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# Analysis Of The Implementation Of The Curriculum Based On The Qur'an And Hadith In Building Spiritual Character And Child-Friendly Boarding School At The MTS Baiturrahman NW Pemepek Boarding School

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**Abstract**

*This study aims to analyze the implementation of the curriculum based on the Qur'an and Hadith in building spiritual character while integrating the concept of child-friendly Islamic boarding school at the Mts Baiturrahman NW Pemepek Islamic Boarding School, Central Lombok . The background of this research departs from the need for Islamic boarding schools to not only produce graduates who are fluent in religious knowledge, but also have a strong religious character and are able to adapt to the demands of modernization. The research method used is descriptive qualitative with data collection techniques through observation, in-depth interviews, and documentation. Data analysis was carried out using the Miles & Huberman model which includes data reduction, data presentation, as well as drawing conclusions and verification interactively and continuously. This study confirms that the Qur'an-Hadith curriculum plays a significant role in shaping the spiritual character of students while supporting the concept of child-friendly Islamic boarding schools. To achieve optimal results, strengthening curriculum documentation, increasing teacher capacity, and improving infrastructure are necessary. This study provides an academic contribution in the form of an in-depth empirical study, as well as practical recommendations for developing a more holistic, contextual, and sustainable Islamic boarding school curriculum in Indonesia .*

Keywords: **Quran-Hadith Curriculum, Spiritual Character, Child-Friendly Islamic Boarding Schools, Curriculum Implementation**



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## INTRODUCTION

As traditional Islamic educational institutions, Islamic boarding schools (pesantren) have long been centers for the formation of the religious and moral character of generations of Muslims in Indonesia. Since their inception, Islamic boarding schools have used the Quran and Hadith as the foundation of their curriculum, thus directing all educational activities toward instilling comprehensive Islamic values. [1]The Quran- and Hadith-based curriculum serves not only as a learning guide but also as an instrument for the formation of morals, spirituality, and religious culture within the Islamic boarding school environment.

In today's modern era , Islamic boarding schools face new challenges , such as the need to create a child-friendly educational environment . This concept emphasizes the protection of children's rights, humanistic learning, and a safe and comfortable atmosphere for student growth and development. [2]The child-friendly Islamic boarding school program aligns with UNICEF's global agenda and the policies of the Indonesian Ministry of Religious Affairs, which emphasize the importance of integrating child protection values into the curriculum in Islamic educational institutions.[3] One Islamic boarding school in Central Lombok, Mts Baiturrahman NW Pemepek, strives to combine a curriculum based on the Quran and Hadith with child-friendly principles. It is hoped that this implementation will produce graduates who are not only fluent in religious knowledge but also possess strong [4]spiritual character, discipline, and the ability to adapt to changing times. Here, a child-friendly Islamic boarding school means an institution that emphasizes not only vocabulary mastery but also creates a learning environment that supports children's mental, social, and spiritual health.

However, in practice, the implementation of a curriculum based on the Qur'an and Hadith faces many challenges . These include limited human resources, infrastructure, and teachers' understanding of child-friendly concepts. [5]Furthermore, many Islamic boarding schools still focus solely on cognitive and memorization skills. As a result, they pay less attention to the affective and psychomotor aspects related to the formation of children's religious

[1] Ministry of Religion of the Republic of Indonesia, *Decree of the Minister of Religion No. 91 of 2025 concerning the Roadmap for the Child-Friendly Islamic Boarding School Development Program* , Jakarta: Ministry of Religion, 2025.

[2]UNICEF Indonesia, *Child-Friendly Schools: Implementation Guide* , Jakarta: UNICEF, 2020.

[3]PPIM UIN Jakarta, *Research Results on Child-Friendly Islamic Boarding Schools as a Reference for National Policy* , Research Dissemination, 2025.

[4]Wildan, Syakur & Meliyana, "Implementation of Aqidah and Akhlak Learning in Forming Spiritual Character," *Risalah: Journal of Islamic Education and Studies* , Vol. 9 No. 2, 2023.

[5]Deviana Sari, "Implementation of Aqidah and Akhlak Learning in Improving Student Behavior," *FATHIR: Journal of Islamic Studies* , Vol. 2 No. 1, 2025.



