

Curriculum Management in Traditional Islamic Boarding Schools: An Integrative Model from Salafi Dayahs

M. Nasir^{1*}, Candra Wijaya², Yusuf Hadijaya³

Islamic Educational Management Departement, Universitas Islam Negeri Sumatera Utara,
Medan, Indonesia

Email: yanura12@gmail.com¹, candrawijaya@uinsu.ac.id², yusufhadijaya@uinsu.ac.id³

DOI: <http://doi.org/10.33650/al-tanzim.v10i4.14683>

Received: 02 March 2026

Revised: 11 June 2026

Accepted: 08 July 2026

Abstract:

This study aims to analyze the management of the dayah curriculum in Islamic educational institutions through a multi-site study of two Salafi dayahs. This study uses a qualitative approach with a multi-site study design. The research data were obtained through in-depth interviews, observations, and document studies, and then analyzed using single-site and cross-site analyses. The results show that the dayah curriculum management at both sites is implemented systematically, directed, hierarchically, and continuously while remaining grounded in the classical Islamic scientific tradition. The curriculum implementation integrates the transmission of religious knowledge with the development of students' character and morals through the methods of talaqqi, bandongan, sorogan, memorization, and musyāfahah. Curriculum management plays a role in maintaining the quality of graduates, maintaining the continuity of the classical Islamic scientific tradition, and strengthening the epistemological identity of the Salafi dayahs. The organization of the curriculum is supported by the division of teaching staff tasks based on competence, experience, and scientific sanad, as well as orderly institutional governance. Learning evaluation was conducted comprehensively through oral practice, mastery of traditional Islamic texts, moral assessment, and non-academic evaluation procedures. This research yielded an integrative Salafi Islamic boarding school curriculum model built on five main components: planning, implementation, organization, management, and evaluation of learning, united by the core values of traditional Islamic texts, a chain of scientific transmission, etiquette, discipline, and responsibility.

Keywords: *Curriculum management, Turats, Graduate Quality*

Abstrak:

Penelitian ini bertujuan untuk menganalisis manajemen kurikulum dayah pada lembaga pendidikan Islam melalui studi multisitus pada dua dayah salafi. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi multisitus. Data penelitian diperoleh melalui wawancara mendalam, observasi, dan studi dokumentasi, kemudian dianalisis melalui tahapan analisis situs tunggal dan analisis lintas situs. Hasil penelitian menunjukkan bahwa manajemen kurikulum dayah pada kedua situs dilaksanakan secara sistematis, terarah, berjenjang, dan berkesinambungan dengan tetap berlandaskan pada tradisi keilmuan Islam klasik. Pelaksanaan kurikulum mengintegrasikan transmisi ilmu keagamaan dengan pembinaan karakter dan akhlak santri melalui metode talaqqi, bandongan, sorogan, hafalan, dan musyāfahah. Manajemen kurikulum berperan dalam menjaga mutu lulusan, mempertahankan kesinambungan tradisi keilmuan Islam klasik, serta memperkuat identitas epistemologis dayah salafi. Pengorganisasian kurikulum

didukung oleh pembagian tugas tenaga pengajar berdasarkan kompetensi, pengalaman, dan sanad keilmuan, serta tata kelola kelembagaan yang tertib. Evaluasi pembelajaran dilakukan secara komprehensif melalui imtihan lisan, penguasaan teks kitab turats, penilaian akhlak, serta prosedur evaluasi non-akademik. Penelitian ini menghasilkan temuan berupa model kurikulum dayah salafi integratif yang dibangun atas lima komponen utama, yaitu perencanaan, pelaksanaan, pengorganisasian, manajemen, dan evaluasi pembelajaran, yang dipersatukan oleh nilai-nilai inti berupa kitab turats, sanad keilmuan, adab, disiplin, dan tanggung jawab.

