

Developing an Inclusive *Pesantren* Curriculum through the Integration of the Hidden and Formal Curricula

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Abstract

Islamic *boarding* schools (*pesantren*) possess a distinctive educational system that integrates formal learning with boarding life to foster students' character development. However, curriculum implementation in inclusive *pesantren* remains predominantly focused on the formal curriculum, while the *hidden curriculum* embedded in the boarding school culture has not been systematically integrated into curriculum design. This study aims to develop an inclusive *pesantren* curriculum model based on the integration of the *hidden curriculum* and the formal curriculum to promote holistic, inclusive, and character-oriented learning. The study employed an **Educational Design Research (EDR)** approach consisting of needs analysis, model design, conceptual validation, and model refinement. The conceptual findings indicate that the *hidden curriculum* is manifested through the exemplary leadership of *kiai*, the culture of *adab* (Islamic ethics), boarding school life, religious habituation, social interaction, and organizational culture, all of which contribute significantly to students' character formation. Meanwhile, the formal curriculum primarily supports academic achievement but remains insufficiently connected to the learning experiences embedded in *pesantren* life. This study proposes an integrated curriculum model that combines learning objectives, formal instruction, *pesantren* culture, daily habituation, inclusive learning support, and authentic assessment into a coherent educational system. The proposed model provides a conceptual framework for developing a more adaptive, inclusive, and value-based curriculum while preserving the distinctive educational traditions of *pesantren*.

Keywords: Hidden Curriculum; Inclusive Islamic Boarding School; *Pesantren* Curriculum; Curriculum Development; Islamic Education

A. Introduction

The advancement of the inclusive education paradigm has encouraged educational institutions worldwide to transform their curricula to better accommodate the diverse characteristics and learning needs of students. Education is no longer perceived merely as a process of knowledge transmission through the formal curriculum but as a holistic process of developing character, values, culture, and social identity through meaningful learning experiences within educational environments. In this context, the *hidden curriculum* has emerged as a critical component that significantly influences students' attitudes, values, behaviors, and character development. Previous

studies have demonstrated that the success of inclusive education depends not only on the formal curriculum but also on institutional culture, interpersonal relationships among school members, teachers' role modeling, and everyday educational practices that implicitly shape students' learning experiences (Nurdianzah, 2020).

Within the tradition of Islamic boarding schools (*pesantren*), the *hidden curriculum* has long constituted an integral component of the educational process. Fundamental values such as *adab* (Islamic ethics), respect for teachers, communal living, independence, discipline, brotherhood (*ukhuwah*), responsibility, consultation (*musyawarah*), and religious habituation are cultivated through daily life rather than being explicitly prescribed in formal curriculum documents (Azizah et al., 2023). These values are transmitted through the exemplary conduct of *kiai* (Islamic boarding school leaders), interactions between teachers and students, the culture of boarding life, scholarly traditions, and various non-formal educational activities that occur continuously throughout the twenty-four-hour learning environment. Consequently, *pesantren* possess a distinctive educational advantage in character formation compared with conventional educational institutions that primarily rely on classroom-based instruction.

The emergence of inclusive *pesantren* has introduced new challenges to curriculum development and implementation. Beyond providing accessible educational services for students with diverse learning needs, inclusive *pesantren* are expected to establish learning environments that promote equity, participation, and respect for diversity. In practice, however, the implementation of inclusive education within *pesantren* has largely concentrated on adapting instructional strategies, modifying learning facilities, and improving educational services for students with special educational needs (Nurdianzah, 2024). In contrast, the strategic potential of the *hidden curriculum* to foster an inclusive educational culture has received limited scholarly attention and has not yet been systematically integrated into the formal curriculum framework.

Previous studies on the *hidden curriculum* in *pesantren* have predominantly examined it as a sociocultural phenomenon that facilitates the internalization of religious values, character formation, and the preservation of *pesantren* traditions. Meanwhile, research on inclusive education has primarily focused on curriculum adaptation, instructional strategies, teacher competencies, and educational support services for students with special educational needs. Despite these contributions, a significant research gap remains regarding the absence of a comprehensive curriculum development model that conceptually integrates the *hidden curriculum* with the formal curriculum as a unified framework for inclusive Islamic boarding school education. Such integration has considerable potential to enhance learning effectiveness while simultaneously fostering a more inclusive, humanistic, and character-oriented educational culture within *pesantren* (Al-Ghifari et al., 2024).

