

Integrasi Pembelajaran Madrasah Ibtidaiyah Dengan Madrasah Diniyah Takmiliyah: Advantages and its challenges

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Abstract

This research examines the integration of learning between Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah as an effort to improve the quality of Islamic education. This study aims to determine the integration of learning between Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah. The research method used is qualitative with a case study analysis approach, through data collection from observations, interviews, and documentation studies at Madrasah Miftahul Ulum. The results of the study indicate that learning integration can strengthen students' religious foundations, improve the alignment of materials, learning models, and activities between Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah, as well as support the development of students' character and competencies as a whole. The implication of these findings is that with the ineffectiveness of inefficient time, it is necessary to integrate Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah into one to overcome time effectiveness and as a provision for students to be more mentally prepared for boarding school, instilling religious character from an early age. The formulation of educational policies that support synergy between the two levels of madrasah, so as to produce graduates who not only have a deep understanding of religion but also produce a generation that is intellectually intelligent and spiritually strong.

Keywords: Learning Integration, Madrasah Ibtidaiyah, Madrasah Diniyah Takmiliyah

Abstrak

Penelitian ini mengkaji integrasi pembelajaran antara Madrasah Ibtidaiyah dan Madrasah Diniyah Takmiliyah sebagai upaya peningkatan kualitas pendidikan Islam. Penelitian ini bertujuan untuk mengetahui integrasi pembelajaran Madrasah Ibtidaiyah dengan Madrasah Diniyah Takmiliyah. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan analisis studi kasus, melalui pengumpulan data dari observasi, wawancara, dan studi dokumentasi di madrasah Miftahul Ulum. Hasil penelitian menunjukkan bahwa integrasi pembelajaran mampu memperkuat fondasi keagamaan siswa, meningkatkan keselarasan materi, model pembelajaran, dan kegiatan antara madrasah ibtidaiyah dan madrasah diniyah takmiliyah, serta mendukung pengembangan karakter dan kompetensi siswa secara menyeluruh. Implikasi dari temuan ini adalah dengan adanya efektifitas waktu yang tidak efisien perlunya Madrasah Ibtidaiyah dengan Madrasah Diniyah Takmiliyah diintegrasikan menjadi satu efektifitas waktu yang teratasi dan sebagai pembekalan peserta didik lebih siap secara mental untuk mondok, penanaman karakter yang agamis sejak dini. Penyusunan kebijakan pendidikan yang mendukung sinergi antara kedua jenjang madrasah, sehingga dapat menghasilkan lulusan yang tidak hanya memiliki pemahaman agama yang mendalam sehingga mencetak generasi yang cerdas secara intelektual dan kuat secara spiritual.

Kata kunci : Integrasi Pembelajaran, Madrasah Ibtidaiyah, Madrasah Diniyah Takmiliyah

INTRODUCTION

Based on Law No. 20 of 2003, Government Regulation No. 19 of 2005, and Government Regulation No. 55 of 2007 on Islamic Education and Religious Education, as reinforced by the Minister of Religious Affairs Regulation No. 10 of 2010 on the Organization and Work Procedures of the Ministry of Religious Affairs (Soekarnoputri, 2003). Madrasah Ibtidaiyah (MI) serves as the primary level of formal education in Indonesia, equivalent to Elementary School, with an emphasis on Islamic religious education. The curriculum of MI includes Indonesian language, mathematics, natural sciences, social sciences, and English, in

addition to Islamic religious subjects such as Al-Quran, Hadith, Fiqh, Aqidah Akhlak, and Aswaja (Anwar, 2024). Madrasah Ibtidaiyah operates under the auspices of the Ministry of Religious Affairs. Madrasah Diniyah Takmiliyah (MDT) is an Islamic religious education institution outside of formal education, organized in a structured and hierarchical manner to complement Islamic education. Madrasah Diniyah comprises four levels: Madrasah Diniyah Awaliyah, Madrasah Diniyah Wustha, Madrasah Diniyah Ulya, and Mua'llimin Mua'llimat (Saragih, Mukti, and Zubaiah 2019)

