

**Integrative Model of Islamic Boarding School and Formal School Education
in Producing a Superior Generation**

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Abstract

This study aims to explore Islamic Boarding Schools in Indonesia that has undergone significant transformation in the era of globalization, where they not only function as traditional religious educational institutions but also begin to integrate formal education systems into their curriculum. This integration aims to provide students with a deep understanding of religion without neglecting academic skills relevant to the development of the times. This study focuses on the analysis of collaboration between Islamic boarding schools and formal educational institutions, which is expected to improve the quality of students in terms of academics and character. The learning model that combines religious education with formal education has produced a competent generation both academically and spiritually. This study delves deeper into the strategy of curriculum integration, time management, and communication between Islamic boarding schools and formal schools. The results show that this model not only improves students' academic abilities but also strengthens their character and spirituality so that they can compete in the global world without losing Islamic values. Therefore, this study offers strategic recommendations to optimize curriculum integration between Islamic boarding schools and formal educational institutions and develop a more inclusive, adaptive, and sustainable education model to face the challenges of globalization.

Keywords: Integrative Model, Islamic Boarding School Education, Formal School

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi Pesantren di Indonesia yang mengalami transformasi signifikan di era globalisasi, di mana mereka tidak hanya berfungsi sebagai lembaga pendidikan agama tradisional, tetapi juga mulai mengintegrasikan sistem pendidikan formal ke dalam kurikulum mereka. Tujuan dari integrasi ini adalah untuk memberikan santri pemahaman agama yang mendalam tanpa mengesampingkan keterampilan akademik yang relevan dengan perkembangan zaman. Penelitian ini berfokus pada analisis kolaborasi antara pesantren dan lembaga pendidikan formal, yang diharapkan dapat meningkatkan mutu santri dari sisi akademik dan karakter. Model pembelajaran yang menggabungkan pendidikan agama dengan pendidikan formal ini berhasil mencetak generasi yang kompeten baik dalam bidang akademik maupun spiritual. Penelitian ini menggali lebih dalam mengenai strategi pengintegrasian kurikulum, pengelolaan waktu, dan komunikasi antara pesantren dan sekolah formal. Hasilnya menunjukkan bahwa model ini tidak hanya meningkatkan kemampuan akademik santri, tetapi juga memperkuat karakter dan spiritualitas mereka, sehingga mereka dapat bersaing di dunia global tanpa kehilangan nilai-nilai keislaman. Oleh karena itu, penelitian ini menawarkan rekomendasi strategis untuk mengoptimalkan integrasi kurikulum antara pesantren dan lembaga pendidikan formal serta mengembangkan model pendidikan yang lebih inklusif, adaptif, dan berkelanjutan untuk menghadapi tantangan globalisasi.

Kata Kunci: Model Integratif, Pendidikan Pesantren, Sekolah Formal

INTRODUCTION

In the era of globalization, Islamic boarding schools in Indonesia have undergone significant transformation. Not only functioning as traditional religious educational institutions, many Islamic boarding schools now integrate formal education systems into their curriculum. This integration allows students to gain a deeper understanding of religion without neglecting the general knowledge needed in the modern world.¹ This is becoming increasingly important, considering that the increasingly rapid development of the era demands individuals to have academic competence and skills that can be applied in various fields of life. In addition, the development of technology and the global economy also encourages Islamic boarding schools to not only focus on religious teaching

¹ Badrun Badrun, "Enhancing Islamic Education: The Role of Madrasah-Based Management in Islamic Boarding Schools," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024): 2772–2780; Wildani Firdaus and Dina Mardiana, "Development of Islamic Boarding School Curriculum through Equalization Policies," *ATTARBIYAH: Journal of Islamic Culture and Education* 9, no. 1 (2024): 59–73.; Ujang Sahid et al., "Management of Student Characteristics Through Extracurricular Activities in The School Environment Based on Islamic Boarding Schools," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2021): 116–125.

but also on improving the skills of students so that they can compete in the digital era and industry 5.0.² By adopting a formal education system, Islamic boarding schools strive to produce a generation that is not only religious but also has high competitiveness at the national and international levels.

Misbah et al.'s research show that the integration between Islamic boarding schools and formal education has a positive impact on the development of students' character and spirituality. The Salaf Darussalam Sumber Sari Islamic Boarding School has successfully implemented an integrated curriculum since 2007, which includes Muaddalah education from MTs to the college level.³ With this system, students gain a balance between religious knowledge and general education, which ultimately shapes their character to be more resilient and adaptive to changes in the times. In addition, the application of learning methods that combine Islamic values with modern science has been proven to increase students' critical thinking and creativity in solving problems. As a result, students not only excel in religious knowledge but also have competitive academic skills.

