link the lessons with values such as honesty and responsibility. As for the implementation of the values of the pesantren that has been carried out in the mathematics subject, specifically in the second grade regarding the introduction to time, the children are also presented with a verse that explains about time, which is Surah Al-Asr."

From the results of interviews with Ustadzah Mutiara and Ustadzah Dini Agustin, the researchers conclude that there are several obstacles in implementing pesantren education in the classroom. These include the differences in students' understanding of religious values, which can affect how they relate lessons to pesantren education. Additionally, students' varying interest in Mathematics can pose a challenge in creating an engaging learning environment, especially in relating mathematical concepts to values such as honesty and responsibility.

It can be concluded that the obstacles faced by each teacher in implementing pesantren education at the Tazkia Insani Majalengka Integrated Islamic Elementary School have significant similarities. One of the main obstacles is the difference in students' understanding of religious values. Each student comes from a different background, so some may already have a good understanding of pesantren values, while others may still struggle. This requires teachers to be more creative and adaptive in delivering the material so that all students can understand and apply those values.

In addition, the difficulty in integrating the values of pesantren into lessons also presents a common challenge. Teachers often find it difficult to relate lesson concepts to the religious values they want to teach. For example, in Mathematics, a teacher wants to connect the concept of managing zakat with calculations, but finding the right way to do so can be a challenge in itself.

The obstacles identified indicate that pesantren education requires greater support, both from the school and the teaching staff. By identifying these obstacles, the school can formulate strategic steps to address the existing challenges and improve the quality of pesantren education.

These obstacles indicate that although each teacher has a different subject, the challenges in implementing pesantren education remain similar. Therefore, it is important for teachers as educators to share experiences and strategies with each other, as well as to collaborate in creating a learning environment that supports the character development of students in accordance with the values of pesantren. In this way, teachers can be confident in overcoming these challenges and improving the quality of education in schools.

## **DISCUSSION**

Based on the research findings above, the implementation of pesantren education at Tazkia Insani Integrated Islamic Elementary School in Majalengka is a significant effort in integrating Islamic values into the formal education system. This research reveals various findings that demonstrate the school's commitment to creating a learning environment that focuses not only on academic aspects but also on character building and the morals of the students. The educational policy of the Tazkia Insani Integrated Islamic Elementary School in Majalengka is designed to integrate the national curriculum with the pesantren curriculum (Zakariyah et al., 2022). This reflects an effort to address the challenges of modern education that demand both academic mastery and moral and spiritual formation. This policy is realized through various programs and activities that support the development of religious aspects, such as the Al-Qur'an memorization program, dhuha prayer, and social activities involving students (Arif et al., 2023).

The Qur'an memorization program, for example, not only aims to memorize the Qur'an but also to strengthen students' understanding of Islamic teachings (Dian et al., 2023; Rahmawati et al., 2022). With this program, students are expected to internalize the values contained in the Qur'an and apply them in their daily lives. In addition, the joint dhuha prayers are held to foster togetherness and enhance the spirituality of the students. This activity also serves as a means to instill discipline and responsibility in carrying out worship. The educational policy of the Tazkia Insani Integrated Islamic Primary School in Majalengka also includes social activities, such as Friday donations and sharing activities with others. These activities not only teach students about the importance of social care, but

also build a sense of solidarity among students. By involving students in social activities, the school aims to shape the characters of students who are concerned about the environment and society.

The strategies and methods implemented in the Islamic boarding school education at the Tazkia Insani Integrated Islamic Elementary School in Majalengka are very diverse and designed to ensure that education runs effectively (Arif, 2018; Arif et al., 2023). One of the main strategies is the application of active and project-based learning. This method allows students to be directly involved in the learning process, enabling them to understand the material better. The use of storytelling methods is also one of the effective approaches in teaching the values of pesantren. By conveying stories from the Qur'an and Hadith that are relevant to everyday life (Maarif, 2015), students can more easily understand and remember the values being taught. This method not only makes learning more engaging, but also helps students feel a closer connection to religious teachings.

In addition, group project activities related to specific themes, such as creating posters about morals or presentations about Islamic figures, are also implemented. This method not only enhances teamwork skills but also encourages students' creativity in conveying information. Class discussions become an important part of the learning process, where students are invited to discuss the topic being addressed. This encourages them to think critically and share perspectives, making learning more dynamic and interactive (Dora & Arif, 2024). Extracurricular activities oriented towards spiritual and social development are also an important part of the educational approach at this school. Activities such as Quran intensives, martial arts, and choirs singing Islamic songs provide students with opportunities to develop their interests and talents beyond academics. In this way, the school strives to create a learning environment that supports the holistic character development of students (Muali et al., 2021).

