



## Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education

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### Abstract

Curriculum integration between Islamic Boarding Schools and Islamic Universities is an important issue in the context of Islamic education in Indonesia, the diversity of Indonesian culture requires a more inclusive and adaptive educational approach as an anticipation of the risk of losing students' social competence and as a solution to improving the character of religious and cultural values as an effort to enhance the success of educational quality. This study aims to explore the dynamics of collaboration between Islamic boarding schools and universities in carrying out the process and the positive implications of integrating an educational curriculum that teaches religious knowledge, worldly skills, and multicultural values. Using a qualitative approach, data were obtained through observation, in-depth interviews, and document analysis related to both institutions' curricula and learning activities. The study results show that the formal and non-formal collaboration process between universities and Islamic boarding schools has succeeded in producing a curriculum that combines Islamic values, general skills, and cross-cultural knowledge, facilitating the exchange of experiences that enrich students' perspectives. The impact of this integration includes increasing attitudes of tolerance, respect for diversity, and deeper understanding; the quality of social interactions between both becomes more harmonious and open to differences. These findings highlight the importance of teaching multiculturalism in Islamic education, which is theoretical and applied in everyday life. The novelty of this study lies in the ability of Islamic educational institutions to integrate multicultural values relevant to the pluralistic Indonesian context and contribute to the development of more adaptive and moderate student characters. This study recommends developing cross-institutional programs to strengthen curriculum integration and increase social impact.

**Keywords:** Curriculum Integration, Colleges and Islamic Boarding Schools, Multicultural Islamic Education

### Abstract

*Integrasi kurikulum antara Pesantren dan Perguruan Tinggi Islam menjadi isu penting dalam konteks pendidikan Islam di Indonesia, keragaman budaya Indonesia memerlukan pendekatan pendidikan yang lebih inklusif dan adaptif sebagai antisipasi resiko hilangnya kompetensi sosial peserta didik dan menjadi solusi peningkatan karakter nilai-nilai agama dan budaya sebagai upaya meningkatkan keberhasilan mutu pendidikan. Penelitian ini bertujuan untuk menggali dinamika kolaborasi pesantren dan perguruan tinggi dalam melakukan proses dan implikasi positif terhadap integrasi kurikulum pendidikan yang tidak hanya mengajarkan ilmu agama, tetapi juga keterampilan duniawi dan nilai-nilai multikultural. Dengan menggunakan pendekatan kualitatif, data diperoleh melalui observasi,*

*wawancara mendalam, dan analisis dokumen yang terkait dengan kurikulum dan kegiatan pembelajaran di kedua lembaga.*

*Hasil penelitian menunjukkan proses kolaborasi formal dan non-formal antara universitas dan pesantren berhasil menghasilkan kurikulum yang menggabungkan nilai-nilai Islam, keterampilan umum, dan pengetahuan lintas budaya, yang memfasilitasi pertukaran pengalaman yang memperkaya perspektif peserta didik. Dampak dari integrasi ini meliputi peningkatan sikap toleransi, penghargaan terhadap keberagaman, serta pemahaman yang lebih mendalam, kualitas interaksi sosial keduanya menjadi lebih harmonis dan terbuka terhadap perbedaan. Temuan ini menyoroti pentingnya pengajaran multikulturalisme dalam pendidikan Islam, yang tidak hanya teoritis, tetapi juga diterapkan dalam kehidupan sehari-hari. Kebaruan penelitian ini terletak pada kemampuan lembaga pendidikan Islam untuk mengintegrasikan nilai-nilai multikultural yang relevan dengan konteks Indonesia yang pluralistik, serta memberikan kontribusi dalam pengembangan karakter peserta didik yang lebih adaptif dan moderat. Penelitian ini merekomendasikan pengembangan program lintas lembaga untuk memperkuat integrasi kurikulum dan meningkatkan dampak sosial yang lebih besar.*

