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Integration of the Kuttab Curriculum with the National Education Unit Curriculum

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Abstract

Purpose –This study aims to analyze the form of synergy and create a comprehensive conceptual framework for a hybrid integration model between the two education systems.

Methodology – Using a systematic literature review (SLR) methodology based on Snyder (2019) guidelines on 25 selected articles, the results indicate that integration is achieved through daily curriculum structure synchronization, adaptation of scientific methods based on kauniyah verses, and strengthening of family ecosystem partnerships.

Findings – The integration between the Islamic-based education model (Kuttab) and the National Education Unit Curriculum (KSP) is crucial to bridge the dichotomy between religious and general sciences in contemporary Islamic education. The discussion emphasizes that this model leads to a balance between moral characters and performance character.

Research implications/limitations – Policy implications from these findings suggest that the government and educational stakeholders should accommodate religious and cultural autonomy inclusively without compromising the national quality standards of formal education.

Originality/novelty – The novelty of this research lies in the formulation of a hybrid-collaborative model that combines the theological-moral foundation of Kuttab with the flexibility and future-oriented perspective of KSP.

Keyword: Curriculum Integration, Islamic Education, Kuttab, National Education Unit Curriculum (KSP), Systematic literature review.

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A. INTRODUCTION

Conceptually, Islamic education does not separate religious and general sciences but places them within a framework of balance between worldly and hereafter orientations. This principle aligns with the teachings of the Qur'an, which encourages humans to utilize all worldly potentials as a means toward hereafter well-being (QS. Al-Qashash: 77). However, in contemporary educational practice, a dichotomy oriented toward intellectual competence is still found. This condition gives rise to the need for curriculum integration capable of uniting the spiritual and intellectual dimensions proportionally within the Islamic education system (Mukhlisah, 2021; Rashed & Tamuri, 2022; Schreiber et al., 2024).

In the global discourse of Islamic education, the integration between religious values and academic competence has become an important agenda in curriculum reform (Rahman et al., 2020; Rashed & Tamuri, 2022). Various studies highlight the importance of a holistic approach that combines spiritual, intellectual, and social dimensions within a cohesive educational framework. Value-based education models, along with the integration of faith and action, have been widely developed as a critical response to the dichotomy of knowledge in modern educational systems (Akrim et al., 2022; Ihsan et al., 2021). This trend indicates that curriculum integration is not merely a local issue but part of the global dynamics of contemporary Islamic education.

Operationally, the effort to align Kuttab institutions with the national education system faces two interrelated root problems. First, the structural-legal root, where the institutional position of Kuttab between formal and non-formal realms creates desynchronization in aspects of legality, graduate equivalency, and the fulfillment of national education standards (Hanif et al., 2024; Latief et al., 2021). Second, the epistemological-philosophical root, namely, the difference in the foundation of the entire learning process, while the National Education Unit Curriculum (KSP) is oriented toward competency attainment and secular-academic national standardization (Ibda et al., 2024; Widiani et al., 2023). This paradigm difference has direct implications for practical dilemmas at the educational unit level in developing objectives, learning loads, and learning evaluations that often run dichotomously.

A number of studies show that curriculum integration in Islamic education has been widely examined, particularly in madrasas, Islamic boarding schools, and integrated

Islamic schools (Hanif et al., 2024; Ihsan et al., 2021). These studies highlight efforts to harmonize religious and national curricula through thematic, integrative, and value-based approaches in the learning process (Rohman et al., 2024; Sirojuddin et al., 2022). On the other hand, research on the integration of Islamic values into formal learning indicates that the unification of religious and general sciences can strengthen students' character as well as academic achievement (Lutfauziah et al., 2024; Mahmud et al., 2023; Rahman et al., 2020; Rashed & Tamuri, 2022; Schreiber et al., 2024; Zabidi et al., 2021).

These findings emphasize that the integration of values does not contradict national competency demands but can enrich the quality of learning. In the context of Islamic education, character strengthening not only focuses on the formation of spiritual noble morals but also encompasses synergy between moral and performance qualities. Both are mutually reinforcing pillars so that students are not only ritually pious but also possess a work ethic and functional competence in facing the challenges of the times (Berkowitz & Bier, 2007; Lickona & Davidson, 2005; Narvaez, 2019).