The integration of Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah represents a harmonization of general and Islamic education, enabling students to pursue both paths without undue burden, supported by a synchronized curriculum, qualified educators, adequate facilities, and efficient management. Societal support are essential for ensuring the sustainability of quality Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah education. This integration should transcend a mere merger of two education systems, instead becoming Islamic education grounded in modern values while preserving its traditional roots, thereby cultivating generations that are intellectually astute and spiritually resilient (Pokhrel, 2024). The integration of learning in Madrasah Ibtidaiyah (MI) and Madrasah Diniyah Takmiliyah (MDT) is crucial for fostering educated, morally upright, and future-ready Islamic generations (Basid, 2018). By balancing general and Islamic knowledge, this integration also enhances time efficiency, character development, and the preservation of Islamic scientific traditions, ultimately producing individuals equipped to become future leaders guided by Islamic values (Alimuddin and Yuzrizal, 2020) This dichotomy in knowledge necessitates the implementation of integrated education to mitigate its effects.

In an era where educational institutions are ubiquitous, the integration of scientific knowledge with Islamic knowledge assumes paramount importance, as it has the potential to yield a general education that embodies Islamic values. The incorporation of Islamic values into teaching and learning must be undertaken in a manner that avoids creating a dichotomy of knowledge (Hidayat, 2024). However, integration poses a challenge due to the divergent orientations of the curricula, with Madrasah Ibtidaiyah adopting a more academic approach, whereas Madrasah Diniyah Takmiliyah adheres to a more religious-traditional perspective. From a broader societal perspective, the prevailing assumption is that there is a disconnect between general scientific knowledge and religious knowledge (Endayani, 2023). According to Endayani (2023), integration refers to a comprehensive teaching system that synthesizes various learning disciplines, focusing on real-world problems, topics, or projects, and blending institutional and non-institutional education to develop a unified program tailored to student and community needs. According to this theory, integration involves removing the boundaries between subjects, enabling students to learn through hands-on experiences that span multiple disciplines. Endayani stresses that integrated curriculum planning should prioritize students' needs. Consequently, learning extends beyond mere subject matter mastery to encompass character development and social skill acquisition.

A Madrasah Ibtidaiyah in Pasuruan Regency, initially operated separate learning schedules for Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah. Madrasah Ibtidaiyah was conducted from 07.00 to 12.00 WIB, whereas Madrasah Diniyah Takmiliyah took place from 12.00 to 13.00 WIB. Although the learning process adhered to each curriculum, the implementation was short-lived, lasting only approximately 3 years due to inefficient time management. The subsequent introduction of a unified learning schedule, as determined by the Head of the MI and MDT institutions, sparked debate among local parents, who expressed concerns regarding the additional learning hour, which encroached upon students' rest time.

The integrated learning schedule at the institution initially ran with Madrasah Ibtidaiyah (MI) held from 07.00 to 12.00 WIB, followed by Madrasah Diniyah Takmiliyah (MDT) from 12.00 to 13.00 WIB. Despite both programs adhering to their respective curricula, the integration lasted for only about three years due to ineffective time management (Observation Sheet I). Additionally, the predetermined schedule set by the heads of the MI and MDT institutions sparked controversy among local parents. The extension of learning hours after formal madrasah reduced students' rest time, raising parental concerns about the potential impact on students' mental well-being. These concerns underscored the need for a thorough evaluation and possible revision of the current learning system (Observation Sheet II).