**Keywords:** Curriculum Integration, Universities and Islamic Boarding Schools, Multicultural Islamic Education

## INTRODUCTION

Islamic education in Indonesia, especially that carried out in Islamic boarding schools and private Islamic religious universities (PTKIS), faces significant challenges in managing social and cultural diversity (Diu, 2018). Pesantren-based education has a very vital role in producing a generation that not only has intellectual intelligence, but is also rooted in solid moral and religious values (Aryati & Suradi, 2022; Dhofier, 1982; Hariadi dkk., 2024; Kardi dkk., 2023). In this context, the Amanatul Ummah Islamic boarding school in Pacet, Mojokerto, is an interesting example, considering that the university under its auspices, KH Abdul Chalim University, provides education for students from various social and cultural backgrounds. The university is home to more than 2,300 students from 34 provinces in Indonesia and six countries, including Brunei, Malaysia, Thailand, Kazakhstan, Afghanistan, Sudan, Vietnam, and China.

This diversity requires education managers to create a curriculum that not only combines religious knowledge with general knowledge but is also able to respond to and accommodate existing cultural differences, creating an inclusive and harmonious environment (M. A. Abdullah, 2024; Aly, 2015; Baidhaw, 2005; Drake, 2012; Marzuki dkk., 2020). Therefore, a deep understanding of how curriculum integration can accommodate this diversity is crucial to be discussed so that cultural differences do not become a barrier to learning success, but become a complement to learning success and improve the quality of education (Parekh, 2003). This research raises this issue to provide a deeper insight into the application of a curriculum that can facilitate learning in this multicultural society (A. W. Abdullah, 2022).

Although many previous studies have discussed curriculum integration in the context of Islamic education, there are still significant gaps in the study of the integration of pesantren curriculum with universities from a multicultural perspective. Most existing studies tend to be limited to analyzing curriculum integration within the framework of madrasah education, schools, or pesantren with other formal educational institutions, without considering a more in-depth and integrated multicultural approach. Some recent research such as conducted by (Wafi Ali Hajjaj, 2022), (Syahroni, 2022), (Khoiruddin, 2019) and (A. W. Abdullah, 2022) has

discussed the importance of curriculum integration in Islamic education in both formal and non-formal institutions, while (Abidin, 2012; Basri & Abdullah, 2024; Isnaeni dkk., 2025) and (Shawn, 2022) only find a portrait of how the integration of the Islamic boarding school curriculum and higher education in Islamic educational institutions is formed. Griffioen et al (2010) show the importance of multicultural values instilled in higher education to increase the social potential of students. From the explanation above, researchers have not found any research exploring how a curriculum that integrates multicultural values can be implemented in managing Islamic boarding schools and universities (Nieuważny dkk., 2021, 2021; Prayitno dkk., 2022). This research is here to fill the literature gap and provide new contributions related to the potential for curriculum integration that accommodates social and cultural diversity, as well as offer concrete solutions to the development of a more inclusive and relevant curriculum in the context of multicultural Islamic education.

The main objective of this study is to provide a more comprehensive understanding of how the process and implications of curriculum integration are applied in Amanatul Ummah Islamic boarding schools and KH Abdul Chalim University in the context of multicultural-based education. This research aims to explore the direct experiences of various parties involved, including pesantren managers, university managers, teachers, lecturers, and students, in facing the challenges and opportunities that exist in integrating the curriculum while complementing previous research with a more contextual approach.

This study tests the hypothesis that the integration of a curriculum that combines religious science with general knowledge in pesantren can produce a more inclusive and harmonious learning experience for students from diverse social and cultural backgrounds. (Beane, 1997; Fogarty & Pete, 2009; Sayyi, 2017). This hypothesis assumes that a multicultural curriculum approach can strengthen students' understanding of the values of tolerance, respect for differences, and the development of social skills needed in a pluralistic society and a global world. (Banks, 1993; Banks & Banks, 2019; Mariyono & Maskuri, 2023). Using qualitative research methods, this study aims to provide empirical evidence that supports or challenges the assumption that a curriculum that integrates these two fields of science is not only academically relevant but also able to answer the social and cultural challenges faced by students in Islamic boarding schools and universities.

