INTERNATIONAL ISLAMIC CURRICULUM MANAGEMENT IN FOSTERING HOLISTIC, HARMONIOUS, AND EXEMPLARY EDUCATION AT AL WAFI ISLAMIC BOARDING SCHOOL

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Abstract:

This research discusses the management of international Islamic-based curriculum at Al Wafi Islamic Boarding School which plays an important role in creating holistic, harmonious, and exemplary education. The purpose of this research is to explore the concept, internalisation process, and implications of the curriculum management. Through this approach, Al Wafi has succeeded in integrating global education standards with Islamic values, forming students who are scientifically proficient, have self-awareness, and high social responsibility. This research uses a qualitative method with data collection through focus group discussions (FGDs), interviews, observation, and documentation. This method allows researchers to understand the implementation of a curriculum that combines the intellectual, spiritual, physical, and emotional aspects of students. The results showed that: 1) The concept of international Islamic standard curriculum management at Al Wafi serves to build a holistic and harmonious education, creating students who are scientifically proficient, have self-awareness, and high social responsibility; 2) The internalisation of the curriculum is designed to create a comprehensive education that includes intellectual, spiritual, physical, and emotional aspects, by integrating general science and Islamic values; 3) The implications of this curriculum management show a significant impact in shaping the character of students who are tolerant, caring, and have Islamic principles, so that graduates are expected to be able to face global challenges while upholding Islamic values.

INTRODUCTION

Globalisation has brought profound transformations across multiple dimensions of human life, including the field of education. Challenges arising from rapid technological advancement (Mawardi Pewangi, 2020), cultural change, and intensified cross-cultural interactions demand educational systems capable of mediating between local wisdom and global imperatives. In this context, educational institutions are increasingly required to develop curricula that are not only responsive to global developments but also rooted in the cultural and ethical foundations of their respective societies.

Within Islamic education, a holistic and balanced approach is essential to nurturing individuals who achieve equilibrium among spiritual, intellectual, and social dimensions of life (Yogiswari, 2018). Academic achievement alone is insufficient; learners must also be guided toward developing moral integrity, social responsibility, and psychological well-

being. Such an approach reflects the broader educational objective of forming well-rounded human beings who are capable of contributing meaningfully to both their communities and the wider global society.

International Islamic curriculum management plays a central role in fostering holistic and balanced education at Al Wafi Islamic Boarding School (Syafaruddin, 2017). By integrating rich Islamic values with international educational elements, this curriculum framework aims to produce graduates who not only possess strong academic competencies but also demonstrate critical thinking skills, leadership capacity, and high ethical standards. This integration represents a strategic response to the dual demands of preserving Islamic identity while engaging constructively with global educational standards.

The rapid development of information and communication technologies, coupled with the dynamics of globalisation, has generated new challenges for contemporary education (Saraswati et al., 2022). The digital era necessitates curricula that are responsive to technological innovation and evolving learning modalities (Triyanto, 2020), while global interconnectedness requires inclusivity and deep intercultural understanding. Consequently, curriculum management must move beyond traditional academic concerns to address the broader competencies required in a globalised world.

Holistic education not only enhances cognitive intelligence but also cultivates moral responsibility and ethical awareness (Sabda, 2020). A resilient national character is constructed through educational processes that emphasise the balanced development of attitudes, values, and personal identity. In this regard, the implementation of International Islamic curriculum management at Al Wafi Islamic Boarding School is expected to contribute positively to the formation of exemplary character that reflects both local wisdom and universal values.

A well-designed curriculum influences not only student development but also the institutional reputation of schools. Through the implementation of International Islamic curriculum management, Islamic boarding schools such as Thursina International Islamic Boarding School have demonstrated the potential to attain internationally recognised educational standards (Suja et al., 2023). Such recognition enhances institutional attractiveness to prospective students and strengthens the positioning of Islamic educational institutions within competitive global educational landscapes.

Continuous curriculum improvement requires effective evaluation mechanisms. At Al Wafi Islamic Boarding School, International Islamic curriculum management must be supported by systematic evaluation processes capable of assessing not only academic achievement but also character development, student satisfaction, and parental engagement. Comprehensive evaluation ensures that curriculum implementation remains aligned with institutional goals and responsive to stakeholder expectations.

Holistic and balanced education further depends on active collaboration between educational institutions and parents. Parental involvement in supporting children's learning reinforces values taught at school and contributes to the creation of a supportive home learning environment. In addition, empowering educators through professional development, mentoring, and adequate resources enhances their capacity to deliver holistic and balanced curricula. Educators thereby function as effective agents of change in shaping students' mindsets and attitudes. The COVID-19 pandemic serves as a compelling illustration of the necessity for educational resilience and adaptability (Tolib et al., 2016).