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character. [6]Therefore, this study is important to analyze how a curriculum based on the Qur'an and Hadith is implemented in building spiritual character while creating a child-friendly Islamic boarding school, as well as identifying the supporting and inhibiting factors faced by the Mts Baiturrahman NW Pemepek Islamic Boarding School.

Several previous studies have examined the concept of building spiritual character and child-friendly Islamic boarding schools. Research by Mukhlis (2020) shows that the Islamic boarding school curriculum consists of religious components (the Qur'an, Hadith, Fiqh, Aqidah), academics, and morals and ethics. The results indicate that the integration of the Qur'an and Hadith-based curriculum is able to shape the religious character of students comprehensively. Its relevance to this research is the aspect of spiritual character formation through the Qur'an-Hadith curriculum . Another study by Acep Dani Ramdani and Nur Ainiyah (2025) found that the integration of hadith strengthens the understanding of Islamic teachings, shapes character, and enriches the moral and ethical content in education. This research is relevant because it emphasizes the role of hadith as a foundation for the formation of students' religious character **.** Meanwhile, research by Devina Sari (2025) emphasizes the importance of hands-on learning methods to improve students' religious behavior. This supports the concept of the Qur'an-Hadith curriculum which is oriented towards the formation of spiritual character and religious behavior. And research from the PPIM UIN Jakarta (2025) demonstrated the importance of integrating a religion-based curriculum with a child-friendly concept. The research results are used as a reference for the Ministry of Religious Affairs' policy in developing child-friendly Islamic boarding schools. However, several of these studies have not specifically analyzed the implementation model of a child-friendly curriculum based on the Quran and Hadith comprehensively in shaping the spiritual character of students.

study shows that there has been no comprehensive research looking at how the Quran and Hadith-based curriculum is implemented in child-friendly Islamic boarding schools, especially in real practice at the Mts Baiturrahman NW Pemepek Islamic Boarding School. The purpose of this study is to determine how the curriculum shapes spiritual character while protecting children from Islamic boarding school education. Based on real case studies and using an in-depth qualitative approach, this integrative research connects the Quran-Hadith curriculum with the idea of child-friendly Islamic boarding schools.

The urgency of this research lies in the need to fill the gap left unanswered by previous

[6] Directorate General of Islamic Education, Ministry of Religious Affairs, *Child-Friendly Islamic Boarding School Program: Child Protection Initiative in Islamic Educational Institutions* , Jakarta: Ministry of Religious Affairs, 2024.



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research, where most studies only focus on the normative aspects of the integration of Qur'an-Hadith values, specific subjects such as Akidah Akhlak, or macro policies on child-friendly Islamic boarding schools, without thoroughly investigating how the Qur'an-Hadith curriculum is implemented in real life in Islamic boarding schools . This research is important because a curriculum based on the Qur'an and Hadith is the main foundation of Islamic education, which must be linked to the formation of the spiritual character of students. This is especially important amidst the challenges of modernization that demand that the Muslim generation not only have good academic abilities but also have good morals. In addition, the urgency of this research is also driven by the national program for child-friendly Islamic boarding schools, which was initiated in 2020 by UNICEF and the Ministry of Religious Affairs, but there is still a lack of empirical studies linking the Qur'an-Hadith curriculum with child protection in Islamic boarding schools. This case study, conducted at the Mts Baiturrahman NW Pemepek Islamic Boarding School, combines two main focuses: spiritual character formation and the implementation of child-friendly concepts. The results are expected to provide academic contributions and practical suggestions for the development of Islamic boarding school curriculum in Indonesia.

Thus, this research is important for several fundamental reasons. First, a curriculum based on the Qur'an and Hadith is the main foundation of Islamic education, but previous research has focused more on normative aspects or specific subjects, resulting in the lack of a comprehensive study of its implementation in the context of child-friendly Islamic boarding schools. Second, amidst the currents of modernization and globalization, Islamic boarding schools are required to produce not only academically intelligent graduates but also those with strong spiritual character . Therefore, this research urgently examines how the Qur'an-Hadith curriculum truly shapes the character of students. Third, the child-friendly Islamic boarding school program has been a national agenda since 2020 through the support of UNICEF and the Ministry of Religious Affairs, yet there is still a lack of empirical studies linking the Qur'an-Hadith curriculum with child protection in Islamic boarding schools. Fourth, this research has strategic value because it was conducted at the Mts Baiturrahman NW Pemepek Islamic Boarding School as a contextual case study, so the results are expected to provide academic contributions as well as practical recommendations for the development of Islamic boarding school curricula in Indonesia. Thus, this research is important to be studied because it is able to answer the academic gap, strengthen the formation of the spiritual character of students, and at the same time support the national policy on child-friendly Islamic boarding schools.