Kata Kunci: *Manajemen Kurikulum, Kitab Turats, Mutu Lulusan*

Please cite this article in APA style as:

Nasir, M., Wijaya, C., & Hadijaya, Y. (2026). Curriculum Management in Traditional Islamic Boarding Schools: An Integrative Model from Salafi Dayahs. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 10(4), 1170-1184.

INTRODUCTION

The sustainability of traditional Islamic educational institutions has become an increasingly important issue amid the rapid transformation of contemporary education systems (Setiawan et al., 2025). Across many countries, educational institutions are expected to maintain their cultural identity while simultaneously responding to demands for accountability, curriculum quality, and organizational effectiveness (Assalihee & Boonsuk, 2022; Inda et al., 2024; Romlah et al., 2024). This challenge is particularly significant for traditional Islamic institutions such as dayah, whose educational traditions have been preserved for centuries through inherited scholarly practices rather than formal administrative systems. From the perspective of educational management, curriculum management is no longer viewed merely as an administrative function but as a strategic process that ensures the coherence of educational goals, learning content, instructional practices, and evaluation mechanisms (Rodliyah et al., 2024; Solihin & Wijaya, 2024; Hidayati et al., 2025; Kriswanto et al., 2024). As argued by Bush (2021), effective curriculum management provides the organizational foundation required to sustain educational quality while responding to changing societal expectations (Alazmi & Bush, 2024; Dermawan & Yusuf, 2026). Consequently, understanding how traditional institutions organize and preserve their curriculum has become an important academic and practical concern, not only for improving institutional quality but also for ensuring the continuity of indigenous educational traditions within contemporary educational systems.

Despite their enduring contributions to Islamic scholarship, many traditional Islamic educational institutions continue to face managerial challenges in curriculum organization and documentation. Unlike formal schools that generally operate under standardized curriculum frameworks, dayah rely heavily on inherited traditions, the authority of religious scholars, and orally transmitted educational practices (Amalia et al., 2024; Fauzi et al., 2025; Rohman et al., 2024). While this model has successfully preserved Islamic intellectual heritage, it often lacks explicit curriculum planning, written curriculum documents, systematic evaluation of learning, and structured quality-assurance mechanisms. Such conditions create difficulties for governments, stakeholders, and educational practitioners in understanding how curriculum quality is maintained and how learning outcomes are achieved (Musgamy et al., 2026). The problem becomes increasingly relevant as educational institutions are expected to demonstrate

transparency, accountability, and measurable educational performance without compromising their philosophical foundations. Therefore, curriculum management in traditional Islamic institutions should not be interpreted as replacing tradition with modern bureaucracy, but rather as developing a management framework that preserves traditional educational values while strengthening institutional sustainability and educational effectiveness.

This issue is clearly reflected in the context of Salafi dayah in North Aceh, particularly at Dayah Salafi Nurul Islam and Dayah Salafi Malem Diwa. Both institutions continue to preserve classical Islamic texts, traditional learning methods such as halaqah, bandongan, and sorogan, and a strong emphasis on character formation rooted in the concept of ta'dib. At the same time, these institutions operate within communities experiencing rapid educational, technological, and social transformation. Although administrative reforms initiated by the Aceh Dayah Education Development Agency have improved institutional governance in several respects, curriculum management remains largely based on customary practices rather than on documented management systems. Learning objectives, curriculum sequencing, instructional strategies, and evaluation processes are largely embedded within institutional traditions and the authority of the *teungku*. This phenomenon demonstrates that curriculum implementation in dayah functions effectively through deeply rooted cultural mechanisms. However, the managerial logic underlying these practices remains insufficiently conceptualized and rarely examined through the perspective of curriculum management theory.