## **RESEARCH METHODS**

This qualitative study uses a case study approach to explore the process of curriculum integration in the Amanatul Ummah Islamic Boarding School and KH Abdul Chalim University in the context of multicultural Islamic education. The type of case study used is multi-site (Yin, 2009). Data collection was carried out through three main methods, namely in-depth interviews, participatory observation, and document analysis. (Creswell, 2018) Primary data was collected through interviews with the managers of Islamic boarding schools and universities, lecturers, and students involved in the program. Participatory observation was carried out to observe how asatidz, lecturers, and students interact in the context of learning that integrates a multicultural-based curriculum.

**Table 1.** Correspondent Profile

<b>Yes</b>	<b>Initial</b>	<b>Respondents</b>	<b>Status</b>	<b>Country</b>
<b>1</b>	PE1	Caregiver	Guard	Indonesia
<b>2</b>	KY1	Chairman of the Foundation	Leader	Indonesia
<b>3</b>	RE1	Rector	Leader	Indonesia
<b>4</b>	WR1	Vice Chancellor for Academic Affairs	Leader	Indonesia
<b>5</b>	FP1	Director of Islamic Boarding Schools	Leader	Indonesia
<b>6</b>	CAP1	Head of Islamic Boarding School	Management	Indonesia
<b>7</b>	KAM1	Head of Student Dormitory	Management	Indonesia
<b>8</b>	KAC1	Chairman of the Aswaja Center	Lecturer	Indonesia
<b>9</b>	ASP1	Asatidz Boarding School	Teacher	Indonesia
<b>10</b>	DPM1	Multicultural Education Lecturer	Lecturer	Indonesia
<b>11</b>	DPE1	Lecturer in Entrepreneurship Education	Lecturer	Indonesia
<b>12</b>	SDN1	Domestic Students	Student	Indonesia
<b>13</b>	SLN2	Overseas Students	College Student	Malaysia
<b>14</b>	MD1	Domestic Students	Student	Indonesia
<b>15</b>	MLN2	Overseas Students	Foreign Students	Thailand Vietnam

Document analysis was carried out to assess the extent to which the curriculum applied in the pesantren and universities includes the integration of multicultural values in learning modules, teaching materials, and lectures (Ridder, 2014). The documents analyzed included the syllabus, semester learning plan (RPS), and lecture materials taught to students. Data collected from interviews, observations, and document analysis were analyzed using thematic coding to identify relevant patterns and themes. Research instruments such as interview guides, observation sheets, and document analysis were tested first by collecting feedback from several teachers, students, lecturers, and students involved in the teaching process (Hollweck, 2015). Further validity will also be carried out through consultation with experts in the field of Islamic education and multiculturalism, to ensure that the instruments used are appropriate for the research context and provide.

## RESULTS AND DISCUSSION

### Findings

#### The Process of Curriculum Integration Based on Multicultural Islamic Education

The observation findings show that *first*, the collaborative process between the Amanatul Ummah Islamic Boarding School and KH Abdul Chalim University shows a mutually beneficial synergy in multicultural-based curriculum development. Despite the challenges of different teaching approaches, there is a shared commitment to integrate religious and academic values. The results of this observation came as an effort by researchers to verify information from informants who stated that pesantren and universities formatted a formal collaboration process that resulted in the preparation of learning modules that combine religious materials with general knowledge, which is considered very important in creating a generation that is ready to face multicultural social challenges. The figural table of findings clarifies empirical facts while confirming the findings of the curriculum integration process.

Meanwhile, the *second finding* shows that the learning process, the value of tolerance, which is one of the main focuses taught both at the Amanatul Ummah Islamic Boarding School and at KH Abdul Chalim University, is quite significant. The researcher's observation confirms that this learning process focuses on theory and daily life practices that can strengthen students' understanding and help them deal with cultural and religious diversity. The researcher's observation further emphasizes the information of informants, both lecturers and pesantren managers, who have shown the learning of tolerance values based on a deep understanding of the importance of coexistence in a multicultural society, and consequently have an impact on strengthening the ability of students and students to interact peacefully with certain ethnic, racial, cultural and group cross-ethnicities, races, cultures and groups.

