



Epistemological Synthesis in an Islamic Boarding School: The Ayatisasi Model

Ana Raudlotul Jannah^{a)}, Reksiana^{b)}, Fajar Syarif^{c)}

a) Institut Ilmu Al-Qur'an (IIQ) Jakarta

b) Institut Ilmu Al-Qur'an (IIQ) Jakarta

c) Institut Ilmu Al-Qur'an (IIQ) Jakarta

ABSTRAK

Gencarnya arus globalisasi dan revolusi industri 4.0 saat ini menuntut institusi pendidikan Islam untuk mensinergikan identitas religius dengan standar kompetensi global guna menghindari stagnasi daya saing lulusan. Penelitian ini bertujuan untuk menganalisis konstruksi dan mekanisme implementasi kurikulum integratif berbasis Islam, kearifan lokal, dan standar internasional di SMA Insan Cendekia Madani (ICM) BSD Tangerang dan tantangan di dalamnya. Penelitian ini dengan desain kualitatif studi kasus, data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan studi dokumentasi yang dianalisis dengan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa "Kurikulum Madani" berhasil menyinergikan tiga pilar pendidikan melalui program "Ayatisasi" yang menghubungkan materi akademik dengan ayat Al-Qur'an, serta sistem asrama 24 jam yang menginternalisasi adab. Integrasi standar Cambridge terbukti mampu memperkuat kompetensi berpikir kritis siswa tanpa mengikis akar spiritual mereka. Walaupun demikian, terdapat tantangan terkait standarisasi rujukan integrasi teologis dan sinkronisasi komunikasi manajerial. Rekomendasi penelitian ini mencakup penyusunan buku panduan "Ayatisasi" yang sistematis, pengembangan SDM (Sumber Daya Manusia) guru secara berkelanjutan, serta penguatan program *parenting* untuk menyelaraskan visi pendidikan antara pihak sekolah dan orang tua..

ABSTRACT

The current rapid pace of globalization and the Fourth Industrial Revolution demands that Islamic educational institutions integrate religious identity with global competency standards to prevent graduates' competitiveness from stagnating. This study aims to analyze the construction and implementation mechanisms of an integrative curriculum based on Islam, local wisdom, and international standards at Insan Cendekia Madani (ICM) High School in BSD, Tangerang, as well as the challenges involved. Using a qualitative case study design, data were collected through participatory observation, in-depth interviews, and document analysis, which were analyzed using the Miles and Huberman model. The results show that the "Madani Curriculum" successfully synergizes the three pillars of education through the "Ayatisasi" program—which links academic material to verses from the Qur'an—as well as a 24-hour boarding system that instills proper conduct. The integration of Cambridge standards has proven effective in strengthening students' critical thinking skills without eroding their spiritual roots. Nevertheless, challenges exist regarding the standardization of theological integration guidelines and the synchronization of managerial communication. The study's recommendations include the development of a systematic "Ayatisasi" guidebook, the continuous professional development of teachers, and the strengthening of parenting programs to align the educational vision between the school and parents.

KATA KUNCI

Kurikulum Integratif; Kearifan Lokal; standar Cambridge; Ayatisasi

KEYWORDS

Integrative Curriculum; Local Wisdom; Cambridge Standards; Ayatisasi

A. Introduction

It is important to note that the current trends of globalization and the Fourth Industrial Revolution have driven a major transformation in the landscape of Islamic education, shifting it from a traditional classical model toward a newer system that is adaptive and globally competitive. This change requires educational institutions to achieve synergy and synchronization between preserving religious identity and developing 21st-century competency standards. Without systematic and effective integration, graduates of religious and faith-based schools risk stagnating in competitiveness amid the increasingly complex dynamics of the global job market. For example, Insan Cendekia Madani High School now implements the Madani Curriculum, which integrates the national curriculum, Cambridge international standards, and a boarding program rooted in local wisdom. Therefore, the implementation of an integrative curriculum has become a necessity for Islamic schools to cultivate a generation of intellectuals who are cosmopolitan and broad-minded while remaining true to their spiritual roots.¹

Modern academic references and literature indicate a significant shift in the study of Islamic education curricula, which are now increasingly focused on efforts to eliminate the dichotomy between religious knowledge and modern science. Several previous studies have explored curriculum integration models from various dimensions, ranging from managerial aspects to the implementation of innovative learning methods such as experiential learning. However, there remains a gap in the literature regarding the exploration of universal synchronization between Islamic values, local wisdom, and international standards within a single, cohesive institutional framework. Research conducted at several institutions has found that integration is often implemented solely through strict schedule synchronization or the digitization of literacy materials without delving into the philosophical roots of local wisdom in detail. Therefore, it can be stated that research on tripartite integration models in modern boarding schools is urgently needed to broaden the discourse on the transformation of Islamic education in the era of disruption.²

This study was written as a tactical approach to explore the structure and implementation mechanisms of an integrative curriculum based on Islam, local wisdom, and international standards at