Existing scholarship has provided valuable insights into traditional Islamic education, yet significant limitations remain. Previous studies have predominantly focused on curriculum content, Islamic educational philosophy, character formation, or institutional adaptation to modernization. Research on *pesantren* and dayah consistently highlights the resilience of classical learning traditions and the importance of preserving religious identity (Hidayatullah & Yusuf, 2025; Lopez & González, 2026; Kadakure & Twum-Darko, 2025). At the same time, studies grounded in curriculum management emphasize systematic planning, implementation, and evaluation as essential components of educational quality. Similarly, theories proposed by Bush, Oliva, Jackson, Senge, and al-Attas provide complementary perspectives for understanding curriculum as an interconnected system encompassing formal structures, organizational processes, hidden curriculum, systems thinking, and ethical educational purposes (Kassaye, 2025; Rourke, 2024). Nevertheless, these perspectives have rarely been integrated into a comprehensive framework that explains how curriculum management operates within traditional Islamic institutions, whose educational practices are largely informal, value-based, and culturally embedded.

More importantly, previous empirical studies generally examine curriculum management as isolated administrative activities rather than as an integrated system reflecting the distinctive epistemology of Salafi dayah. Most investigations rely on single-site case studies, limiting comparative understanding of institutional variation and reducing opportunities to develop broader conceptual explanations. Consequently, little is known about how traditional

curriculum planning, instructional implementation, evaluation, hidden curriculum, institutional authority, and organizational culture interact to form a coherent curriculum management system. This gap indicates the absence of a conceptual model that adequately represents curriculum management within traditional Islamic educational institutions. Addressing this limitation is academically important because applying conventional school-based curriculum management models directly to dayah risks overlooking their unique educational philosophy, while relying solely on traditional descriptions fails to explain the managerial mechanisms that sustain curriculum continuity across generations.

Responding to these gaps, this study seeks to reconceptualize curriculum management in Salafi dayah through a multi-site investigation of Dayah Salafi Nurul Islam and Dayah Salafi Malem Diwa. Rather than evaluating these institutions using conventional school management standards, the research aims to construct a curriculum management framework grounded in the lived realities of traditional Islamic education while remaining analytically connected to contemporary curriculum management theory. The central argument of this study is that curriculum management in Salafi dayah constitutes an integrated system in which curriculum planning, instructional practice, learning evaluation, hidden curriculum, institutional leadership, and preservation of Islamic values function collectively to ensure educational continuity. This reconceptualization represents the study's principal contribution by extending curriculum management theory beyond formal schooling and providing a contextual framework suitable for traditional Islamic educational institutions. Consequently, the findings are expected to contribute simultaneously to educational management scholarship, curriculum theory, and policy development for strengthening the sustainability and quality of traditional Islamic education without undermining its historical identity.

RESEARCH METHODS

This study employed a qualitative research approach using a multiple-case study design to explore curriculum management practices within Salafi dayah. A qualitative approach was considered appropriate because the study sought to understand the meanings, processes, and institutional dynamics underlying curriculum management from participants' perspectives rather than to quantify predetermined variables. Curriculum management in traditional Islamic educational institutions is embedded in religious values, cultural traditions, and social interactions, which cannot be adequately captured by quantitative measurement. Therefore, an interpretive qualitative approach enabled the researcher to capture the complexity of curriculum planning, implementation, evaluation, and institutional decision-making in their natural settings. A multiple-case study design was adopted because it allows for an in-depth investigation of contemporary phenomena across multiple institutional contexts while facilitating analytical comparison between cases. Examining multiple sites provides opportunities to identify recurring patterns, contextual variations, and distinctive institutional characteristics, thereby producing richer empirical evidence and strengthening the development of a conceptual framework for curriculum management in traditional Islamic educational institutions.

The research was conducted at Dayah Salafi Nurul Islam and Dayah Salafi Malem Diwa in North Aceh Regency, Aceh Province, Indonesia. These institutions were purposively selected because they represent well-established Salafi dayah that have consistently maintained classical Islamic educational traditions while simultaneously responding to changing educational and societal demands. Both institutions preserve the study of kitab kuning (classical Islamic texts) as the core of their curricula and continue to use traditional instructional methods, including halaqah, bandongan, and sorogan, which have been passed down through generations. Despite these similarities, the two dayah exhibit differences in organizational management, leadership practices, and curriculum implementation, providing valuable opportunities for comparative analysis. Their selection was therefore based on their relevance to the research objectives, their representation of traditional Salafi educational institutions, and their potential to generate comprehensive insights into curriculum management practices across different institutional contexts.