This study is expected to generate benefits not only for Al Wafi Islamic Boarding School but also for the broader development of Islamic education. The findings may serve as a reference for other Islamic educational institutions seeking to integrate international

values within their curricula. Accordingly, this research holds the potential to contribute meaningfully to the global discourse on Islamic education and curriculum management in an increasingly interconnected world.

RESEARCH METHODS

This study adopts a qualitative approach grounded in a postpositivist paradigm, as it seeks to develop an in-depth understanding of International Islamic curriculum management within the natural setting of a modern pesantren. A case study design was employed, focusing on Al Wafi Islamic Boarding School as a single case, given the institution's distinctive integration of national and international curricula with Islamic values. The study addresses three central research questions: (1) the conceptual foundations of International Islamic curriculum management, (2) the processes through which the curriculum is internalised in instructional practices and everyday boarding school life, and (3) the implications of curriculum management for students, educators, and the institution. The research was conducted over a six-month period and involved participants selected through purposive sampling, further expanded using snowball sampling. Participants included pesantren leaders, vice principals responsible for curriculum affairs, boarding school coordinators, teachers of general and Islamic subjects, dormitory supervisors, students, and representatives of parents. Participant selection was based on their direct involvement in curriculum planning, implementation, and evaluation (Creswell, 2014; Sugiyono, 2019).

Data were collected through semi-structured interviews, participant observation, focus group discussions (FGDs), and document analysis to ensure the comprehensiveness and triangulation of data sources. Data analysis followed the interactive model proposed by Miles and Huberman, encompassing data reduction, data display, and ongoing conclusion drawing and verification. The analytical process began with thematic coding aligned with the three research questions, enabling systematic mapping of findings related to conceptual frameworks, internalisation processes, and curriculum implications. This approach allowed the study not only to describe empirical phenomena but also to establish analytical linkages among findings in order to formulate a contextualised model of International Islamic curriculum management relevant to modern pesantren settings (Miles & Huberman, 2014; Creswell & Poth, 2018).
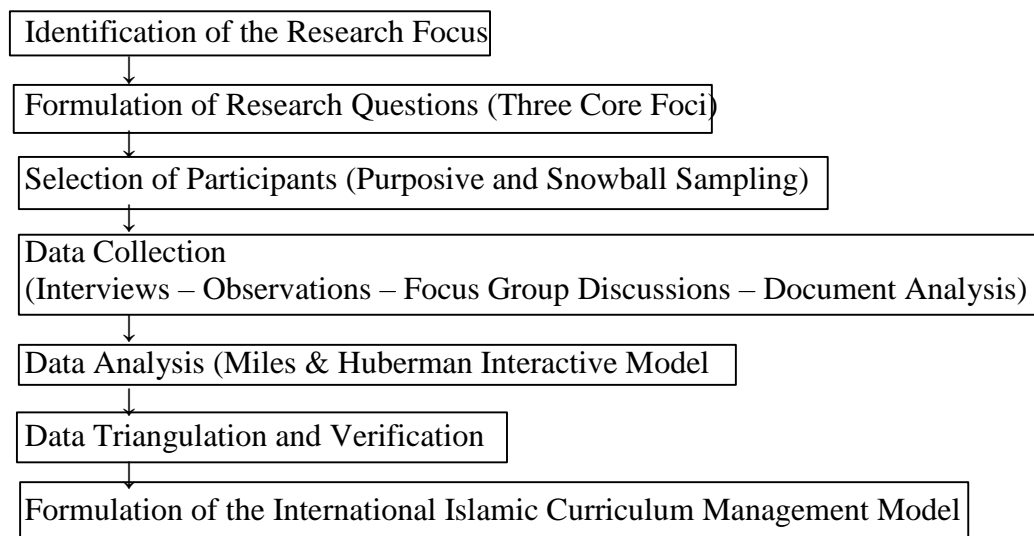
Table 4. Mapping of Research Questions, Data Sources, and Analysis

Research Questions	Data Sources	Data Collection Techniques	Data Analysis Techniques	Research Outputs
Concept of curriculum management	School leaders, vice principals for curriculum affairs, institutional documents	Interviews, document analysis	Thematic coding and matrix analysis	Conceptual framework of International Islamic curriculum
Curriculum internalisation	Teachers, students, dormitory supervisors	Observation, interviews, FGDs	Thematic analysis	Patterns of value internalisation
Curriculum implications	Teachers, students, parents	Interviews, FGDs	Categorisation of implications	Impacts on students and institutional development

Table 4 presents a systematic mapping between the research questions, data sources, data collection techniques, analytical strategies, and research outputs. Each research question is addressed through specific and relevant data sources and methods, ensuring

methodological alignment and analytical coherence. The concept of International Islamic curriculum management is examined through interviews with school leaders and document analysis, employing thematic coding and matrix analysis to construct a clear conceptual framework. The internalisation of the curriculum is explored through observations, interviews, and focus group discussions with teachers, students, and dormitory supervisors, enabling the identification of patterns of value internalisation. Finally, the implications of curriculum management are analysed through interviews and focus group discussions with teachers, students, and parents, leading to a categorisation of impacts on both student development and institutional outcomes. This mapping demonstrates the methodological rigour of the study and clarifies how each research question is systematically addressed.