¹ Syamsul Hadi and Deddy Ramdhani, "Transformasi Pendidikan Islam Di Era Kurikulum Merdeka: Integrasi Nilai Keislaman Dan Pendekatan Pedagogis Abad Ke-21," *Maharah: Journal of Islamic Education Teaching and Learning* 2, no. 1 (2025): 1–16. DOI:10.20414/maharah.v2i1.96 ; Khadijah Aini Salleh et al., "Innovative Approaches And Challenges In Islamic Education: Curriculum Development, Teacher Training, And Strategic Pedagogical Practices In A Global Context," *International Journal of Education, Psychology and Counseling* 10, no. 57 (March 3, 2025): 154–73, doi:10.35631/IJEPC.1057011; Sodikin, "Integration of 21st Century Skills in Pesantren Education: An Innovative Model for Improving the Global Competence of Santri," *MUMTAZ: Jurnal Pendidikan Agama Islam* 5, no. 4 (2026): 1206-1210. <https://doi.org/10.69552/mumtaz.v5i4.3549>

² Vina Lailatul Maskuro dan Ali Mukhammad Abrori, "Implementation of the Curriculum in Integrative Education at Al-Khoirot Islamic Boarding School: Synergy Between Islam and Contemporary Era Competence," *MUMTAZ: Jurnal Pendidikan Agama Islam* 6, no. 1 (2026): 2-5. <https://doi.org/10.69552/mumtaz.v6i1.3758>; Akhmad Sirojuddin, Maskuri, dan Junaidi Ghoni, "Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education," *Nazhruna: Jurnal Pendidikan Islam* 8, no. 2 (2025): 266. <https://doi.org/10.31538/nzh.v8i2.163>

Insan Cendekia Madani High School. In general, this research aims to describe and analyze how the synergy between religious knowledge, local cultural values, and international standards can foster a holistic understanding of Islam among students. Specifically, this study aims to identify the real challenges faced by educators in the process of synchronizing these materials and to propose solutions. Through an examination of the institution's vision and mission and the Cambridge curriculum roadmap, this study explores practical steps for integrating global pedagogical models with fundamental Islamic values. The final results of this study are expected to contribute conceptual insights toward the development of a curriculum model that continuously responds to modern needs.³

This paper is based on the logical premise that the integration of international cognitive aspects with Islamic spirituality and local wisdom serves as an instrument of social transformation to cultivate multitalented leaders. This type of integration enables the creation of a harmonious and coherent educational system, in which students' intellectual development proceeds in tandem with their moral maturity and ethical development. The hypothesis is that adapting to global standards will not erode religious identity as long as the process is grounded in a strong theological foundation and aimed at the welfare of the community. This is demonstrated through students' active participation in international programs such as Model United Nations (MUN), accompanied by the preservation of religious rituals and community service within the boarding school environment. Therefore, the integrative curriculum at Insan Cendekia Madani High School serves as tangible proof that Islamic schools are capable of adapting to the evolving times without losing their Islamic orientation.⁴ Based on the introduction above, this article is titled "The Implementation of an Integrative Curriculum Based on Islam, Local Wisdom, and International Standards at Insan Cendekia Madani High School in Serpong BSD, South Tangerang, Banten."

B. Method and Sources

The urgency to align religious identity with 21st-century global competency standards makes Insan Cendekia Madani (ICM) High School in BSD (Bumi Serpong Damai), South Tangerang, a vital primary unit of analysis in this study. This is because ICM is a boarding school that facilitates a 24-hour ecosystem for character and personality development as well as academic achievement. The selection of this location is based on the unique implementation of the "Madani Curriculum," which systematically integrates the national curriculum, Cambridge international standards, and Islamic values. The study focuses on how the school's administration synchronizes academic programs in the classroom with the

³ Andi Rizki Pratama, "Inovasi Kurikulum Pendidikan Agama Islam (Pai) Dalam Mendorong Penanaman Nilai-Nilai Kearifan Lokal," *Nabdh: Jurnal Ritme Bisnis Dan Keuangan Syariah* 1, no. 1 (2025): 12–20. <https://doi.org/10.51806/annahdiah.v4i1.160>; Sanusi Sanusi, "Revitalisasi Nilai Kearifan Lokal Ajaran Sunan Kudus Sebagai Basis Pengembangan Kurikulum Pendidikan Islam," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 1 (2022): 48–59. <https://doi.org/10.24235/tarbawi.v7i1.10105>; Junaedi et al., "Transformational Curriculum Model through Interpretation Epistemology; Islamic Boarding School Curriculum Management Perspective," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2025): 388–390. <https://doi.org/10.31538/munaddhomah.v6i3.1802>.

⁴ Sodikin, "Toward an International Model of Islamic Boarding School: Foundational Philosophy, Curriculum Integration, and Educational Transformation," *Jurnal Pendidikan Islam* 16, no. 1 (2026): 136–137. <https://doi.org/10.38073/jpi.4519>.

cultivation of etiquette and local traditions within the boarding school environment. Consequently, ICM High School serves as a tactical illustration of the transformation of contemporary Islamic education that is responsive to current global dynamics.⁵

A fundamental shift in the paradigm of Islamic education studies motivated this study to employ a qualitative method using a descriptive case study approach to explore the phenomenon of curriculum implementation in depth. A qualitative design was chosen for its ability to capture the complexity of social and educational processes in a natural setting. The case study method allows researchers to conduct a comprehensive empirical investigation of the unit of study, covering everything from curriculum strategies and planning to evaluation. Operationally, this design guides researchers to describe the mechanisms of integration between modern science and spiritual values without getting caught up in the dichotomy of knowledge. Therefore, this study design ensures a robust and contextual interpretation of the data regarding the integrative curriculum model being implemented.⁶