In addition, the concept of integration as a form of modernization of the education system, where Islamic boarding schools and schools become one complete system, has become the focus of several studies. Educational institutions as a system include several interrelated components, such as input, process, and output. In the context of Islamic boarding schools, input includes students from various backgrounds with diverse intellectual capacities. The process includes a curriculum designed to combine religious and general lessons, as well as learning methods that emphasize a holistic approach. Meanwhile, the expected output is students who have academic skills, strong personalities, and skills that can be applied in community life.⁴ This integration is expected to improve the quality of

² Aulia Rizki, Humam Nasirudin, and Lutfi Setya Prayogi, "Transformasi Pendidikan Islam Di Era Smart Society 5.0: Strategi Kepala Madrasah Untuk Meningkatkan Pembelajaran Guru Pada Lembaga Pendidikan Islam," *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2023): 107–117; Nuzzulul Ulum, "Kolaborasi Model Salafi Dan Khalafi Dalam Pendidikan Pesantren Dan Implikasinya Terhadap Upaya Peningkatan Mutu Santri Di Pondok Pesantren Darul Hikam Kertonegoro Jenggawah Jember," *Al-Ashr: Jurnal Pendidikan dan Pembelajaran Dasar* 4, no. 2 (2019): 165–186.

³ M. Ali Misbakhul Anwar et al., "The Leadership Strategies of Madrasah Principals in Managing the Mu'adalah Curriculum at Salaf Islamic Boarding Schools," in *In Proceeding: Islamic Education Management International Conference* (Sidoarjo: STAINIM, 2025), 39–52.

⁴ Ayu Suci Rianingsih Hairiyah, "Strategi Pondok Pesantren Dalam Menghadapi Tantangan Globalisasi (Studi Kasus Di Pondok Pesantren Api Asri Tegalorejo Magelang).," *Transformasi: Jurnal Kepemimpinan & Pendidikan Islam* 3, no. 2 (2020): 10–26; Edi Suryanto, "Implementasi

education as a whole and answer the challenges of globalization by producing graduates who can compete in various sectors.

The purpose of this study is to analyze how collaboration between Islamic boarding schools and formal educational institutions can improve the superior generation of students at the Fathul Ulum Kwagean Islamic Boarding School. This study also aims to identify supporting and inhibiting factors in the implementation of this collaborative education system, as well as provide strategic recommendations for optimizing this integration. By understanding the challenges and opportunities in implementing this model, this study is expected to contribute to the development of more inclusive and adaptive education policies to the needs of the community.

Collaboration between Islamic boarding school education and formal education contributes significantly to improving the superior generation of students, both in terms of academics and character. This study is an Islamic boarding school that adopts formal education and has the advantage of producing graduates who are ready to face the challenges of the globalization era while maintaining strong Islamic values. This integrative education model is considered an effective solution for building a young generation that is not only intellectually intelligent but also has a strong moral and ethical foundation.

Thus, this study is expected to contribute to the development of an integrative education model, which does not only focus on academic achievement but also the formation of character and spirituality of students. This is in line with efforts to produce a competent and noble young generation by the demands of the times and the noble values of the nation. In addition, the results of this study are also expected to be a reference for policymakers in formulating strategies for developing more effective and sustainable Islamic boarding school education.

RESEARCH METHODS

This study uses a qualitative method with a case study approach to analyze the collaboration between Islamic boarding schools and formal educational

Pendidikikan Sikap Ta'dzim Dan Khidmah Santri Di Pondok Pesantren Pancasila Dusun Klumpit Kecamatan Sidorejo Kota Salatiga Tahun 2021," *Repository UIN Salatiga* (2022); Muhamad Amin Nur et al., "The Influence of Kiai Leadership, Pesantren Culture, and Information Technology on Santri Loyalty," *Al-Hayat: Journal of Islamic Education* 8, no. 4 (2024): 1347–1365.

institutions in improving the quality of students. It is located at the Fathul Ulum Kwagean Islamic boarding school. This method was chosen because it allows for an in-depth exploration of interactions, cooperation patterns, and challenges faced in the integration of these two educational institutions⁵. Case studies also provide flexibility in exploring perspectives from various stakeholders, including Islamic boarding school managers, principals, teachers, students, and parents⁶. With this approach, research can produce a holistic understanding of the effectiveness of collaboration in shaping the academic quality and character of students.