Although discussions regarding the integration of Islamic values into formal education have been widely studied (Hanif et al., 2024; Ihsan et al., 2021), there is a significant conceptual gap when this contemporary literature searches show, most studies on Kuttab still concentrate on internal assessment, such as the effectiveness of the talaqqi method, story-based creed naming, and early childhood character building (Jiyanto et al., 2024; Riyadi, 2019; Sofanudin et al., 2021). On the other hand, research discussing the National Education Unit Curriculum focuses more on achieving national competency standards and modern numeracy literacy. The fundamental gap in previous studies lies in the scarcity of a conceptual framework that systematically maps the meeting point between Kuttab Islamic education epistemology and national standards structure. As a result, theoretical and practical constraints occur at the educational unit level in developing legal, adaptive curriculum documents that still maintain the authenticity of Kuttab's Islamic spirit. Stemming from this literature vacuum, this study becomes important to fill that space through a comprehensive literature synthesis.

Based on the broad scope of the Islamic education discourse, this study is methodologically limited to a literature review examining the intersection between the Kuttab education model and the National Education Unit Curriculum. The analyzed literature sources focus on indexed national and international scientific journal articles

published between 2019 and 2024. The discussion is emphasized entirely on conceptual and theoretical dimensions as well as the mapping of integration patterns, meaning this research does not involve empirical testing or direct field observation. This limitation is adjusted to the literature review method used, so that the analysis can produce a cohesive conceptual synthesis as a theoretical reference for future curriculum development.

B. RESEARCH METHODOLOGY

This study employs a qualitative approach using a literature review type to explore ideas, theoretical concepts, and literature findings without involving direct field testing (Grant & Booth, 2009; Snyder, 2019). A qualitative approach was chosen because the research focus is directed toward understanding the depth of conceptual meaning related to curriculum integration. As a support, this study applies a systematic literature review design structured in a gradual and organized manner (Xiao & Watson, 2019). This design workflow ensures that the literature search runs transparently, starting from keyword determination, database filtering, to thematic analysis, thereby enabling the presentation of a comprehensive synthesis regarding the position of the Kuttab curriculum within the national education system.

The literature search was conducted hierarchically through primary dataset clusters deemed most relevant. This search accessed the international Scopus database and the national Google Scholar database with a publication time frame restriction between 2019 and 2024. The variations of keywords used included combinations of terms such as "*Kuttab*," "*Islamic education*," "*National curriculum*," "*Islamic school curriculum*," "*Integration curriculum* e*ducation model*," and "*Traditional Islamic education*." From a total of thousands of raw articles captured in the initial stage, a preliminary screening was conducted to eliminate duplication and irrelevant articles.

Table 1. Dataset Cluster Recapitulation

No	Dataset Keyword	Database	Raw Articles	Used Articles
1	Kuttab	Scopus Global	3 Articles	2 Articles
2	Kuttab	Google Scholar National	266 Articles	5 Articles

3	Islamic Education	Scopus Global	55 Articles	2 Articles
4	Educational Models Integrating Religion	Scopus Global	4 Articles	2 Articles
5	Integration Curriculum Education Model	Scopus Global	84 Articles	3 Articles
6	Curriculum Integration Challenges	Scopus Global	14 Articles	1 Articles
7	National Curriculum	Scopus Global	405 Articles	4 Articles
8	Islamic School Curriculum	Scopus Global	191 Articles	2 Articles
9	Traditional Islamic Education	Scopus Global	112 Articles	3 Articles
10	Multicultural Education	Google Scholar	4 Articles	1 Articles

Source: Author's analysis results

The instrument used in this study was a data extraction sheet to filter literature based on objective parameters. The selection process was controlled using strict inclusion and exclusion criteria:

1. Inclusion Criteria

a. Scientific articles that thematically discuss curriculum integration, Islamic education policy, or Kuttab institutional models.
b. Derived from reputable national journals (SINTA-accredited) or indexed international journals (Scopus, DOAJ),
c. Published within the 2019-2024 time frame.

2. Exclusion criteria: Articles that do not discuss curriculum aspects, have no relevance to the context of contemporary Islamic education, or consist of non-scientific literature are eliminated from the analysis.

Based on the application of these criteria, 25 key articles that are most representative were obtained for further analysis. All selected articles were analyzed using the thematic analysis method developed by Braun & Clarke (2006). The analysis process was carried out through stages of coding, grouping main findings into thematic categories, and identifying conceptual patterns related to the curriculum integration model of Kuttab and the National Education Unit Curriculum.