Data were collected using participant observation, semi-structured interviews, and document analysis to achieve methodological triangulation and obtain a comprehensive understanding of curriculum management practices. Participant observation enabled the researcher to directly examine curriculum implementation, instructional activities, religious routines, leadership practices, and interactions among teachers, students, and institutional leaders within their natural educational environment. Semi-structured interviews were conducted with purposively selected participants, including teungku (dayah leaders), deputy leaders, senior teachers, curriculum coordinators (where applicable), and students. The interviews focused on curriculum planning, implementation, evaluation, institutional decision-making, and the preservation of educational traditions. Documentary evidence, including institutional profiles, curriculum-related documents, learning schedules, administrative records, and other relevant archives, was analyzed to complement and validate information obtained through observation and interviews. The integration of these three data collection techniques enhanced the completeness, credibility, and depth of the empirical findings.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification (Mizwar et al., 2026). Data condensation involved selecting, simplifying, coding, categorizing, and organizing information from observations, interviews, and documentary sources in line with the research focus. This process enabled the researcher to identify significant themes and eliminate irrelevant information while preserving the richness of the empirical data. Subsequently, the condensed data were systematically displayed through descriptive narratives, thematic matrices, and cross-case comparisons to facilitate interpretation and identify patterns, similarities, and differences in curriculum management practices across the two research sites. The final stage involved drawing conclusions and continuously verifying emerging interpretations by comparing evidence obtained from different participants, research sites, and data collection methods. Data analysis was conducted iteratively throughout the

research process, allowing preliminary findings to inform subsequent fieldwork and ensuring that interpretations remained firmly grounded in empirical evidence.

To ensure the trustworthiness of the findings, this study adopted the criteria of credibility, transferability, dependability, and confirmability proposed by Lincoln and Guba. Credibility was enhanced through prolonged engagement in the research sites, persistent observation, triangulation of data sources and collection methods, and member checking by confirming interview interpretations with key participants. Transferability was supported by providing rich and detailed descriptions of the research context, participant characteristics, and curriculum management practices, enabling readers to assess the applicability of the findings to similar educational settings. Dependability was maintained through comprehensive documentation of the research procedures, including field activities, coding processes, analytical decisions, and methodological reflections, thereby establishing an audit trail. Confirmability was strengthened through reflexive note-taking, systematic documentation of analytical procedures, and continuous comparison of findings across observations, interviews, and documentary evidence, ensuring that the conclusions were grounded in empirical data rather than researcher subjectivity. This rigorous validation process enhanced the credibility and overall quality of the study's findings.

RESULTS AND DISCUSSION

Results

Curriculum Planning Process

In this study, curriculum planning is defined as the process undertaken by the Islamic boarding school leadership and the teaching staff to determine learning objectives, select texts to be taught, establish student learning levels, establish teaching methods, and design various academic activities to support students' achievement of competencies. Based on the research findings, the curriculum planning process at Dayah Salafi Nurul Islam and Dayah Salafi Malem Diwa is oriented towards the scholarly tradition of Salafi Islamic boarding schools. It utilizes the yellow text as the primary learning resource. However, the two Islamic boarding schools exhibit different characteristics in their implementation. Dayah Salafi Nurul Islam places greater emphasis on strengthening the scholarly tradition of scholarly texts through student scientific forums. At the same time, Dayah Salafi Malem Diwa develops a more integrative curriculum plan that accommodates both formal and equivalent education.

The leadership of Dayah Salafi Nurul Islam explained that curriculum development is carried out through deliberation with the *teungku* (leaders), taking into account the students' ability levels and the order in which they master the texts. According to him, each book taught is structured at a specific level, so students are not permitted to study more advanced books until they master the basic ones. Furthermore, the *Musabaqah Qirā'at al-Kutub* (MQK) and *munāẓarah* (religious discussion) activities are part of the curriculum planning to train the ability to read, understand, and defend scientific arguments based on the book.