Figure 1. Research Procedure Flow

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│  Identification of the Research Focus   │
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│  Formulation of Research Questions (Three Core Foci) │
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│  Selection of Participants (Purposive and Snowball Sampling) │
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┌────────────────────────────────────────────────────────────────┐
│  Data Collection                                               │
│  (Interviews – Observations – Focus Group Discussions – Document Analysis) │
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│  Data Analysis (Miles & Huberman Interactive Model │
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│  Data Triangulation and Verification │
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│  Formulation of the International Islamic Curriculum Management Model │
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The trustworthiness of the data was ensured through the application of source, method, and time triangulation, thereby enhancing the credibility of the research findings. In addition, member checking was conducted with key informants to confirm the accuracy and consistency between participants' accounts and the researcher's interpretations. Peer debriefing with academic colleagues was also employed to strengthen analytical objectivity. The entire research process adhered to established ethical principles, including informed consent, confidentiality of participants' identities and data, and the responsible use of data for academic purposes. The implementation of these trustworthiness and ethical measures was intended to safeguard the integrity of the research process and to increase confidence in the resulting findings (Lincoln & Guba, 1985; Creswell, 2014).

Methodological Conclusion; By employing a qualitative case study approach, systematic data collection and analysis techniques, and rigorous trustworthiness and ethical procedures, this methodology was designed to generate a comprehensive understanding of International Islamic curriculum management at Al Wafi Islamic Boarding School. Beyond documenting empirical practices in the field, the methodological framework provides a solid foundation for formulating a contextualised model of curriculum management for modern pesantren, one that is responsive to the challenges of global education while remaining firmly grounded in Islamic values.

RESULTS AND DISCUSSION

The discussion of the research findings is systematically structured around three interrelated foci. First, it examines the conceptual foundations of International Islamic curriculum management. Second, it analyses the patterns through which the curriculum is internalised within instructional practices and the daily life of the boarding school. Third, it explores the implications of curriculum management for fostering holistic, harmonious, and exemplary education at Al Wafi Islamic Boarding School.

Conceptual Foundations of International Islamic Curriculum Management

Curriculum management constitutes a crucial process in education, particularly in guiding students' academic trajectories and character development. In institutions such as Al Wafi Islamic Boarding School, curriculum management functions not merely to ensure academic adequacy, but also to cultivate students' holistic, harmonious, and exemplary character. As an internationally oriented Islamic educational institution, Al Wafi integrates general education with Islamic teachings to ensure that students are not only intellectually competent but also spiritually grounded and morally mature. Accordingly, curriculum management in this context transcends the mere transmission of knowledge; it represents a deliberate effort to nurture well-rounded individuals who maintain a balanced orientation between worldly engagement and spiritual consciousness.

Table 1. Concept of International Islamic Curriculum Management at Al Wafi Islamic Boarding School

Aspect	Conceptual Description	Implementation at Al Wafi
Curriculum Objectives	Integration of global educational standards and Islamic values	Mastery of modern sciences grounded in Islamic creed (ʿaqīdah)
Value Foundations	Tawḥīd, moral conduct (akhlāq), and Islamic brotherhood (ukhuwwah)	Integration of the Qur'an and Hadith across all subjects
Curriculum Structure	National and international curricula	Cambridge framework combined with dīniyyah studies
Graduate Orientation	Holistic, harmonious, and exemplary development	Academically competent, spiritually grounded, and socially responsible

Conceptual Foundations of International Islamic Curriculum Management. Table 1 represents the concept of International Islamic curriculum management at Al Wafi Islamic Boarding School as an integrative educational system that bridges global educational standards with fundamental Islamic values. Empirical findings indicate that curriculum objectives at Al Wafi are not limited to academic attainment but are explicitly oriented toward fostering students' spiritual awareness, social responsibility, and moral maturity. This orientation aligns with Tyler's (1949) view that curriculum objectives should be formulated comprehensively, grounded in learners' needs and broader social demands. Within the framework of Islamic education, these objectives are further reinforced by the principles of tawḥīd and akhlāq as the foundations for developing a holistic Muslim personality (Syafaruddin, 2017; Rahman, 2023).

Regarding value foundations, observational and interview data reveal that tawḥīd, moral conduct (akhlāq), and Islamic brotherhood (ukhuwwah) are not treated merely as

normative content but function as the ethical core that permeates the entire learning process. Teachers consistently connect general subject matter with Islamic values through both conceptual explanation and pedagogical role modelling. This practice supports Doll's (1996) theory of curriculum integration, which emphasises the linkage between academic content, values, and learners' lived experiences. From an Islamic educational perspective, such integration reflects the inseparable unity of knowledge (ʿilm) and faith (īmān), a defining characteristic of holistic education (Langgulung, 1986; Rahman, 2023).