Recent trends in methodological studies emphasize the need to include the voices of stakeholders at various levels as primary data sources to ensure the validity of research findings. The primary data for this study was collected directly from field subjects using a purposive sampling technique that included participants ranging from managerial authorities to technical staff. Primary data sources included the Director of Education, school principals, teachers of Cambridge and Islamic Education (PAI) subjects, as well as 11th- and 12th-grade students actively involved in international programs. This diversity of sources is crucial for ensuring triangulation, thereby ensuring that the resulting data possesses high integrity, credibility, and transparency. By including these key participants, this study was able to gather empirical data on the challenges and successes of curriculum synchronization at ICM Serpong High School.⁷

The debate regarding the depth of data in digital versus physical observations is addressed in this study through the implementation of data collection techniques that combine participatory observation, in-depth interviews, and documentary analysis. Triangulation of methods was employed to

⁵ Insan Cendekia Madani Boarding School development, "Grab Your Future (Panduan Siswa Insan Cendekia Madani); Wawancara Dengan Tetra Nurtianti, Kepala Bagian Keislaman (Tarbiyah ICM), November 17, 2025; Vina Lailatul Maskuro dan Ali Mukhammad Abrori, "Implementation of the Curriculum in Integrative Education at Al-Khoirot Islamic Boarding School: Synergy Between Islam and Contemporary Era Competence," MUMTAZ: Jurnal Pendidikan Agama Islam 6, no. 1 (2026): 6.

⁶ Risnita et.al, "Pendekatan Penelitian Kuantitatif Dan Kualitatif Serta Tahapan Penelitian," Jurnal Genta Mulia 15, no. 1 (2024): 82–92. <https://ejournal.uncm.ac.id/index.php/gm/article/view/903>; Samiaji Sarosa, Analisis Data Penelitian Kualitatif (Depok: Pt Kanisius, 2021), hlm. 30; Akhmad Sirojuddin, Maskuri, dan Junaidi Ghoni, "Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education," Nazhruna: Jurnal Pendidikan Islam 8, no. 2 (2025): 267.

⁷ Mukhtazar, Prosedur Penelitian Pendidikan (Yogyakarta: Absolute Media, 2020), 63; Ambarwati, Metode Penelitian Kualitatif (Konsep Dan Praktis Dalam Bidang Pendidikan Agama Islam), 117–18. https://scholar.google.com/citations?view_op=view_citation&hl=id&user=Cz7vfG0AAAAJ&sortby=pubdate&citation_f or_view=Cz7vfG0AAAAJ:MXK_kJrjxJIC; Sodikin, "Integration of 21st Century Skills in Pesantren Education: An Innovative Model for Improving the Global Competence of Santri," MUMTAZ: Jurnal Pendidikan Agama Islam 5, no. 4 (2026): 1210–1211.

minimize researcher bias and enrich perspectives on the ongoing curriculum implementation. Semi-structured interviews were used to explore the subjective experiences of teachers and students, while field observations focused on interaction patterns during active learning in the classroom. The researchers also conducted a document analysis of the Cambridge Roadmap syllabus and the boarding school curriculum guidelines to verify the alignment between plans and practices. The results show that the integration of these various techniques provides a comprehensive picture of the holistic educational ecosystem at ICM High School.⁸

The urgent need for scientific quality assurance necessitated the use of systematic data analysis techniques based on the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions. The analysis process began by reducing the abundant field data into central themes related to the integration of Islamic values and local wisdom. Subsequently, the data were presented in the form of narrative descriptions and categorization matrices to help readers identify patterns of relationships among curriculum components. Verification was conducted repeatedly through member checking to ensure that the researcher's interpretations aligned with the realities experienced by informants at the school. Through these transparent and open stages of analysis, the study was able to arrive at scientific propositions that are accountable and academically valid.⁹

In accordance with the ethical standards of qualitative research, participation in this study was voluntary and based on informed consent. Before data collection, the researchers explained the study's purpose, scope, and intended use of the data to the school administration and to each informant, and secured institutional permission to observe and interview on site. Informants were assured that participation carried no academic or professional risk, that they were free to decline any question or withdraw at any time, and that identifying details would be reported only to the extent necessary for scholarly transparency

C. Epistemological Synergy and the Madani Curriculum in Practice: The Integration of Islamic Education, Local Wisdom (al-Ḥikmah al-Maḥalliyyah), and Global Standards

The shift in educational philosophy at Insan Cendekia Madani (ICM) High School is embodied in the "Madani Curriculum," which systematically integrates national curriculum standards, the international Cambridge curriculum, and Islamic values. It is important to note that this combination and integration aim to eliminate the dichotomy between religious studies and modern science by positioning students at the center of the learning process (student-centered learning). The synergy of

⁸ Mardawani, *Praktis Penelitian Kualitatif Teori Dasar Dan Analisis Data Dalam Perspektif Kualitatif*, Yogyakarta:Deepublish, 2020, h.57; Teti Ratnawulan et al., "Integrating Islamic Values and Individual Characteristics to Overcome Learning Difficulties in Islamic Boarding Schools," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2026): 310. <https://doi.org/10.31538/munaddhomah.v7i2.3084>