To ensure the reliability and objectivity of the literature findings, data validity testing was carried out through literature source triangulation, namely by comparing and juxtaposing conceptual findings between articles from different databases, as well as re-checking the credibility and accreditation reputation of the source journals of the analyzed articles (Xiao & Watson, 2019).

C. RESULT AND DISCUSSION

The results of the literature search yielded 25 scientific articles relevant to the theme of Islamic education curriculum integration in the context of contemporary education. These articles come from various indexed international and national journals discussing various aspects of curriculum development, ranging from Islam-based education models such as Kuttab, curriculum policy reforms, the integration of Islamic values in general learning, to character strengthening in education. Based on the initial analysis of the research focus of each study, the obtained literature was then grouped into several main themes to facilitate the mapping of research directions. This classification is presented in Table 2.

Table 2. Classification of Articles Based on Focus of Study

No	Theme	Articles	Authors
1	Islam-based education model (Kuttab)	5	(Widiani et al., 2023); (Jiyanto et al., 2024); (Sofanudin et al., 2021); (Riyadi, 2019); (Susilo & Kartowagiran, 2023)
2	Policies and reforms	7	(Ihsan et al., 2021); (Nasir,

	of the Islamic education curriculum		2021); (Akrim et al., 2022); (Latief et al., 2021); (Rohman et al., 2024); (Kosim et al., 2023); and (Hanif et al., 2024).
3	Integration of Islamic values into the general curriculum	6	(Ramli et al., 2025); (Rahman et al., 2020); (Zabidi et al., 2021); (Schreiber et al., 2024); (Rashed & Tamuri, 2022); (Mukhlisah, 2021)
4	Character strengthening and Islamic moderation	7	(Sirojuddin et al., 2022); (Ibda et al., 2024); (Zuhri & Sibaweh, 2023); (Misnah et al., 2024); (Lutfauziah et al., 2024); (Mahmud et al., 2023); (Junaedi et al., 2025)

Source: Author's analysis results

Based on the classification in Table 2, the analyzed articles can be grouped into four main research themes. The two most widely discussed themes relate to character strengthening and Islamic moderation in education as well as Islamic education curriculum reform, each consisting of seven articles. Meanwhile, the theme of integrating Islamic values into the general curriculum encompasses six articles. As for the theme specifically discussing Islam-based education models such as Kuttab, it is the least found theme, comprising five articles.

Out of the five articles included in that theme, only four directly discuss the Kuttab education model, namely studies conducted by Widiani et al., 2023, Jiyanto et al., 2024, Sofanudin et al., 2021, and Riyadi, 2019. Another study discusses an alternative integration model based on Islamic education institutions (Susilo & Kartowagiran, 2023). These findings indicate that the Kuttab curriculum in the national education system still has broad room for development. The thematic mapping of these four groups of findings is analyzed in depth through a systematic literature review in the following discussion section.

Discussion

This section elaborates on crucial findings from 25 selected literature reflecting the dynamics of curriculum integration in contemporary Islamic education systems. Based on thematic analysis, this discourse is divided into four main dimensions: Islam-based education models, national curriculum reform policies, the integration of Islamic values and local wisdom, and character strengthening and religious moderation. The following elaboration examines in depth the theoretical and practical implications of each of these dimensions within the educational landscape in Indonesia.

1. Islam-Based Education Model (Kuttab)

Various studies show that the resurgence of the Kuttab education model in Indonesia represents an effort to present an educational system emphasizing the formation of faith, adab (manners), and character as the foundation of learning. Historically, Kuttab has been recognized since the early days of Islam as a basic educational institution instilling Qur'anic literacy while shaping the religious character of society. This concept has regained attention as an alternative modern educational system deemed not yet fully capable of integrating spiritual dimensions and character building into the learning process.

The revival of the Kuttab education model in Indonesia began to emerge after the reform era, especially since the establishment of Kuttab Al-Fatih in 2012, which subsequently developed in various regions. This phenomenon is understood as a form of social criticsm and community response toward the national curriculum, which is considered overly oriented toward cognitive-academic achievements alone, thereby providing insufficient space for the cultivation of students' faith and adab at an early age. The Kuttab curriculum explicitly places faith, adab, and knowledge as the primary structural pillars of education under the principle of "*faith before the Qur'an and adab before knowledge*." This structure is generally manifested through two levels, namely Kuttab Awwal and Kuttab Qonuni, with learning approaches such as tallaqi (direct recitation or tutoring), storytelling, and habituation emphasizing the internalization of Islamic values in daily life (Jiyanto et al., 2024; Widiani et al., 2023).