Addressing this gap, the present study proposes the **Development of an Inclusive Pesantren Curriculum through the Integration of the Hidden Curriculum and the Formal Curriculum** as an innovative curriculum development model that combines formal and informal dimensions of

learning within Islamic boarding schools. This model assumes that students' competencies are developed not only through classroom instruction but also through pesantren culture, teachers' exemplary conduct, social interactions, and intentionally designed daily habituation practices. By integrating these educational dimensions into a coherent curriculum framework, the proposed model seeks to produce a curriculum that extends beyond academic achievement to strengthen Islamic values, foster character development, and create an inclusive learning environment that accommodates all students regardless of their abilities or backgrounds (Achmadin, 2024).

The novelty of this study lies in proposing a systematic integration model of the *hidden curriculum* and the formal curriculum within the context of inclusive pesantren. Unlike previous studies that have generally viewed the *hidden curriculum* as an implicit educational phenomenon evolving naturally through institutional culture, this study conceptualizes it as a deliberately planned, integrated, and evaluated component of curriculum development. Therefore, the proposed model is expected not only to enrich the theoretical discourse on Islamic curriculum development but also to provide a practical framework for pesantren in designing inclusive, character-based, and value-oriented educational systems while preserving the distinctive traditions and educational philosophy of Islamic boarding schools

B. Methods

This study employed an **Educational Design Research (EDR)** approach to develop an inclusive *pesantren* curriculum model through the integration of the *hidden curriculum* and the formal curriculum. The EDR approach was selected because it not only facilitates an in-depth understanding of educational phenomena but also aims to generate practical and contextually relevant educational solutions. The research process followed the iterative phases of Educational Design Research, including **analysis and exploration**, **design and construction**, and **evaluation and reflection**, to produce a curriculum model that is conceptually valid, practically applicable, and responsive to the characteristics of inclusive Islamic boarding schools (Creswell, J. W., & Poth, 2018).

The study was conducted in several *pesantren* that have implemented inclusive education programs using **purposive sampling**. Research participants included *kiai* (Islamic boarding school leaders), school principals, teachers, dormitory supervisors (*musyrif/musyrifah*), regular students, students with special educational needs, *parents*, curriculum experts, and specialists in inclusive education. Data were collected through participant observation of classroom instruction and boarding school life, in-depth interviews, Focus Group Discussions (FGDs), and document analysis. The documents examined included curriculum guidelines, instructional plans, school regulations, student development programs, and various daily habituation activities representing the implementation of the *hidden curriculum*.

Data analysis was conducted in several stages. During the exploration phase, thematic analysis was applied through data reduction, coding, categorization, and theme generation to identify the

manifestations of the *hidden curriculum* and its relationship with the formal curriculum. The findings from this phase served as the foundation for developing the initial conceptual curriculum integration model. Subsequently, the preliminary model was subjected to an **expert review** involving specialists in curriculum studies, Islamic education, inclusive education, and *pesantren* practitioners. Feedback from these experts was incorporated to refine the model and ensure its conceptual validity and contextual appropriateness (Abdussamad, 2021).

The final stage involved a limited-scale implementation of the proposed model within the *pesantren* setting. The evaluation focused on three key aspects: **feasibility**, **practicality**, and **acceptability** from the perspectives of relevant stakeholders. The trustworthiness of the findings was established through source triangulation, methodological triangulation, member checking, and peer debriefing. The results of the evaluation informed the final refinement of the proposed model, resulting in the **Inclusive Pesantren Curriculum Model Based on the Integration of the Hidden Curriculum and the Formal Curriculum**, which constitutes the primary outcome of this study.

