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CONCEPTUALIZATION OF INTEGRATIVE EDUCATION THROUGH QUR'AN-BASED SPIRITUAL AND ACADEMIC RESILIENCE

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Abstract

This study aims to analyze and formulate the conceptualization of Qur'an-based integrative education in developing students' spiritual and academic resilience at Darul Hikmah Kutoarjo Junior High School, Purworejo Regency. This study employed a qualitative analytical approach with a case study design. Data were collected through in-depth interviews with eight purposively selected informants, observation, and documentation. The findings reveal that integrative education is implemented through the integration of national and pesantren curricula, academic learning and religious instruction, worship practices, role modeling, mentoring, and school and dormitory culture. The internalization of Qur'anic values, including patience, effort, tawakal, gratitude, muhasabah, and istiqamah, contributes to students' resilience in facing academic challenges. Spiritual resilience is manifested in steadfast faith, the ability to find meaning in difficulties, emotional calmness, and self-reflection. Meanwhile, academic resilience is reflected in perseverance, error evaluation, help-seeking behavior, and adaptive learning strategies. Academic clinics, remedial programs, individualized guidance, and support from teachers, dormitory mentors, peers, and families serve as adaptive resources, although coordination among mentors remains a challenge. This study proposes a Qur'an-based integrative education framework linking Qur'anic values, pedagogical practices, institutional culture, and social support with students' adaptive responses. The framework emphasizes that educational integration extends beyond combining general and religious subjects toward a holistic educational experience that fosters spiritual and academic resilience.

Keywords Integrative Education; Qur'anic Values; Spiritual Resilience; Academic Resilience; Islamic Education.

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INTRODUCTION

Contemporary Islamic education faces challenges in the form of the development of digital technology, academic demands, social dynamics, and students' psychological problems. These conditions require education to develop academic resilience as an adaptive capacity in dealing with pressure, maintaining perseverance, reflecting, and utilizing support constructively (Lehihi, Thuto G., et al., 2025; Steare, Thomas, et al., 2023). A number of studies have shown a link between spirituality, motivation, and academic resilience, although the relationship between religiosity and resilience has not shown consistent findings (Imron, I., Mawardi, I., & Şen, A., 2023; Julaihah, Umi, et al., 2024).

A number of studies show that Islamic spirituality strengthens academic resilience through the internalization of Qur'anic values in learning, such as *ṣabr*, *tawakkal*, *shukr*, and *istiqāmah*. However, previous research has tended to position spirituality as a support for psychological well-being, while the conceptualization of integrative Islamic education is still limited. This gap shows the need for conceptualization that integrates spiritual and academic dimensions into the educational process systematically (Aprilianti, 2024).

Islamic education still faces a dichotomy between the development of academic competence and the spiritual development of students. Religious activities tend to be supporting programs, so their integration into the curriculum, learning, culture, and educational evaluation is not optimal (Muspirawati, M., Amda, A. D., & Saputra, 2021). A number of studies have shown that the integration of Qur'anic values in education contributes to strengthening spirituality, character building, social-emotional balance, and developing students' resilience holistically (Sugari, D., et al., 2025; Zannah, F., 2020).

In the Qur'anic perspective, resilience is formed through the integration of spiritual values such as *ṣabr*, *tawakkul*, *riḍā*, and *rujā'* with reflective and adaptive abilities in the face of adversity (Sholichatun et al., 2025). These values provide meaning and constancy, while academic resilience maintains learners' motivation, engagement, and perseverance. This framework is in line with the concept of holistic Islamic education that combines spiritual, intellectual, and social dimensions in the development of students (Kurnianingsih et al., 2025).

Within this framework, Qur'anic resilience-based integrative education is directed at transforming religious values into behavioral orientation, character building, and *coping* strategies in facing challenges (Badri, L. S., & Malik, 2024; Gumiandari, S., et al., 2022). Therefore, spiritual

resilience is an internal foundation, while academic resilience is an adaptive manifestation of learning based on Qur'anic values.