⁹ Sugiyono, *Metode Penelitian Pendidikan Kuantitatif, Kualitatif, Kombinasi, Dan R&D* (Bandung: Alfabeta, 2019), 43, <https://library.bpk.go.id/koleksi/detil/jkpkbpkpp-pJqIWOf3t1i>; Junaedi, et al., "Transformational Curriculum Model through Interpretation Epistemology; Islamic Boarding School Curriculum Management Perspective," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2025): 389-390.

these three pillars is designed to create a coherent educational ecosystem, where cognitive development progresses in tandem with moral maturity. Field data indicates that ICM implements the “Ayatisasi” program to synergize standard Cambridge academic material with the verses of nature (ayat-ayat kauniyyah) in the Qur’an (al-Qur’ān). Consequently, the Madani Curriculum serves as a transformative instrument to produce multitalented graduates with a global perspective (al-ālamiiyyah).¹⁰

There are three steps in implementing the Madani (integrative) curriculum at ICM BSD High School in South Tangerang: examining ICM’s vision and mission, analyzing the Cambridge syllabus roadmap, and providing specific guidance on the steps for implementing the integrative curriculum. This was stated by ICM’s Director of Education, Mr. Dani M. Ramdani, who said, “The curriculum synchronization process begins with a comprehensive analysis of the institution’s vision and mission, combined with a review of the syllabus and the Cambridge curriculum content. The results of this analysis are then formulated by school management into an integrative guide that aligns the Cambridge pedagogical model with the fundamental values of Insan Cendekia Madani (ICM).¹¹” The explanation is as follows:

1. Reviewing ICM’s Vision and Mission

Insan Cendekia Madani Boarding School was established with the goal of nurturing students’ unique qualities to become a leading school that fosters these qualities, thereby producing leaders with Islamic character who share responsibility for the realization of a civilized society. To support the vision and mission of Insan Cendekia Madani (ICM), one approach is to implement an integrated curriculum that combines Islamic teachings, local wisdom, and international perspectives. It is important to note that the vision and mission of ICM BSD Serpong are as follows:

a ICM Vision

To become a leading school that cultivates students’ unique qualities to produce leaders with Islamic character who share responsibility for the realization of a civilized society.¹²

b ICM has five missions

- 1) To develop students with Islamic leadership qualities who can contribute to others and society
- 2) To develop students who are able to read, memorize, understand, worship, and behave in accordance with the Qur’an and Sunnah

¹⁰ Insan Cendekia Madani Boarding School development, “Grab Your Future (Panduan Siswa Insan Cendekia Madani).”; Wawancara Dengan Tetra Nurtianti, Kepala Bagian Keislaman (Tarbiyah ICM), November 17, 2025; Sodikin, “Toward an International Model of Islamic Boarding School: Foundational Philosophy, Curriculum Integration, and Educational Transformation,” *Jurnal Pendidikan Islam* 16, no. 1 (2026): 131

¹¹ Wawancara Dengan Bapak Direktur Pendidikan Dani M. Ramdani, November 17, 2025

¹² Insan Cendekia Madani Boarding School development, “Grab Your Future (Panduan Siswa Insan Cendekia Madani).”

- 3) To develop students who are aware of their potential and able to utilize it
- 4) To organize a global school that fosters students' ability to think scientifically, creatively, and innovatively, and to solve problems.
- 5) To create an academic community that serves as a role model for civil society.¹³

2. Analyzing the Cambridge Roadmap Syllabus

Cambridge International Curriculum: As the name suggests, this curriculum is designed and developed directly by the University of Cambridge in the United Kingdom. The focus of this curriculum is to help students develop critical and analytical thinking skills, as well as strong public speaking abilities. The educational framework of this curriculum also prioritizes the development of students' talents and interests so that they can explore a particular field in depth. The advantages of the Cambridge International Curriculum are: (1) the ability to compete globally; (2) fluency in English; (3) an international and broader perspective; (4) access to a modern and up-to-date education system; and (5) the opportunity to study at the world's top universities.¹⁴

The implementation of the integrative curriculum at ICM began with a comprehensive review of the institution's vision and mission. Next, an in-depth analysis of the Cambridge syllabus roadmap was conducted, which was then aligned with the values and verses of the Qur'an. As a demonstration of its commitment to supporting this process, the administration facilitates the provision of reference materials to broaden educators' intellectual horizons and pedagogical competencies a point also highlighted by Mr. Dani in his interview above.

Sayyed Hossein stated that, in the context of modern Islamic civilization, thinking about the integration of science and religion is often linked to the concept of traditional Sufi science. According to him, the development of science in the Islamic world must always be guided by the values contained in the Quran, which is considered the primary and fundamental source of all forms of knowledge.¹⁵

A well-rounded education is not limited to classroom theory; practical application in daily life must also be incorporated into the development of learning activities. This theory has also been implemented at ICM; it was also conveyed in our interview with Mr. Rif'at, who stated that in implementing an integrative PAI curriculum approach, both in the classroom

¹³ Disalin Dari Dokumen Insan Cendekia Madani Tahun 2024, December 2025.