In response to these challenges, the Head of MI promptly adopted the Pasuruan Regency's initiative by establishing an Integrated Madrasah Ibtidaiyah, thereby integrating Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah into a single entity, effectively addressing the issue of inefficient time management and emerging as a model for religious education in Summersuko Village. This integration of Madrasah Ibtidaiyah into Madrasah Diniyah Takmiliyah, specifically at MI Miftahul Ulum Summersuko, seeks to equip students with the mental preparedness for boarding school, foster Islamic character from a young age, and concurrently enhance Islamic education and academic achievement, ultimately cultivating educators who are skilled and increasing the quality of educators' human resources. as illustrated in the following interview excerpt;

The idea to integrate Madrasah Ibtidaiyah (MI) and Madrasah Diniyah Takmiliyah (MDT) learning emerged from the adoption of a program initiated by the Pasuruan Regency. This integration aimed to enhance time efficiency and enable students to obtain a Madrasah Diniyah Takmiliyah certificate. According to the headmaster of the MI, the main objectives of implementing the integrated learning system were to mentally prepare students for further education in Islamic boarding schools (*pesantren*), to instill religious values from an early age, and to establish the program as a model for religious education in Pasuruan, particularly within Summersuko Village (Headmaster MI, ln.1012025).

This study builds upon existing research on the integration of Islamic education. Basid (2018) investigated the Cirebon City Government's initiative to pilot extracurricular madrasah programs in schools, which involved integrating institutional and curricular aspects of madrasah diniyah takmiliyah with Islamic education in schools. (Saidah, Ulfatin, and Burhanuddin, 2019) examined the integration of madrasah diniyah into full-day schools, highlighting the synergy between schools and madrasah diniyah through cooperative efforts. The most recent study by (Alfathon et al, 2025) revealed that despite the acceptance of integrated Islamic education in Brunei Darussalam, teachers struggled to implement effective strategies for integrating Islamic education in their classrooms. This research focuses on the integration of learning in Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah at MI Miftahul Ulum Summersuko, a topic that has received limited attention. This study aims to investigate the integration of learning in Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliyah at MI Miftahul Ulum Summersuko, analyze the challenges and opportunities in the integration process, and evaluate the impact of integration on students, teachers, and institutions. Effective integration requires solid cooperation among stakeholders, including character development for students, teacher training, and resource allocation.

The aforementioned phenomenon underscores the importance of efforts to enhance the quality of education in Indonesia. With optimism and concerted efforts, this integration is anticipated to yield substantial benefits for students, communities, and the nation as a whole.

In light of these expectations, the researcher is motivated to conduct an in-depth study on the Integration of Learning in Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliah at MI Miftahul Ulum in Pasuruan. Research question: What are the advantages and challenges of learning integration between Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliah?

METHOD

This approach is a qualitative approach, which is a research method aimed at understanding a phenomenon in-depth within its context, particularly from the perspective of individuals experiencing the phenomenon. This approach focuses on exploring meaning, experience, and individual or group perspectives, rather than quantitative measurement or calculation. Several definitions of qualitative research exist. According to (Charismana, 2022), qualitative research is defined as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviors. Creswell, as cited in (Mailani et al, 2023), defines qualitative research as a process of investigating social phenomena and human problems. Qualitative research is also defined as a strategy for seeking meaning, understanding, concepts, characteristics, phenomena, symbols, or descriptions of a phenomenon, focusing on naturalistic and holistic approaches, prioritizing quality, using multiple methods, and presenting findings narratively in scientific research (Sidiq, Choiri, and Mujahidin, 2019). This study employs a case study approach, which is a type of research that explores a "bounded system" or "a case/multiple cases" over time through in-depth data collection and involvement of multiple information sources in a specific context. This bounded system is bound by time and place, while cases can be studied from a program, event, activity, or individual. In other words, case study research involves investigating a specific phenomenon (case) within a specific time and activity (program, event, process, institution, or social group) and collecting detailed and in-depth information using various data collection procedures over a certain period (Assyakurrohim et al, 2022)

This study utilized a qualitative case study approach, incorporating data collection methods through in-depth interviews, participant observations, and documentary analysis. Semi-structured interviews were conducted with key stakeholders, including the head of Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliah, as well as teachers, to gather insights into the integration process. Observations were conducted in the classroom setting to directly observe the learning process and gain a deeper understanding of the phenomenon. The study aimed to explore the perspectives of teachers, students, and related parties regarding the benefits of integrating Madrasah Diniyah Takmiliah into formal madrasah education at MI Miftahul Ulum in Pasuruan. The study sought to provide a nuanced understanding of the integration model and its implementation in a naturalistic setting, without manipulation or interference.