Junior high school students face academic demands and psychosocial dynamics, so they require emotional regulation, spirituality, and social support (Khamim, Siti. et al., 2023; Muslimah et al., 2024). From an Islamic perspective, resilience is not only related to psychological adaptability, but also to the use of spiritual resources as a *coping strategy* (Gumiandari, S., et al., 2022). The principles of Islamic psychology and Qur'anic values have also begun to be studied in relation to academic resilience (Aprilianti, Eka., 2024). However, the findings regarding the relationship between religiosity and academic resilience are not yet completely consistent (Julaihah, Umi, et al., 2024).

Based on an interview with Ahmad, a student of class X, the strengthening of religious education at SMP Darul Hikmah Kutoarjo is carried out through learning fiqh, dates, *moral beliefs*, Arabic, *muhadoroh, recitation, tahsin, tahfidz*, and worship habits. Cottage learning is held regularly at night and at certain times before academic activities. The practice of education is strengthened through dormitory assistance, student organizations, social activities, and religious activities. These findings show the application of integrative education that connects formal learning with educational experiences outside the classroom through habituation and continuous mentoring.

The findings were strengthened through an interview with Keanu, a student in grade IX, who revealed that the integration of Islamic values is realized through the linkage between general learning, the practice of hadith, and the practice of daily life. Teachers associate academic difficulties with the practice of hadith values, especially patience in facing learning challenges. The strengthening of Qur'an education is also carried out through *tahsin* and *tahfidz* programs that are structured with monitoring using *the Edunaf application,* as well as *learning Iqra'* in stages according to the ability of students. These findings show the integration of academic and religious learning through the internalization of Islamic values and assistance in reading and memorizing the Qur'an.

Previous research shows that integrative education is increasingly directed at the holistic development of students through the integration of spiritual, intellectual, character, social, and academic aspects. Previous research includes: *First*, research (Lidyaningsih, W., & Misbah, 2024) emphasizes the importance of learning the Qur'an and Hadith in an integrative and inclusive manner through the relationship of religious values with social life and various fields of science. *Second*, research (Safiq, 2024) shows that integrative education at *Ma'had Al-Jami'ah* UIN Maulana

Malik Ibrahim Malang is developed through a contextual approach to connect religious science and general science and overcome scientific dichotomy. *Third*, research (Shidiq, 2025) shows that *the Integrated Holistic Education System* (IHES) reconstructs Islamic education through the integration of spiritual, intellectual, emotional, and social dimensions by placing educators as facilitators and links between religious science and general science. *Fourth*, research (Qiso, A. A. et al., 2025) shows that *Integrated Islamic Schools* (SIT) were developed as an effort to overcome the dichotomy of religious and general sciences, but their implementation still faces integration problems that tend to be superficial and symbolic and are not fully epistemologically coherent. *Fifth*, research (Yustiana, Dela, 2025) shows that *Integrated Islamic Schools* (SIT) were developed as an effort to overcome the dichotomy of religious and general sciences, but their implementation still faces integration problems that tend to be superficial and symbolic and are not fully epistemologically coherent.

The novelty aspect of this research lies in the conceptualization of Qur'an-based integrative education that connects the values of patience, effort, *tawakkal*, gratitude, *muhasabah,* and *istiqamah* with the pedagogical process through learning, religious habituation, example, mentoring, and school culture. This conceptualization was developed based on educational practices at SMP Darul Hikmah Kutoarjo, Purworejo Regency, to explain how the internalization of Qur'anic values is related to strengthening students' spiritual resilience and adaptive abilities in facing academic challenges.

METHOD

This study uses an analytical qualitative method**,** with a case study design. An analytical qualitative approach is an approach that aims to understand in depth through the interpretation of data that is descriptive, contextual, and meaningful (Creswell, J. W., & Poth, 2024). The focus of the research is directed at the implementation of integrative education that connects general learning, Qur'an education, religious habits, and student assistance in a single education system. This research aims to explore and reconstruct the educational process and its meanings related to the formation of students' spiritual and academic resilience, not to measure the magnitude of influence or prove the cause-and-effect relationship between variables. This study places the interpretation of educational experiences and practices as the basis for analysis by considering the contextual characteristics of the institution studied.