The material object in this study is the Fathul Ulum Kwagean Islamic boarding school, which has implemented an integrative model at various levels of education. The selection of objects was carried out purposively by considering Islamic boarding schools that have collaboration programs that have been running and are recognized as having a positive impact on the quality of students. The main focus of this study includes the education model applied, curriculum integration strategies, and the results that have been achieved in improving the academic competence and character formation of students. This purposive approach aims to ensure that the data obtained is relevant to the research objectives⁷. The source of information in this study comes from primary data. Primary data were collected through in-depth interviews with the head of the Islamic boarding school, the head of the madrasah, teachers, and students to get an overview of the form of cooperation carried out. In addition, direct observation at Islamic boarding schools and formal schools was carried out to understand the patterns of interaction and implementation of the collaboration program⁸. Proses

⁵ Silas U Nsanzumuhire and Wim Groot, "Context Perspective on University-Industry Collaboration Processes: A Systematic Review of Literature," *Journal of cleaner production* 258 (2020): 120861; Abdul Malik, "New Transformation Of Islamic Education Institutions After The Issue Of Global Terrorism: Tolerance Narrative Study Of Conservative Islamic Boarding Schools In Indonesia," *Jurnal PAI Raden Fatah* 4, no. 3 (2022): 296–321.

⁶ Ummah Karimah Syarifuddin et al., "Islamic Boarding School and Counseling Teachers: The Challenge of Creating Resilient Santri in the New Paradigm," *Journal of Islamic Communication and Counseling* 2, no. 2 (2023): 119–127; M. Fahim Tharaba and Aji Wahyudin, *Penelitian Manajemen Pendidikan Islam* (Malang: UIN Maliki Pres, 2024).

⁷ Steve Campbell et al., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of research in Nursing* 25, no. 8 (2020): 652–661; Simon J Radmore, Kathy Eljiz, and David Greenfield, "Patient Feedback: Listening and Responding to Patient Voices," *Patient Experience Journal* 7, no. 1 (2020): 13–19.

⁸ Achim Lang and Caroline Brüesch, "Collaborative Governance in Program Implementation: The Development of E-Relocation Notification in the Swiss Canton of Zurich," *International Journal of Public Administration* 43, no. 12 (2020): 1083–1095.

pengumpulan data dilakukan melalui wawancara semi-terstruktur, observasi partisipatif, dan analisis dokumen.⁹

Data analysis in this study used a thematic analysis method with an inductive approach. The first step was a transcription of interviews and observation notes to obtain more systematic data. Furthermore, the data was coded to identify the main themes that emerged from the results of interviews, observations, and documents¹⁰. The findings were analyzed in depth by comparing the patterns that emerged with the results of previous studies to obtain a more comprehensive understanding of the collaboration model between Islamic boarding schools and formal schools¹¹. Thus, this analysis is expected to provide broader insight into the role of this collaboration in improving the quality of students, both in terms of academics and character.

RESULT AND DISCUSSION

Educational Model Implemented

The model of cooperation between Islamic boarding schools and formal educational institutions is implemented through a scheduled learning system, where students attend formal lessons in the morning until noon and then continue their education at the Islamic boarding school in the afternoon and evening. This model aims to create a balance between academic and Islamic knowledge without sacrificing one or the other. This collaboration allows students to obtain a holistic education, covering intellectual, spiritual, and character aspects. The head of the formal school education foundation stated that this collaboration provides a solution for parents who want their children to obtain religious education without leaving academic lessons. "Students receive the full national curriculum but can

⁹ Sugiyono, *Metode Penelitian Kualitatif. Untuk Penelitian Yang Bersifat Eksploratif, Enterpretif, Interaktif, Dan Konstruktif. Cocok Untuk 1. Mahasiswa SI, S2, Dan S3. 2. Dosen Dan Peneliti Ed. 3 Cet. 3 Thn. 2020* (Jakarta: Alfabeta, 2020); Michelle Salmona and Dan Kaczynski, "Qualitative Data Analysis Strategies," *In How to Conduct Qualitative Research in Finance* (2024): 80–96; Muhammad Syaifuddin and Zainul Ahwan, "Communication Analysis in Bullying Prevention in Islamic Boarding Schools in Pasuruan Regency," *Communicator: Journal of Communication* 1, no. 2 (2024): 1–11.