"The diversity in Islamic boarding schools is extreme, both in terms of social and cultural. Students come from various regions, domestic and foreign, which encourages students to adapt to tolerance immediately. Students must uphold the Ahlusunnah wal Jama'ah, excel, and have a global perspective" (Interview of Caregiver and Chairman of the Foundation)

"Multicultural value learning is more carried out indirectly through the daily lives of students, such as interactions between students related to room activities, eating, bathing, reciting, and school. This diversity-based education is crucial even though the challenges are great." (Interview with the Director and Ustadz of the Islamic Boarding School)

KH Abdul Chalim University implements a multicultural-based curriculum integration process by involving collaboration between religious lecturers and non-religious lecturers. They design and implement a curriculum that promotes the theory of pluralism in local and global contexts. The Amanatul Ummah Islamic Boarding School integrates the value of multiculturalism in the educational process more informally. This process occurs naturally in students' daily lives through interaction between students from various regions and backgrounds.

The integration process at KH Abdul Chalim University took place systematically. Faculties and study programs work together to design a curriculum that blends general science with Islamic religious knowledge, all packaged in concepts that support diversity teaching. However, this process is not without challenges, especially regarding limited teaching insights

from lecturers who have not fully accepted the importance of multicultural education in their disciplines.

"We strongly support the teaching of pluralism values because we are part of the *ahlusunnah waljamaah*, so that caregivers, foundations, managers of Islamic boarding schools and universities design policies, facilities, and curriculum to support the great mission of this institution." (Interview with the Rector, Vice Chancellor).

"The challenge is not that all students are fully aware and become role models of the importance of multicultural education. We still struggle to adapt the lecture materials to applicable multicultural values." (Interview of the Director of Student and Lecturer Dormitory).

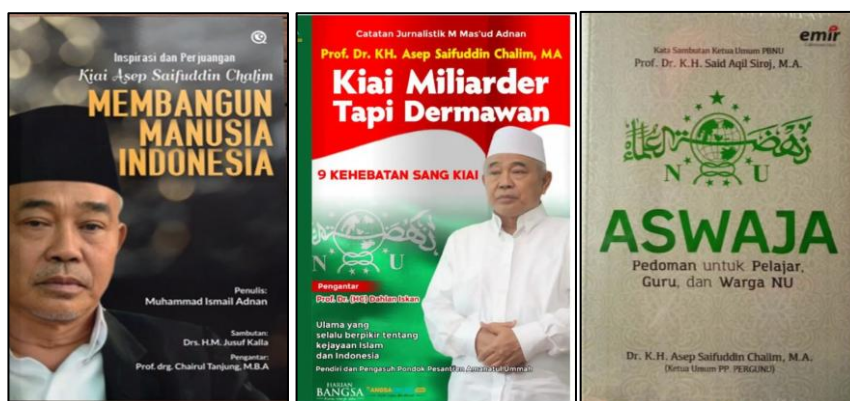


Figure 1. Curriculum Integration Learning Module

At Amanatul Ummah Islamic Boarding School, the integration process is more organic. Although there are policies that encourage the teaching of multiculturalism, more formal implementation is still unclear. These values are conveyed more through the interaction between students and the *kiai*. This process is influenced by the social dynamics that develop in *pesantren* and is difficult to measure systematically.

"I find learning about pluralism very beneficial. This is important to improve social skills and complement our career needs and the trust of a wider and diverse community" (Domestic and International Students)"We have many hands-on practical activities on collaborative project learning with students, the community or various prestigious national and international events, it helps us adapt and continue to be competitive anywhere and anytime." (Interview Students)



Figure 2. Portrait of Student Diversity in ICORS Events

Furthermore, from the research findings above, the researcher tries to summarize the findings in the form of a table of research findings that describes the two main focuses of the research. *First*, the process of curriculum integration is carried out through formal collaboration between Islamic boarding schools and universities in integrating a multicultural-based curriculum that produces learning modules that combine religious values and general knowledge, despite the challenges in the teaching approach. *Second*, the process of learning activities in which there are values of diversity, culture and tolerance both in pesantren and universities is not only in theoretical form, but also practiced in daily life to strengthen students' and students' understanding of cultural diversity in the form of policies, programs, facilities and services in the pesantren and universities.