Research data sources are classified into three main categories, including interviews, observations, and research documentation. *First*, interviews involved eight informants who were selected based on their involvement and relevance of experience to the research. The informants include the principal, vice head of curriculum, PAI teachers, general teachers, *tahfidz* and *tahsin* coaches, homeroom teachers, and two students who also became research informants. The interviews in this study used *purposive sampling techniques* to obtain contextual information. The information included the integration of Qur'anic values in educational practices, academic spiritual resilience, and support for the local school environment. *Second*, observation was carried out for (2 weeks), namely on May 5-17, 2025, at SMP Darul Hikmah Kutoarjo, including classroom learning, Qur'anic education activities, worship habits, interaction between students, guidance practices, intracurricular learning, and extracurricular activities. *Third*, documentation includes programs, learning administration, activity records, photos, and the school's official website as a source of supporting data in the research triangulation process.

Data analysis was carried out thematically through the stages of data reduction, categorization, data presentation, and interpretation to find conceptual patterns of relationships between Qur'anic values, integrative educational practices, and the formation of spiritual and academic resilience of students at SMP Darul Hikmah Kutoarjo. The validity of the research data was carried out through source triangulation, triangulation techniques, and *member checking* (Sugiyono, 2019).

FINDINGS AND DISCUSSION

Findings

Substantively, the discussion of this research focuses on the integration of Qur'anic values in the educational process, the formation of spiritual and academic resilience, and the relationship between the two in building integrative education. Each finding is analyzed to see the patterns, meanings, and mechanisms of education that develop in the school context.

Overview of Integrative Education at SMP Darul Hikmah Kutoarjo

Integrative education at SMP Darul Hikmah Kutoarjo synergizes the national curriculum and boarding school in the academic development of students. Integration is carried out through learning, *tahsin, tahfidz, recitation, muhadoroh*, habituation of worship, mentoring, and school and dormitory activities. The vision of "moral, knowledgeable, useful" represents the integration of moral-spiritual, intellectual, and social dimensions in the educational ecosystem. Thus, spiritual and

academic resilience develops through the internalization of Islamic values, learning, habituation, mentoring, and social experience of students.

Character Dynamics, Adaptation, and Formation of Student Resilience in Qur'an-Based Integrative Education

The formation of student resilience at SMP Darul Hikmah Kutoarjo takes place through adaptation based on *character*, emotions, and mentoring needs. The preparatory class program, room heads, homeroom teachers, dormitory coaches, peers, and parents support student adaptation. Changes in the environment and family longing encourage self-management, social relations, and academic and religious involvement of students. From the perspective of the Qur'an, the internalization of patience, effort, tawakkal, istiqamah, and responsibility supports the spiritual and academic resilience of students.

Building Academic Resilience through the Management of Learning Difficulties and Failures Based on Qur'ani Values

The results of *research* at SMP Darul Hikmah Kutoarjo show that academic resilience is influenced by motivation, future orientation, and response to difficulties. Pure values policies and clinical, *one-on-one*, remedial, and routine evaluation programs support the improvement of continuous learning. Based on Keanu's experience, Grade IX students show academic resilience through *muhasabah*, strategy adjustment, seeking help, and perseverance in completing additional tasks. In Qur'an-based integrative education, ikhtiar, *muhasabah,* and *istiqamah* strengthen students' adaptation through school pedagogical support.

Establishing Spiritual Resilience Based on Qur'anic Values in Facing Various Challenges

Research findings at SMP Darul Hikmah Kutoarjo show that religious activities play an important role in the formation of students' spiritual resilience. The activities of reading the Qur'an, prayer, *tahsin, tahfidz, tahajud,* and *muhasabah* help students gain calm and self-reflection. In Qur'an-based integrative education, religious practices strengthen value orientation and perseverance in facing academic challenges. Therefore, spiritual resilience in this school develops through religious knowledge, worship, internalization of values, and students' daily experiences.