From an evaluative standpoint, the Kuttab curriculum is systematically structured to address the societal needs of educational institutions focusing on Islamic cultivation. In-depth analysis using the CIPP (*Context, Input, Process, Product*) evaluation model

indicates that the Kuttab education model seeks to complement the shortcomings of modern formal education systems, which tend to place grades and academic achievements as the sole indicators of learning success (Jiyanto et al., 2024).

Meanwhile, from a form and ideological and pedagogical perspective, research on Kuttab Al-Fatih asserts that its primary orientation is to shape a Qur'anic generation through the active involvement of parents within the educational ecosystem (Sofanudin et al., 2021). Within the theoretical framework of Islamic education, this model aligns with the concept of Islamic Prophetic Pedagogic, an educational approach emulating prophetic methods through advice, storytelling, and habituation to holistically shape student character (Riyadi, 2019). Aside from Kuttab institutions, efforts to present value-based Islamic education are also visible in other integrative curriculum innovations, such as the development of mosque-based curricula integrating faith, knowledge, and deeds synergistically (Susilo & Kartowagiran, 2023).

Despite offering strengths in shaping children's theological and spiritual pillars at an early age, this Islam-based education model faces serious challenges regarding administrative standardization and formal state recognition. Therefore, to synergize optimally with the National Education Unit Curriculum, Kuttab institutions are required to undertake methodological adaptations, particularly regarding assessment systems and the fulfillment of national education standards, without reducing the substance of the faith and adab curriculum that serves as their primary identity.

2. Policy and Reform of the Islamic Education Curriculum

The discussion on the Islam-based education model in the previous section demonstrates the efforts of alternative institutions in presenting faith and character cultivation. However, the development of these institutions cannot be separated from the context of national education policy and the ongoing process of Islamic education reform. From a policy perspective, the state plays a crucial role as a mediator connecting Islamic education values with the broader national education system, while ensuring that Islamic education remains within the regulatory framework and state bureaucratic control (Akrim et al., 2022).

Historically, the Islamic education curriculum in Indonesia has undergone a long and dynamic evolution. In the pre-colonial era, Islamic education developed through traditional institutions such as pesantren and Kuttab with learning orientations centered

on teachers and pure religious practices. Entering the colonial era, modern madrasahs emerged, beginning to adopt formal schooling systems. Subsequently, during the New Order era, madrasahs systematically began to integrate into the national education system through policies of the Ministry of Religious Affairs. Entering the reform era up to recent policy eras, the Islamic education curriculum has evolved toward a more integrative, competency-based, and adaptable model responsive to the demands of the times (Kosim et al., 2023; Latief et al., 2021). This development is manifested through the Kurikulum Merdeka policy, which seeks to integrate religious values with future-oriented modern competencies (Qolbi & Susiawati, 2025).

Nevertheless, many studies indicate that the current Islamic education curriculum still faces reconstruction demands to be able to respond to social changes and global developments. Islamic education patterns are considered to remain text-oriented and focused solely on cognitive aspects, thereby not yet being fully responsive to modern social issues. This gives rise to an epistemological idea of combining spiritual, intellectual, and social responsibility dimensions, where Islamic education functions not merely as a vehicle for the transmission of religious knowledge but also as a process of shaping individuals who possess faith, knowledge, and social concern for the community (Ihsan et al., 2021).

In the realm of formal institutions such as madrasahs that have followed national curriculum standards, whether through competency-based curricula or the Education Unit Curriculum, implementation challenges in the field are still frequently encountered. The main constraints lie in strengthening contextual learning, developing Higher Order Thinking Skills (HOTS), and applying scientific approaches that constitute absolute demands of the modern curriculum (Nasir, 2021). Furthermore, in a broader dynamic, the relationship between Islamic educational institutions and the national curriculum reflects a process of value negotiation. Pesantren, for example, demonstrate a strong tendency to maintain classical scholarly traditions, such as the study of kitab kuning, while selectively accepting elements of the national curriculum that align with pesantren values (Hanif et al., 2024).