¹⁰ Gareth Wiltshire and Noora Ronkainen, "A Realist Approach to Thematic Analysis: Making Sense of Qualitative Data through Experiential, Inferential and Dispositional Themes," *Journal of Critical Realism* 20, no. 2 (2021): 159–180; Daniel Hungerman, "Religious Institutions and Economic Wellbeing," *The Future of Children* 30, no. 2020 (2020): 9–28.

¹¹ Wahab Wahab, Mulyani Taruna, and Ahmad Muntakhib, "How To Build Students' Characters Based on Child-Friendly Education (Collaboration Study of MAN 2 Yogyakarta with Ainul Yaqin Islamic Boarding School Gunungkidul)," in *Proceedings of the 2nd International Conference on Religion and Education, INCRE 2020, 11-12 November 2020, Jakarta, Indonesia, 2021*.

still study religion in the Islamic boarding school environment," he said in an interview.

According to the principal of the formal school, the collaboration between the Islamic boarding school and formal educational institutions not only supports the academic development of students but also enriches their spiritual aspects. He said that many parents want their children to receive a strong religious education but are also aware of the importance of academic achievement. "Through this model of cooperation, we can bridge both needs. Students can still take the national curriculum comprehensively and in-depth while their afternoons and evenings are spent deepening their Islamic religion," said the principal.

He also emphasized the importance of good communication between the school and the Islamic boarding school in maintaining a balance between the two areas. "We always coordinate intensively with the Islamic boarding school to ensure that the student's learning schedule is not too tight and still provides space for them to rest," he said. According to him, good time management is very important to avoid excessive stress on students, which can affect their academic performance and quality of life at the Islamic boarding school.

The caretaker of the Islamic boarding school explained that education in the Islamic boarding school focuses on instilling strong religious values, as well as teaching the life skills needed to live everyday life. "We teach students not only to learn passively but also to actively practice religious knowledge in their lives," he said. According to him, teaching in the Islamic boarding school also includes studying the Qur'an, studying yellow books, memorizing, and training in skills such as speech and Arabic, all of which aim to strengthen their understanding of religion.

"In addition, the nighttime is also used for halaqah or Islamic discussions, as well as repetition of academic materials to maintain the quality of students' learning," he added. He also emphasized that the Islamic boarding school strives to integrate religious knowledge with worldly knowledge so that students can form a balanced mindset. "We want our students to not only be smart in worldly knowledge but also have a strong religious foundation that will guide them in various areas of life," he said.

Several previous studies have shown that this type of collaboration model

can improve the quality of education in Islamic boarding schools while providing opportunities for students to develop academically. A study by Yayat revealed that students who take formal and religious education simultaneously tend to be more disciplined, independent, and have better social skills compared to those who only take religious education. In addition, research by Ilana¹² shows that this collaboration model also helps reduce the level of academic boredom that is often experienced by students because they can feel the diversity in learning approaches. Other research by Syahri¹³ also shows that the success of this model is greatly influenced by effective communication between the school and the Islamic boarding school, as well as good time management. A schedule that is not too busy allows students to develop themselves in both fields, both academic and religious, without feeling burdened.

Evaluation and Time Management

For this model to run effectively, a system of time management and regular evaluation is implemented. Islamic boarding schools and formal schools monitor the achievements of students in both academic and religious aspects. This evaluation is carried out through academic exams, religious understanding tests, and regular consultations between students, teachers, and Islamic boarding school administrators.¹⁴ The principal emphasized that this approach helps students to stay focused in both areas. "We have a dual assessment system that ensures that each student achieves academic and religious targets in a balanced way," he explained. In addition, regular evaluations are also carried out by involving parents so that they can participate in the development of their children's education.

The collaborative model between Islamic boarding schools and formal educational institutions has proven to be an effective solution in producing a

¹² Ilana M Horwitz, "Religion and Academic Achievement: A Research Review Spanning Secondary School and Higher Education," *Review of Religious Research* 63, no. 1 (2021): 107–154; Bogusław Milerski, "Religious Education in a Public School between Religious Particularism and General Education. Comparative Analysis," *Studia z Teorii Wychowania* 14, no. 3 (44) (2023): 187–210.

¹³ Akhmad Syahri, "Analysis of Time Management in Online Learning at Daruz Zahra Islamic Boarding School," *Jurnal Tatsqif* 19, no. 1 (2021): 67–80.