In terms of curriculum structure, field findings demonstrate a deliberate integration of national, international, and pesantren-based curricula. This structure enables students to master internationally benchmarked modern knowledge while simultaneously strengthening Islamic values through dīniyyah subjects and the boarding school system. Such an approach resonates with Goodlad's (1979) assertion that curriculum functions not merely as a formal document but as a living and contextualised practice shaped by institutional identity. Within the context of a modern pesantren, this hybrid curriculum structure represents an adaptive strategy for responding to educational globalisation without compromising Islamic identity (Wiyono, 2021).

With respect to graduate orientation, empirical data indicate that Al Wafi aims to produce graduates who demonstrate academic competence, spiritual maturity, and social concern. This orientation reflects the principles of holistic education, which emphasise balance among intellectual, emotional, and spiritual development (Sabda, 2020; Sutarman et al., 2017). Consequently, graduates are prepared not only to compete academically but also to act as morally grounded, tolerant, and socially responsible members of society.

More broadly, Table 1 illustrates that International Islamic curriculum management at Al Wafi Islamic Boarding School is not implemented in a fragmented or merely administrative manner. Instead, it is constructed as a comprehensive conceptual framework that aligns empirical practices with contemporary theories of curriculum management while reinforcing core principles of Islamic education. This framework provides the foundation for fostering holistic, harmonious, and exemplary education and serves as the basis for subsequent analyses of curriculum internalisation and implications (Creswell & Poth, 2018).

Holistic education at Al Wafi is conceptualised as an approach that integrates students' cognitive, emotional, and spiritual development. Through well-structured curriculum management, the institution ensures that all subjects and educational activities contribute to this integration, offering students coherent and non-fragmented learning experiences. Accordingly, education is directed toward nurturing individuals who are not only intellectually capable but also empathetic and socially responsible. This holistic orientation is further reflected in the integration of religious and general sciences, whereby subjects such as science are taught not only as empirical disciplines but also within an Islamic worldview that connects knowledge with faith.
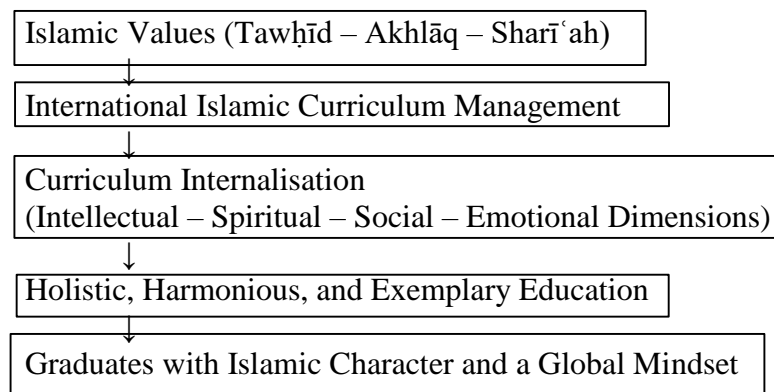
The principle of harmony in education is realised through a curriculum that balances high academic expectations with strong Islamic character formation. Students are guided to understand that academic achievement is not an end in itself, but a means of contributing positively to society and the broader world. Through structured curricular and extracurricular activities, Al Wafi provides opportunities for balanced physical, intellectual, and spiritual development. In this regard, the curriculum functions as a mediating instrument that harmonises intellectual pursuits with moral formation (Wardhani, 2023).

Exemplary education at Al Wafi is centred on cultivating a learning culture in which teachers and staff serve as role models for students. Islamic values are explicitly taught and embodied in both classroom instruction and everyday interactions. Members of the educational community are encouraged to demonstrate commendable moral conduct, which

is subsequently internalised by students through observation and practice. This emphasis on role modelling underscores the centrality of exemplarity within curriculum management as a core pedagogical strategy (Syarif, 2020).

Overall, International Islamic curriculum management at Al Wafi Islamic Boarding School plays a pivotal role in fostering holistic, harmonious, and exemplary education. This approach not only enhances students' academic and practical competencies but also cultivates self-awareness and social responsibility. By integrating global educational standards with Islamic values, Al Wafi emerges as a representative model of an institution capable of responding to global educational challenges while preserving local Islamic identity (Fauzi, 2021). The curriculum management framework thus provides clear direction for balanced student development by aligning academic objectives with moral and spiritual goals, reinforcing Al Wafi's position as a modern pesantren committed to value-based global education.