In the global context, challenges in developing the Islamic education curriculum are also found in various Muslim-majority countries. Several studies show a similar issue, namely the gap between religious education and modern science education. This

condition encourages the emergence of hybrid curriculum development ideas that seek to integrate spiritual values, academic competence, and sociocultural dimensions within a unified educational framework (Rohman et al., 2024).

Thus, Islamic education curriculum reform does not merely concern changes in administrative structures or curriculum documents alone but involves the relational dynamics between Islamic values, institutions, and state policies. Therefore, the success of curriculum integration in both alternative and formal institutions largely depends on the extent to which state policies can accommodate religious cultural autonomy without compromising national quality standards.

3. Integration of Islamic Values into the General Curriculum

The discourse on Islamic education curriculum integration is not limited to exclusive religious institutions such as pesantren or madrasahs but also extends to the realm of general curricula in formal schools. A number of studies indicate that efforts to incorporate Islamic values into general subjects, such as science, social sciences, and humanities, represent a strategic step to reduce the dichotomy between religious and general science. This approach is grounded in the epistemological awareness that all knowledge originates from God, enabling the study of general scientific disciplines to be imbued with spiritual values without sacrificing scientific objectivity.

In practice, the integration of Islamic values into the general curriculum is manifested through various thematic and contextual approaches. One widely studied model is the integration of tauhid elements into science learning, as well as the contextualization of lesson materials with Islamic moral values (Rahman et al., 2020; Zabidi et al., 2021). Through the tauhidic approach, natural phenomena and scientific laws are not taught secularly as separate entities but are positioned as kauniyah verses that instead reinforce students' faith and devotion toward the Creator.

Furthermore, various literature emphasizes that this integration process does not stop at the normative level in curriculum documents but must be concretely translated into classroom learning practices and teaching material development (Mukhlisah, 2021). Teachers are required to possess integrative pedagogical competence to design learning modules capable of bridging general materials with designs connecting various fields of science that are proven capable of enriching students' learning experiences and fostering ethical awareness in the application of science (Rashed & Tamuri, 2022).

Empirical experience in various regions also demonstrates how curriculum innovations are developed adaptively. Research on curriculum innovation asserts that incorporating religious-dimensional local wisdom into the learning process can simultaneously strengthen students' national and religious character (Ramli et al., 2025). On the other hand, specific case studies in science learning within Islamic schools confirm that instilling Islamic values helps students build a critical thinking framework still grounded in spiritual ethics (Schreiber et al., 2024).

Substantially, the integration of Islamic values into the general curriculum proves that contemporary Islamic education possesses an inclusive and dynamic nature. This effort is not intended to simplify general science, but rather to broaden students' horizons of thinking so that they can view science and religion as a cohesive unity in shaping human civilization.

4. Character Strengthening and Islamic Moderation

Various literatures emphasize that the primary goal of curriculum integration in Islamic education is character strengthening and the formation of students' personalities that are balanced between spiritual, intellectual, social, and moral dimensions (Ibda et al., 2024; Junaedi et al., 2025). This strategic effort is realized through various institutional and pedagogical approaches, such as the development of integrated curricula in pesantren, the revitalization of traditional educational institutions, the integration of local cultural values, and the utilization of a philosophical approach (Mahmud et al., 2023; Misnah et al., 2024; Sirojuddin et al., 2022; Zuhri & Sibaweh, 2023). This approach ensures that the educational process is not merely oriented toward the transfer of cognitive knowledge but also focuses on the internalization of Islamic values that are applicable in daily life.

Furthermore, the framework for character strengthening in contemporary Islamic education finds a solid theoretical foundation through the comprehensive character formation concept developed by Lickona, Davidson, and Khmelkov (Davidson et al., 2007; Lickona et al., 2002; Lickona & Davidson, 2005). This theory emphasizes that ideal character education must synergistically integrate two main pillars: moral character, which encompasses ethical values such as honesty, fairness, integrity, and social care, and performance character, which includes work ethic, discipline, thoroughness, resilience, and orientation toward achievment quality. In the context of curriculum integration, the

synergy between moral and performance character ensures that students are not only ritually pious and possess noble morals but also have a high fighting spirit and functional competence in facing the complexities of contemporary life (Davidson et al., 2007; Lickona & Davidson, 2005).