¹⁴ Riinawati, *Pengantar Evaluasi Pendidikan* (Yogyakarta: Thema Publishing, 2021); Muhammad Nahidh Islami et al., "Manajemen Program Perencanaan, Pelaksanaan, Dan Evaluasi Munadharah 'Ilmiyah Pekan Arabi Di Universitas Negeri Malang Di Masa Pandemi," *Taqdir* 2, no. 7 (2021): 192.

generation that is knowledgeable and moral. Students who follow this system tend to be more disciplined, independent, and have good social skills.¹⁵ With the implementation of this collaboration, students can develop intellectually and religiously without having to choose one educational path. The caretaker of the Islamic boarding school added that this method creates a generation that is not only intelligent in worldly knowledge but also has a strong religious foundation. "We want to produce students who can become leaders in various fields, both in the world of education, business, and government, while still upholding Islamic values," he concluded. Collaboration between Islamic boarding schools and formal educational institutions is an effective solution for producing a generation that is knowledgeable and moral.

Curriculum Integration Strategy

Curriculum integration in a learning model that combines formal education in the morning and Islamic boarding school education in the afternoon and evening requires a planned strategy. This strategy aims to ensure a balance between academic achievement and strengthening Islamic values so that students can develop intellectually, spiritually, and socially. With proper planning, this model can be implemented without burdening students or disrupting the effectiveness of learning in both education systems.

First, curriculum alignment is done by identifying similarities in material between formal education and Islamic boarding schools.¹⁶ For example, subjects such as Islamic History in Islamic boarding schools can be linked to Indonesian History in formal education. Arabic language subjects can also support language understanding in the study of yellow books. Thus, students can understand the relationship between religious knowledge and general knowledge more comprehensively.

Second, flexible and complementary scheduling is implemented so that students do not experience excessive burden. Formal education is carried out in the morning until noon by following the national curriculum, while afternoons and

¹⁵ Aidil Ridwan Daulay, "Integrasi Ilmu Agama Dan Sains Terhadap Pendidikan Islam Di Era Modern," *Journal Of Social Research* 1, no. 3 (2022): 716–724; Abd Salam, Aji Wahyudin, and Erfan Nawawi, "Integrasi Ilmu Dalam Pemikiran Pendidikan Islam: Perspektif Ismail Raji Al-Faruqi Dan Yusuf Qardhawi," *Intizar* 30, no. 2 (2024): 110–119.

¹⁶ Darul Abror, *Kurikulum Pesantren (Model Integrasi Pembelajaran Salaf Dan Khalaf)* (Yogyakarta: Deepublish, 2020).

evenings are dedicated to pesantren activities, such as book studies, Al-Quran recitation, and worship practices. To support academic understanding, certain times in the pesantren can also be used to repeat school materials through a peer tutor system or guidance from competent Ustaz/teachers.

Third, the use of integration-based learning methods where thematic approaches are applied in the teaching and learning process.¹⁷ For example, in Science lessons at school, students can be invited to understand the relationship between science and Islamic values. This method not only helps students understand concepts more broadly but also instills an Islamic perspective in every aspect of life.

Fourth, collaboration between school teachers and pesantren teachers is the main key to the success of this strategy.¹⁸ Through regular communication forums, both can discuss the development of students, adjust teaching methods, and prepare appropriate evaluations. Thus, students can still follow the national curriculum without losing the substance of religious learning, which is the core of pesantren education.

Finally, evaluation and mentoring of students are carried out periodically to measure the effectiveness of curriculum integration. This evaluation can include academic exams, religious understanding tests, and monitoring of the character and spiritual development of students.¹⁹ In addition, the role of guardians of students is also strengthened by providing regular information on the development of their children so that collaboration between schools, Islamic boarding schools, and families can run harmoniously. With the right curriculum integration strategy, this education model not only improves the academic quality of students but also strengthens their understanding of religion and character. This makes students more prepared to face the challenges of the modern world without losing their Islamic identity.

Improving Academic Competence and Character Building of Students

¹⁷ Novrizal and Ahmad Faujih, "Sejarah Pesantren Dan Tradisi Pendidikan Islam Di Indonesia," *AL Fikrah: Jurnal Pendidikan dan Pemikiran Islam* 2, no. 1 (2022): 1–13, <https://stai-binamadani.e-journal.id/Alfikrah>.

¹⁸ Siti Mukarromah, Arini Rosyidah, and Dewi Nur Musthofiyah, "Manajemen Pembelajaran Dalam Meningkatkan Mutu Pendidikan Di Madrasah," *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2021).

¹⁹ Indro Agustian et al., "Manajemen Evaluasi Kinerja Guru Di Pondok Pesantren Al-Iman Putra Ponorogo," *COMSERVA* 2, no. 9 (2023): 1873–1882.