Although various efforts have been made, this study also identifies several barriers in the implementation of pesantren education. One of the main obstacles is the difference in students' understanding of religious values. Each student comes from a different background, so some have a good understanding of pesantren values, while others may still struggle (Smagulov, 2023). This requires teachers to be more creative and adaptive in delivering the material so that all students can understand and apply those values. The limitation of time within a dense curriculum also poses a significant challenge. In many cases, the time available to delve into the values of pesantren is often insufficient, especially when it has to compete with other general subjects (Abu Bakar et al., 2020). Teachers must be wise in managing the time between general lessons and religious studies so that both can proceed in balance. This limitation can result in shallow teaching and a lack of comprehensive understanding of the values of pesantren (Abidin, 2020).

The diverse educational background of teachers also influences the effectiveness of teaching. Not all teachers at the Integrated Islamic Elementary School Tazkia Insani Majalengka have experience or training in pesantren education. Some teachers may struggle to apply the values of pesantren in their teaching due to a lack of understanding or experience. This highlights the need for training and workshops for teachers so that they can better understand and implement pesantren education in their teaching. Students' interest and motivation towards religious lessons also become factors that influence the successful implementation of pesantren education. Sometimes, there are students who are less interested in religious lessons or pesantren values, making it a challenge for teachers to create an engaging learning environment. In this case, teachers need to find ways to connect the material with the students' daily lives to make it more relevant and appealing to them (Abdullah, 2017).

The difficulty in implementing pesantren education into lessons also poses a common challenge. Teachers often struggle to connect the concepts of the lessons with the religious values they want to teach (Munjiat, 2020). For instance, in Mathematics, a teacher wants to link the concept of zakat management with calculations but finding the right way to do so can be a challenge in itself. This illustrates the need for a more creative and innovative approach in connecting lessons with the values of pesantren (Abubakar, 2020). The obstacles found in this study indicate that pesantren education requires greater support from both the school and the teaching staff. By identifying these obstacles, schools can formulate strategic steps to address existing challenges and improve the quality

of pesantren education. It is important for teachers to share experiences and strategies with each other, as well as to collaborate in creating a learning environment that supports the character development of students in accordance with the values of the pesantren.

Overall, the implementation of pesantren education at Tazkia Insani Integrated Islamic Elementary School in Majalengka reflects a commitment to creating a learning environment that supports the character development of students (Rahmawati et al., 2022). With appropriate policies, effective strategies, and awareness of the existing challenges, this school strives to shape a generation that is not only academically excellent but also possesses noble character. This research is expected to contribute to the development of pesantren education in Indonesia and serve as a reference for other educational institutions in implementing religious values in their curriculum.

## **CONCLUSION**

The implementation of pesantren-based education at Tazkia Insani Integrated Islamic Elementary School in Majalengka represents a contextual and strategic effort to instill Islamic character and values within the framework of formal schooling. By combining the national curriculum with pesantren-oriented programs such as tahfidz, shalat dhuha, congregational prayers, and spiritual habituation the school builds a learning environment that not only supports academic achievement but also promotes moral and spiritual development.

Theoretically, this study contributes to the discourse on integrated Islamic education by emphasizing the importance of merging cognitive, affective, and spiritual dimensions in early education. It supports the perspective that the pesantren model can be transformed and adapted within modern formal institutions, thereby extending the concept of insan kamil in the context of elementary schooling. This integration provides a pedagogical framework for character education rooted in Islamic principles and values. Practically, the findings show that pesantren values can be effectively embedded in daily school activities through intentional curriculum design, active learning methods, and the cultivation of a school culture grounded in Islamic teachings. It also highlights the critical role of teacher competence and institutional support in sustaining this model. For effective implementation, schools are encouraged to develop integrative curriculum strategies, facilitate reflective learning practices, and create supportive policies that prioritize the internalization of religious values. This model not only strengthens students' academic and moral foundations but also serves as a preventive measure against social deviance by promoting discipline, empathy, and spiritual awareness from an early age.