**Figure 1. Model of International Islamic Curriculum Management
at Al Wafi Islamic Boarding School**

Islamic Values (Tawḥīd – Akhlāq – Sharīʿah)

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International Islamic Curriculum Management

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Curriculum Internalisation
(Intellectual – Spiritual – Social – Emotional Dimensions)

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Holistic, Harmonious, and Exemplary Education

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Graduates with Islamic Character and a Global Mindset

Explanation of Figure 1. Model of International Islamic Curriculum Management

Figure 1 illustrates the model of International Islamic curriculum management at Al Wafi Islamic Boarding School as a systematic process that demonstrates the causal relationship between foundational Islamic values, curriculum management practices, internalisation processes, and holistic educational outcomes. Empirical findings indicate that Islamic values: tawḥīd, akhlāq, and sharīʿah serve as the primary foundation for curriculum planning and decision-making. These values are not confined to a philosophical level but are translated into concrete curriculum policies and everyday instructional practices. This model aligns with Syafaruddin's (2017) assertion that Islamic curriculum management must originate from normative Islamic values that are subsequently operationalised within the educational system.

The next stage in the model positions International Islamic curriculum management as the core process, encompassing curriculum planning, implementation, and evaluation. Field findings reveal that Al Wafi adaptively integrates national curricula, international curricula, and pesantren-based curricula in accordance with the institution's vision. This approach reinforces curriculum development theories proposed by Tyler (1949) and Doll (1996), which emphasise that effective curricula should be systematically designed by considering educational objectives, learning experiences, and continuous evaluation. Within the context of a modern pesantren, such integration functions as a strategic managerial response to global educational demands while preserving Islamic identity (Wiyono, 2021).

Furthermore, the model highlights the process of value internalisation as a critical bridge between curriculum management and educational outcomes. Empirical evidence shows that internalisation is implemented through integrated instruction, educators' role modelling, religious habituation, and the daily life of the boarding school. This process simultaneously develops students' intellectual, spiritual, social, and emotional dimensions. These findings are consistent with the concept of holistic education, which emphasises balance between cognitive and affective development (Sutarman et al., 2017; Sabda, 2020). From an Islamic educational perspective, value internalisation is essential to ensure that the curriculum transcends knowledge transmission and effectively shapes students' character and personality (Langgulung, 1986; Rahman, 2023).

The final stage of the model represents the educational outcomes manifested in holistic, harmonious, and exemplary education, as reflected in the graduate profile of Al Wafi Islamic Boarding School. Field data indicate that graduates are expected to demonstrate adequate academic competence, strong spiritual awareness, and social responsibility within their communities. These outcomes align with character education frameworks that conceptualise learners not only as intellectually capable individuals but also as morally grounded and socially responsible persons (Lickona, 1991; Noddings, 2005).

Overall, Figure 1 confirms that International Islamic curriculum management at Al Wafi Islamic Boarding School constitutes a conceptual and applied model rooted in the empirical context of a modern pesantren. The model demonstrates that holistic education is not achieved instantaneously but through a systematic and sustained managerial process that begins with foundational values, proceeds through curriculum management and internalisation, and culminates in graduate outcomes. Consequently, this model not only represents local practices at Al Wafi but also holds potential as a reference framework for other modern pesantren seeking to develop curriculum management strategies capable of addressing the challenges of globalised education while remaining firmly grounded in Islamic values (Creswell & Poth, 2018).

Internalisation of the International Islamic Curriculum

The implementation of the International Islamic curriculum at Al Wafi Islamic Boarding School is deliberately designed to foster holistic education, understood as a balanced and comprehensive approach encompassing intellectual, spiritual, physical, and emotional dimensions. Within this framework, holistic education particularly in the context of Islamic education entails the integration of general knowledge with Islamic values, including ʿaqīdah, sharīʿah, and akhlāq. From an Islamic perspective, education is not solely aimed at developing intellectual skills, but also at shaping students' character and personality in accordance with Islamic teachings. Through this integrative approach, students are guided to become individuals who are not only academically competent but also morally grounded and socially beneficial to themselves and their surrounding communities.

Table 2. Patterns of International Islamic Curriculum Internalisation

Educational Aspect	Internalisation Strategy	Examples of Implementation
Intellectual	Integration of knowledge and faith	Science learning linked to *āyāt kawniyyah* (signs of nature)
Spiritual	Religious habituation	Congregational prayers and Qur'anic memorisation (*taḥfīẓ*)
Social	Collaborative learning	Islamic project-based learning activities

Emotional	Teachers' role modelling	Teachers serving as moral and behavioural role models

Explanation of Table 2. Patterns of International Islamic Curriculum Internalisation.