Researchers interpret this statement as indicating that the curriculum planning process at Dayah Salafi Nurul Islam is not solely oriented toward

completing learning materials but also directed toward developing students' academic competencies through gradual mastery of the book. The MQK and *munāẓarah* activities are indicators that the curriculum is designed to develop critical, analytical, and argumentative thinking skills within the dayah's scholarly tradition.

Dayah Salafi Malem Diwa develops an adaptive curriculum planning, taking into account the existence of formal educational institutions under the foundation, namely private junior high schools and community-based learning centers (PKBM). The foundation's chairman explained that while learning the yellow texts remains a top priority, scheduling, the division of learning levels, and time management are aligned with the needs of formal education, enabling students to participate in both educational systems in a balanced manner. Observations reinforce this finding, noting the integration of the text learning schedule with formal educational activities, in contrast to Dayah Salafi Nurul Islam, which emphasizes a book-based academic culture through the implementation of the *Musabaqah Qiraatil Kutub* (MQK), *inter-qabilah munāẓarah* (religious discussion), tiered book studies, and student deliberation forums.

These findings indicate that both dayahs have structured curriculum-planning systems based on the same foundation: the Salafi Islamic educational tradition, which places the yellow texts at the core of learning. However, the development orientations differ: Dayah Salafi Nurul Islam focuses on strengthening students' intellectual tradition through in-depth study of classical texts, while Dayah Salafi Malem Diwa develops a more integrative curriculum-planning model by aligning dayah education, formal education, and equivalent education within a single institutional system. The data patterns indicate two models of curriculum planning at Salafi Islamic boarding schools in North Aceh Regency. The first is the *kitabiyah* model, a curriculum plan that focuses on the gradual mastery of Islamic texts and on strengthening students' scholarly tradition, as found at the Salafi Islamic boarding school Nurul Islam. The second is the integrative model, a curriculum plan that maintains the tradition of Salafi Islamic texts while integrating formal and non-formal educational needs, as found at the Malem Diwa Islamic boarding school. These differences indicate that institutional orientation influences the form of curriculum planning developed by each Islamic boarding school.

Table 1. Curriculum Planning Process

Informant Position	Interview Excerpts	Indicator
Leader of Dayah Salafi Nurul Islam	"Book planning, learning leveling, strengthening scientific traditions	Book planning, learning leveling, strengthening scientific traditions
Chairman of the Dayah Salafi Foundation Afternoon Diwa	"The curriculum still prioritizes book learning, but the schedule and level of learning are adjusted to the implementation of junior high school and PKBM so that it runs balanced."	Integration of the dayah curriculum with formal and non-formal education

Table 1 shows that both informants share a similar view regarding the importance of curriculum planning as the basis for organizing Islamic boarding school education. This similarity is evident in the placement of yellow books as the core of learning, which must be systematically designed to align with students' ability levels. This demonstrates that curriculum planning at both Islamic boarding schools remains rooted in the Salafi educational tradition, which emphasizes the continuity of mastery of Islamic knowledge through gradual study of Islamic books.

Curriculum Implementation

Curriculum implementation in this study is defined as the process of implementing the curriculum in daily learning activities, starting from the delivery of textbooks, the application of learning methods, the management of student learning activities, and character development through interactions between the *teungku* (teacher) and students. Based on the research results, curriculum implementation at Dayah Salafi Nurul Islam and Dayah Salafi Malem Diwa is carried out through the study of yellow books using typical dayah learning methods, such as *talaqqi* (recitation), *bandongan* (recitation), *sorogan* (recitation), *musyāfahah* (recitation of the Koran), and memorization. Although both dayahs employ relatively similar methods, the learning process exhibits distinct characteristics. Dayah Salafi Nurul Islam emphasizes developing learning discipline, while Dayah Salafi Malem Diwa emphasizes discipline and students' responsibility for their learning.