C. finding, analysis/ discussion

1. Characteristics of the Curriculum in Inclusive *Pesantren*

The curriculum implemented in inclusive *pesantren* demonstrates distinctive characteristics that differentiate it from those adopted in conventional Islamic boarding schools and formal educational institutions. These distinctions extend beyond the provision of educational accommodations for students with special educational needs, encompassing the integration of *pesantren* values, Islamic education, formal learning, and character development into a unified educational framework. Fundamentally, the curriculum is grounded in the principle that every student has an equal right to access high-quality education regardless of physical, intellectual, social, or emotional differences. Consequently, curriculum development is not solely directed toward academic achievement but also emphasizes the cultivation of students' potential, independence, moral character, and their ability to live harmoniously within a diverse learning community.

The first defining characteristic is the integration of formal education with the traditional educational system of the *pesantren*. Learning is not confined to classroom-based instruction but is continuously reinforced through students' daily experiences within the boarding school environment. Collective prayers, *musyawarah* (consultative discussions), mutual cooperation, the exemplary conduct of *kiai* and teachers, and social interactions among students all function as complementary learning experiences. As a result, education takes place throughout the twenty-four-hour boarding environment, creating continuity between knowledge acquisition, attitude formation, and behavioral development. This integrated learning environment enables students to acquire contextual learning experiences while strengthening the internalization of Islamic values (Martimianakis et al., 2015).

A second characteristic is the curriculum's flexibility in accommodating diverse learning needs. Inclusive *pesantren* do not adopt a one-size-fits-all instructional approach; instead, they provide opportunities to adapt learning strategies, teaching methods, instructional media, and assessment practices according to students' individual characteristics and abilities. These adaptations are implemented without compromising the fundamental objectives of *pesantren* education, namely the development of knowledgeable, morally upright, and independent individuals. Such flexibility demonstrates that the curriculum functions not merely as an administrative document but as a dynamic framework capable of responding to the diverse needs of learners in an inclusive educational setting.

The third characteristic is the central role of *pesantren* culture as a source of learning. Core values such as *adab* (Islamic ethics), brotherhood (*ukhuwah*), responsibility, simplicity, discipline, and social solidarity are not transmitted exclusively through formal classroom instruction but are embedded in everyday life within the boarding school. The *pesantren* environment serves as a living educational space where students observe, emulate, and internalize these values through continuous interaction with *kiai*, teachers, dormitory supervisors, and fellow students. Consequently, the institutional culture functions as a fundamental mechanism for character formation while simultaneously reinforcing the implementation of the *hidden curriculum* (H. R, 2020).

Another prominent characteristic is the collaborative involvement of multiple stakeholders in curriculum implementation. Curriculum development in inclusive *pesantren* is not solely the responsibility of classroom teachers but involves *kiai*, school leaders, dormitory supervisors (*musyrif/musyrifah*), teaching assistants, parents, and the wider community (Çubukçu, 2012). Such collaborative engagement facilitates continuity between educational experiences in the boarding school and those within the family environment, thereby creating a more comprehensive and sustainable approach to students' personal, academic, and spiritual development.

Despite these strengths, the implementation of the curriculum in inclusive *pesantren* continues to face several challenges. In many institutions, the integration of the formal curriculum and the *hidden curriculum* remains largely implicit, evolving naturally through long-established traditions rather than being systematically incorporated into formal curriculum documents. Consequently, the internalization of values often depends on individual experiences and the exemplary behavior of educators, with limited indicators for measuring learning outcomes or evaluating character development. These conditions highlight the need for a curriculum model that intentionally integrates academic learning with the cultural dimensions of *pesantren* education (Hidayat, 2011). Such an approach would ensure that the values embedded within *pesantren* traditions are not merely practiced in daily life but are explicitly reflected in curriculum planning, instructional implementation, and assessment. Ultimately, this integrated curriculum framework would enable inclusive *pesantren* to develop educational systems that are responsive to learner diversity while preserving their distinctive identity, traditions, and educational values as the foundation of Islamic character formation.

2. Manifestations of the *Hidden Curriculum* in *Pesantren* Life

The *hidden curriculum* represents an implicit dimension of education that is not formally documented within the official curriculum but significantly influences students' character formation, attitudes, values, and behaviors through institutional culture, social interactions, traditions, and everyday learning experiences. Within the context of *pesantren*, the *hidden curriculum* extends beyond a complementary role to formal instruction; it constitutes the fundamental element that distinguishes Islamic boarding school education from other educational systems. Because educational activities in *pesantren* continue throughout the twenty-four-hour boarding environment, learning is not confined to classroom instruction but encompasses all aspects of students' daily lives, including worship, collaborative learning, organizational participation, social interaction, and engagement with *kiai*, teachers, dormitory supervisors, and fellow students.