**Table 2.** Summary of Research Findings

Aspects of Research Findings	Observation Results	Interview Results	Supporting Documentation
<b>Curriculum Collaboration Process</b>	Despite differences in teaching approaches, the Amanatul Ummah Islamic Boarding School and KH Abdul Chalim University showed synergy in curriculum development.	The collaboration between the two institutions demonstrates a commitment to integrating religious values and general science in a multicultural-based curriculum.	Learning modules, syllabi, and meeting reports show collaboration between pesantren and universities.
<b>Learning the Value of Tolerance</b>	The value of tolerance is taught through daily life practices and interactions between students, increasing multicultural understanding.	Students feel the positive impact of learning the value of tolerance, especially in daily life.	Recording of social activities and interactions between students shows the value of tolerance in daily life.
<b>Multicultural Curriculum Approach</b>	KH Abdul Chalim University implements a multiculturalism-based formal curriculum, while Amanatul Ummah Islamic Boarding School is more informal and organic.	KH Abdul Chalim University involves collaboration between religious and non-religious lecturers, while Islamic boarding schools prioritize social interaction between students.	The syllabus and RPS show how the curriculum incorporates multicultural values in teaching.
<b>Challenges in Implementation</b>	Challenges in teaching arise due to limited insight from lecturers who do not fully understand the	The biggest challenge is that some lecturers do not understand the importance of	Policy documents on multicultural education in universities and Islamic boarding

	importance of multicultural education.	of multicultural education in their disciplines.	schools, as well as learning evaluation reports.
<b>Supporting Documentation</b>	Curriculum documents, syllabi, reports on educational activities, and learning materials that integrate multicultural values can be used as evidence.	The findings are supported by policy documents and cooperation agreements between Pesantren and the university, as well as interviews with lecturers and Pesantren managers.	Photos, videos, and documentation of activities show the application of multicultural values in campus and pesantren life.

Source: processed from the results of interviews and observations of researchers

Discussion

Discussions on integrating the Islamic Boarding School curriculum and teaching multiculturalism values can be analyzed through abductive and phenomenological approaches, which provide a deeper understanding of the interaction between theory and field findings. The abductive approach allows us to draw the most rational conclusions based on the available evidence. In contrast, the phenomenological approach helps to understand the real experiences of students in the context of pesantren education. M. Amin Abdullah, in his proposition, stated that integrating religious science and general science can create spiritual development and character. Field findings confirm this proposition but emphasize that collaboration between formal institutions and pesantren is key to achieving optimal outcomes (M. A. Abdullah, 2012). Abductively, we can conclude that although this integration has great potential to develop character, its success depends on the synergy between the two institutions. Phenomenological experiences found in the field also reveal that students often feel the positive impact of this integration, but only if there is sufficient support from formal educational institutions (Garcia-Huidobro, 2018).

Bhikhu Parekh, quoted by Levey, emphasized the importance of education that accommodates cultural and religious diversity and supports the value of tolerance (Levey, 2025). Field findings show that cultural diversity is more important in the teaching of moderate Islamic values in Islamic boarding schools. The phenomenological approach shows how the experience of living in a moderate pesantren environment can influence students' attitudes towards differences, both in the context of religion and culture (Tago & Shonhaji, 2013). This finding brings novelty that pesantren education, which is based on moderate Islamic values, can teach multiculturalism more strongly and relevantly in the pluralistic Indonesian context.