Table 1. The Process of Integrating Madrasah Ibtidaiyah Learning with Madrasah Diniyah Takmiliah at MI Miftahul Ulum

| No. Integration Aspect | | Description |
|------------------------|---------------|--|
| 1 | Learning Time | MI learning was conducted from 07:00 to 12:00 WIB, and MDT from 12:00 to 13:00 WIB. After integration, all learning activities are arranged into an effective single time frame. |

| No. | Integration Aspect | Description |
|-----|-------------------------|---|
| 2 | Curriculum | The MI and MDT curricula are synchronized, with MDT religious subjects integrated into MI learning materials. |
| 3 | Learning Methods | The learning methods are combined, such as the routine of reciting <i>nadhoman</i> (Islamic chants) before classes begin. |
| 4 | Language of Instruction | The <i>Pego</i> language is used as the medium of instruction in the integrated learning process. |
| 5 | Students | Initially started from Grade 3 MI students, then expanded to start from Grade 1 MI students in the following academic year. |
| 6 | Teachers/Educators | MI and MDT teachers collaborate and participate in workshops to synchronize curricula and teaching methods. |
| 7 | Student Outcomes | The average score for Islamic religious education increased from 60 to 85, along with improved skills in writing Arabic Pegon script. |
| 8 | Parents' Responses | 80% of parents reported improvements in discipline, worship practices, and their children's character after participating in the integrated learning program. |
| 9 | Challenges | Synchronizing the curricula took a considerable amount of time; there was also a shortage of qualified teachers and limited educational facilities. |
| 10 | Solutions | Conducting curriculum development workshops, improving teacher human resources, and developing integrated programs to enhance the effectiveness of the integration. |

This study employed qualitative data analysis, comprising three stages: data condensation, data display, and conclusion drawing/verification. Data condensation involves the systematic process of selecting, focusing, simplifying, abstracting, and transforming data from field notes or transcripts (Donovan, 2016). Qualitative data can be condensed and transformed through various techniques, including selection, summarization, paraphrasing, and incorporation into larger patterns (Citriadin, 2020). Data display refers to the organized, compressed presentation of information that facilitates conclusion drawing and action. Data display is an integral part of the analysis process, closely tied to data reduction. The third stage of analysis involves drawing conclusions and verification. Conclusions serve as a verification of the analysis process. Verification may involve brief reflections during writing, a return to field notes, or extensive, complex arguments and reviews among colleagues to establish "intersubjective consensus," or efforts to replicate findings from other data sources (Rijali, 2019).

RESULT AND DISCUSSION

Madrasah Ibtidaiyah represents the foundational level of formal education in Indonesia, analogous to Elementary School in other regions, but with an expanded curriculum emphasizing Islamic religious education. Madrasah Diniyah Takmiliyah is an Islamic religious education institution operating outside of the formal education system, structured in a hierarchical and organized manner to supplement Islamic education. The Madrasah Diniyah system comprises four distinct levels of education: Madrasah Diniyah Awaliyah, Madrasah Diniyah Wustha, Madrasah Diniyah Ulya, and Mua'llimin Mua'llimat (Anwar, 2024). Madrasah Diniyah Takmiliyah Miftahul Ulum, as a non-formal educational institution, has successfully facilitated significant transformations in the integration of Madrasah Ibtidaiyah learning at MI Miftahul Ulum. The empowerment process of learning materials, encompassing Fiqh, Tauhid, Akhlak, Hadith, and other Islamic disciplines, has effectively balanced religious education in formal madrasah settings. The institution's commitment to providing Islamic education to young generations is evident in its learning schedule, which commences at 07.00 and concludes at 12.00 WIB, and caters to students of diverse ages, predominantly elementary school children (Saragih, Mukti, and Zubaiah, 2019).

