

# Revitalizing Islamic Education: The Role of Management and Curriculum Design in Addressing Social Change in *Pesantren*

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## Abstract

This study aims to examine how Islamic boarding schools (*pesantren*) manage and redesign their curricula to respond to the challenges of modernization and social change. The present study employs a qualitative research method of a phenomenological nature. This study was conducted at two educational institutions: the Pondok Pesantren Nurul Ummah Kotagede and the Pondok Pesantren Kotagede Hidayatul Mubtadi'ien (PPKHM). The informants in this study consist of the head of the Madrasah Diniyah, the deputy head of the curriculum department of the Madrasah Diniyah, and teachers at the Madrasah Diniyah. The data collection techniques employed in this study encompass in-depth interviews, non-participant observation, and document analysis. The data analysis techniques employed the phenomenological data analysis model of Moustakas through researcher reflexivity, textual description, structural description, and extracting the 'essence' of informants' experiences, which reveal "what" and "how" they experience a phenomenon or concept under study. The research findings indicate that the modernization of management and curriculum design in Islamic education at Islamic boarding schools involves: Firstly, the integration of an educational system that combines the *salafiyah* (traditional) boarding school typology, which focuses on *bandongan*, *sorogan*, memorization, and learning methods based on the *Kitab Kuning* 'Classical Islamic Texts' as the primary reference in learning activities at the boarding school, with the Madrasah Diniyah Takmiliah educational system, which has classical-based learning and includes levels and stages in the learning process, namely *I'dad*, *Ula* or *Awwaliyah*, *Wustho*, and *Ulya*, is of particular interest. Secondly, the institution has initiated a practice-based learning program for final-year students. This program is facilitated through community service, specifically via the PKR (Ramadan Activity Program). Additionally, the institution holds religious study sessions with the objective of developing knowledge and religious education for the community.

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## INTRODUCTION

Modernization and social change are two interrelated concepts. Modernization involves a transformation from traditional ways of life to modern life, which is supported by technological and economic developments. Social change, on the other hand, is a broad dynamic that can include cultural homogenization, affecting the uniformity of lifestyles and leading to the emergence of cultural diversity in society. Rosana (2015) explains that modernization and social change are inseparable phenomena: modernization influences social change, which affects societal behaviour, social norms and values. These are all shaped by technology, socio-economic factors and cultural developments within the community. The increasingly uncontrollable impact of modernization and social change has led to the disappearance of privacy and ethics from society, as well as conflicts between generations. These conflicts involve older generations who still hold on to old values and traditions, and younger generations who tend to be more modern. The impact of modernization and social change is not limited to the loss of privacy and ethics and intergenerational conflict; it can also trigger radical movements, such as religious extremism.

In the contemporary era of rapid modernization and social change, education assumes a pivotal role in cultivating individuals who possess the capacity to adapt, adopt an inclusive mindset,

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and demonstrate readiness to confront the challenges of the future. The curriculum is considered to be one of the most significant components of education. The curriculum in education serves not only as a structured plan, but also as an interpretation of the educational objectives of each educational institution, derived from the institution's vision and mission. Dhomiri and Nursikin (2023) posit that the curriculum occupies a pivotal role within the educational landscape. It is not merely a series of planned and systematic components, but rather the primary element through which education is advanced by the development of educational programs and activities. The curriculum is designed to function as a guide and reference in the development of character, knowledge, and skills that are aligned with the educational institution's vision, mission, and educational objectives (Usdarisman et al., 2024). In the process of designing and developing an educational curriculum, it is essential to consider the overarching vision, mission, and objectives of education, whilst also ensuring that the curriculum is tailored to meet the specific educational needs of the target population (Fernando et al., 2024). It is therefore vital to understand that the curriculum plays a crucial role in education that is designed dynamically, inclusively, and adaptively to address modernization and the increasingly uncontrollable social changes.

In the contemporary era of modernization and social change, there is a growing recognition of the importance of Islamic education as a fundamental component of educational frameworks. Latifah et al. (2021) posit that Islamic education is an educational process based on the values of Islamic teachings found in the Qur'an and Hadith, as well as the thoughts of scholars, adapted to the Islamic culture that has developed in Indonesia. Within the context of *pondok pesantren* 'Islamic boarding schools', education is conceptualized as a process of developing Islamic education programs and activities that are adapted to the primary sources of Islamic teachings, namely the Qur'an, Hadith, and the opinions of Islamic scholars. These programs and activities are adapted to the Islamic culture in Indonesia and the Islamic education traditions developed by Islamic boarding schools (Primarni et al., 2022). In order to achieve the realization of Islamic education, it is essential to establish a framework that serves as a reference point and a set of guidelines for the development of Islamic educational activities and programs. The curriculum is regarded as the primary foundation for the development of Islamic educational programs and activities. Nurandriani and Alghazal (2022) posit that the Islamic education curriculum is a systematically and strategically structured framework that serves as the primary foundation for developing Islamic educational activities and programs. These activities and programs are based on three fundamental principles: Firstly, *al-'ulūm an-naqliyyah al waq'iyah*, which are the sciences that serve as sources of knowledge of a sharia nature, derived from the Quran, Hadith, *Uṣūl Fiqh*, *Fiqh*, and other branches of knowledge that need to be studied. Secondly, the sciences of tools, or a scientific study related to Arabic grammar. This includes the science of *Naḥwu*, the science of *Ṣaraf*, the science of *Bayān*, and the science of *Balāghah*. Thirdly, *al-'ulūm al-'aqliyyah* or *al falsafah wa al-ḥikmah*, which are rational sciences that serve as sources of general knowledge, such as natural sciences, social sciences, mathematics, and so on. Rosyadi and Usman (2021) provide an explanation of the objectives of the curriculum, which is outlined as follows: Firstly, the educational curriculum is broad in scope, encompassing not only the study of Islamic religious knowledge but also addressing spiritual, psychological, and socio-cultural aspects that develop in society. Secondly, it is imperative that the Islamic education curriculum is balanced with practical activities that are aligned with the values of Islamic educational teachings. The Islamic education curriculum is predicated on the principle of relevance, which necessitates its adaptation to the contemporary living environment of students. Secondly, the curriculum has been designed to be flexible, meaning it can adapt to the needs of students and evolve in accordance with changing times (Dermawan et al., 2023). It is therefore argued that the Islamic education curriculum has the capacity to preserve Islamic traditions that are rooted in socio-cultural contexts while promoting universal ethics, justice, and *ijtihad* in shaping a dynamic society grounded in spiritual foundations. The Islamic education curriculum has the potential to serve as a foundational element in preserving the spirituality of

society in the face of modernization and social changes that are deeply rooted in Islamic educational values.