Internalization of Qur'anic and Hadith Values in the Development of Spiritual and Academic Resilience

The results of research at SMP Darul Hikmah Kutoarjo show the integration of Islamic values through general learning, hadith, and religious habituation. The value of patience is associated with

learning difficulties, so that Islamic teachings are actualized in students' academic behavior. Integration is strengthened through *tahsin, tahfidz, Edunaf application*, and *gradual Iqra'* learning according to students' initial abilities. Thus, integrative education connects Islamic values, learning, mentoring, and real experience to strengthen students' spiritual-academic resilience.

Integrated Assistance in Supporting Students' Spiritual and Academic Resilience

The results of the research at SMP Darul Hikmah Kutoarjo show that student assistance is provided through various mechanisms that complement each other. Academic clinics, *one-on-one*, group discussions, social activities, spiritual guidance, and *home visits* support the needs of students. Homeroom teachers connect school policies, student needs, dormitory coaches, and families through the coordination of individual and group mentoring. In Qur'an-based integrative education, the coordination of the educational ecosystem supports spiritual, academic, social, and character formation of students.

Student Leadership and Participation in Supporting Spiritual and Academic Resilience

The results of observations at Darul Hikmah Kutoarjo Junior High School show that student mentoring integrates academic, spiritual, social, and family support. These mechanisms include academic clinics, *one-on-one*, group discussions, social activities, spiritual guidance, *home visits*, and family communication. The homeroom teacher coordinates the needs of students with teachers, dormitory coaches, and families so that assistance is tailored to the problem. The Qur'an-based mentoring pattern connects pedagogical support, religious coaching, social relations, and family to strengthen student resilience.

Internalization of Qur'anic Values through Students' Habituation and Social Activities

The results of observations at SMP Darul Hikmah Kutoarjo show that the formation of student resilience is supported by participation and responsibility. OSDH organizations, OSKIS, group discussions, social activities, sports, entrepreneurship, and work orientation develop independence and cooperation. From the perspective of Qur'an-based integrative education, direct experience actualizes the values of effort, responsibility, cooperation, and usefulness. Thus, active participation and social experience support spiritual-academic resilience through learning, mentoring, character, and real experience.

Conceptual Framework of Integrative Education

The conceptual framework of integrative education explains the relationship between the internalization of Qur'anic values, educational practices, and the development of student resilience

holistically. The success of education is not only oriented towards academic achievement, but also includes strengthening the spiritual, emotional, social, and moral dimensions. This integration is the foundation for forming students' spiritual resilience and adaptive abilities when facing pressure, failure, and various life challenges.

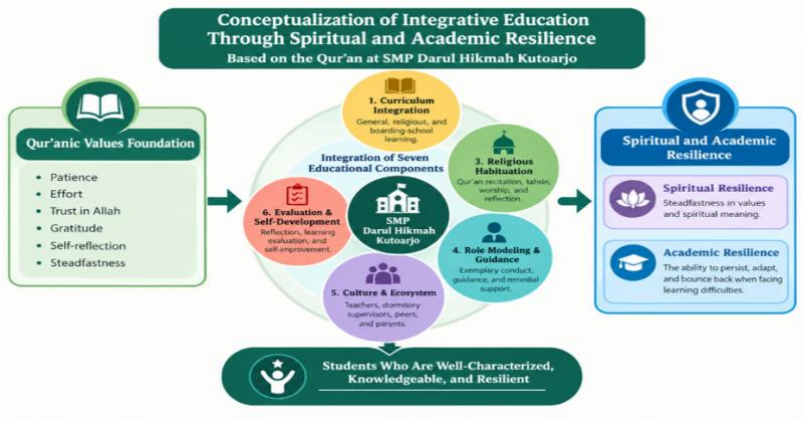

Figure 1. Conceptualization of Integrative Education Through Qur'an-Based Spiritual and Academic Resilience at Darul Hikmah Kutoarjo Junior High School

Discussion

Integrative education based on the Qur'an is an integration of Islamic values, pedagogical practices, dormitory culture, and institutional support with the combination of general subjects and religion. This approach distinguishes the availability of educational resources from students' adaptive responses in facing difficulties. Curriculum integration is analyzed through *the Know–Do-Be* framework, which links knowledge mastery, skill development, and character formation of students (Drake, 2018).