The leadership of Dayah Salafi Nurul Islam explained that the learning process is carried out in stages, beginning with the *teungku* (teacher) reading the text, followed by an explanation of its contents. Students are then asked to reread the text, memorize specific sections, and participate in an oral evaluation. According to him, the entire learning process must be carried out in a disciplined manner, following a predetermined schedule, to ensure continuous mastery of the holy book. In addition to classroom learning, students are also accustomed to participating in deliberations (*musyawarah*) and *munāzarah* (religious discussion) as part of the curriculum implementation.

Researchers interpret the curriculum implementation at Dayah Salafi Nurul Islam as not only directed at delivering holy book material but also at fostering a disciplined learning culture. The use of *talaqqi*, *bandongan*, *sorogan*, and memorization methods serves to instill regular learning, obedience to teachers, and consistency in students' gradual mastery of the holy book. Thus, discipline in learning becomes a key characteristic developed through the curriculum's implementation.

The Chairman of the Dayah Salafi Foundation, Malem Diwa, stated that the teaching of holy books continues to use traditional dayah methods while aligning with the foundation's formal education schedule. According to him, students are required not only to attend lessons but also to complete assignments, review lessons independently, and manage their time between dayah and formal education.

The curriculum implementation in both dayahs is carried out through the study of yellow books using typical Salafi educational methods, such as *talaqqi*, *bandongan*, *sorogan*, *musyāfahah*, and memorization, which are systematically implemented according to the characteristics of each institution. The observation results show that Dayah Salafi Nurul Islam emphasizes the regularity of the learning process through adherence to the schedule, reading books by *teungku*, listening to and giving meaning to them, rereading, and memorization as part of the formation of academic discipline and the gradual mastery of the books. In contrast, Dayah Salafi Malem Diwa maintains the Salafi learning method while integrating it with formal education by adjusting the schedule to align with Private Junior High Schools and PKBM, requiring students to manage their time, be responsible, and learn independently across two educational systems. These findings indicate that the implementation of the curriculum in both dayahs develops contextually according to the vision and complexity of each institution; The stronger the *kitabiyah* orientation of a dayah, the more dominant the implementation of the curriculum is directed at forming learning discipline, while the more complex the institutional system, the greater the orientation of the implementation of the curriculum in forming responsibility, independence, and the ability of students to manage the learning process without reducing the centrality of the yellow book as the core of education.

Tabel 2. Curriculum Implementation

Informant Position	Interview Excerpts	Indicator
Leader of Dayah Salafi Nurul Islam	"Book learning is carried out through <i>talaqqi</i> , <i>bandongan</i> , <i>sorogan</i> , memorization, and deliberation. Students are required to follow all activities according to the schedule so that the mastery of the book takes place gradually."	Implementation of learning methods, learning disciplines, regularity of curriculum implementation
Chairman of the Dayah Salafi Foundation Afternoon Diwa	"Book learning remains a priority, but its implementation is adjusted to junior high school and PKBM activities so that students learn to be responsible for both education systems."	Integration of curriculum implementation, learning responsibility, time management

Table 2 shows that curriculum implementation at both dayahs is carried out using traditional learning methods characteristic of Salafi education. Both informants emphasized that the process of learning the Islamic texts is not only oriented towards delivering material but also designed to shape students' character through continuous learning habits. This demonstrates that curriculum implementation is understood as an educational process that integrates mastery of Islamic knowledge with the development of students' behavior in daily life.

The curriculum implementation at both dayahs focuses on studying the yellow texts using traditional methods such as *talaqqi*, *bandongan*, *sorogan*, and memorization as the core of the educational process. However, the orientation of implementation is influenced by each institution's characteristics. The Salafi Nurul Islam Dayah places greater emphasis on fostering discipline through adherence to the learning schedule, regularity in following the learning method, and active

participation in various academic activities as an effort to gradually strengthen mastery of the texts. In contrast, the Salafi Dayah Malem Diwa developed a curriculum that integrates dayah education with formal education, so that students are not only disciplined but also develop responsibility, independent learning, and the ability to manage time and various academic demands. These findings indicate that curriculum implementation at Salafi dayahs unfolds contextually, in accordance with their respective visions, orientations, and institutional structures, without diminishing the role of the yellow books as the center of learning.