The efficacy of an Islamic education curriculum is contingent upon its judicious management and systematic implementation. Curriculum management can be defined as the set of processes involved in planning, organizing, implementing, monitoring and evaluating the curriculum, with the objective of ensuring its effective management and utilization as the primary foundation for the development of Islamic education activities and programs that focus on deepening Islamic knowledge, teaching creed, fostering spirituality, and building character (Wibowo et al., 2021). In the context of Islamic education management, the presence of a unifying philosophy or "driving force" is imperative for the effective and efficient implementation of the curriculum. This curriculum, when managed systematically, has the potential to achieve the desired educational objectives (Amalia, 2024).

A *pondok pesantren* is an Islamic educational institution that develops Islamic scholarly traditions based on classical Islamic texts written by classical scholars. These texts serve as the primary reflection and reference in the learning process at the *pondok pesantren* (Syahri, 2022). However, Islamic boarding schools function not only as institutions for the teaching and deepening of Islamic religious knowledge, but also as broader social laboratories. Islamic boarding schools are established and developed within the community as centres of Islamic information and the instilling of life values based on Islamic principles (Almira et al., 2021). The management of the Islamic education curriculum in Islamic boarding schools is adapted to the typology of Islamic boarding schools that have developed, particularly in Indonesia. The typology of Islamic boarding schools (*pesantren*) that have developed is as follows. Firstly, *salafiyah* Islamic boarding schools are the most common type of Islamic boarding schools in Indonesia, with a traditional curriculum that focuses on Islamic studies based on classical Islamic texts (*kitab kuning klasik*), supported by unique Islamic boarding school learning methods such as teacher-centered learning, or *bandongan* in *pesantren* tradition, and student-centered learning, or *sorogan* in *pesantren* tradition. memorization, known in the *pesantren* tradition as "*muhafazah*" or "*hafalan*", and discussion-based learning, known in the Islamic Boarding School tradition as "*musyawarah*" (Anwar, 2011:26). Prayoga et al.(2020) elucidate that the *salafiyah* boarding school curriculum places greater emphasis on the acquisition and refinement of Islamic religious knowledge derived from classical Islamic texts, alongside the spiritual development of students through various worship activities undertaken at the boarding school. The second category of contemporary Islamic boarding school (*khafafiyah*) is a type of Islamic boarding school that promotes the integration of various disciplines, including religious studies and general studies, with the objective of eliminating the dichotomy of knowledge that exists in Islamic boarding schools. The merits of such modern Islamic boarding schools are manifold, not least in terms of their linguistic proficiency, which is evidenced by their mastery of both Arabic and English (Abror, 2020). The third type of semi-modern or comprehensive Islamic boarding school combines the *salafiyah* system and the modern system while still maintaining Islamic boarding school traditions. One of these traditions is preserving the classical Islamic texts as the main source of learning through the *bandongan*, *sorogan*, *memorization*, and *musyawarah* learning methods (Purnomo, 2017). This assertion is corroborated by Takdir's (2018) observations in his publication, which elucidates that the curriculum devised within the semi-modern *pesantren* typology is predicated upon the acquisition and refinement of comprehension of classical Islamic texts through the utilization of conventional *pesantren* methodologies, including *bandongan*, *sorogan*, *memorization*, and discussion-based learning. Nevertheless, these boarding schools have established formal and non-formal educational systems with the objective of expanding the students' academic horizons, thereby ensuring that they not only excel in Islamic knowledge but also acquire competencies in science and technology.

A number of studies have previously explored the significance of the management of the Islamic education curriculum in Islamic boarding schools, particularly in the context of modernization and social change. For instance, Imran (2023) study posits that, in order to

effectively navigate modernization and social change in society, it is imperative to implement effective management strategies within Islamic boarding schools. Islamic education patterns have been developed with a view to enhancing the quality of Islamic boarding school graduates. This objective is to be achieved by means of the implementation of an integrative curriculum model, the features of which include the integration of *dirāsah islāmiyah* learning materials in Islamic boarding schools with Islamic education subjects, Islamic Religious Education (PAI) subjects such as the Qur'an and Hadith, *Aqīdah Akhlāq*, *Fiqh*, and Islamic History and Culture. Concurrently, Ahmad Shodiq Pratama's (2024) research elucidates that in order to adapt to the uncontrolled developments of the times and social changes, Islamic boarding schools have developed the *Ma'had Aly* Islamic education model. *Ma'had Aly* is a higher Islamic education institution established and developed within the Islamic boarding school environment. The curriculum at *Ma'had Aly* is tailored to the specializations offered at this institution, while maintaining the boarding school tradition of textbook-based learning. This learning is adapted to the specializations pursued by the students.

Drawing upon the findings of preceding studies, it can be posited that each Islamic educational institution, particularly Islamic boarding schools, will adopt divergent responses to modernization and social change, contingent upon the policies and innovations in Islamic education that are cultivated by each individual Islamic boarding school. Researchers are interested in conducting research in Islamic boarding schools to describe and analyze in depth the management and design of Islamic education curricula in the era of modernization and social change in society. The significance of this research is multi-faceted, and is rooted in several key considerations, which include: Firstly, it is important to consider the challenges of an increasingly advanced era, and their impact on the socio-cultural transformation developing in society, particularly in the understanding of Islamic scholarship. This phenomenon can be attributed to the multifaceted background of the Islamic community in Indonesia, which has a profound influence on the interpretation of religion. The impact of perspectives on understanding Islam in a diverse society has given rise to problems, namely the emergence of an intolerant society that rejects differences in understanding the religious context. Secondly, the phenomenon of traditional Islamic boarding school leaders who still adhere to traditional ways of thinking that are not comprehensive or adaptive will influence the design of the curriculum implemented in Islamic boarding schools. In light of the aforementioned discussion, the research question to be examined is as follows: 'How do Islamic boarding schools manage and design Islamic education curricula in the face of modernity and social change in society?'