Madrasah Diniyah Takmiliyah Miftahul Ulum was founded in March 2017, an initiative of the inaugural head of Madrasah Ibtidaiyah in Pasuruan Regency. From its inception, students exhibited high enthusiasm for participating in the Madrasah Diniyah Takmiliyah learning program conducted at MI Miftahul Ulum. The implementation of Madrasah Diniyah Takmiliyah learning activities occurs daily, integrated with Madrasah Ibtidaiyah learning, yielding a positive impact on student engagement. Initially, students participating in this program commenced from grade 3 of MI, equivalent to grade 1 of MDT, and continued until grade 6 of MI, equivalent to grade 4 of MDT. However, following the observation of a significant increase in student and parent participation, reaching 80%, the 2025-2026 academic year's new student admission system (SPMB) will implement an integrated learning program between MI and MDT, commencing from grade 1 of MI, equivalent to grade 1 of MDT. This development underscores the growing interest in and commitment to integrating Islamic education into formal madrasah hours.

The integration of Madrasah Diniyah Takmiliyah into Madrasah Ibtidaiyah at Madrasah Ibtidaiyah Miftahul Ulum involves three crucial elements: (1) consolidating all learning activities; (2) integrating instructional materials; and (3) integrating learning methodologies. Achieving seamless integration of MI and MDT learning requires a substantial timeframe to synchronize identical materials, such as sub-themes and sub-discussions, while adjusting for class levels. The learning model employed in the MI and MDT integration entails incorporating the habit of reading the *nadhoman kitab* before commencing the learning process, tailored to the class age. The language introduced in this integrated learning process is Pego. An analysis of the integrated MI and MDT curriculum reveals that not all subject teachers and curriculum development teams possess the requisite skills to compile an integrated curriculum. Therefore, it is essential to develop competent educators through workshops, focus discussions, and enhanced teacher professional development to meet the learning needs of MI and MDT from diverse sources.

“The consolidation of learning activities aims to optimize study time without reducing the quality of the delivered material. Meanwhile, the integration of teaching materials focuses on synchronizing general and religious subjects so that the content received by students complements each other and avoids redundancy. In terms of teaching methods, the approach used is more interactive and contextual, allowing students to understand the material in depth while internalizing religious values in their daily lives. In addition, regular training and

workshops are conducted for teachers to enhance their competencies in implementing this integrated curriculum”_Observation sheet III

Headmaster MI: “The integration process was undoubtedly challenging, requiring a considerable amount of time to harmonize the curricula of Madrasah Ibtidaiyah (MI) and Madrasah Diniyah Takmiliah (MDT), particularly in aligning sub-themes, sub-topics, and eliminating redundant materials. Additionally, I implemented the practice of reciting nadhoman as a routine activity prior to the commencement of lessons. Furthermore, the language of instruction utilized in the learning process is Pego, a script commonly used for Javanese transliteration of Arabic texts” (Headmaster MI, ln.1512025)

Researcher: What steps have been taken to improve the skills of teachers and curriculum teams in developing the integrated curriculum?

Headmaster MDT: So, Several strategic steps have been taken to enhance the skills of teachers and curriculum development teams in compiling the integrated curriculum for Madrasah Ibtidaiyah (MI) and Madrasah Diniyah Takmiliah (MDT). First, we regularly conduct workshops and training sessions focused on curriculum integration techniques, where teachers are guided on how to align general subjects with religious studies without overlapping content. Second, we hold focus group discussions (FGD) involving both MI and MDT educators to collaboratively design learning materials that are coherent and complementary. Third, professional development programs are implemented to strengthen the pedagogical and methodological competencies of teachers, including training on active and contextual learning methods. Additionally, we encourage teachers to engage in continuous learning by accessing various educational resources and references that support integrated learning. These initiatives aim to ensure that teachers are well-prepared to deliver an integrated curriculum that meets the academic and religious educational goals of the institution. (Headmaster MDT, ln.1512025)