**Research methods**

This study uses a descriptive qualitative approach , because it aims to understand in



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depth the implementation of the curriculum based on the Qur'an and Hadith in forming spiritual character while integrating the concept of child-friendly Islamic boarding schools . This approach allows researchers to explore the experiences of teachers, students, and Islamic boarding school managers holistically. [7]This study focuses on one specific location, namely the Mts Baiturrahman NW Pemepek Islamic boarding school, Central Lombok, as a contextual case study relevant to the research theme. Thus allowing for in-depth exploration of the process and dynamics of the implementation of the curriculum based on the Qur'an and Hadith in forming spiritual character and child-friendly Islamic boarding schools.

The data sources used in this study consist of primary and secondary data. Primary data comes from key informants who are directly involved and have a deep understanding of curriculum implementation in Islamic boarding schools. These informants include the boarding school leadership, educational administrators, teachers, religious teachers, and students involved. Secondary data comes from documents supporting the boarding school curriculum, such as learning modules, work programs, records of environmental activities, activity reports, and literature.

The researcher's presence in this study served as the primary instrument (human instrument), meaning she played a direct role in the data collection process in the field. She actively participated through observation, in-depth interviews, and documentation to gain a comprehensive understanding of the implementation of the Quran- and Hadith-based curriculum. Her presence also enabled direct interaction with informants, resulting in more in-depth, authentic, and contextual data, aligned with the social reality being studied.

The research instruments used included semi-structured interview guidelines, observation sheets, and documentation forms. The interview guidelines were used to gather information from key informants regarding curriculum implementation and the development of the students' spiritual character. Meanwhile, documentation was used to collect written and visual data to support the validity of the information, such as activity photos, program archives, and Islamic boarding school curriculum documents.

The data collection procedure involved three main stages: observation, interviews, and documentation. The observation stage was conducted to directly observe the implementation of spiritual character building and child-friendly Islamic boarding schools. Interviews were conducted with key informants to obtain more in-depth and comprehensive data on the curriculum implementation process. Furthermore, the documentation stage was conducted to supplement and strengthen the data from the observations and interviews, ensuring greater

[7] Sugiyono, *Qualitative, Quantitative, and R&D Research Methods* , Bandung: Alfabeta, 2021, p. 15.



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validity and scientific accountability.

Data analysis in this study was conducted using the Miles and Huberman model which is interactive and continuous, where the analysis process continues from the time the data is collected until the research is completed. [8]Three main aspects in this model include data reduction , namely the process of selecting, focusing, and simplifying data from interviews, observations, and documentation to suit the research focus on the implementation of the Qur'an-Hadith curriculum and the concept of child-friendly Islamic boarding schools;[9] data presentation , namely displaying reduced data in the form of descriptive narratives, tables, or thematic matrices so that patterns, relationships, and tendencies can be clearly seen; [10]and drawing conclusions and verification , namely compiling initial conclusions based on emerging patterns and then verifying them through triangulation of sources (teachers, students, Islamic boarding school leaders) and methods (interviews, observations, documentation) to ensure the validity of the research results. [11]These three aspects do not run separately, but are interconnected and repeated throughout the research, so that researchers can adjust the focus of analysis according to field findings, making the research results more in-depth, contextual, and in accordance with the goal of building spiritual character while supporting the concept of child-friendly Islamic boarding schools.[12] Data reduction involves selecting, focusing, and simplifying data relevant to the research focus. Data is presented in a systematic, descriptive narrative format to facilitate understanding of patterns and relationships among data. Conclusions are then drawn by interpreting the analyzed data to produce valid and meaningful research findings.