¹⁴ Febria, "5 Kurikulum Internasional Yang Diajarkan Di Sekolah Internasional Di Indonesia," <https://Sinotif.Com/5-Kurikulum-Internasional-Yang-Diajarkan-Di-SekolahInternasional-Di-Indonesia/> <diakses Pada 5 Januari 2026>, February 28, 2025.

¹⁵ Sayyed Hossein Nasr, *Science and Civilization in Islam*. Plume Books. Cambridge: Harvard University Press, 1968. <https://books.google.co.id/books?id=jKoAAAAAMAAJ>.

and in daily activities.¹⁶ A good curriculum is one that strikes a balance between theory and practice.”

3. Providing Specific Guidance on the Steps for Implementing an Integrative Curriculum

The implementation of an integrative curriculum involves various learning models that are systematically applied throughout the process. “In the implementation of the integrative curriculum at Insan Cendekia Madani, teachers play a primary role as facilitators in the learning process, as the curriculum’s main focus is student-centered learning. In this model, students are positioned as the primary subjects of learning and are expected to be active, independent, and fully responsible for their ongoing learning process.¹⁷

Insan Cendekia Madani was established with the goal of becoming a leading school that produces leaders with Islamic character and a global perspective. Its mission is to develop students who excel academically and possess noble character through a highly comprehensive Islamic approach, combining intellectual (science and technology) and spiritual (ethics) intelligence to produce outstanding future leaders who make positive contributions to society. Therefore, Islamic, local, and international values must be properly instilled through the “Curriculum Integration Model (Islam Local Wisdom International),” which will be briefly explained below.

a Islamic Curriculum

The urgent need to strengthen spiritual identity in this era of disruption is met through the implementation of an Islamic curriculum that includes boarding school programs (Wafa, Tahsin, and Tahfidz) as well as the practice of daily worship. The instillation of these values is not only carried out in the classroom through Islamic Religious Education (PAI) courses but is also internalized 24 hours a day within the boarding school environment. The primary focus is on the internalization of five core values: piety (taqwā), etiquette (adab), independence, intelligence, and leadership. Observations confirm that the continuous practice of tahajjud prayer, ḍuḥā prayer, and Islamic studies (dirāsah Islāmiyyah) serves as a means to strengthen and solidify religious character. Consequently, the integration of Islamic values serves as a fundamental foundation that provides emotional and spiritual stability for students.¹⁸

b Local Wisdom Curriculum

¹⁶ Wawancara Dengan Ustadz Rif’at Selaku Guru Agama SMA ICM, Desember 12, 2025.

¹⁷ Wawancara Dengan Bapak Taufiq Selalu Wakil Kepala Sekolah Bagian Kurikulum, Desember 12, 2025.

¹⁸ Wawancara Dengan Ustadz Husni, Selaku Direktur Kepengasuhan, November 4, 2025; Observasi Penulis, September 10, 2015; Vina Lailatul Maskuro dan Ali Mukhammad Abrori, “Implementation of the Curriculum in Integrative Education at Al-Khoirot Islamic Boarding School: Synergy Between Islam and Contemporary Era Competence,” MUMTAZ: Jurnal Pendidikan Agama Islam 6, no. 1 (2026): 15.

The drive to strengthen national identity at ICM is achieved through the integration of local wisdom (*al-ḥikmah al-maḥalliyyah*), which is realized in community service programs and the 6S cultural initiative (smile, greeting, courtesy, and handshake). Local wisdom is positioned as a strategic variable for fostering social empathy and a sense of pride in the cultural richness of the Indonesian archipelago amid the tide of globalization. Through participation in the “ICM Amanah” program, students are trained to understand social realities and apply the values of compassion in practical ways. Tangible evidence of this can be seen in teaching activities at TPQs near the school, charitable donations to orphans, and the celebration of major Islamic holidays (PHBI), which are deeply rooted in local collaboration. In conclusion, the integration of local wisdom at ICM serves as a foundation for moral character, ensuring students remain grounded in their cultural roots even as they adopt an international perspective and a global outlook¹⁹

c International Curriculum / Global Standards

The debate over the potential erosion of religious values in international schools has been addressed by ICM Serpong’s successful implementation of Cambridge standards that remain consistent with Islamic ethics. The implementation of the international curriculum in science and mathematics aims to equip students with critical thinking skills and the ability to compete at the international level. In addition to English proficiency, international exposure is provided to promote a moderate (*wasatiyyah*) Muslim identity through cross-cultural interactions with other countries. Data shows active student participation in the *Insan Cendekia Model United Nations (ICMUN)* forum as well as student exchange programs to Thailand and Jordan. Therefore, the integration of these international standards serves as a strategic complement to the graduate profile as competitive Muslim intellectuals capable of competing globally.²⁰

Trends in the transformation of Islamic education at ICM High School indicate that the synchronization of the three pillars of the curriculum Islamic, local, and global has successfully fostered an effective holistic learning environment. A summary of the findings reinforces that the Madani Curriculum eliminates the

¹⁹ Wawancara Dengan Ibu Susi Susilowati Selaku Koordinator Guru, December 14, 2025; Wawancara Dengan Ustadz Rif’at Selaku Guru Agama SMA ICM; Nur Afif, “Pendidikan Islam Berbasis Kearifan Lokal Dan Implementasinya Terhadap Kurikulum Merdeka Belajar,” *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 3 (2022): 1041. <https://doi.org/10.30868/ei.v11i03.3177>.