## METHODS

The present study employs qualitative methodologies. Creswell (2009) explains that qualitative methods are research methods used in natural and holistic conditions, relying on more than one source of inductive data, with the researcher as the main instrument for obtaining data in the field. The present study employs a phenomenological approach. Creswell (2013) elucidates that phenomenological research constitutes a form of qualitative approach to the description, study, and understanding of individuals' life experiences with regard to a concept or phenomenon, with the objective being the examination of the 'essence' of these experiences. Researchers use phenomenological research to describe, study, and understand individuals' life experiences regarding a concept or phenomenon being studied. These individuals are informants who serve as sources of data based on their experiences and understanding of the topic being studied. The data collection techniques employed in this study encompass in-depth interviews, non-participant observation, and document analysis. The informants in this study consist of the head of the Madrasah Diniyah, the deputy head of the Madrasah Diniyah responsible for the curriculum, and the teaching staff of the Madrasah Diniyah. The data analysis technique employs the phenomenological data analysis model developed by Moustakas. Creswell (2013) elucidates that the Moustakas phenomenological data analysis technique encompasses the following steps:

researcher reflexivity, textual description, structural description, and describing the 'essence' of the concept or phenomenon being studied.

## RESULTS AND DISCUSSION

This study was conducted at the Pondok Pesantren Nurul Ummah in Kotagede and the Pondok Pesantren Kotagede Hidayatul Muftadi'ien (PPKHM). The Pondok Pesantren Nurul Ummah was founded by K.H Ahmad Marzuqi Romli in 1986, with the establishment of the boarding school being intended for his son, K.H Asyhari Marzuqi. The Pondok Pesantren Nurul Ummah is located at Jalan Raden Ronggo KG II/982, Prenggan, Kotagede, Yogyakarta. The primary rationale for the establishment of the Pondok Pesantren Nurul Ummah in Kotagede was to facilitate the boarding school's access to the latest information for its own utilisation. Concurrently, the Pondok Pesantren Kotagede Hidayatul Muftadi'ien (PPKHM) was established by K.H. Munir Syafa'at and Ibu Nyai Hj. Barokah Nawawi in 2011. The history of the Pondok Pesantren Kotagede Hidayatul Muftadi'ien can be traced back to the fact that K.H. Munir Syafa'at was one of the graduates of the Pondok Pesantren Kotagede Hidayatul Muftadi'ien in Lirboyo, Kediri, East Java. Following his graduation from the aforementioned boarding school, he proceeded to establish a new institution, guided by the counsel of his mentor during his tenure at Lirboyo boarding school.

The following points are highlighted on the basis of research findings regarding the management and curriculum design developed at the Islamic Boarding School in addressing the challenges of modernity and social change.

### Management and Design of Islamic Education Curriculum in *Pesantrens*

The management and design of the educational curriculum at *Pesantren* (Islamic Boarding Schools) play a role not only in producing intellectually knowledgeable generations in Islamic studies, but also in strengthening spiritual development and fostering noble character through effective curriculum management and design.

First, the management of the Islamic education curriculum at the Pondok Pesantren Nurul Ummah and the Pondok Pesantren Kotagede Hidayatul Muftadi'ien begins with a working meeting at the start of the new academic year. This was explained by the Head of the Nurul Ummah Madrasah Diniyah.

So, when it comes to curriculum development, there is a team, yes, the religious education management and the religious education coordinator from the foundation, then we hold a meeting, we analyze the children's needs, what is actually required to be able to read the book, what lessons they need to understand. So, we go through a team meeting, and after that, the raw materials are already there, including the subjects. Then we also discuss it with the council of *ustāz*, for example, lessons like *akhlāq* using *Ta'lim Muta'allim*. We'll see if it's suitable or not, and then we'll discuss it together with the diniyah teachers' council.

Meanwhile, according to the explanation provided by the informant, the Head of Madrasah Diniyah Hidayatul Muftadi'ien Kotagede, the curriculum management process is explained as follows.

The curriculum planning process at madrasahs involves agreement between several parties, namely the guardians, teachers, head of the madrasah, and supervisors. Thus, the curriculum is formulated by the relevant parties. Considering the context and needs, the direction may be toward the Quran, memorization, or other areas, so the curriculum is tailored to the context and objectives of its development, aligning with the vision of the boarding school.

The analysis of both interview transcripts indicates that the management of the Islamic education curriculum at the Islamic boarding school is a collaborative endeavour involving all administrators and caregivers. The curriculum is adapted to cater to the needs of students in



supporting learning activities at the Islamic boarding school. In addition to the involvement of all administrators and caregivers of the Islamic boarding school, the management of the curriculum cannot be considered separately from the fundamental principles underpinning its development. The following explanation provides a detailed elaboration on this point.