Koentjaraningrat emphasized the importance of local culture-based education in maintaining diversity. Field findings support this proposition by showing that pesantren curricula not only teach religious values, but also pay attention to local culture, which is highly relevant to the diversity of Indonesian society (Koentjaraningrat, 1988). From an abductive perspective, we can conclude that the integration of local culture in the pesantren curriculum can strengthen national integration, considering that Indonesia is rich in cultural diversity. The phenomenon in the field showed that students felt more connected to their identity when they



learned about local values that were in harmony with Islamic teachings.

Azyumardi Azra, in his theory of pesantren-based education, argues that this education can develop multiculturalism in Indonesia. Field findings show that pesantren have successfully taught tolerance values between religions and cultures (Azra, 2012). Phenomenologically, the experience of students who study in a pesantren environment shows that they not only understand the importance of tolerance, but also experience direct interaction with other cultures and religions. This shows that pesantren education can strengthen multiculturalism, especially in an increasingly diverse academic society (Muhajarah & Soebahar, 2024; R'boul, 2021; Suyanta dkk., 2024). Drake & Burns and Knight talk about the importance of curriculum integration, which connects religious and general sciences. Field findings show that pesantren are able to integrate this curriculum, so that students can master religious and general knowledge (Drake, 2012; Knight, 1998). Abductively, we can conclude that this integrated curriculum provides the worldly skills needed in a global society. Phenomenologically, the experience of students involved in this curriculum shows that they are better prepared to face the modern world, with more complete skills and a broader understanding.

Finally, Oliva, Beane, and Fogarty stated that holistic education can develop the full potential of students. Field findings confirm that the integration of the pesantren curriculum serves to create a comprehensive education and develop student character (Pabbajah dkk., 2020). However, these findings also show the need for a more structured approach between pesantren and campuses to achieve optimal holistic education (Beane, 1997; Fogarty & Pete, 2009; Oliva, 2001). Abstractly, we can draw the conclusion that although pesantren has made efforts to develop holistic education, further synergy with formal educational institutions is needed to maximize the potential of this education. These findings suggest that pesantren education can play an important role in strengthening the values of multiculturalism, character, and worldly skills, provided that there is a closer and more intense collaborative process between pesantren and formal educational institutions, especially universities.

**Table 3.** Analysis of Theories and Findings

<b>Theory/Propositions</b>	<b>Description of the Theory</b>	<b>Relevance of the Findings</b>	<b>Approach Used</b>
<b>M. Amin Abdullah: Integration of Religious and General Sciences</b>	The integration of religious science and general science creates a balanced spiritual and character development.	Collaboration between formal institutions and Islamic boarding schools is a key factor in the successful integration of religious and general sciences.	Abductive and Phenomenological: Concludes that collaboration between pesantren and universities is important for successful integration.
<b>Bhikhu Parekh: Education for Cultural and Religious Diversity</b>	Education that accommodates cultural and religious diversity supports	Pesantren teaches the value of cultural diversity through the teaching of moderate Islamic values that	Phenomenological: Exploring the experience of students in a moderate pesantren

	the value of tolerance.	lead to multiculturalism.	environment, influencing attitudes towards differences.
<b>Koentjaraningrat: Local Culture-Based Education</b>	Education based on local culture to maintain diversity and strengthen national integration.	Islamic boarding schools integrate local culture in the curriculum, strengthen the identity of students and the diversity of Indonesian culture.	Deductive: The integration of local culture in the pesantren curriculum strengthens national integration and cultural diversity.
<b>Azyumardi Azra: Pesantren-Based Education and Multiculturalism</b>	Pesantren-based education can develop multiculturalism in Indonesia.	Pesantren teaches the value of tolerance between religions and cultures, strengthening the understanding of multiculturalism in Indonesia.	Phenomenological: The experience of students shows a direct influence on interaction with other cultures and religions.
<b>Drake &amp; Burns, Knight: Curriculum Integration between Religious and General Studies</b>	Curriculum integration that connects religious science and general science develops worldly skills.	Pesantren are able to integrate religious science and general science, providing the skills needed in the modern world.	Abductive: A curriculum that integrates religious and general sciences to provide the worldly skills needed in a global society.
<b>Oliva &amp; Beane: Holistic Education for Potential Development</b>	Holistic education develops all students' potential, including character values.	The integration of the pesantren curriculum creates a comprehensive education, but further synergy with universities is needed.	Abductive and Phenomenological: Although pesantren develops a holistic education, synergy with universities is required.