²⁰ Wawancara Dengan Ustadz Rif’at Selaku Guru Agama SMA ICM November 12, 2025; Wawancara Dengan Ibu Susi Susilowati Selaku Koordinator Guru, 14 November 2025; Sodikin et al., “Integration of 21st Century Skills in Pesantren Education: An Innovative Model for Improving the Global Competence of Santri,” *MUMTAZ: Jurnal Pendidikan Agama Islam* 5, no. 4 (2026): 1222.

dichotomous divide between pesantren education and modern educational standards through a systemic integrative approach. This integration model is supported by strong managerial commitment and the role of teachers as facilitators in a student-centered learning model. This success is reflected in students' ability to align scientific analysis with theological arguments from the Qur'an, as well as in their achievements in international academic competitions. Therefore, the integration model at ICM serves as empirical evidence of the successful reconciliation between tradition and modernity within Islamic educational institutions.²¹

Debates regarding the level of success and effectiveness of this curriculum integration often focus on administrative aspects; however, this study demonstrates that the key to success at ICM Serpong lies in a profound synchronization of philosophy and practice. In stark contrast to the "additive" integration model found in other institutions, integration at ICM is transformative because it touches upon the structure of scholarly authority and organizational culture. A comparison with previous studies reveals that ICM's uniqueness lies in the implementation of the "Ayatisasi" program and its structured 24-hour dormitory management. While research at other Islamic educational institutions shows similar patterns in language acceleration, ICM places greater emphasis on the synergy between the global curriculum and the specific local wisdom of Banten. This positions ICM as a new reference model for Islamic high schools seeking to go international without losing their identity and integrity.²²

The urgent need to foster character and moral development among Generation Z calls for a new interpretation of Islamic education—one that is not only informative but also action-oriented and adaptable to global challenges. Analysis of the data reveals that "Muslim Scholars" at ICM are understood as moral agents who possess both intellectual acumen and social responsibility (khalifah). Reflection on these findings indicates that the adaptation of technology and international languages actually strengthens students' ability to spread the message of Islam on the world stage. The fact that students are able to engage in diplomacy at ICMUN (Insan Cendekia Model United Nations) while still observing the etiquette of congregational prayer reflects the successful internalization of universal Islamic values. In conclusion, this integrative curriculum has successfully transformed global

²¹ Junaedi et al., "Transformational Curriculum Model through Interpretation Epistemology; Islamic Boarding School Curriculum Management Perspective," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2025): 393.

²² Akhmad Sirojuddin, Maskuri, dan Junaidi Ghoni, "Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education," *Nazhruna: Jurnal Pendidikan Islam* 8, no. 2 (2025): 272; Sodikin, "Toward an International Model," 137.

disruption into an opportunity to strengthen an inclusive and progressive religious identity.²³

The urgency of maintaining the quality of the integrative curriculum calls for a strategic action plan for the continuous development of teachers' professional competence. Recommended actions include standardizing the "Ayatisasi" framework and strengthening collaboration between general subject teachers and boarding school teachers to minimize communication barriers. Another necessary step is to expand training in science integration methodologies to include the use of a wider variety of international literature in learning resource centers. The implementation of specific parenting policies is also necessary to align the visions of the school and students' parents so that the process of instilling manners and moral values proceeds in a consistent manner. Through these corrective and adaptive measures, the implementation of the integrative curriculum at ICM High School can achieve a more stable standard of excellence and have a far-reaching impact on Islamic educational civilization.²⁴

What distinguishes ICM's model analytically is its shift from treating integration as content juxtaposition to treating it as epistemological synthesis. In additive designs, Islamic and international materials coexist within one timetable yet retain separate justificatory logics; at ICM, the "Ayatisasi" programme and the twenty-four-hour boarding regime work to fuse those logics, so that a scientific concept and its theological reading are encountered as a single act of learning rather than as two parallel subjects. This is why the case is not adequately captured by the language of curricular "combination." The value added lies in the mechanism of synthesis—the deliberate mapping of empirical content onto the cosmological signs of the Qur'ān (āyāt kauniyyah) within an environment engineered to make that mapping continuous rather than occasional.

D. The Dialectics of the Problem in Implementing the Madani Curriculum: Epistemological, Managerial, and Sociopsychological Challenges

In the dialectic of the challenges surrounding the implementation of the Madani curriculum at ICM, there are three main challenges: epistemological, managerial, and sociopsychological. The explanations are as follows:

1. Epistemological Challenges

²³ Teti Ratnawulan et al., "Integrating Islamic Values and Individual Characteristics to Overcome Learning Difficulties in Islamic Boarding Schools," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2026): 317

²⁴ Sodikin, "Toward an International Model," 138-139.