The first manifestation of the *hidden curriculum* is reflected in the exemplary leadership of *kiai* and teachers as the primary agents of value internalization. Within the *pesantren* tradition, educational authority is derived not only from scholarly expertise but also from moral integrity and consistency between words and actions. Students learn values such as honesty, simplicity, discipline, responsibility, and sincerity not merely through formal instruction but by observing the everyday conduct of their educators (Pasi et al., 2020). This implicit learning process positions the behavior of *kiai* and teachers as the principal reference for students' character development. Consequently, they function as a **living curriculum**, bridging theoretical knowledge with authentic moral practice in everyday life.

A second manifestation is found in the culture of *adab* (Islamic ethics), which serves as the foundation of educational relationships within *pesantren*. Respect for teachers, ethical communication, proper learning etiquette, appreciation of peers, and environmental responsibility are continuously cultivated through daily habituation rather than explicitly prescribed in lesson plans or curriculum documents. As a result, *adab* becomes an inseparable component of students' educational experiences. From the perspective of inclusive education, this ethical culture also promotes mutual respect, empathy, and acceptance of diversity, thereby creating a learning environment that is welcoming and supportive for all students regardless of their backgrounds or abilities (Arroisi et al., 2024).

Another important manifestation is boarding school life as a dynamic environment for social learning. Daily interactions among students foster collaboration, conflict resolution, shared responsibility, and respect for individual differences in abilities and personal characteristics. Routine activities such as dormitory cleaning duties, communal meals, room discussions, congregational prayers, and community service function as authentic learning experiences that cultivate social competence without being explicitly incorporated into formal subjects (Kutsiyah, 2020). For students with special educational needs, shared boarding experiences also provide opportunities to develop meaningful social relationships while reducing prejudice and stigma through natural and continuous interaction with their peers.

The *hidden curriculum* is further manifested through religious traditions and habitual worship practices. Activities including congregational prayers, Qur'anic recitation, classical Islamic text studies, *dhikr*, collective supplication, and other religious rituals serve as powerful mechanisms for internalizing spiritual values, discipline, and moral responsibility (Habiburrahim et al., 2022). Through continuous repetition, these practices gradually become embedded as enduring habits and integral components of students' character. Within the framework of the *hidden curriculum*, religious habituation extends beyond strengthening religious competence to fostering self-regulation, time discipline, and collective awareness in communal life.

Institutional culture also provides a significant manifestation of the *hidden curriculum*. Student councils, leadership structures, consultation forums (*musyawarah*), and various organizational responsibilities enable students to develop decision-making skills, leadership capacity, communication abilities, and accountability. Although these experiences are rarely documented within formal curriculum frameworks, they contribute substantially to the development of social competence, independence, and leadership. In inclusive *pesantren*, an open and participatory organizational culture further ensures that all students, including those with special educational needs, have equitable opportunities to participate in institutional activities according to their interests and capacities. (Anwar, 2023)

Despite these strengths, the manifestations of the *hidden curriculum* within many *pesantren* continue to evolve primarily through long-established traditions and institutional culture rather than through deliberate curriculum planning. Values transmitted through exemplary leadership, daily habituation, and social interaction have not yet been systematically incorporated into curriculum structures that align with formal instructional processes. Consequently, the effectiveness of value internalization frequently depends on the strength of institutional culture and the personal qualities of educators, making it difficult to establish measurable indicators or systematic evaluation procedures (Sutrisno et al., 2025).

These findings suggest that the *hidden curriculum* possesses considerable potential to strengthen inclusive education when intentionally integrated into curriculum development. Such integration enables *pesantren* values to function not merely as cultural traditions but as explicit components of learning objectives, instructional strategies, educational experiences, and assessment systems. Consequently, the *hidden curriculum* should no longer be regarded solely as an implicit educational process but as a strategic curriculum component that enhances educational effectiveness by fostering knowledgeable, morally responsible, and socially inclusive students who are capable of respecting diversity and contributing positively to their communities.