Table 2 illustrates the patterns of International Islamic curriculum internalisation at Al Wafi Islamic Boarding School as a systematic process that connects curriculum concepts with everyday educational practices. Empirical findings demonstrate that curriculum internalisation is not implemented through a purely cognitive approach but through strategies that address the full spectrum of student development, including intellectual, spiritual, social, and emotional dimensions. This pattern reflects an understanding of the curriculum not merely as a written document but as a lived learning experience embedded in the daily life of students, in line with curriculum theories that position learning experiences as the core of education (Dewey, 1938; Goodlad, 1979).

In the intellectual dimension, field data reveal that teachers consistently integrate general knowledge with Islamic values. Subjects such as science, mathematics, and languages are not taught as value-neutral disciplines but are connected to āyāt kawniyyah (signs of nature) and reflections on tawḥīd. This practice represents an integrative approach in Islamic education that rejects the dichotomy between religious and secular knowledge (Langgulung, 1986; Rahman, 2023). Theoretically, this approach aligns with curriculum integration perspectives that emphasise interdisciplinary connections to foster meaningful and holistic understanding among learners (Doll, 1996). Moreover, this integration resonates with Al-Faruqi's (2000) concept of Islamisation of knowledge, in which scientific inquiry is positioned as a means of strengthening faith rather than standing in opposition to it.

In the spiritual dimension, curriculum internalisation is realised through structured religious habituation embedded within the daily schedule of the boarding school, including congregational prayers, Qur'anic memorisation (taḥfīẓ), and Islamic studies programmes. These findings indicate that spiritual development is not separated from formal learning processes but constitutes an integral component of curriculum management. Such an approach is consistent with Islamic educational perspectives that place the cultivation of faith and moral character at the core of educational objectives (Syafaruddin, 2017; Hasanah, 2020). Consequently, spiritual internalisation at Al Wafi is implemented in a systematic and sustained manner rather than as incidental or supplementary activities.

From a social perspective, the data show that Al Wafi adopts collaborative and project-based learning strategies that promote cooperation, empathy, and social responsibility among students. Learning activities extend beyond classroom settings to include social interactions within boarding school life and community-oriented projects. This pattern reinforces social constructivist learning theories, which highlight the role of social interaction in knowledge construction and character formation (Vygotsky, 1978; Sharan, 2010). Within the context of Islamic education, such strategies function as effective means for internalising values of ukhuwwah (brotherhood) and social care.

In the emotional dimension, curriculum internalisation is primarily facilitated through educators' role modelling and the cultivation of humanistic teacher–student relationships. Field findings indicate that teachers at Al Wafi act not only as instructors but also as moral exemplars who guide students' emotional development. This practice corresponds with character education theories that emphasise the importance of role models in shaping students' attitudes and behaviours (Lickona, 1991; Noddings, 2005). Within the pesantren tradition, exemplarity serves as a central instrument for sustainable and effective value internalisation.

Overall, Table 2 demonstrates that the internalisation of the International Islamic curriculum at Al Wafi Islamic Boarding School is conducted through a holistic and integrated approach. Empirical evidence shows that value internalisation is not pursued in a fragmented manner but through interconnected strategies across multiple dimensions of student development. This pattern reinforces the concept of holistic education, which positions the curriculum as a vehicle for personality and character formation, and serves as a conceptual bridge between curriculum design and its educational implications, as discussed in the subsequent section (Sutarman et al., 2017; Creswell & Poth, 2018).

Furthermore, the internalisation process reflects a harmonious integration between religious and scientific knowledge. Students are encouraged to perceive science not merely as technical knowledge but as a means of recognising divine signs in creation, fostering a balanced worldview that unites intellectual inquiry and spiritual awareness (Shihab, 2010; Rahman, 1988). Character education is strengthened through daily habituation and direct exemplification by educators, emphasising values such as honesty, discipline, sincerity, and mutual respect. As argued by Al-Ghazali (2015), such character formation constitutes a foundational element in producing morally grounded and socially responsible Muslim individuals.

In sum, the implementation of the International Islamic curriculum at Al Wafi Islamic Boarding School exemplifies an internalisation model that promotes holistic, harmonious, and exemplary education. By balancing academic excellence with Islamic values and social sensitivity, this curriculum model aspires to produce graduates who are not only intellectually accomplished but also morally upright and socially conscious, capable of contributing positively to themselves, their communities, and the wider global society (Azra, 2017).

Implications of International Islamic Curriculum Management

International Islamic curriculum management in the context of Islamic education at Al Wafi Islamic Boarding School seeks to foster an educational model that balances students' intellectual, spiritual, and social development. In its implementation, the curriculum is designed to integrate Islamic values with global educational approaches in order to produce graduates who are not only academically capable but also possess strong Islamic character and social awareness. By emphasising a holistic orientation, this curriculum framework moves beyond the pursuit of academic achievement alone and actively promotes the formation of well-rounded personalities encompassing emotional maturity, ethical integrity, and social development (Fauzi, 2020).