Technical disparities and imbalances in the process of “Qur’anization” of academic material pose an urgent challenge that hinders the optimization of the integrative curriculum at Insan Cendekia Madani High School (ICM). The lack of standardization and consistency in references to relevant verses of the Qur’an (al-Qur’ān) requires each educator to conduct their own partial research. This situation results in variations in the depth of integration of spiritual values within standard Cambridge general education subjects. For example, some science teachers still struggle to make in-depth connections between natural phenomena and the verses of the Qur’an without guidance from the tarbiyah team. Thus, this underscores that the development of systematic theological integration references is an urgent necessity to maintain curricular coherence across all disciplines taught at ICM.²⁵

Interpreted more closely, this epistemological gap is not merely a technical shortfall in reference management but a structural tension inherent in fusing two knowledge traditions that were historically institutionalised apart. Because the “Ayatisasi” model requires teachers to move from the empirical claims of Cambridge science toward the cosmological signs of the Qur’ān, the absence of a shared interpretive protocol makes integration depend heavily on the individual theological literacy of each instructor. Where a science teacher possesses strong Qur’anic grounding, the synthesis is substantive; where such grounding is thin, integration risks collapsing into ornamental citation verses appended to lessons rather than reasoned into them. This uneven depth confirms that epistemological integration at ICM is presently sustained by personal competence rather than by an institutionalised framework, which is precisely why the standardisation of an “Ayatisasi” reference corpus emerges from the data as a pivotal rather than a peripheral corrective.

2. Managerial Challenges

The trend and growing challenges in recruiting educators who possess dual competencies global intellectual capabilities and Islamic moral integrity constitute a significant managerial obstacle. The need for educators who are proficient in English and familiar with international curricula often does not align with a strong command of Islamic ethics and pedagogy. This discrepancy in vision results in a lack of commitment among some teachers to support programs aimed at strengthening ethics and character within the boarding school environment. Interview results confirm the existence of communication challenges between school teachers and boarding school counselors, which sometimes lead to overlapping daily operational policies. Therefore, teacher selection criteria based

²⁵ Wawancara Pemangku Jabatan Dan Guru SMA Insan Cendekia Madani, 12 Desember 2025

on Madani's core values must be tightened to ensure the sustainability of this integration model.²⁶

3. Sociopsychological Challenges

The debate over the impact of digital distractions on the academic discipline of boarding school students has become a critical obstacle in the implementation of international standards. The technological facilities required by the global curriculum are often misused by students for unproductive entertainment activities unrelated to learning. This situation is compounded by the psychological phase of late adolescence, which tends to be volatile, thereby dampening their enthusiasm for adhering to a rigorous 24-hour schedule.

Field data shows that some students feel exhausted by the boarding school routine, leading them to take international programs such as student exchanges less seriously. Therefore, strengthening students' psychological resilience and regulating their technology use should receive greater attention in the evaluation of the daily curriculum.²⁷

Shifting the focus of challenges from administrative aspects to sociopsychological and epistemological aspects encapsulates the full dynamics of the obstacles occurring at ICM High School. An interpretive study suggests that operational challenges, such as weak communication between units, stem from the lack of mature systemic synchronization between academic and residential authorities. The tripartite collaboration between the school, the dormitory, and parents is often hindered by differences in religious values brought from each family's respective environments. In essence, the findings of this study emphasize that the main challenge of integration lies not in curriculum design but in the consistency of execution at the technical implementation level. In conclusion, the complexity of these challenges necessitates a more holistic approach to quality management to guarantee and ensure the achievement of the "Cendekia Muslim" vision and mission.²⁸

Read together, these three challenges are not discrete problems but expressions of a single underlying condition: the lag between an ambitious integrative design and the

²⁶ Wawancara Pemangku Jabatan Dan Guru SMA Insan Cendekia Madani, 12 Desember, 2025.

²⁷ Wawancara Dengan Siswa-Siswi SMA Insan Cendekia Madani, 14 Desember, 2025; Teti Ratnawulan et al., "Integrating Islamic Values and Individual Characteristics to Overcome Learning Difficulties in Islamic Boarding Schools," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2026): 314-315.

²⁸ Sodikin, "Toward an International Model of Islamic Boarding School: Foundational Philosophy, Curriculum Integration, and Educational Transformation," *Jurnal Pendidikan Islam* 16, no. 1 (2026): 135-136; Wawancara Pemangku Jabatan Dan Guru SMA Insan Cendekia Madani.

slower maturation of the human and organisational systems required to execute it. The epistemological, managerial, and sociopsychological strains all converge on the boundary between the academic and the residential domains, where authority, scheduling, and value transmission must be continuously renegotiated. This reframing matters analytically because it relocates the object of reform from the curriculum documents which are already coherent to the routines, incentives, and communicative practices that connect classroom and dormitory. In this sense the ICM case suggests that the decisive variable in tripartite integration is not the elegance of the model but the density of coordination that sustains it in daily practice.