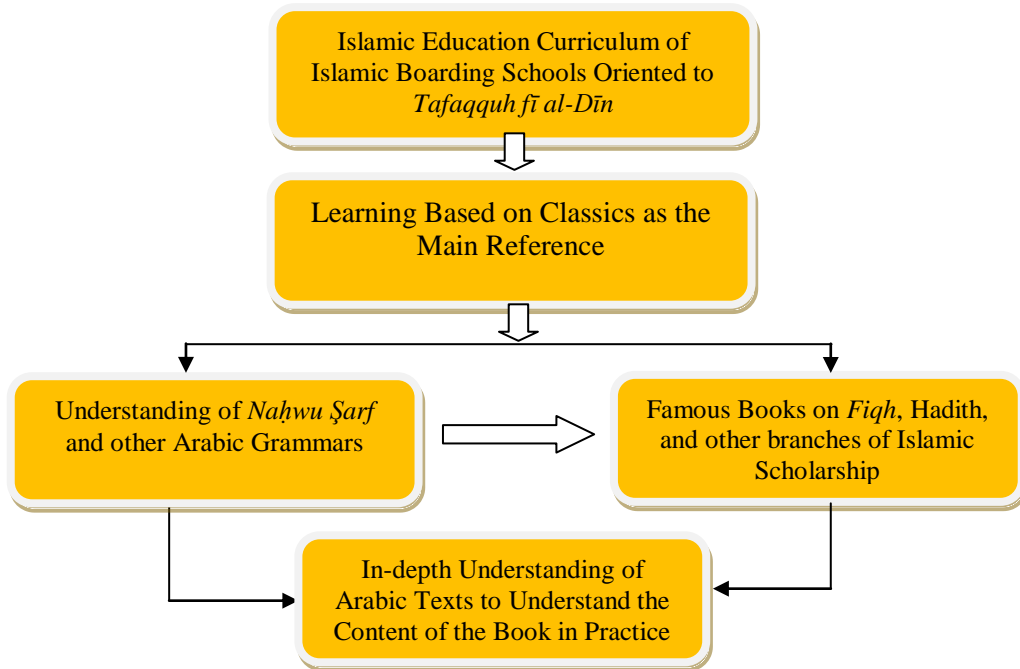


Figure 1. Main Foundations in the Process of Managing the Islamic Education Curriculum in Islamic Boarding Schools

As demonstrated in Figure 1, the management of the Islamic education curriculum at Islamic boarding schools is oriented towards the concept of *Tafaquh fī Al-Dīnn*, which is the deepening of Islamic religious knowledge through learning based on classical Islamic texts as the main reference source in learning, equipped with an understanding of *Nahwu Sharaf* to be able to read, explain and understand classical Islamic texts in depth.

The findings of the research demonstrate that the management of the Islamic education curriculum in Islamic boarding schools is congruent with the overarching vision, mission, and objectives of Islamic education within these institutions. The following section delineates the vision, mission, and objectives of Islamic education at each Islamic boarding school.

Table 1. Vision and Mission of Pondok Pesantren Nurul Ummah and Pondok Pesantren Kotagede Hidayatul Muftadi'ien

Pondok Pesantren Nurul Ummah Kotagede	Pondok Pesantren Kotagede Hidayatul Muftadi'ien
<p><b>Vision.</b> The objective is to cultivate a generation of santri who embody a sense of responsibility towards themselves, their peers, the natural environment, and the divine.</p> <p><b>Mission.</b> The overarching aims of the Pondok Pesantren Nurul Ummah are as follows:</p> <ol style="list-style-type: none"> <li>1. The promotion of Islamic da'wah is to be undertaken with a strict adherence to the tenets of 'Ahlu Sunnah Wal Jama'ah', with the objective of establishing a civilised and dignified global society in the sight of Allah.</li> </ol>	<p><b>Vision.</b> To become an outstanding Islamic boarding school institution in producing Qur'anic generations with broad knowledge, both in science and Islam, and with good character following the <i>Ahl Sunnah wa al-Jamā'ah</i>.</p> <p><b>Mission.</b> The Pondok Pesantren Kotagede Hidayatul Muftadi'ien aims to:</p> <ol style="list-style-type: none"> <li>1. Teach classical Islamic texts and provide balanced and consistent knowledge to cultivate noble scholars.</li> <li>2. Foster citizens with an Indonesian identity</li> </ol>

Pondok Pesantren Nurul Ummah Kotagede	Pondok Pesantren Kotagede Hidayatul Muhtadi'ien
<p>2. The advancement of education is achieved through the utilization of both formal and non-formal channels, which have been proven to be highly effective at the local, regional, national, and international levels. These channels are distinguished by an integration of classical values (<i>salafiyah</i>) with modern perspectives (<i>'aṣriyyah</i>).</p> <p>3. The establishment of an autonomous economic framework is imperative, one that is in accordance with Islamic principles and that is devoid of usury practices..</p>	<p>who are faithful and God-fearing.</p> <p>3. Educating and developing a generation of Muslim believers who are of high moral character, well-informed, and free-thinking, and who serve the community.</p>

The vision and mission of an Islamic boarding school indicate that it is managed in a structured and systematic manner. The vision and mission of an educational institution are the overarching goals and methods by which the institution seeks to achieve its educational objectives. The existence of a clearly defined vision and mission statement for an Islamic boarding school is indicative of the educational institution's direction and objectives. The vision and mission of an Islamic boarding school provide the fundamental framework for the development of Islamic educational programs and activities.

The two Islamic education curriculum designs developed at the Islamic boarding school focus on Islamic scholarly studies based on texts aligned with the Islamic disciplines taught at the boarding school. The texts employed as reference materials for the students' learning activities at the Islamic boarding school are listed below.

Table 2. List of Classical Islamic Texts Studied at Islamic Boarding Schools

Names of Classical Islamic Texts	Islamic Academic Disciplines
<i>Matn Jurūmiyah</i>	<i>Naḥwu</i>
<i>Mutammimah Jurūmiyah</i>	
<i>Al-Qawā'id Al-Asāsiyah Fi Al-Lughah Al-'Arabiyyah</i>	
<i>Al-Imriṭī</i>	
<i>Amṣilatut Taṣriḥiyah</i>	<i>Ṣaraf</i>
<i>Nada Maqsūd</i>	
<i>I'lāl wa Qawā'id I'lāl</i>	
<i>Ta'limul Muta'allim</i>	<i>Akhlāq</i>
<i>Al-Adabul Alim Wal Muta'allim</i>	
<i>Al-Waraqat</i>	<i>Uṣūl Fiqh</i>
<i>Al-Kaḥfi Al-Waḥī Fī Uṣūlil Fiqh</i>	
<i>Gayatul Wushul</i>	
<i>Sulamu Taufiq</i>	<i>Fiqh</i>
<i>Safinatun Najah</i>	
<i>Matan Gayah wa Taqrib</i>	
<i>Fathul Qarib</i>	
<i>Fathul Mu'in</i>	
<i>Aqidatul Awwam</i>	
<i>Al-Jawahir Al Khamidiyah</i>	<i>Aqīdah</i>
<i>Ummul Barahin</i>	
<i>Al-Qawwaid Al-Asasiyah fi Ulumul Qur'an</i>	
<i>Taisir Musthilahul Hadist</i>	<i>'Ulūmul Qur'ān</i>
<i>Bulughul Maram</i>	<i>'Ulūmul Ḥadīs</i>
<i>Jawahirul Bukhari</i>	