Table 3. Implications of International Islamic Curriculum Management

Level	Implications
Students	Islamic character formation, tolerance, and a global outlook
Teachers	Enhancement of pedagogical and spiritual competencies
Institution	International reputation grounded in Islamic values
Community	Graduates who are competitive, ethical, and socially responsible

Explanation of Table 3. Implications of International Islamic Curriculum Management

Table 3 demonstrates that International Islamic curriculum management at Al Wafi Islamic Boarding School generates significant implications across multiple educational

levels, encompassing students, teachers, institutional development, and the wider community. At the student level, empirical findings indicate the formation of Islamic character reflected in a balanced integration of academic competence, spiritual awareness, and social responsibility. This outcome aligns with holistic education perspectives that conceptualise cognitive, affective, and moral development as an integrated and inseparable whole (Sutarman et al., 2017; Lickona, 1991).

At the teacher level, curriculum implementation contributes to the enhancement of pedagogical and professional competencies, particularly in integrating Islamic values into instructional practices. These findings reinforce the view that curriculum effectiveness is largely determined by teachers' roles as both implementers and moral exemplars within the educational process (Darling-Hammond, 2000; Syafaruddin, 2017). Meanwhile, at the institutional level, International Islamic curriculum management strengthens Al Wafi's identity and reputation as a modern pesantren that is responsive to global educational standards while remaining firmly grounded in Islamic values. This institutional implication corresponds with school development theories that emphasise the relationship between curriculum quality and public trust in educational institutions (Goodlad, 1979; Wiyono, 2021).

The holistic implications of this curriculum approach are evident in everyday learning practices at Al Wafi. Teachers not only deliver academic content but also intentionally cultivate moral and social values through both curricular and extracurricular activities. Values such as cooperation, responsibility, and mutual respect are embedded in students' daily experiences, including collaborative projects and community-oriented activities. Moreover, the international dimension of the curriculum exposes students to cross-cultural perspectives, fostering tolerance and global awareness as essential competencies in contemporary education (Nurhayati, 2018).

Harmonious education at Al Wafi is further reinforced through synergy among key educational actors, including teachers, students, and the learning environment. Teachers are trained to facilitate positive interactions and collaborative learning, thereby creating an inclusive and supportive school climate. This harmonious environment not only enhances academic engagement but also promotes emotional security and mutual respect, which are crucial for sustainable learning processes (Arief, 2019). As a result, Al Wafi cultivates a learning culture that is not merely competitive but also inclusive and value-oriented.

An important implication of International Islamic curriculum management is the cultivation of exemplary education (exemplary education). Through the systematic integration of Islamic values, students are encouraged to embody moral exemplarity in both personal conduct and social interactions. Programmes such as taḥfīẓ, Islamic-based scouting activities, and social service initiatives function as practical arenas for character development and social empathy. This continuous process of learning and habituation enables students to internalise exemplary values as an integral part of their daily lives (Kurniawati, 2021).

More broadly, the implementation of International Islamic curriculum management at Al Wafi Islamic Boarding School contributes to the realisation of holistic education that encompasses intellectual, spiritual, emotional, physical, and social development. By integrating internationally benchmarked academic content with Islamic values, the curriculum supports the formation of students who possess strong character and a globally oriented Islamic worldview. Such an approach reflects Al-Ghazali's (2018) view that education should cultivate both intellectual excellence and moral integrity to produce balanced individuals.

In terms of educational harmony, the curriculum fosters balanced relationships between learners, educators, the environment, and the Divine. Through religious programmes, collaborative learning activities, and explicit instruction in empathy and self-regulation, Al Wafi establishes a learning environment conducive to both academic achievement and character formation (Arifin, 2017). This harmonious atmosphere is essential for sustaining a positive and meaningful educational experience.

Furthermore, the curriculum emphasises exemplary conduct through the integration of moral values and competencies. Students are not only expected to master academic knowledge but also to demonstrate ethical behaviour in everyday life, such as respect for teachers, appreciation of peers, and discipline in religious practices. This emphasis on moral exemplarity reflects a curriculum philosophy that views education as a transformative process shaping individuals who can inspire positive change within society (Hidayat, 2020).

At the level of graduate outcomes, International Islamic curriculum management equips students with both academic competence and deep Islamic understanding, enabling them to compete globally while maintaining their religious identity. The integration of Islamic values with international curricula fosters graduates who are intellectually capable, ethically grounded, and socially responsible, thereby enhancing their potential contributions to the global community (Rizki, 2018).

Institutionally, the adoption of an International Islamic curriculum significantly enhances Al Wafi Islamic Boarding School's reputation as a value-based institution with global standards. This reputation not only increases the institution's attractiveness to prospective students and parents but also expands opportunities for collaboration with international educational partners. Such collaborations facilitate continuous curriculum development aligned with global trends while preserving Islamic values (Fauzi, 2020).