3. Implementation of the Formal Curriculum in Inclusive *Pesantren*

The formal curriculum constitutes the core component of educational implementation, providing a structured framework that governs learning objectives, instructional content, teaching strategies, learning experiences, and assessment practices. In inclusive *pesantren*, the implementation of the formal curriculum extends beyond the attainment of academic and religious competencies to

ensure equitable learning opportunities for all students, including those with special educational needs. Accordingly, curriculum implementation must accommodate learner diversity through adaptive, flexible, and learner-centered instructional practices while preserving the fundamental values and educational philosophy of the *pesantren*.

A defining characteristic of formal curriculum implementation in inclusive *pesantren* is the integration of the national curriculum, the *pesantren* curriculum, and the principles of inclusive education. While the national curriculum establishes the foundation for academic competence, the *pesantren* curriculum strengthens students' religious knowledge through the study of the Qur'an, classical Islamic texts (*kitab kuning*), Islamic jurisprudence (*fiqh*), Islamic creed (*aqidah*), moral education (*akhlaq*), Arabic language, and other Islamic disciplines. Within the framework of inclusive education, these curricular components are adapted to ensure accessibility for all learners through modifications to instructional strategies, learning media, learning pace, and assessment methods according to students' individual characteristics and educational needs (Achmadin, 2024).

At the planning stage, teachers are expected to develop instructional plans that not only align with intended learning outcomes but also consider students' diverse abilities, learning preferences, and specific educational needs (Al-Ghifari et al., 2024). This planning process involves formulating realistic learning objectives, selecting essential learning content, employing varied instructional approaches, and providing accessible learning resources for all students. Consequently, the formal curriculum is viewed not as a rigid administrative document but as a flexible instructional framework capable of responding to the dynamic nature of inclusive classroom environments.

During classroom implementation, teachers assume the role of facilitators who create inclusive, participatory, and supportive learning environments. A variety of pedagogical approaches—including cooperative learning, project-based learning, collaborative discussions, demonstrations, and experiential learning—can be employed to ensure that every student actively participates according to their individual abilities (Anam & Hakim, 2023). Learning activities are designed not only to promote academic achievement but also to encourage social interaction, collaboration, communication, and respect for diversity. Such instructional practices are consistent with the educational philosophy of *pesantren*, where communal living and collective learning experiences constitute essential elements of the educational process.

The implementation of the formal curriculum also requires **instructional differentiation** as a key strategy for addressing students' diverse learning needs. Differentiation may be achieved through modifications to curriculum content, instructional processes, learning products, and learning environments. Students experiencing learning barriers receive appropriate educational support without compromising their opportunities to achieve the intended learning outcomes. This approach enables every learner to develop according to their individual potential while avoiding standardized instructional practices that overlook learner diversity.

Another essential aspect of curriculum implementation is the use of **authentic assessment** that emphasizes students' holistic development. Assessment extends beyond measuring academic achievement to include attitudes, practical skills, social competence, independence, and character development. Teachers may employ multiple assessment techniques, including classroom observation, portfolios, performance-based assessment, project evaluation, self-reflection, and formative assessment that provides continuous feedback throughout the learning process. Consequently, assessment becomes an integral component of teaching and learning that supports students' comprehensive intellectual, social, and moral development.

Although the implementation of the formal curriculum in inclusive *pesantren* demonstrates substantial efforts to accommodate learner diversity, several challenges remain. Curriculum adaptation frequently depends on individual teachers' initiatives and has yet to be fully supported by curriculum guidelines that explicitly integrate the principles of inclusive education with the distinctive culture of *pesantren* (Tolib, 2015). Furthermore, coordination between classroom instruction and boarding school life often operates in parallel rather than as an integrated educational system. As a result, the values cultivated through the *hidden curriculum* are not always systematically connected to formal learning objectives and instructional practices.