<i>Hidayatus Sibyan</i>	<i>‘Ulūmul Tajwīd</i>
<i>Minhajul Abidin</i>	<i>Taşawwuf</i>
<i>Risalatul Muawanah</i>	
<i>Nasaihul Ibad</i>	
<i>Sulam Munawaraq</i>	<i>‘Ulūmul Manṭiq</i>
<i>Al-Ilmu Mantiq</i>	

As illustrated in Table 2, the selected literary works have been meticulously tailored to align with the respective academic disciplines, ranging from fundamental texts to those necessitating a more profound comprehension to be fully appreciated. In the implementation of the learning process, the Islamic boarding school has been known to conduct reforms through the integration of the education system. This integration combines the Islamic education system with the classical-based Madrasah Diniyah Takmiliyah system. The former involves classroom-based learning, while the latter employs distinctive teaching methods such as *bandongan*, *sorogan*, and memorization. These teaching methods are specifically tailored for texts focused on the study of *Nahwu Şaraf* and deliberative learning. The following illustration is provided to facilitate comprehension.

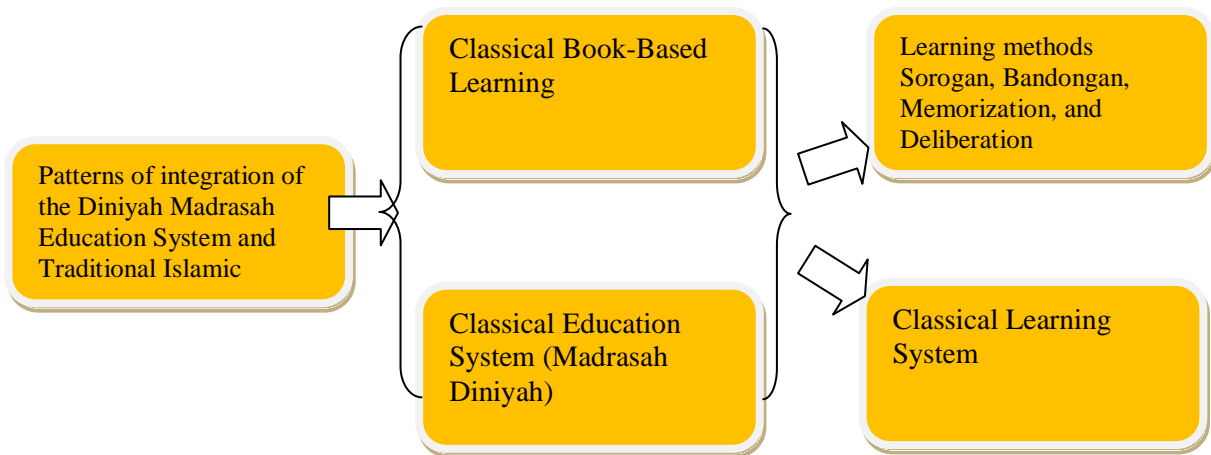


Figure 2. The Process of Integrating the Islamic Education System in Islamic Boarding Schools

As demonstrated in Image 2, the implementation of educational programs, particularly the learning process at Islamic boarding schools, has undergone significant reforms. These reforms have involved the integration of the classical Madrasah Diniyah Takmiliyah education system with the boarding school's unique learning methods. Examples of these methods include *bandongan*, *sorogan*, memorization, and the *musyawarah* or discussion-based learning method. Notably, learning is based on the *kitab kuning* (classical Islamic texts), which is a distinctive feature of learning activities at Islamic boarding schools. Madrasah Diniyah itself is one of the educational units that support the learning process at the Islamic boarding school. The informant offers the following explanation.

So, Madrasah Diniyah is formally part of the *Pesantren*, right? For example, when students come, they attend Madrasah Diniyah. Now it's six years, sir, but it used to be eight years, sir, even nine years at one point, but it was gradually reduced. Because there were so many students going to university and not staying long at the *Pesantren*, it eventually became six years.

As elucidated in the interview transcript, the Madrasah Diniyah education system is an educational system that supports the learning process at the Islamic boarding school, which is completed over a period of six years. The Madrasah Diniyah education system is structured into distinct levels or grades, with students progressing from the *I'dad* level to the *Awwaliyah/Ula* level,



followed by the *Wustho* level and ultimately the *Ulya* level. The class levels in the Madrasah Diniyah system can be explained as follows.

Table 3. Grade Levels in the Madrasah Diniyah Takmiliyah Education System

	Level
<i>I'dad</i>	Basic Level/Preparatory Class
<i>Ula/Awwaliyah</i>	First Level
<i>Wustho</i>	Intermediate Level
<i>Ulya</i>	Senior Level

As illustrated in Table 3, the Madrasah Diniyah Takmiliyah education system encompasses four distinct levels that facilitate the implementation of learning in Islamic Boarding Schools. The initial level is designated as *I'dad*, which is a fundamental class level intended for students who lack prior experience in acquiring literacy in Arabic and have never previously attended an Islamic boarding school. Within the Islamic boarding school environment, the *I'dad* level is frequently designated as the "*Sifir*" class, catering to students who are unable to read or write Arabic, particularly *Pegon* Arabic. The second level is designated as the *Ula* or *Awwaliyah* level. This is the first class level that focuses on providing a basic foundation regarding Islamic religious knowledge, through basic books. The third level is that of the *Wustho* level, which is the middle class level. The focus of this level is on developing a deep understanding of Islamic religious knowledge. The fourth level is the *Ulya* level, which is the upper class level. The focus of this level is twofold: firstly, to provide a deep understanding of Islamic religious knowledge, and secondly, to prepare students to engage with society, both in terms of living life and socializing with the community.