This initiative represents a bold and pioneering effort, potentially unparalleled in other educational institutions. As a result, this innovation can be cultivated to produce graduates who embody religiosity, mental preparedness for boarding school, and responsiveness to the demands of the modern era. It is anticipated that through this integrated learning approach, students will be empowered to apply their knowledge in everyday life, thereby meeting the minimum standards expected of them upon returning to their communities. Indeed, the curriculum serves as the foundation for educational implementation and functions as the primary benchmark for assessing learning development within each institution (Anwar, 2024). Notwithstanding the limited infrastructure supporting this integration, the educational process at the Madrasah remains vibrant, with students receiving instruction with optimism and enthusiasm, looking forward to the future, due to the educators' sincere and dedicated teaching practices. Parental interviews, such as those conducted with Mrs. Huril Aini, “yielded insights into the impact of the integrated learning program. Specifically, she noted that 'prior to the implementation of this integrated learning approach, the average score on Islamic education exams was 60. However, following one year of active participation, the average score increased to 85, accompanied by improvements in Pegon Arabic writing skills’.” Ustadz Nursaid, an instructor in the integrated MI and MDT learning program, similarly observed that students demonstrated enhanced knowledge of Islamic teachings and worship subsequent to participating in the integration program.

According to (Endayani, 2023) posits that integrated learning constitutes a comprehensive pedagogical framework that synthesizes diverse disciplinary approaches,

centered on a unifying problem or theme, and integrates institutional and extracurricular contexts to develop student-centered, community-responsive programs that foster holistic personality development. The theory of integrated learning proposed by Oemar Hamalik provides a strong foundation for designing a comprehensive and unified educational system. The integrative approach he describes is highly relevant to the context of my research, which focuses on the integration between Madrasah Ibtidaiyah (MI) and Madrasah Diniyah Takmiliah (MDT). In this theory, learning does not concentrate on a single discipline but connects various fields of study, oriented toward the needs of students and society. This theory also emphasizes the importance of synergy between formal and non-formal educational institutions, which aligns with the objectives of integrating MI and MDT at MI Miftahul Ulum Summersuko. In addition, Oemar Hamalik's approach encourages the holistic development of students' personalities, covering academic, spiritual, and social aspects—an essential focus in implementing the integrated learning program I am studying.

Students' Parents: “yielded insights into the impact of the integrated learning program. Specifically, she noted that 'prior to the implementation of this integrated learning approach, the average score on Islamic education exams was 60. However, following one year of active participation, the average score increased to 85, accompanied by improvements in Pegon Arabic writing skills’” (Students' Parents, 15/12/2025)

Islamic Religious Teacher: “Ustadz Nursaid, one of the teachers in the integrated MI and MDT learning program, also emphasized that the students have shown an improvement in their knowledge of religious teachings and worship practices (ubudiyah) after participating in the integration program. In addition, the students have become more disciplined in performing daily religious practices, such as congregational prayers and reciting the Qur'an, and they also demonstrate more respectful behavior in their interactions with both peers and teachers’” (Islamic Religious Teacher, 17/12/2025)

Moreover, positive transformations in students' learning receptivity are evident in their behavior, such as enhanced discipline in time management and task completion, as well as in congregational prayers and Quranic recitation, as reported by parents. A significant 80% of parents observed this improvement after their children participated in the integrated learning program of MI and MDT Miftahul Ulum. An interview with Paramidha, a 4th-grade MI/2nd-grade MDT student, revealed “that students who participate in this program exhibit positive attitudinal changes, including increased diligence in worship, friendliness, and a greater willingness to share with peers”. Furthermore, MI students demonstrate improved mental preparedness for boarding school. A future aspiration is to develop a specialized handbook that integrates Islamic education into a single, unified madrasah publication.