These findings indicate that the implementation of the formal curriculum in inclusive *pesantren* requires further strengthening through a more integrated curriculum design. Such a curriculum should not only accommodate learner diversity but also establish meaningful connections between formal learning experiences and the cultural life of the *pesantren* (Khozin, 2019). This integration would create a more holistic educational process in which academic achievement, religious competence, and character development evolve simultaneously. Accordingly, the formal curriculum should function not merely as a mechanism for achieving instructional objectives but also as a strategic vehicle for internalizing *pesantren* values, strengthening an inclusive educational culture, and nurturing students who demonstrate balanced academic, spiritual, social, and moral competencies.

4. Integration Pattern of the *Hidden Curriculum* and the Formal Curriculum

One of the major challenges in developing an inclusive *pesantren* curriculum is establishing a meaningful connection between formal classroom instruction and the character-building processes embedded in everyday boarding school life. Traditionally, the formal curriculum and the *hidden curriculum* have been regarded as two parallel educational systems (Ma'arif, 2015). While the formal curriculum emphasizes the achievement of academic competencies through clearly defined learning objectives, instructional content, teaching strategies, and assessment, the *hidden curriculum* evolves through the culture of the *pesantren*, educators' role modeling, daily habituation, social relationships, and students' lived experiences (Rofiah et al., 2025). From the perspective of contemporary curriculum development, however, these two dimensions should function as an integrated educational system that mutually reinforces one another.

The integration of the *hidden curriculum* and the formal curriculum begins with the alignment of educational goals. In inclusive *pesantren*, learning objectives extend beyond the acquisition of knowledge and technical skills to encompass the cultivation of moral character (*akhlaq*), independence, social responsibility, respect for diversity, and the capacity to live harmoniously within an inclusive community. Accordingly, every formal learning objective should be explicitly linked to the values nurtured through *pesantren* life, thereby ensuring a balanced development of students' academic, spiritual, social, and moral competencies (Shulhan, 2021).

A second dimension of integration is reflected in instructional planning. Teachers are expected not only to formulate learning objectives, select instructional content, determine teaching methods, and design assessment strategies, but also to create learning experiences that connect classroom instruction with the cultural practices of the *pesantren*. For example, *fiqh* instruction should extend beyond conceptual understanding by reinforcing congregational worship practices within the boarding environment (Ardiansyah & Basuki, 2023). Likewise, *akhlaq* education should not be limited to classroom discussion but should be strengthened through daily practices of mutual respect, empathy, cooperation, and shared responsibility. Through this approach, values learned cognitively are reinforced by authentic experiences, facilitating deeper internalization among students.

At the implementation stage, curriculum integration is realized through the synchronization of classroom instruction and boarding school life. Teachers, dormitory supervisors (*musyrif/musyrifah*), and *pesantren* leaders perform complementary roles in guiding students' academic and personal development. Values introduced during formal instruction are continuously reinforced through daily habituation, exemplary conduct, mentoring, and social interaction outside the classroom. Consequently, the entire *pesantren* environment functions as an integrated learning ecosystem that simultaneously strengthens academic competence and character formation. Within the context of inclusive education, this synchronization also provides students with special educational needs comprehensive learning support across both formal instructional settings and everyday social life.

The integration pattern is further reflected in an institutional culture that actively promotes inclusive learning. Values such as mutual respect, cooperation, *musyawarah* (consultative decision-making), and appreciation of diversity are continuously reproduced through various educational activities within the *pesantren* (M.Anshari, 2022). These values function not only as social norms but also as meaningful learning resources that enrich formal instruction. When institutional culture is aligned with educational objectives, the learning process extends beyond classroom activities and becomes supported by the entire educational ecosystem of the *pesantren*.

Another important dimension of integration concerns the strengthening of assessment practices. Traditionally, formal assessment has focused primarily on measuring academic achievement, whereas students' character development and behavioral growth have been evaluated informally through everyday observation. Within an integrated curriculum model, these complementary

forms of assessment should be combined through **authentic assessment**, which evaluates students' knowledge, practical skills, attitudes, spirituality, responsibility, leadership, and their capacity to interact effectively in an inclusive learning environment. Consequently, assessment functions not merely as a tool for measuring learning outcomes but also as a mechanism for evaluating the effectiveness of value internalization facilitated through the *hidden curriculum* (Abidin et al., 2021).