As elucidated in the presentation of the research results, the management and design of the curriculum are developed through meeting activities at the beginning of the year. These activities are intended to compile and develop the Islamic education curriculum, which is then followed by all components of the management and caretakers of the Islamic Boarding School. The curriculum is then adjusted to the needs of students in supporting learning activities. The education curriculum is compiled and developed on the basis of the concept of *Tafaqquh fī Al-Dīn*, which is defined as the understanding and deepening of Islamic religious knowledge. The concept of learning based on classical Islamic texts as the main reference source in learning activities is central to this. At the Islamic Boarding School, the management and caretakers are engaged in a process of modernizing Islamic education through the integration of the Islamic education system with the Madrasah Diniyah Takmiliyah and the classical learning system (class). This integration has resulted in the establishment of levels or class levels, which align with the typology of the *Salafiyah* Islamic Boarding School. The learning methods employed at the Islamic Boarding School are reminiscent of those found in typical Islamic boarding schools, including *bandongan*, *sorogan*, memorization and deliberation learning.

The modernization and development of the era have had a significant impact on the social structure of society, and Islamic education has been particularly affected by these developments. [Gozali \(2021:406\)](#) posits that, in order to contend with modernization and the prevailing socio-political developments of our era, there is an imperative for innovation in Islamic education. This innovation must encompass two aspects: firstly, the development and redesign of curricula at the level of each individual Islamic education unit; and secondly, the implementation of innovative learning activities and effective educational management at the level of each education unit. It is hoped that such innovation in Islamic education will ensure the maintenance of educational quality in every Islamic educational institution. The quality of Islamic education in Islamic boarding schools is contingent on the pedagogical approaches of the individual *kiais*. As posited by [Hidayah \(2019\)](#) in his article, the quality of Islamic education in Islamic boarding schools is determined by the thinking patterns of the *kiai*, who occupies a central role in the Islamic education system, particularly with regard to the compilation, design and development of the curriculum. This is due

to the fact that the Islamic education curriculum in Islamic boarding schools is based on the pedagogical principles established by a *kiai* in the development of Islamic education programs and activities. It is asserted that a *kiai* who possesses a comprehensive and flexible thinking pattern will respond to all forms of modernization and social change that occur in a wise manner by carrying out innovation and renewal in order to support the Islamic education system in Islamic boarding schools. [Muhammad Hasyim \(2016\)](#) posited that several factors must be given full consideration when modernizing Islamic education in Islamic boarding schools. (1) The capacity of Islamic boarding schools to engage with modernity, encompassing cultural, social, and ideological dimensions, is a salient feature that merits consideration. The role of education in this regard is of particular pertinence, as it serves to shape the intellectual and cultural landscape of the nation. (2) The institution has not adopted the modernization of educational practices wholesale; rather, it has chosen to adopt the positive aspects of the contemporary era, whilst simultaneously maintaining the traditions of Islamic boarding schools. Such traditions include the study of classical Islamic texts and the development of Islamic education activities and programs, which are typical of Islamic boarding schools. (3) The development of community-based education is to be pursued by means of the organization of religious studies, while the Al-Quran Education Park is to be revived and the Madrasah Diniyah Takmiliah education system developed.

In the contemporary era, marked by the progression of modernity and the unbridled advancement of society, there is an imperative for innovation in Islamic education within Islamic boarding schools. This innovation is crucial for these institutions to adapt to the evolving times, while ensuring that the fundamental values of Islamic education remain intact. The development of Islamic education programs and activities in Islamic boarding schools is predicated on this delicate balance between innovation and tradition ([Saifi et al., 2025](#)). The findings of the study demonstrate that the curriculum, which was meticulously designed and developed, remains firmly aligned with the *salafiyah* (traditional) Islamic Boarding School curriculum. This curriculum places significant emphasis on the study of classical Islamic texts, utilizing a range of Islamic Boarding School learning methods, including *bandongan*, *sorogan*, memorization, and other learning techniques. However, it is noteworthy that the education system has undergone a process of reconstruction and innovation by integrating the classical-based Madrasah system through the Diniyah Takmiliah Madrasah, thereby enhancing the learning process at the Islamic Boarding School. [Rustamjonovna \(2023:102\)](#) posits that educational integration will assume a pivotal role, particularly in the domain of innovation within the learning process, with the objective of establishing an education system that is tailored to meet specific needs. The Diniyah Takmiliah Madrasah is a non-formal education system that aims to complement religious education. The aforementioned point is supported by ([Peraturan Menteri Agama Republik Indonesia Nomor 13 Tahun 2014 Tentang Pendidikan Keagamaan Islam, 2014](#)) Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education, 2014. The details of this regulation are explained in Chapter III, Article 47, Paragraph 3. This paragraph states that Madrasah Diniyah Takmiliah education can be implemented by Islamic Boarding Schools, Mosque administrators, managers of formal and non-formal education, or other Islamic religious institutions. [Rusdiana and Kodir \(2022:174-175\)](#) propose a classification of Madrasah Diniyah curriculum into three distinct categories. (1) The Madrasah Diniyah curriculum is designed to support and enhance Islamic religious education, with the objective of facilitating the practice of worship and developing an understanding of the procedures for reading the Qur'an, including *tajwīd* and science. The curriculum also provides fundamental knowledge of Islamic science. The first type of Madrasah Diniyah curriculum is designed to provide an introductory foundation of Islamic studies for Muslims who are not yet well-versed in Islamic teachings and knowledge. (2) The Madrasah Diniyah curriculum has been developed for the purpose of supporting and improving the understanding and knowledge of Islam within the formal education system. (3) The Madrasah Diniyah curriculum is an educational program that is designed to support learning activities in

Islamic boarding schools. It is based on the classical Islamic texts as the primary reference source for Islamic learning in these institutions.