Salafi Dayah Curriculum Implementation

In this study, curriculum management is defined as the entire process of organizing the curriculum, including the arrangement of learning, the allocation of teacher duties, the determination of learning levels, the management of the textbooks studied, the supervision of learning implementation, and the guidance of students to ensure the achievement of the educational objectives of the Islamic boarding school (Dayah Salafi Nurul Islam). Based on the research findings, curriculum management at Dayah Salafi Nurul Islam and Dayah Salafi Malem Diwa is carried out systematically through coordination between the Islamic boarding school leadership, the teachers' council (*teungku*), and the administrators. Although both schools maintain a Salafi education system based on the yellow books, each dayah has distinct management characteristics. Dayah Salafi Nurul Islam emphasizes consistency with Salafi scholarly traditions, while Dayah Salafi Malem Diwa emphasizes adaptive management through integration with formal education.

The leadership of Dayah Salafi Nurul Islam explained that the entire curriculum is managed through regular discussions between the leadership and the *teungku*. The allocation of taught textbooks, the placement of teachers, the determination of students' learning levels, and the supervision of the learning process are carried out collaboratively to ensure that all educational activities remain in accordance with Islamic boarding school traditions. According to him, curriculum management aims not only to regulate learning but also to maintain the continuity of the chain of knowledge, learning etiquette, and the quality of graduates.

Researchers interpret that curriculum management at Dayah Salafi Nurul Islam is more oriented towards maintaining the Salafi education system. The managerial function is not only directed toward learning effectiveness but also toward maintaining the continuity of the scholarly tradition, teacher authority, and the academic culture that has developed within the dayah environment.

The Chairman of the Dayah Salafi Malem Diwa Foundation explained that curriculum management is carried out through coordination between the dayah management, private junior high schools, and the PKBM (Community Learning Center) under the foundation. According to him, the allocation of schedules, the placement of teaching staff, the teaching of Islamic texts, and formal educational activities are integrated to ensure that all educational programs run effectively without diminishing the distinctive characteristics of dayah education.

Researchers interpret the curriculum management at Dayah Salafi Malem Diwa as more adaptive than that at Dayah Salafi Nurul Islam. Management not only regulates the teaching of Islamic texts but also integrates various educational units into a single institutional system. This condition indicates efforts to maintain the dayah's identity while meeting the demands of more complex educational management.

Researchers interpret this flow as indicating that curriculum management at both dayahs employs a cyclical management model (continuous improvement). While maintaining the Salafi character of education, both dayahs have implemented a systematic management process comprising planning, implementation, monitoring, evaluation, and continuous improvement.

Discussion

The findings of this study demonstrate that curriculum planning, implementation, and management at Dayah Salafi Nurul Islam and Dayah Salafi Malem Diwa constitute a coherent educational system rooted in the Salafi scholarly tradition while responding to contemporary institutional demands. This finding aligns with the curriculum development theory of Ornstein and Hunkins (2018), which conceptualizes curriculum as a systematic process involving planning, organization, implementation, and evaluation (Molefe et al., 2024). Likewise, Tyler's rational curriculum model emphasizes the logical integration of educational objectives, learning experiences, content organization, and evaluation (Burns, 2024). However, unlike Tyler's document-oriented approach, curriculum planning in both dayah is primarily embedded in institutional traditions, scholarly authority, and oral transmission (Ashari et al., 2023). These findings extend curriculum management theory by demonstrating that systematic curriculum planning can emerge from culturally embedded educational practices rather than formal documentation alone.