Aside from individual character formation, literature discourse also highlights the importance of strengthening religious moderation values through education. The integration of religious and national curricula has proven effective in immunizing students against radicalism and building attitudes of tolerance and inclusiveness within educational units (Ibda et al., 2024; Lutfauziah et al., 2024). A curriculum designed integratively is capable of instilling moderate Islamic understandings, appreciating cultural diversity, and upholding humaitarian values within a national framework.

From this elaboration, character strengthening and Islamic moderation represent the culmination of all curriculum integration models. The unification between Islamic values and the National Education Unit Curriculum will not impact optimally without a strong commitment to producing a generation that possesses noble moral integrity as well as robust professional performance.

Thus, it can be synthesized that curriculum integration between the Kuttab model and the National Education Unit Curriculum is not a rigid homogenization effort but rather a harmonious educational dialectical process. Character strengthening, the internalization of Islamic values, and the flexibility of the national curriculum must run simultaneously to produce a generation that is not only intellectually and technologically superior but also morally and spiritually steadfast.

5. Curriculum Integration Model

The synthesis of the literature review shows that the integration of the Kuttab curriculum and the education unit curriculum is not only related to the combination of subjects but is also part of a broader effort to unify Islamic values with the formal education system. This integration reflects the transformation of the Islamic education paradigm, which seeks to bridge between Islamic-based educational traditions and the demands of modern educational systems within the framework of the national education system. To understand this dynamic more conceptually, curriculum integration can be analyzed through three main frameworks: curriculum integration theory, the perspective of Islamic education, and the framework of the education unit curriculum.

In curriculum theory, integration is understood as a spectrum of approaches connecting various fields of science into a cohesive learning experience. Fogarty explains that curriculum integration can be carried out through various models, ranging from integration within a single subject to interdisciplinary integration linking various knowledge concepts in an integrated manner (Fogarty, 1991). This idea is then expanded through an integrated curriculum approach that emphasizes the linkage of concepts with learning experiences so that students can understand the relationships between fields of science more comprehensively (Bacon, 2018; Drake, 2012).

Meanwhile, from the perspective of Islamic education, the integration of knowledge is rooted in the concept of the unity of knowledge based on Islam. Al-Attas asserts that knowledge and faith are a unity in the worldview of Islam (Al-Attas, 1995). This thought agrees with Kuntowijoyo's idea, which places the relationship between faith, knowledge, and deeds as the basis in building knowledge oriented toward character formation and social responsibility (Kuntowijoyo, 2006). In educational practice, this framework is reflected in the Kuttab education model, which places faith, adab, and the Qur'an at the center of the curriculum. On the other hand, the education unit curriculum in the national system emphasizes learning flexibility, essential content, and deep learning directed at the formation of character-driven and competent Pancasila student profiles (Kementerian Pendidikan Dasar dan Menengah Republik Indonesia, 2025) .

Thus, the integration of the Kuttab curriculum and the education unit curriculum can be understood as an effort to bring together three main frameworks: the curriculum integration approach in educational theory, the perspective of Islamic education, and the structure of the education unit curriculum in the national education system. The convergence of these three frameworks forms a curriculum integration model that seeks to unify Islamic values with modern learning in a more holistic educational system.

Therefore, the integration model between the Kuttab curriculum and the National Education Unit curriculum can be described as a hybrid-collaborative model. This model adopts the strength of Kuttab's theological-moral foundation (faith before knowledge) into the flexible and future-oriented, thereby creating an Islamic education ecosystem that is steadfast in faith and empirically adaptive.