Curriculum Integration and Internalization of Qur'ani Values

Based on an interview with Mrs. Rian, the Vice Principal for Curriculum, Darul Hikmah Junior High School integrates the National curriculum with the tradition of Pondok Modern Darussalam Gontor. The integration includes learning, religious coaching, and dormitory discipline, but curriculum planning still requires documentation verification. The internalization of the values of patience, effort, tawakal, gratitude, muhasabah, and *istiqamah* has the potential to strengthen perseverance and reflection on learning. This mechanism is in line with the curriculum integration approach (Drake, 2018), and its effectiveness is very beneficial for its students.

A number of previous studies have placed Qur'anic values as the foundation of education (Hidayah, 2025; Masrizal, 2022), while curriculum integration is understood as the integration of

learning objectives, materials, methods, and evaluations (Khoiriyati & Daulai, 2023; Rifqi et al., 2025). In contrast to previous research, this study specifically analyzes how this integration is realized through students' access to learning support. The research contribution is not limited to affirming the benefits of integrative education, but also explains the institutional mechanisms that link the internalization of Qur'anic values with the formation of students' adaptive responses in the face of educational challenges.

Religious Habituation, Example, and Mentoring as an Education Mechanism

Based on the results of an interview with Mr. Ilyas Faqih, the dormitory religious coach, religious coaching at Darul Hikmah Kutoarjo Junior High School is carried out through the integration of moral messages in learning, classical and individual guidance, and habituation of Islamic values in boarding life. The implementation of mentoring involves synergy between teachers, homeroom teachers, dormitory coaches, and student organizations through *Student Group Discussion* (SGD) activities, individual guidance services, and home visits tailored to the needs of students.

Based on the theory of developmental resilience, educator involvement and institutional support are protective resources that have the potential to develop students' adaptive abilities, although their effectiveness still requires empirical proof (Masten, 2021). The internalization of Qur'anic values is carried out not only through religious habituation, but also through the example of educators (*uswah hasanah*), dialogue, continuous mentoring, and self-reflection. The values of patience, *effort,* and *muhasabah* participate in fostering perseverance, seeking support, and evaluating learning strategies in facing academic difficulties.

A number of previous studies have emphasized the importance of the role of habituation and example in character formation (Amalia, 2022; Munawaroh et al., 2023; Nurizah & Amrullah, 2024; Slamet & Sari, 2025; Trisnantari et al., 2026), as well as the importance of teacher-student relationships in supporting individual development (Azpiazu et al., 2024; San-Martín et al., 2022; Zhu et al., 2022). In contrast to previous studies, this study links Qur'anic mentoring to the development of students' spiritual and academic resilience.

Synergy of Academic, Spiritual, and Social Support

Based on the results of an interview with Mr. Muhammad Fahmi, an Islamic Religious Education (PAI) teacher and dormitory supervisor, Darul Hikmah Kutoarjo Junior High School develops academic support through a "Clinic program" after Asar prayer, remedial learning, weekly

academic evaluation, and individual mentoring. The implementation of the program is combined with religious coaching and boarding life as a form of social-spiritual support in helping students overcome learning difficulties.

Conceptually, this integration has the potential to strengthen spiritual resilience through the meaning of values and the strengthening of expectations, as well as academic resilience through perseverance, seeking help, and adjusting learning strategies. The findings are relevant to the perspective of multisystem resilience that emphasizes the importance of individual interaction with the social and institutional environment in supporting adaptive abilities (Masten, 2021; Ungar, 2021).

Several previous studies have shown that spirituality has the potential to support an individual's ability to cope with pressure through strengthening value orientation (Caton & Watters, 2023; Fitriani et al., 2024; Khamim, 2023). The multisystem resilience perspective emphasizes that adaptive ability is formed through individual interaction with environmental protective resources (Ungar, 2021; Ye et al., 2024). In the context of SMP Darul Hikmah Kutoarjo, the integration of school support, boarding life, and mentoring has the potential to strengthen students' spiritual and academic resilience.