The validity of the data in this study was tested using source triangulation, technical triangulation, and time triangulation. Source triangulation was conducted by comparing data from various different informants. Technical triangulation was conducted by comparing the results of observations, interviews, and documentation. Meanwhile, time triangulation was conducted by collecting data at different times to ensure consistency of the data obtained. In addition, this study also used extended participation in the field and increased observational diligence to ensure maximum data validity and reliability.

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[8]Miles, MB & Huberman, AM, *Qualitative Data Analysis: A Methods Sourcebook* , Jakarta: UI Press, 2020, p. 21.

[9]Sugiyono, *Qualitative, Quantitative, and R&D Research Methods* , Bandung: Alfabeta, 2021, p. 247.

[10]Lexy J. Moleong, *Qualitative Research Methodology* , Bandung: Remaja Rosdakarya, 2020, p. 157.

[11]Deviana Sari, "Implementation of Aqidah and Akhlak Learning in Improving Student Behavior," *FATHIR: Journal of Islamic Studies* , Vol. 2 No. 1, 2025, p. 45.

[12]Syakur Wildan & Meliyana, "Implementation of Aqidah and Akhlak Learning in Forming Spiritual Character," *Risalah: Journal of Islamic Education and Studies* , Vol. 9 No. 2, 2023, p. 110.



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**RESULTS AND DISCUSSION**

Based on the results of observations and interviews with key informants at the Mts Baiturrahman NW Pemepek Islamic Boarding School, it was found that the implementation of the child-friendly curriculum concept at this institution has been running in daily practice, but has not been officially or completely stated in the written curriculum document.

" *At this Islamic boarding school, we have actually implemented the values of child-friendly education in every learning activity and student development program. However, not all of them are written in detail in the curriculum documents. However, the basic principles of maintaining a friendly, compassionate, and respectful education here have become the main guidelines that we always uphold and implement together.*[13]

Based on the statement from one of the ustadz there, it shows that the Mts Baiturrahman NW Pemepek Islamic Boarding School instills the values of anti-violence, mutual respect, and empathy in daily social interactions within the madrasah and dormitory environment. The statement from one of the ustadz there indicates that the implementation of Child-Friendly Education at the Institution is carried out more in the habituation and culture of the pesantren than in formal curriculum documents.

This study found, based on observations and interviews with one of the ustadz at the Mts Baiturrahman NW Pemepek Islamic Boarding School, that the implementation of the Qur'an and Hadith-based curriculum has been going quite well, although some problems remain. The results of classroom observations indicate that teachers use hadith books and material on aqidah and akhlak as the main reference sources in the teaching process. Reading, memorizing, and discussing specific verses and hadith are skills taught to students. They then relate these things to their daily worship. This forms the students' spiritual character, such as increasing discipline in congregational prayer, becoming more humble, and becoming more caring for others.

In addition, the Mts Baiturrahman NW Pemepek Islamic Boarding School strives to implement the Child-Friendly Islamic Boarding School Program as special assistance to build a safe, inclusive Islamic boarding school education system that supports child protection. As part of the program, the Islamic boarding school uses an integrated education system that combines the national curriculum with the Salafi curriculum. The aim of this system is to create a balance between mastery of religious knowledge and general knowledge, as well as to form students who are religious and have noble morals. Character education is the main focus in the development of students through the habituation of congregational worship, daily discipline,

[13] One of the results of an interview with Ustadz Hartamadi, May 7, 2026 at the Mts Baiturrahman NW Pemepek Islamic boarding school.



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the culture of Islamic brotherhood, mutual cooperation, and moral development in daily life. This statement shows that character education is an important part of the Islamic boarding school education system. Character formation is not only carried out through formal learning in the classroom, but also through habits in life in the dormitory.

An interview with one of the ustadz confirmed that non-formal activities such as halaqah, muhadharah, and yellow book studies is an important means of internalizing the values of the Quran and Hadith. According to one religious teacher, habituation through routine activities is more effective than relying solely on formal learning. However , he also acknowledged the challenges of limited infrastructure and the fact that not all teachers fully understand the concept of child-friendly Islamic boarding schools .