The management and design of the Islamic education curriculum in Islamic boarding schools must be holistic, catering not only to the needs of students in supporting learning activities in Islamic boarding schools, but also to social dynamics and developments in the era (Zuhriansah, 2025). It is evident that the Pondok Pesantren Nurul Ummah and the Pondok Pesantren Kotagede Hidayatul Muftadi'ien embody a degree of flexibility and a holistic approach to education. This is evidenced by their innovative approach to education, which involves the integration of the Madrasah Diniyah Takmiliah as a supplementary component in the implementation of learning. Nevertheless, the practice of Islamic boarding schools persists, characterized by the maintenance of conventional learning methodologies. These methodologies encompass *Bandongan*, *Sorogan*, and deliberation-based learning, as well as discussion-based learning, which are employed to enhance students' comprehension and intellectual development. The utilisation of classical Islamic texts as the primary reference source in learning activities is also noteworthy.

### Islamic Education Programs And Activities Developed In Islamic Boarding School

The various Islamic education activities and programs developed by Pondok Pesantren Nurul Ummah and Pondok Pesantren Kotagede Hidayatul Muftadi'ien are based on a curriculum that has been developed. The Islamic education programs and activities developed at the Islamic Boarding School are as follows.

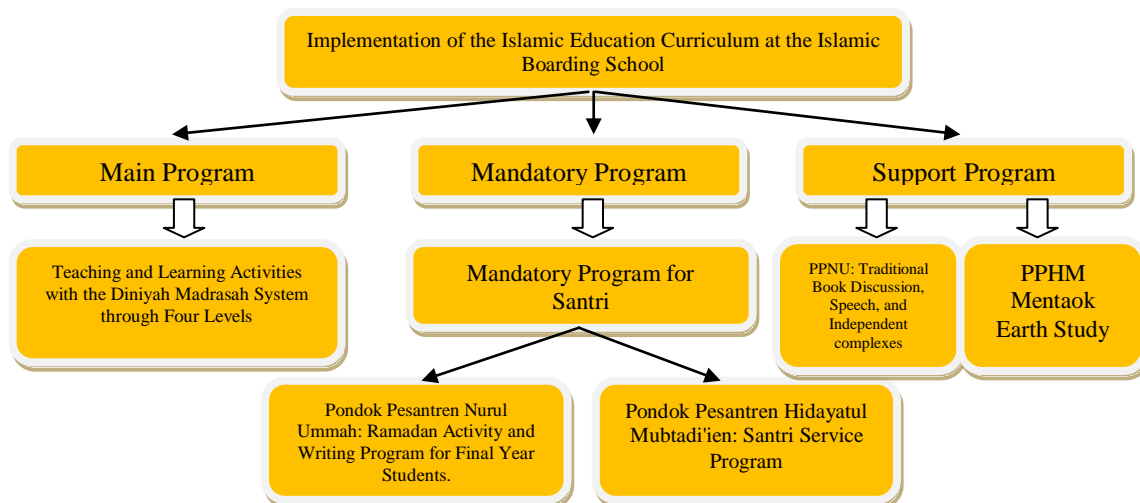


Figure 3. Islamic Education Programs and Activities

As illustrated in Figure 3, the Islamic Boarding School has developed a minimum of two educational programs and a range of supporting activities for students. Firstly, the primary program developed by the Islamic Boarding School constitutes the fundamental framework for learning activities within the Islamic Boarding School. It integrates the Islamic education system, encompassing the Madrasah Diniyah Takmiliah, with the typology of the Islamic Boarding School. Secondly, the mandatory program developed in each Islamic boarding school. The Pondok Pesantren Nurul Ummah has developed a mandatory program entitled the PKR (Ramadan Activity Program). This community service program is carried out in the month of Ramadan. *Risalah* Writing is a scientific paper for students (KTIS) specifically designed for final year students. The Pondok Pesantren Kotagede Hidayatul Muftadi'ien has developed a mandatory program for students who have graduated from the Madrasah Diniyah. This program, which is known as the student service program, is designed to provide students with the necessary skills and knowledge to contribute to the school community in a meaningful way. Thirdly, the Islamic Boarding School has developed a range of supporting activities. At the Pondok Pesantren Nurul Ummah, activities such

as Jam'iah Turost and book discussions are organised. Muhadhoroh is another important aspect of the school's curriculum, involving speeches and independent complexes that are designed to nurture students' creativity in designing activities. The Pondok Pesantren Kotagede Hidayatul Mubtadi'ien has a number of supporting activities, including the *Mentaok* Earth Study, which is held on a weekly basis. The objective of this study is to strengthen the ties between the administrators and caretakers of the Islamic Boarding School and the local community.

As demonstrated in the presentation of the research results, Islamic education activities and programs are not exclusively focused on learning activities at the Islamic Boarding School. The Islamic Boarding School also offers practical Islamic education programs and activities that aim to enhance students' competence in society and to develop their talents. Rosyadi and Usman (2021) posit that there are at least several characteristics involved in the development and design of an Islamic education curriculum. (1) The Islamic education curriculum does not only develop Islamic knowledge, but the curriculum must be comprehensive by developing the spiritual, social, and psychological aspects of the students. (2) The Islamic education curriculum is not only a learning activity, but also the education curriculum must be balanced with practical activities that are adjusted to the values of Islamic teachings. (3) The Islamic education curriculum must develop character and morals to equip students or students with life skills in a pluralistic society.