The implementation of a learning model that combines formal education in the morning and Islamic boarding school education in the afternoon and evening has produced various positive achievements for students. In terms of academics, students show an increase in understanding of general subjects such as Mathematics, Science, and Indonesian without sacrificing their understanding of religious knowledge. The integration of contextual-based learning methods also helps students understand the relationship between science and Islamic values so that they have a broader perspective in applying their knowledge in everyday life.

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In addition, the academic guidance system implemented in the Islamic boarding school environment has increased the effectiveness of learning. The peer tutor approach and mentoring from Ustaz and teachers provide opportunities for students to explore material that has not been understood at school. A study conducted by Sudadi²¹ showed that students who received academic mentoring in an integrated system had better material absorption compared to those who attended formal education separately.

On the other hand, the formation of the character of the students also experienced significant development. Life in an Islamic boarding school, which is disciplined and based on Islamic values, helps students build independence, discipline, and a sense of responsibility. Activities such as congregational prayer, religious studies, and social activities in the Islamic boarding school strengthen the values of leadership and togetherness among the students²². This has an impact on increasing their awareness of the importance of contributing to society.

Another success is seen in the improvement of students' critical thinking and communication skills. With scientific discussions and study forums in Islamic boarding schools, students are more accustomed to expressing opinions logically

²⁰ Wasil Ma'arijil Umam, *Upaya Kepala Madrasah Diniyah Dalam Meningkatkan Kemampuan Baca Kitab Kuning* (Kediri: Pondok Pesantren Salafy Terpadu Ar-Risalah Lirboyo, 2023); rizki maghfiroh Hidayat, Muhammad Luthfie, and Bu Agustini, "Pembelajaran Pesan Kitab Kuning Melalui Metode Sorogan Pada Santri Di Pondokpesantren Daarus Shofwah," *Jurnal Komunikasi* 6, no. 1 (2020): 1–12.

²¹ S. Sudadi et al., "Application of the Online Collaborative Learning Platform in Islamic Religious Education Learning: Its Impact on Academic Achievement and Student Learning Motivation 302-317.," *Journal Neosantara Hybrid Learning* 2, no. 1 (2024): 302–317.

²² Muhammad Akmansyah, Utami Yuliyanti Azizah, and Nurnazli Nurnazli, "Fostering Religious Harmony: Nurturing Tolerance In Islamic Boarding Schools Through Kiai's Exemplary, Curriculum, And Daily Activities," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 17, no. 1 (2024): 43–66.

and argumentatively. A study by Jennie²³ found that students in an integrative education system are more confident in conveying ideas and can develop sharp analytical thinking patterns. This ability is an important asset for students in facing the challenges of the academic and professional world.

Overall, this model of integration of formal education and Islamic boarding schools has produced students who are not only superior in academic competence but also have strong characters based on Islamic values. This success proves that education based on collaboration between schools and Islamic boarding schools can be an effective alternative in producing a generation that is knowledgeable and has noble morals.

CONCLUSION

The model of cooperation between Islamic boarding schools and formal educational institutions that combines academic and Islamic learning has proven effective in creating a balance between the two aspects. By implementing a scheduled learning system that combines formal education in the morning until noon and Islamic boarding school education in the afternoon and evening, students can obtain a holistic education, covering intellectual, spiritual, and character. This collaboration provides a solution for parents who want their children to receive a strong religious education without neglecting academic lessons, which are an important part of modern education. The importance of intensive communication between the school and the Islamic boarding school in arranging the learning schedule ensures that students do not feel burdened by dense activities. This supports the optimal academic and spiritual development of students. In addition, the integration of the curriculum that is carried out, such as linking general lessons with religious values, provides benefits for students in understanding the relationship between science and Islamic teachings.

Regular evaluation and mentoring involving teachers, Islamic boarding school caretakers, and parents also help monitor the development of students from academic and religious aspects. This model has also succeeded in increasing students' discipline, independence, and social skills, which are important capital for success in personal and professional life. Overall, this collaborative model not

²³ Jennie Aronsson et al., "Nursing Students' and Educators' Perspectives on Sustainability and Climate Change: An Integrative Review," *Journal of Advanced Nursing* 80, no. 8 (2024): 3072–3085.

only produces students who excel in worldly knowledge but also produces a generation with noble morals based on Islamic teachings. This proves that education based on cooperation between Islamic boarding schools and formal schools can be an effective alternative in producing intelligent and characterful future generations.

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