Observations of the Islamic boarding school environment indicate efforts to implement child-friendly principles, such as non-violent parenting policies, the provision of more comfortable learning spaces, and student counseling programs. Interviews with ustadz confirmed that this approach aims to ensure students feel safe, valued, and psychologically supported, thus making it easier for them to accept the values taught by the Quran and Hadith.[14]

**DISCUSSION**

findings indicate that the integration of the Quran-Hadith curriculum with a child-friendly concept has a dual impact: on the one hand, students gain a deep religious understanding and strong spiritual character; on the other hand, they experience a safe, comfortable learning environment that supports psychological growth and development. This is in line with the research of Syakur Wildan & Meliyana (2023) which emphasizes the effectiveness of learning aqidah and akhlak in shaping spiritual character, and supports the Ministry of Religious Affairs' policy on child-friendly Islamic boarding schools that emphasizes child protection in religion-based education.[15]

Furthermore, the results of this study also show an implementation gap . Although Qur'anic and Hadith values have become the foundation of the curriculum, there is no formal curriculum document that explicitly integrates child-friendly principles. This indicates that Islamic boarding schools are still in the transition stage from traditional patterns to a more

[14] Directorate General of Islamic Education, Ministry of Religious Affairs, *Child-Friendly Islamic Boarding School Program: Child Protection Initiative in Islamic Educational Institutions* , Jakarta: Ministry of Religious Affairs, 2024, p. 22.

[15] Ministry of Religion of the Republic of Indonesia, *Decree of the Minister of Religion No. 91 of 2025 concerning the Roadmap for the Child-Friendly Islamic Boarding School Development Program* , Jakarta: Ministry of Religion, 2025.



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humanistic educational pattern oriented towards child protection. This finding supports the research of PPIM UIN Jakarta (2025) which emphasizes the importance of integrating a religion-based curriculum with child-friendly concepts as a reference for national policy.[16]

Thus, this study confirms that the Quran and Hadith curriculum is not only relevant for religious character development but can also be integrated with child protection principles, enabling Islamic boarding schools to become holistic Islamic educational institutions. This also provides an academic contribution in the form of in-depth empirical studies and practical recommendations for developing Islamic boarding school curricula in Indonesia.

## CONCLUSION

Based on the results of observations and interviews at the Mts Baiturrahman NW Pemepek Islamic Boarding School, it can be concluded that the implementation of the Qur'an and Hadith-based curriculum has been quite successful in shaping the spiritual character of students, although it still faces a number of challenges. This curriculum is not only implemented through formal learning in the classroom, but also through non-formal activities such as halaqah, muhadharah, and the study of yellow books that are effective in internalizing the values of the Qur'an and Hadith. Students show improvements in religious discipline, humility, and social awareness, which are indicators of the success of spiritual character formation.

Furthermore, the Mts Baiturrahman NW Pemepek Islamic Boarding School has also attempted to integrate child-friendly principles through a non-violent parenting policy, the provision of more comfortable learning spaces, and a student counseling program. However, research shows that the child-friendly curriculum has not been formally written into the curriculum document, so its implementation is largely carried out through the pesantren's culture and daily habits. This confirms that the pesantren is still in the transition stage from a traditional pattern to a more humanistic educational pattern oriented towards child protection.

Supporting factors for the implementation of this curriculum include the commitment of Islamic boarding school leaders, the active role of religious teachers (ustadz/ustadzah), a strong religious culture, and national policy support through the child-friendly Islamic boarding school program. Meanwhile, inhibiting factors identified include limited infrastructure, teachers' varying understanding of child-friendly concepts, limited human resources, and the lack of a formal curriculum document that systematically integrates child-friendly principles.

[16] PPIM UIN Jakarta, *Research on Child-Friendly Islamic Boarding Schools as a Reference for National Policy* , Jakarta: PPIM, 2025, p. 18.



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Thus, this study confirms that the Qur'an-Hadith curriculum significantly contributes to shaping the spiritual character of students while supporting the concept of child-friendly Islamic boarding schools. However, to achieve more optimal results, strengthening curriculum documentation, increasing teacher capacity, and improving infrastructure are necessary. This research provides an academic contribution in the form of an in-depth empirical study and practical recommendations for developing a more holistic, contextual, and sustainable Islamic boarding school curriculum in Indonesia.

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