## **REFERENCES**

- Abdullah, M. (2017). Gender bias in the pesantren literature (A case study on uqudulujjain text). *Advanced Science Letters*, 23(10), 9968–9971. <https://doi.org/10.1166/asl.2017.10356>
- Abdurrahman. (2018). Pemikiran Tentang Pendidikan Pesantren. *Jurnal Pusaka*, Vol.5 No.2.
- Abidin, Z. (2020). Educational Management of Pesantren in Digital Era 4.0. *Jurnal Pendidikan Agama Islam*, 17(2), 203–216. <https://doi.org/10.14421/jpai.2020.172-07>
- Abu Bakar, I., Hemay, I., Simun, J., & Malik, A. (2020). Resiliensi Komunitas Pesantren Terhadap Radikalisme (social Bonding, Social Bridging, Social Linking). Center For The Study of Religion and Culture (CSRC).
- Abubakar, I. (2020). Pesantren Resilience: The Path to Prevent Radicalism and Violent Extremism. *Studia Islamika*, 2, 397–404. <https://doi.org/10.36712/sdi.v27i2.16766>
- Ahmadi Lubis. (2018). Sekolah Islam Terpadu Dalam Sejarah Pendidikan Islam Di Indonesia. *Jurnal Penelitian Sejarah Dan Budaya*, Vol.4 No.2.

- Al-Barkhi, A., Ikhsan, M., Aminuddin, & Zuhrah, N. (2020). Implementasi Ayat Al-Qur'an Dan Hadis Terhadap Pengamalan Akhlak Pada Komunitas Fordismi (Forum Diskusi Mahasiswa Islam) Iain Kendari. E-Jurnal Iain Kendari.
- Al-Utsaimin, M. B. S. (2010). Syarah Shahih Al-Bukhari. Darus Sunnah Press. Asy-Syaukani, I. (2012). Tafsir Fathul Qadir. Pustaka Azzam.
- Arif, M. (2018). Revitalisasi Pendidikan Cinta Tanah Air di Pondok Pesantren Darul Ihsan Meganti Gresik. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 3(2), 277–296. <https://doi.org/10.25217/ji.v3i2.369>
- Arif, M., Aziz, M. K. N. bin A., Rahmayanti, J. D., & Dorloh, S. (2023). Internalizing Local Wisdom-Based Entrepreneurial Spirit in Islamic Elementary School. *Madrasah: Jurnal Pendidikan Dan Pembelajaran Dasar*, 15(2), Article 2. <https://doi.org/10.18860/mad.v15i2.21620>
- Baqi, M. Fu'ad A. (2017). Shahih Bukhari Muslim (Al-Lu'lu Wal Marjan). Pt Elex Media Komputindo.
- Dian, D., Indayanti, A. N., Fanani, A. I., & Nurhayati, E. (2023). Optimizing Islamic Religious Colleges In Facing The Era of Globalization. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), Article 1. <https://doi.org/10.31538/tijie.v4i1.326>
- Dora, R., & Arif, M. (2024). Penumbuhan Karakter Sosial Santri di Pondok Pesantren. *Madinah: Jurnal Studi Islam*, 11(2), Article 2. <https://doi.org/10.58518/madinah.v11i2.2931>
- Fahham, A. M. (2020). Pendidikan Pesantren Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak (Susanto (Ed.)). Publica Institute Jakarta.
- Fauziah. (2017). Pesantren Sebagai Lembaga Pendidikan Yang Efektif. *Jurnal Kajian Pendidikan Dan Keislaman*, 2(1).
- Fitri, R., & Ondeng, S. (2022). Pesantren Di Indonesia: Lembaga Pembentuk Karakter. *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1).
- Furqan, A. (2015). Konsep Pendidikan Islam Pondok Pesantren Dan Upaya Pembenahannya. Unp Padang.
- Harmoni. (2020). Implementasi Pembelajaran Al-Qur'an Hadits Terhadap Minat Belajar Peserta Didik. *Jurnal Pemikiran Dan Pengembangan Pembelajaran*, 2, No 1. <https://www.smk1perhentianraja.sch.id/Read/5/Pengertian-Pendidikan-Menurut-Ahli>
- Idris Usman, M. (2013). Pesantren Sebagai Lembaga Pendidikan Islam. *Jurnal Al Hikmah*, Vol. Xiv.
- Jaya, F. (2022). Sistem Pendidikan Pesantren Dan Madrasah (Analisa Perkembangan). Repository Uinsu.
- Karakter Di Era Globalisasi. *Quality Journal Of Empirical Research In Islamic Education*, 7(1). Mutu Jsit Indonesia, T. (2014). Standar Mutu Kekhasan Sekolah Islam
- Kemenag. (N.D.). Al-Qur'an Kemenag.
- Krisdiyanto, G., Muflikha, Sahara, E. E., & Mahfud, C. (2019). Sistem Pendidikan Pesantren Dan Tantangan Modernitas. *Jurnal Tarbawi: Jurnal Ilmu Pendidikan*, 15(1), 11–21.
- Maarif, S. (2015). Pesantren Inklusi Berbasis Kearifan Lokal. *Kaukaba Dipantara*.
- Mardalis. (2004). Metode Penelitian. Bumi Aksara.
- Marzuki, W. (1999). Pondok Pesantren Masa Depan Wacana Pemberdayaan Dan Transformasi Pondok Pesantren. Pustaka Hidayah.
- Masnur Alam. (2011). Model Pesantren Modern. Gaung Persada (Gp) Press. Mubarak, A. Z. (2019). Model Pendidikan Pesantren Terpadu Dalam Membina