Source: processed from research findings

The researcher tries to analyze a reconstructed proposition table based on theory and field findings, an abductive approach that allows the researcher to find the relationship between theory and the reality of pesantren and tertiary education in more depth. With an abductive approach, the researcher seeks to find the most rational explanation of the findings related to the process and the positive implications of the integration.

M. Amin Abdullah's explanation of the integration of science and spirituality can be linked to field findings that show that the pesantren curriculum not only combines religious and general knowledge, but also has an impact on the spiritual development and character of students (Kings, 2013). This proposition is confirmed, but the discovery of the field also adds a new dimension, namely the importance of collaboration between formal educational

institutions and Islamic boarding schools. Deductively, we can draw the conclusion that although the integration has great potential, its success depends heavily on the quality of interaction between the two educational institutions (Garcia-Huidobro, 2018).

Furthermore, Bhikhu Parekh's theory of cultural and religious diversity in pesantren also confirms field findings that teach the values of tolerance and togetherness. However, from a phenomenological perspective, we can feel that the implementation of these values in pesantren-based education in Indonesia creates a social experience that strengthens multiculturalism in the academic community. This shows the harmony between theory and the social reality that develops in a pluralistic Indonesian society (Fasla dkk., 2025; Levey, 2025; Parekh, 2010). The phenomenon of local culture in pesantren education also provides an interesting picture in the context of Koentjaraningrat; Field findings show that the Amanatul Ummah pesantren integrates local cultural values while still maintaining the universal principles of Islamic teachings (Aryati & Suradi, 2022; Koentjaraningrat, 2024; Suheri & Nurrahmawati, 2018; Sutisna & Khor, 2024). The phenomenological approach leads us to the understanding that pesantren education is greatly influenced by the social and cultural context, so that innovation in the educational curriculum becomes a benchmark for the success of the institution's vision and mission, and the main raw material of higher education curriculum materials at KH University. Abdul Chalim (UAC)

Meanwhile, from Azyumardi Azra's point of view, the development of multiculturalism found in the field provides a deeper understanding that the teaching of tolerance in Islamic boarding schools also focuses on moderate religious values, which is the foundation for developing awareness of multiculturalism among students (Azra, 2012; Futaqi & Mashuri, 2023; Latif & Hafid, 2021). Abstractly, we can conclude that the pesantren-based approach is more effective and adaptive in the Indonesian context because it can manage social diversity, such as formal, non-formal, and informal educational institutions, in a more contextual way and in accordance with local social norms. Thus, educational institutions can synergize much more with local needs and develop greater potential (M. A. Abdullah, 2024; Evan & Rahmat, 2023; Jayadi dkk., 2022; Suharto, et.al, 2021).

Finally, theories about curriculum integration, holistic education, and responsiveness to democracy, promoted by Olivia, Drake, Beane, and Fogarty, confirm that a curriculum that combines religious and general sciences provides a well-rounded educational experience for students (Arifin & Kartiko, 2022; Drake, 2012; Kader dkk., 2024; Musfah dkk., 2018). Field findings show that this integration prepares students to face the modern world with more complete skills and becomes a provision for students with strong character, the goal of big ideals as pioneers of change in the future (Beane, 1997; Fogarty & Pete, 2009; Ma'arif dkk., 2025). With an abductive approach, we can draw the conclusion that pesantren education has more potential to provide a curriculum integration process in preparing students to face a dynamic and challenging social world, so that it is easy to establish strategic positions that contribute to the impact of changes, both personal, social, and scientific competence. (Howard et al., 2009).