School Culture, Boarding and Coordination Challenges

The findings of the observation indicate that the educational culture at SMP Darul Hikmah Kutoarjo is implemented through habituation of responsibility and strengthening the independence of students in various school and dormitory activities, including: cleanliness activities, security, plant maintenance, catfish cultivation, and work orientation programs. Based on the results of the interview with Mr. Tri Endarto, the homeroom teacher, the implementation of student assistance still faces obstacles in the form of limited communication between education managers and difficulties in identifying problems of students who have a closed character.

These conditions indicate that the involvement of various institutional elements has the potential to expand access to educational support, but also requires effective coordination to ensure the continuity of mentoring. These findings are relevant to research (Haryati et al., 2023; Shiddiq et al., 2024) which emphasizes the importance of habituation and discipline, as well as the perspective of an educational ecosystem that places individual interaction with the environment as a source of adaptive support (Cefai, 2021; Ungar, 2021). In contrast to character studies, this study emphasizes the quality of institutional interaction in the development of spiritual-academic resilience. The effectiveness of Qur'anic integrative education is determined by the integration of services,

continuity of coaching, and access to individual support.

Evaluation, Reflection, and Adaptive Response of Students

Based on the results of observation, it was found that the implementation of the pure values policy for two years showed a variation in students' motivation and academic orientation. Some students felt certain to graduate, while students oriented to their favorite school showed higher motivation. To overcome learning difficulties, the school organized academic clinics, *one-on-one* mentoring, remedial sessions, material repetition, and evening tutoring. The program is supported by an academic evaluation meeting every Monday to identify obstacles and determine learning follow-up.

Based on an interview with Keanu, a Grade IX student, low scores in Mathematics and Science subjects were addressed through increased learning efforts, self-reflection, error identification, consultation with teachers or upperclassmen, and completion of additional and remedial assignments. In contrast to the results of the interview with Ahmad in class X, he stated that reciting, praying, and Islamic activities helped him face problems and provide calm.

In this context, *muhasabah* is interpreted as a process of self-evaluation to identify difficulties and improve learning strategies based on the teacher's experience and feedback. This understanding is in line with the concept of self-regulation in learning, which emphasizes monitoring, controlling strategies, and evaluating learning (Chen & Bonner, 2021; Harris et al., 2023; Panadero, 2017). Students' adaptive responses are reflected in the ability to recognize obstacles, utilize support, adjust learning approaches, and maintain academic efforts.

CONCLUSION

The results of the study revealed that Qur'an-based integrative education at Darul Hikmah Kutoarjo Junior High School, Purworejo Regency, is realized through the synergy of the National Curriculum and Lodges that connect academic learning, internalization of Qur'anic values, religious habituation, educator examples, continuous mentoring, and school and dormitory culture. The values of patience, *effort, tawakal, gratitude, muhasabah,* and *istiqamah* are the spiritual-moral foundations that are integrated into the educational process and daily experiences of students. Spiritual resilience is reflected through steadfastness of belief, meaning of difficulties, emotional calmness, and the ability to introspect, while academic resilience is manifested in perseverance, management of learning barriers, seeking support, self-evaluation, and adjustment of learning

strategies. The strengthening of these two dimensions is supported by the integration of pedagogical practices, religious coaching, and collaboration between teachers, homeroom teachers, dormitory coaches, peers, and families, although institutional coordination and diversity of individual needs are still challenges. Conceptually, this research produces an integrative education framework based on the Qur'an that places the internalization of Qur'anic values, pedagogical practices, institutional culture, and social support as interrelated components in the development of spiritual and academic resilience holistically. The framework emphasizes that educational integration not only brings together general and religious curricula, but also builds connections between students' values, learning experiences, access to support, and adaptive responses to academic challenges. Given that research is limited to qualitative case studies in a single institution, further studies in more diverse educational contexts are needed to explore the relevance and development of such conceptual frameworks more broadly.

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