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Interviews with students :” that students who participate in this program exhibit positive attitudinal changes, including increased diligence in worship, friendliness, and a greater willingness to share with peers ” (Interviews with students, In 16/12/2025)

At the initial establishment of Madrasah Diniyah, students exhibited a high level of enthusiasm in participating in the integrated learning program implemented at MI Miftahul

Ulum. The instructional materials delivered were notably comprehensive, encompassing core subjects such as Fiqh, Tauhid, Akhlak, Hadith, and other Islamic disciplines. This comprehensive curriculum contributed to a balanced approach to religious education within the formal madrasah framework. Furthermore, parental involvement played a pivotal role in supporting the program's implementation; the majority of parents, as guardians of the enrolled students, demonstrated a conscious commitment by permitting and encouraging their children to engage in the integrated learning initiative that bridges Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliah. The success of the program was further validated by positive testimonials from both teachers (ustadz) and parents, who observed substantial improvements in the students' religious knowledge, worship practices (ubudiyah), and ethical conduct following their participation in the program. Additionally, findings from interviews with selected students revealed noticeable positive changes in attitudes, including increased diligence in religious observance and enhanced interpersonal behavior in daily life. These findings are consistent with prior studies indicating that the integration of formal and non-formal education—particularly within the context of religious instruction—has the potential to strengthen students' religious character and promote more positive social attitudes (Inayati, 2024). Moreover, parental involvement in educational activities, both formal and non-formal, has been shown to exert a significant influence on the moral and spiritual development of children (; Rohman, 2024).

Although the integrated learning program between Madrasah Ibtidaiyah and Madrasah Diniyah Takmiliah at MI Miftahul Ulum has demonstrated positive outcomes, several inhibiting factors have been identified in its implementation. One of the primary challenges is the lack of curriculum standardization. The Madrasah Diniyah curriculum, which is independently developed by each institution, results in discrepancies and misalignment with the Madrasah Ibtidaiyah curriculum, thereby complicating the integration process (Hardiana, 2023). This lack of harmonization impacts the differences in graduate competency standards and the educational objectives intended to be achieved. In addition, limited facilities, such as insufficient reference books, laboratories, and technology-based learning media, also hinder the delivery of integrative instruction. The availability of adequate educational infrastructure is crucial to ensuring the quality of learning, as Sudjana (2001) emphasizes that comprehensive educational facilities play a vital role in achieving optimal learning outcomes. Such limitations ultimately diminish students' learning motivation, particularly in the digital era, which demands the integration of technology-based instructional media.

Another significant challenge lies in the difficulty of recruiting teachers who possess the capability to deliver an integrative curriculum comprehensively. Many educators are only specialized in either religious studies or general subjects, necessitating targeted professional development to enhance their competencies. According to Mulyasa (2013), improving teacher professionalism is essential for the successful implementation of an integrated curriculum, especially in the context of integrated education systems. Furthermore, limited instructional time poses another substantial obstacle, as integrating two fields of study requires extended time allocation, while available schedules are often insufficient to accommodate these needs.

Moreover, there remains a gap between the understanding of religious knowledge and general science, both among teachers and students. This is due to the lack of comprehensive guidelines or training that can assist them in connecting religious concepts with general knowledge in a holistic manner. As noted by Zuhairini (2001), the integration of religious and general sciences requires a comprehensive thinking paradigm, which not only focuses on understanding the substance of the material but also contextualizes it within daily life practices.

Therefore, it is necessary to develop effective curriculum strategies and improve human resource quality to ensure the optimal implementation of educational integration in madrasahs.

CONCLUSION

Madrasah Diniyah Takmiliyah (MDT) Miftahul Ulum has achieved a successful integration of Islamic education into the curriculum of Madrasah Ibtidaiyah (MI) Miftahul Ulum in Summersuko, Pasuruan. This integration entails the consolidation of learning activities, the integration of instructional materials, and the integration of pedagogical approaches, yielding positive outcomes in terms of student engagement and academic achievement. Notably, the integration has resulted in a significant increase in the average score of Islamic education exams, as well as positive transformations in student behavior, including enhanced discipline, devotion to worship, and improved social attitudes. Parental and teacher support have been instrumental in the program's success.

Despite the presence of challenges, including inadequate infrastructure and the complexity of developing an integrated curriculum, the unwavering commitment and dedication of educators have facilitated the successful implementation of this program. It is anticipated that this integration program will serve as a paradigm for other educational institutions, enabling them to produce graduates who embody religious values, are mentally prepared to pursue higher education at Islamic boarding schools, and are responsive to the demands of the contemporary world.

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