Based on this conceptual synthesis, the integration of the *hidden curriculum* and the formal curriculum can be conceptualized as a comprehensive educational system comprising five interrelated components: **learning objectives, learning experiences, *pesantren* culture, boarding school habituation, and authentic assessment**. These components interact dynamically to create holistic learning experiences in which students acquire not only academic knowledge but also develop moral character through continuous participation in daily educational activities (Nurdianzah et al., 2024). Within this model, the *hidden curriculum* is no longer perceived as a spontaneous by-product of institutional culture but as a deliberately planned, implemented, and systematically evaluated component of curriculum design.

This integration model has several important implications for the development of inclusive *pesantren* curricula. First, the curriculum should no longer be viewed merely as an administrative document governing classroom instruction but as the totality of learning experiences occurring throughout the boarding school environment (Astutik & Nurdianzah, 2024). Second, character education should not be positioned as an additional educational program but as an integral dimension embedded within every learning activity. Third, inclusive education should be realized not only through instructional adaptations but also through an institutional culture that upholds human dignity, promotes mutual respect, and ensures equitable participation for all learners.

In conclusion, the integration of the *hidden curriculum* and the formal curriculum introduces a new paradigm for curriculum development in inclusive *pesantren*. The curriculum is reconceptualized as a holistic educational system that interconnects formal instruction, *pesantren* culture, social relationships, exemplary leadership, daily habituation, and authentic assessment within a unified framework. This integrated model has the potential to enhance the quality of Islamic boarding school education by preserving the distinctive values and traditions of *pesantren* while fostering an inclusive, humanistic, and learner-centered educational environment that supports the comprehensive development of every student.

D. Conclusion

This study demonstrates that curriculum development in inclusive *pesantren* cannot rely solely on the formal curriculum as the primary vehicle for learning but must systematically integrate the *hidden curriculum* into the overall educational process. The twenty-four-hour boarding environment provides rich learning opportunities through the exemplary leadership of *kiai* and teachers, the culture of *adab* (Islamic ethics), communal living, religious habituation, social interaction, and

student organizational activities. Collectively, these experiences function as powerful educational resources that foster character formation, internalize Islamic values, strengthen social competence, and promote an inclusive educational culture.

The findings further indicate that the implementation of the formal curriculum in inclusive *pesantren* has made significant progress in accommodating diverse learning needs through adaptive instructional strategies, differentiated learning, and authentic assessment. Nevertheless, the relationship between the formal curriculum and the *hidden curriculum* remains only partially integrated. As a result, value internalization and character development continue to depend largely on institutional culture and educators' exemplary conduct rather than on an explicitly designed curriculum framework.

Based on the conceptual synthesis, this study proposes the **Inclusive Pesantren Curriculum Model Based on the Integration of the Hidden Curriculum and the Formal Curriculum**. The proposed model integrates learning objectives, formal instruction, *pesantren* culture, boarding school habituation, inclusive learning support, and authentic assessment into a coherent educational system. Within this framework, the *hidden curriculum* is conceptualized not as an implicit by-product of institutional culture but as a deliberately planned and systematically implemented curriculum component that enhances learning effectiveness while fostering an inclusive, humanistic, and character-oriented educational environment.

Theoretically, this study advances the field of Islamic curriculum studies by reconceptualizing the *hidden curriculum* as an integral dimension of curriculum design rather than merely an implicit institutional culture. Practically, the proposed model provides a conceptual and operational framework for *pesantren* seeking to develop curricula that accommodate learner diversity while preserving the distinctive traditions, values, and educational philosophy of Islamic boarding schools. Furthermore, the model contributes to the development of inclusive education by integrating academic competence, character education, and students' lived experiences into a unified educational framework.

Future research should empirically examine the implementation and effectiveness of the proposed model across different types of *pesantren*, including *salaf*, *khalaf*, and integrated Islamic boarding schools. In addition, further studies are needed to develop valid and reliable instruments for measuring the degree of integration between the *hidden curriculum* and the formal curriculum, as well as their impact on students' character development, social competence, and academic achievement. Such investigations will strengthen the empirical validity and broader applicability of the proposed curriculum model.

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