Islamic boarding schools are not merely institutions of Islamic religious education; rather, they are social laboratories established and developed in the midst of society. It is incumbent upon these schools to position themselves as such, teaching society about the harmony between Islamic principles and the social and cultural conditions that develop in society. This phenomenon has been explained by Hidayat et al. (2025), who argued for the necessity of modernizing Islamic education. This assertion is founded on the premise that Islamic Boarding Schools function not merely as institutions of Islamic education, but as religious laboratories embedded within the fabric of society. These schools are characterised by a long-standing tradition of Islamic knowledge, which is cultivated through the meticulous study and comprehension of the *Kitab Kuning* 'classical Islamic texts'. This compendium serves as the primary reference source in the learning activities conducted within the Islamic Boarding Schools. It is anticipated that the possession of depth and a robust comprehension of Islamic religious knowledge will facilitate the preservation of the community's knowledge, understanding and faith, particularly within the Islamic community. This is imperative in order to counteract the influence of extremist and radical Islamic ideologies that are incongruent with the development of Indonesia as a "Darussalam" State. This is a state that is characterised by spiritual values in living life and socialising in society, particularly in the context of social change precipitated by the uncontrolled modernization that is occurring. In the contemporary era of modernization and social change, a significant challenge that must be addressed is the pervasive lack of comprehension surrounding Islam. This dearth of knowledge has given rise to concerns that the community is ensnared in a fallacious interpretation of Islam. It is evident that Islamic boarding schools play a pivotal role in fostering a comprehensive understanding of Islam that is in alignment with the cultural nuances of Islamic thought in Indonesia. Utilising moderate and inclusive teaching methodologies, these institutions endeavour to prevent the propagation of radicalism within society (Achlamy, 2024).

The Pondok Pesantren Nurul Ummah and Pondok Pesantren Kotagede Hidayatul Mubtadi'ien have adopted a multifaceted approach to the development of Islamic education programs and activities. These programs and activities extend beyond the conventional learning-based programs, encompassing initiatives that foster community-oriented competencies among students. Husen and Husni (2025) posit that the success of Islamic boarding schools is predicated not only on the production of graduates who possess a profound understanding of Islamic knowledge, but also on the capacity to produce graduates who are adept at socialising and communicating with their respective communities, thereby equipping them with the necessary skills to thrive in a modern and socially dynamic environment upon their return to society. Fahmi and Untung (2025) posit that Islamic boarding schools have a role to play in the enhancement of Islamic education within the



community. This function is facilitated by the organisation of community service activities, including religious studies or ta'lim assemblies, with the aim of providing students with the opportunity to develop social skills within society. The objective is for students to acquire the ability to contribute to society as individuals who possess a profound comprehension of Islamic knowledge and the capacity to apply it to the benefit of the community, particularly those who are less familiar with various Islamic disciplines. Islamic boarding schools should not be regarded exclusively as institutions of Islamic religious education; they fulfil a more profound role in the enhancement of Islamic education within society by offering a comprehensive Islamic religious education. [Herningrum et al. \(2020\)](#) posit that Islamic boarding schools have the capacity to engender social change. This is due to the fact that such institutions function not only as a venue for the pursuit of religious understanding and knowledge, but also as a forum for the discussion of contemporary social issues.

The results of the research and discussion indicate that the Islamic education programs and activities developed at the Pondok Pesantren Nurul Ummah and the Pondok Pesantren Kotagede Hidayatul Muhtadi'ien consist of two educational programs. Firstly, there is the main program, which focuses on learning. Secondly, there is the mandatory program, namely the education program developed by each Islamic Boarding School. In addition to these, supporting activities are also developed by each Islamic Boarding School. A notable finding from the numerous research results pertaining to Islamic education programs and activities developed at the Islamic Boarding School is the presence of a practice-based community Islamic education component. This component is designed to enhance students' competencies within society. At the Pondok Pesantren Nurul Ummah, a community service program is in operation. This program is known as the PKR (Ramadan Activity Program), and it comprises activities such as the Real Work Lecture (KKN). These activities are held during the month of Ramadan for final year Madrasah Diniyah students. Meanwhile, the Pondok Pesantren Kotagede Hidayatul Muhtadi'ien has initiated Alas Mentaok religious study activities. The objective of these activities is twofold: firstly, to provide community learning for Islamic Boarding School students, and secondly, to establish networks with the community for the Islamic Boarding School. Community-based Islamic education programs and activities developed by Islamic boarding schools are of significant importance in two key areas. Firstly, they are instrumental in cultivating social competence among students within the community. Secondly, they play a crucial role in fostering positive relations and cooperation with the community through the implementation of diverse community-based Islamic education programs and activities.

## CONCLUSION

Based on the results and discussion, it can be concluded that in order to face the challenges of modernization and social change in society, the Pondok Pesantren Nurul Ummah and the Pondok Pesantren Kotagede Hidayatul Muhtadi'ien manage and design Islamic education curricula to respond to modernization and social change, namely: *Firstly*, in supporting the learning process, the *pesantren* integrates the *salafiyah pesantren* typology with classical *pesantren* learning methods such as *bandongan* (teacher-centered learning), *sorogan* (student-centered learning), memorization, and *musyawarah* (discussion-based learning), combined with a classical learning system consisting of various levels such as the *I'dad* level (basic level), *Ula* or *Awwaliyah* (first level), *Wustho* (intermediate level), and *Ulya* (advanced level) through the Madrasah Diniyah Takmiliah model as an educational system that supports the learning process at the Islamic boarding school. *Secondly*, Islamic boarding schools develop practice-based learning through the PKR (Ramadan Activity Week) program for final-year students at Madrasah Diniyah and hold religious lectures aimed at developing scientific and religious education to maintain religious spirituality in society in this era of modernization and social change. Modernization of management in designing Islamic education curricula in Islamic boarding schools is essential as a form of responsiveness to modernization and social change by integrating more modern education systems and models so that the Islamic



education learning process in Islamic boarding schools runs more optimally, as well as developing community service-based education patterns to improve students' social skills and understanding of the various impacts of modernization and social change from a spiritual perspective.

The results and discussion are expected to provide scientific insights and knowledge, particularly in the modernization of designing Islamic education curricula that must be in line with the times as a form of responsiveness by Islamic boarding schools to increasingly massive social changes, as well as providing input for Islamic education institutions, particularly Islamic boarding schools, in managing and designing Islamic education curricula. In these results and discussions, the researcher further suggests that the direction of future research should be “The Transformation of Islamic Boarding Schools in the Modern Era: Challenges and Adaptations to Social Change and Their Implications for the Boarding School Education System.”

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