From a managerial perspective, the implementation of an international curriculum necessitates ongoing professional development for teachers and educational staff. Al Wafi addresses this need through regular training and capacity-building programmes aimed at strengthening pedagogical skills, subject mastery, and the effective use of educational technologies. These initiatives not only improve instructional quality but also foster professional motivation and innovation among educators, thereby reinforcing the overall quality of education at the institution (Nurhayati, 2019).

Synthesis of Findings and Novelty Statement

Based on the analysis of empirical data, the findings of this study can be articulated as a contextualised model of curriculum management for modern pesantren that is responsive to the challenges of globalised education. This model is grounded in the empirical context of Al Wafi Islamic Boarding School, which systematically integrates national curricula, international curricula, and Islamic values through coherent curriculum management practices. The distinctiveness of this model lies in its emphasis on value internalisation that extends beyond normative discourse and is operationalised through curriculum planning, instructional practices, educators' exemplarity, and the lived culture of the boarding school.

As presented in Table 1, Table 2, and Table 3, and synthesised in the International Islamic Curriculum Management Model, curriculum management at Al Wafi functions as an integrated system rather than a collection of fragmented practices. The conceptual framework illustrates the integration of Islamic values with international standards; the internalisation patterns demonstrate how these values are enacted through learning strategies, habituation, and role modelling; and the implications reveal tangible impacts at the levels of students, teachers, and institutional development. These interrelated components are visualised in the model diagram, which depicts the transformation of Islamic

values into curriculum practices that ultimately produce graduates characterised by holistic, harmonious, and exemplary qualities.

The novelty of this research lies in the formulation of a comprehensive and integrative model of International Islamic curriculum management rooted in the empirical context of a modern pesantren. Unlike previous studies that tend to examine isolated aspects such as curriculum development strategies, school culture, or value integration this study presents a unified model that simultaneously connects curriculum concepts, value internalisation processes, and institutional implications. The findings affirm that holistic education cannot be achieved merely through curriculum integration at the document level; rather, it must be realised through living curriculum management practices embedded in instructional processes, pesantren culture, and educators' exemplarity. Accordingly, this study offers not only descriptive insights but also a conceptual and applicable model with potential for replication and adaptation in other modern pesantren seeking to navigate global educational challenges without compromising their Islamic identity.

CONCLUSION

This study demonstrates that International Islamic curriculum management at Al Wafi Islamic Boarding School plays a strategic and transformative role in fostering holistic, harmonious, and exemplary education within the context of a modern pesantren. By systematically integrating global educational standards with foundational Islamic values, Al Wafi has established a curriculum management model that transcends conventional academic orientation and places character formation, spiritual awareness, and social responsibility at the core of the educational process. This finding confirms that curriculum management in Islamic education should not be limited to administrative or technical functions, but should operate as a value-driven framework that shapes the overall educational direction of the institution.

The internalisation of the International Islamic curriculum at Al Wafi is implemented through a holistic and integrative approach encompassing intellectual, spiritual, emotional, and social dimensions. This process ensures that learning experiences are not fragmented but interconnected within the daily life of the boarding school. Students are guided to integrate scientific knowledge with Islamic worldview, moral conduct, and reflective awareness, enabling them to develop balanced personalities grounded in both academic competence and Islamic ethics. Such an approach reinforces the central objective of Islamic education, namely the formation of individuals who are intellectually capable, spiritually conscious, and socially responsible.

The implications of this curriculum management model extend across multiple educational levels. At the student level, the model contributes to the development of graduates who demonstrate strong academic performance, ethical integrity, tolerance, and a global mindset rooted in Islamic values. At the teacher level, curriculum implementation encourages continuous improvement in pedagogical, professional, and spiritual competencies, reinforcing the role of educators as both instructional facilitators and moral exemplars. At the institutional level, International Islamic curriculum management strengthens Al Wafi's identity and reputation as a modern Islamic educational institution that is responsive to global educational demands while maintaining a strong commitment to Islamic principles.

More broadly, this study offers a contextualised and empirically grounded model of International Islamic curriculum management that is relevant to the challenges of globalised education. Unlike fragmented approaches that address curriculum concepts, value integration, or institutional outcomes in isolation, this model demonstrates the

interdependence between curriculum design, internalisation processes, and educational implications. The findings suggest that holistic education cannot be achieved solely through curriculum documents or policy formulations, but must be realised through living curriculum practices embedded in instructional processes, institutional culture, and educators' exemplarity.

Therefore, the International Islamic curriculum management model developed at Al Wafi Islamic Boarding School holds significant potential as a reference framework for other modern pesantren and Islamic educational institutions. By aligning global educational standards with Islamic values through systematic curriculum management, institutions can cultivate graduates who are well-equipped to navigate global challenges without compromising their religious identity. Future research may further examine the applicability of this model in diverse educational contexts and explore its long-term impact on graduate outcomes and institutional sustainability.

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