- Muali, C., Rofiki, M., Baharun, H., Zamroni, Z., & Sholeh, L. (2021). The Role of Sufistic-Based Kiai Leadership in Developing the Character of Santri in the Pesantren. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), Article 3. <https://doi.org/10.35445/alishlah.v13i3.1012>
- Munjiat, S. M. (2020). Implementation of Islamic Religious Education Learning in Higher Education on The Pandemic Period. *Nazhruna: Jurnal Pendidikan Islam*, 3(2), 285–295.
- Nurhakim, A. (2023). Pengertian Pendidikan Menurut Para Ahli Dan Fungsi
- P, O. H., & Purnaweni, H. (2017). Faktor Pendukung Dan Penghambat Implementasi Peraturan Izin Usaha Toko Modern Minimarket Waralaba/Cabang Di Kecamatan Depok Terkait Perda Kab.Sleman No.18 Tahun 2012 Tentang Perizinan Pusat Perbelanjaan Dan Toko Modern. *Jurnal Tinjauan Kebijakan Dan Manajemen Publik Indonesia*.
- Pentingnya. Quipper Blog. <https://www.Quipper.Com/Id/Blog/Info-Guru/Pendidikan-Menurut-Para-Ahli/>
- Qori, I. (2019). Analisis Implementasi Manajemen Strategi Dalam Meningkatkan Mutu Pendidikan Pondok Pesantren. *Management And Business Review*, 3(2), 83-94.
- Rahmawati, R., Rosita, R., & Asbari, M. (2022). The Role and Challenges of Islamic Religious Education in the Age of Globalization. *Journal of Information Systems and Management (JISMA)*, 1(1), Article 1. <https://doi.org/10.4444/jisma.v1i1.2>
- Raja, S. N. 1 P. (2020). Pengertian Pendidikan Menurut Ahli.
- Salim, & Haidir. (2019). Penelitian Pendidikan: Metode , Pendekatan Dan Jenis. Prenada Media Group.
- Shihab, M. Q. (2005). Tafsir Al-Mishbah : Pesan, Kesan Dan Keserasian Al-Qur'an. Lentera Hati.
- Sugiyono. (2014). Penelitian Kuantitatif, Kualitatif Dan R&D. Alfabeta.
- Smagulov, M. (2023). Some Trends in Islamic Education Forming Spiritual and Cultural Values of the Youth under the Influence of COVID-19 (the Experience of Madrasah Colleges in the Republic of Kazakhstan). *European Journal of Contemporary Education*, 12(4), 1410–1421. <https://doi.org/10.13187/ejced.2023.4.1410>
- Sugiyono. (2016). Memahami Penelitian Kualitatif. Alfabeta.
- Sulistyorini, S. (2022). Imajinasi Dan Refleksi Kritis Pengembangan Pendidikan Islam (M. N. Arifah & M. M. Habibi (Eds.)). Penerbit Indonesia Imaji.
- Sumanti, S. T., Zunidar, Kurniawan, H., & Sahfutra, S. A. (2021). Pengaruh Otoritas Keagamaan Di Sekolah Islam Terpadu. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 19(1), 1–10.
- Susilo, A., & Wulansari, R. (2020). Sejarah Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia. *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, Vol 20.
- Terpadu. Noor, M. (2006). Potret Dunia Pesantren. Humaniora.
- Utomo, R., & Susanti, R. (2024). 22 Anggota Geng Motor Di Deli Serdang Ditangkap Saat Hendak Tawuran. *Kompas.Com*. <https://Medan.Kompas.Com/Read/2024/05/28/171754978/22-Anggota-Geng-Motor-Di-Deli-Serdang-Ditangkap-Saat-Hendak-Tawuran>
- Zakariyah, Z., Arif, M., & Faidah, N. (2022). Analisis Model Kurikulum Pendidikan Agama Islam Di Abad 21. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 14(1), 1–13. <https://doi.org/10.47498/tadib.v14i1.964>
- Zakiya, I. S. (2021). Implementasi Metode Praktek Dalam Meningkatkan Keterampilan Tata Cara Sholat Khususnya Kelas Vii Di Smp Ma'rif Banyuwang