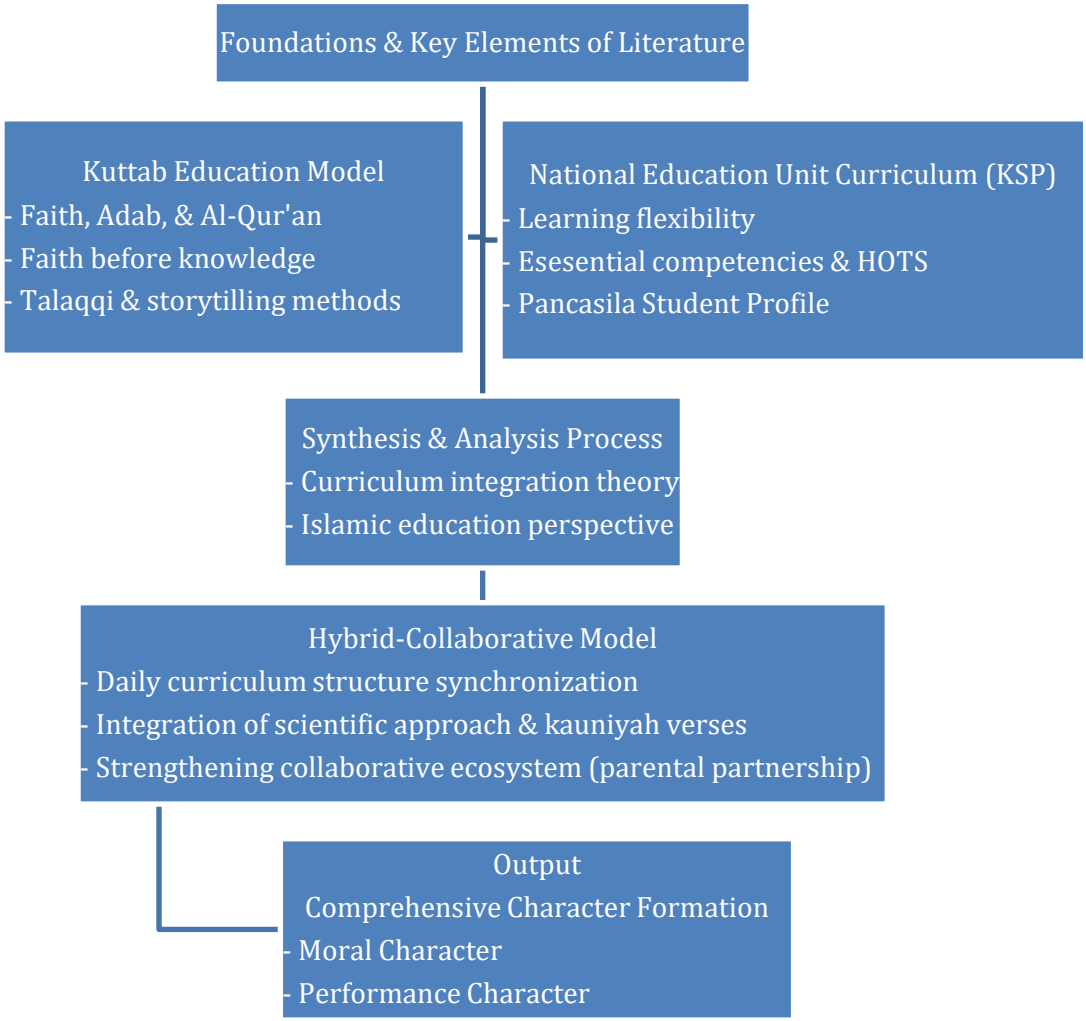

Figure 1 Conceptual framework of the integration model between the Kuttab Curriculum and the National Education Unit Curriculum (KSP)

Source: Author's Analysis

D. CONCLUSION

Based on the systematic literature review conducted, this study concludes that the integration between the Islam-based education model (Kuttab) and the National Education Unit Curriculum (KSP) serves as a transformative response to the dichotomy between religious and general sciences in contemporary Islamic education systems. This integration model combines the strength of Kuttab's theological-moral foundation with the principle of faith before knowledge and a prophetic approach into the operational framework of KSP, which is flexible, oriented toward essential competencies, and reinforces the Pancasila Student Profile. The synthesis of various literature indicates that

this integration not only unites subject matter content but also transforms pedagogical approaches and educational goal orientations to shape students' personalities in a balanced manner across spiritual, intellectual, and social dimensions.

The findings of this study have direct implications for the government policy of Islamic education in Indonesia. Practically, the government, particularly the Ministry of Religious Affairs and related ministries, needs to create more accommodative and inclusive regulations or a legal framework to provide formal recognition for alternative educational institutions such as Kuttab. This is important so that Islam-based educational institutions can synergize optimally within the national education system without losing their cultural and religious identities, while facilitating the standardization process of educational quality assessments.

Based on the limitations of this literature review, several recommendations are proposed for future research. First, in-depth research based on empirical field studies is needed to test the implementation effectiveness of the Kuttab curriculum integration model in Kuttab schools. Second, further research is also recommended to evaluate the long-term impact of implementing this hybrid model on students' religious literacy levels and academic achievements on a broader scale.

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