**Table 4.** Propositions Reconstructed Based on Theory and Findings

<b>Theory/Propositions</b>	<b>Field Findings</b>	<b>Reconstruction and Novelty</b>
<b>M. Amin Abdullah (Integration of Science and Spirituality)</b>	The integration of the pesantren curriculum into the campus curriculum not only connects religious science with general knowledge, but also stimulates the spiritual development and character of students.	This proposition is confirmed, but field findings show that such integration is highly dependent on the readiness of collaboration between formal educational institutions and Islamic boarding schools.
<b>Bhikhu Parekh (Cultural and Religious Diversity)</b>	The findings show that the values of tolerance and togetherness in cultural and religious diversity are taught in accordance with the values of moderate pesantren schools.	This process is more effectively applied in the framework of pesantren-based education in Indonesia, which strengthens multiculturalism in the academic community.
<b>Koentjaraningrat (Local Culture-Based Education)</b>	The integration of the pesantren curriculum into the campus curriculum pays attention to local cultural aspects, while maintaining the universal values of Islamic teachings, which are reflected in multicultural education.	The emphasis on local cultural diversity in pesantren education is very relevant to the pluralistic Indonesian context.
<b>Azyumardi Azra (Development of Multiculturalism)</b>	Islamic boarding school and campus education has the potential to strengthen awareness of multiculturalism through the teaching of tolerance and peaceful interaction between differences.	This proposition is confirmed, but field findings show that cultural diversity is more strongly reflected in the integration of moderate religious values taught in pesantren.
<b>Drake &amp; Burns (Integration of Curriculum Standards)</b>	Research shows that the integration of curriculum in Islamic boarding schools and universities connects religious science with general sciences such as entrepreneurship, mathematics, science, and language.	These findings indicate that pesantren education not only teaches religion but also worldly skills that are urgently needed in a global society.
<b>Oliva (Education Holistic)</b>	The integration of the curriculum involving religious and general aspects helps to create a comprehensive education and develop the character of students.	This proposition is confirmed, but field studies show that the success of holistic education requires more collaborative approaches between pesantren and campuses.
<b>Knight (Integrated Curriculum)</b>	The integration of the curriculum in Islamic boarding schools and colleges has allowed students to connect religious and general knowledge, preparing them to face the modern world.	This proposition is confirmed by the finding that the integration of religious and general sciences creates students who are more

		prepared to adapt in a dynamic social world.
<b>Beane (Curriculum Responsive to Democracy)</b>	Curriculum integration allows students to better understand social challenges through more meaningful learning.	This curriculum integration process provides a new perspective for Presbyterian and college education that focuses on not only religious but also social materials.
<b>Robin Fogarty (Curriculum Integration)</b>	The integration of the pesantren and university curriculum connects religious and general sciences, preparing students to face a dynamic and challenging social life.	The research findings create applicable skills that involve improving social and emotional skills needed in a global, more holistic education that is connected to the real world.

Source: processed from research findings

## CONCLUSION

An important finding in this study is that the process of curriculum integration between the Amanatul Ummah Islamic Boarding School and KH Abdul Chalim University, involving the value of multicultural education, not only combines religious knowledge with general knowledge, but also creates a more holistic education that develops the character and worldly skills of students. Although the two institutions have different approaches to teaching, the collaboration between Islamic boarding schools and universities has proven effective in introducing multicultural values to students. This collaborative process is not only limited to the formal aspects of the curriculum, but also includes the exchange of values and experiences that enrich the perspective of learners. This shows that Islamic boarding school education, which was previously considered to focus only on religious science, can adapt to global challenges, while providing more competitive and contributive worldly skills.

The findings regarding the implications of the successful curriculum integration process show that this approach focuses not only on improving knowledge but also on developing tolerant attitudes and cross-cultural understanding. Students involved in this curriculum integration showed a significant improvement in the ability to interact peacefully in a highly diverse environment. Multicultural-based education in Islamic boarding schools and universities teaches theory and real coexistence practices in everyday life. These findings reveal that through an education that integrates moderate Islamic values and multiculturalism, learners not only understand the importance of tolerance but also experience direct interaction with different cultures, races, and ethnicities, which strengthens their character as more open, adaptive, and prepared individuals to face dynamic social challenges.

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