The implementation of the curriculum supports previous studies highlighting the holistic nature of traditional Islamic education while revealing distinctive characteristics of Salafi dayah. Earlier research by Budiharso (2023) and Mu'awanah (2025) concluded that instructional methods such as sorogan, bandongan, wetonan, and halaqah effectively cultivate religious knowledge, discipline, and moral character (Budiharso et al., 2023; Mu'awanah et al., 2025). The present study confirms these findings by showing that curriculum implementation integrates cognitive, affective, and spiritual development through continuous teacher-student interaction within daily educational life. More importantly, this research demonstrates that these traditional instructional methods serve not only as pedagogical techniques but also as integral components of curriculum management, preserving institutional culture, ensuring educational continuity, and reinforcing the hidden curriculum within the broader educational ecosystem.

Another important finding concerns the relationship between curriculum management and institutional orientation across the two research sites. Although both dayah preserve the epistemological foundations of Salafi education, they demonstrate different managerial emphases. Dayah Salafi Nurul Islam adopts a

text-centered curriculum management model emphasizing classical Islamic texts, *Musabaqah Qira'at al-Kutub* (MQK), and *munāzarah* to strengthen scholarly competence. In contrast, *Dayah Salafi Malem Diwa* employs a more integrated curriculum management model that combines traditional *dayah* education with formal and non-formal educational services. These findings complement previous studies by Nawas (2026) and Majeed (2025) and extend them by empirically demonstrating that institutional complexity shapes curriculum management strategies without weakening the epistemological identity of Salafi education (Nawas & Tanal, 2026; Sani & Majeed, 2025).

The practical implications of this study are significant for both educational management theory and institutional practice. The findings propose an alternative curriculum management framework that recognizes indigenous educational traditions as legitimate organizational systems capable of maintaining curriculum coherence despite limited formal documentation. This perspective broadens curriculum management discourse beyond formal schooling by demonstrating that traditional Islamic institutions possess internally consistent management mechanisms. Practically, the study provides evidence-based guidance for *dayah* leaders, curriculum developers, and policymakers to strengthen curriculum quality without compromising the authenticity of Salafi educational traditions. Rather than replacing traditional practices with bureaucratic models, institutional development should prioritize documenting and systematizing existing curriculum practices while preserving scholarly authority and value-based education, thereby supporting the sustainable development of Salafi *dayah*.

CONCLUSION

Based on the research results, it can be concluded that curriculum management at *Dayah Salafi Nurul Islam* and *Dayah Salafi Malem Diwa* is a structured system rooted in the Salafi scientific tradition, with the yellow book as the central document for curriculum planning, implementation, and management. The most important finding of this study shows that the sustainability of *dayah* education does not depend on the full adoption of a modern management system, but rather on the institution's ability to develop adaptive curriculum management without abandoning the values, traditions, and scientific authority that are its identity. The difference in orientation between the text-centered model at *Dayah Salafi Nurul Islam* and the integrated curriculum management model at *Dayah Salafi Malem Diwa* shows that institutional characteristics shape curriculum management strategies. Academically, this study contributes to the development of curriculum management theory by reconceptualizing the curriculum management framework in traditional Islamic educational institutions, integrating the perspective of modern education management with the epistemology of the Salafi *dayah*, thereby expanding the discourse of curriculum management, which has so far been more oriented towards formal education. However, this study is still limited to two Salafi *dayahs* in North Aceh Regency, so the results cannot yet reflect the diversity of curriculum management across all traditional Islamic educational institutions. Therefore, further research is recommended that involves more *dayahs* from various regions, uses a comparative or mixed-methods approach, and examines the relationships among curriculum management,

educational quality, digital transformation, and graduate outcomes to strengthen and refine the conceptual model generated by this study.

ACKNOWLEDGMENT

The authors sincerely thank Lancang Kuning University (UNILAK) for its institutional support throughout this research. They also extend their gratitude to the leaders, teachers, and students of Dayah Salafi for their valuable participation and cooperation throughout the research process.

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