E. Solutions to the Challenges of Curriculum Integration

Given the three concrete challenges outlined above, appropriate solutions and ways forward are needed. The critical need to strengthen and refine cross-sectoral coordination in modern boarding schools reflects the necessity for a new approach to managing and resolving educational conflicts. The conflict of interests between achieving high Cambridge academic scores and the depth of Quranic memorization often creates psychological pressure for students. This communication imbalance results in boarding programs that are sometimes less than optimal and lack sufficient support from academic teaching staff in the classroom. The sense of “compulsion” felt by some students at the beginning of their boarding school experience demonstrates that the process of internalizing etiquette and moral values has not yet fully awakened their intrinsic awareness. Therefore, the effectiveness of the integrative curriculum heavily depends on the institution’s ability to harmoniously bridge students’ intellectual needs with their spiritual peace and happiness.²⁹

The implication for practice is that solutions cannot be purely administrative; they must address the affective dimension of the boarding regime as directly as its logistical one. The “sense of compulsion” reported by some students at the outset indicates that the internalisation of adab is a developmental process that unfolds over time, and that early friction is not evidence of failure but a predictable phase in the transition from external rule-following to intrinsic commitment. Interventions that pair structural coordination with graduated autonomy giving senior students greater ownership of ritual and community programmes are therefore more likely to convert initial resistance into durable identification with the institution’s vision than tighter enforcement alone.

This shift in orientation and mindset indicates that the challenges at ICM High School have unique characteristics when compared to integration models at other Islamic educational institutions. A comparison with existing literature shows that ICM High School faces a more significant challenge in filtering global cultural influences due to its status as a Cooperative Educational Unit (SPK). Unlike

²⁹ Vina Lailatul Maskuro dan Ali Mukhammad Abrori, “Implementation of the Curriculum in Integrative Education at Al-Khoirot Islamic Boarding School: Synergy Between Islam and Contemporary Era Competence,” MUMTAZ: Jurnal Pendidikan Agama Islam 6, no. 1 (2026): 11

classical and traditional schools, which focus on the challenges of interpreting classical Islamic texts, the challenges at ICM center more on efforts to preserve local identity amid massive exposure to international perspectives. This phenomenon aligns with contemporary research findings indicating that the success of global-standard Islamic schools is determined by strong leadership capable of recontextualizing values. Therefore, the model of challenges at ICM offers a new theoretical contribution to the study of obstacles faced by Islamic schools in the era of digital disruption.³⁰

Future trends in revitalizing the quality and standards of educational curricula demand strategic action plans based on the continuous and sustained development of teacher competencies. The first action step should focus on formulating the “Ayatisasi” handbook as standard operating procedures for all general subject teachers. The second step is the optimization of partnerships through periodic parenting training, which is essential for aligning expectations between the school and parents. These strategic recommendations include strengthening weekly coordination forums between school units and dormitories to reduce overlap in students’ daily schedules. Through these measured corrective interventions, the implementation of the integrative curriculum at ICM High School can achieve more stable standards of excellence and success with a global impact.³¹

Taken as a whole, the solution architecture that emerges from the findings is sequential rather than simultaneous: codifying the “Ayatisasi” framework stabilises the epistemological layer, strengthened inter-unit coordination stabilises the managerial layer, and calibrated parenting and student-ownership initiatives stabilise the sociopsychological layer. Because each layer conditions the next, partial implementation is unlikely to yield proportional gains; the model’s returns depend on treating the three interventions as an integrated package. This sequencing offers a transferable heuristic for other Cooperative Educational Units (SPK) pursuing international accreditation without surrendering their religious identity, and it clarifies why ICM’s experience is better read as a coordinated institutional transformation than as a set of isolated best practices

F. Conclusion

The Madani Curriculum at Insan Cendekia Madani High School (ICM) has successfully developed an integrative educational model that effectively bridges the gap between religious studies and modern science through the synergy of national standards, the Cambridge International curriculum, and Islamic values. This success is realized through the “Ayatisasi” program, which connects academic material with verses of the Quran that address the natural world (ayat-ayat kauniyyah), as well as a 24-hour boarding system that continuously instills values of etiquette and religious character. This integration not only equips students with global-standard critical thinking skills but also strengthens

³⁰ Akhmad Sirojuddin, Maskuri, dan Junaidi Ghoni, “Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education,” *Nazhruna: Jurnal Pendidikan Islam* 8, no. 2 (2025): 271-272; Sodikin, “Toward an International Model,” 137.

³¹ Junaedi et al., “Transformational Curriculum Model through Interpretation Epistemology; Islamic Boarding School Curriculum Management Perspective,” *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2025): 397.

their identity through local wisdom (al-ḥikmah al-maḥalliyyah), thereby producing “Muslim Intellectuals” who are moderate, adaptable, outstanding, and competitive.

However, the implementation of this curriculum faces complex dialectical challenges, particularly regarding technical gaps in the standardization of “Ayatisasi” references and the difficulty of recruiting educators who possess the dual competencies of mastering the global curriculum and upholding Islamic character integrity. From a sociopsychological perspective, students face the risk of digital distractions and physical exhaustion due to the demanding boarding school schedule, as well as psychological pressure resulting from the dual demands of achieving Cambridge academic standards and meeting Qur’an memorization targets. Additionally, communication barriers between the school and boarding school units, along with the need to align visions with parents, present managerial obstacles that must be addressed to maintain curricular coherence.

Overall, the sustainability of this integrative model depends heavily on a strategic action plan focused on the ongoing professional development of teachers and the development of a systematic guidebook for theological integration. Strengthening cross-sectoral coordination and parenting programs is key to mitigating policy overlaps and aligning expectations between institutions and families. By implementing these corrective measures, ICM High School can solidify its position as a model of modern Islamic education capable of recontextualizing traditional values amid the tide of digital disruption and global challenges.

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