

CURRICULUM AND LEARNING SYSTEM AT KHALAF ISLAMIC BOARDING SCHOOL

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Abstract:

This study aims to analyze the curriculum model and learning system at Baitul Qur'an (BQ) Darut Tauhiid Islamic Boarding School, Bandung. This type of research is descriptive qualitative research using interview techniques, observation and documentation studies to collect data. The data analysis technique uses triangulation. The main findings show that BQ implements an integrated curriculum that combines the Tahfiz Al-Qur'an program with general education through collaboration with PKBM for diploma legality. This model is also strengthened by unique character building materials such as Heart Management (MQ). The result is graduates with dual competencies (memorizing the Qur'an and having a formal diploma), but the main challenge is the heavy study load of students and the dependence on the PKBM institution for legality.

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INTRODUCTION

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia and play a crucial role in shaping the nation's character, spirituality, and morals. Historically, Islamic boarding schools have served as the primary forum for the internalization of Islamic values and as a socio-cultural bulwark for Muslims amidst changing times. However, the dynamics of globalization and educational modernization have pushed Islamic boarding schools to transform from the traditional (Salafiyah) model to the modern (Khalafiyah) model, which is more open to innovation and the formal education system (Asnawi & Sukandar, 2025).

The transformation to a Khalafiyah pesantren emerged as an adaptation to the challenges of 21st-century education, which demands a balance between mastery of religious knowledge and proficiency in science, technology, and social skills. According to Nuzula, Walid, and Marno (2025), Khalafiyah pesantren are characterized by an integrated curriculum that combines classical Islamic studies with general disciplines



taught in formal schools. This shows that there is an integration effort between *tafaqquh fi al-din* and *tafaqquh fi al-hayah* as a form of reform of the Islamic education system.

Research by Tiya (2025) confirms that modernization of curriculum management in Islamic boarding schools does not merely touch on administrative aspects, but also emphasizes the relevance of the material to the needs of modern society. Khalafiyah Islamic boarding schools view the curriculum not merely as a collection of subjects, but as a strategic instrument to shape people who are faithful, knowledgeable, and useful. In line with that, Miftahul Janah, Norhikmah, and Fahmi (2024) in their research on the characteristics of learning at Syifa'ul Qulub Islamic boarding school explained that the integration of traditional methods such as *sorogan* and *bandongan* with modern learning approaches such as student-centered learning is a characteristic of Khalafiyah Islamic boarding schools in maintaining a balance between tradition and innovation.

Furthermore, Asnawi and Sukandar (2025) explain that holistic character education in Islamic boarding schools (*pesantren khalafiyah*) is based on an integrative approach, where the formal curriculum is combined with personality and moral development through non-formal activities. This learning system reflects the application of experiential learning theory, which places direct experience as the primary means of shaping students' knowledge and attitudes. Thus, Islamic boarding schools (*pesantren khalafiyah*) not only produce *ulama* (Islamic scholars) and preachers (*da'i*), but also produce a generation of competent, character-based Muslims capable of playing an active role in modern society.

Based on this study, this article aims to analyze the concept and implementation of Islamic boarding schools (*pesantren khalafiyah*) from the perspective of contemporary Islamic educational theory, particularly in terms of curriculum and learning systems. The purpose of this paper is to provide a comprehensive understanding of how Islamic boarding schools (*pesantren khalafiyah*) serve as a model of Islamic education that is integrative, adaptive, and relevant to the demands of the times. Furthermore, this article also seeks to address the academic issue of the gap between the theory of modernizing Islamic education and the practice of educational delivery in Islamic boarding schools by offering a conceptual approach that emphasizes the integration of Islamic values and 21st-century competencies.

RESEARCH METHOD

This research is a descriptive qualitative research that portrays the curriculum and learning system at the Khalaf Islamic boarding school. The scope of the research is about the curriculum and learning system with the object of Baitul Qur'an (BQ) at the Darut Tauhiid Islamic Boarding School in Bandung. The population of this research is all stakeholders of Baitul Qur'an while the sample is the leadership of Baitul Qur'an and the staff of the curriculum and learning section at the Baitul Qur'an Islamic Boarding School. The sample is used as the main source and the researcher is the key informant who will analyze the curriculum and learning system at Baitul Qur'an, Darut Tauhiid Islamic Boarding School in Bandung. Data were collected through observation, interviews and documentation studies. Observations were carried out directly by the

researcher, interviews were conducted with the research sample, and the documents reviewed were the Baitul Qur'an curriculum documents used for the 2025-2026 academic year. The data analysis technique was carried out by triangulation by analyzing the results of observations, interviews and documentation studies regarding the scope of the research, namely the curriculum and learning system.

RESULT AND DISCUSSION

The curriculum structure at Baitul Qur'an (BQ) is a concrete representation of the Islamic boarding school model, which emphasizes horizontal and vertical integration within the educational system. Horizontally, the BQ curriculum balances religious and general education. The primary focus is on memorizing the Qur'an and Muraja'ah activities, which are the core of developing students' religious competencies. This process takes place intensively from morning until midday prayer. Meanwhile, religious subjects such as Fiqh (Islamic jurisprudence) and Sirah (recitation of the Koran) are delivered through a contextual approach without using traditional methods like sorogan (recitation of the Koran) or ngalogat (recitation of the Koran). To ensure academic legitimacy, BQ collaborates with the Darut Tauhid Community Learning Center (PKBM) so that students earn formal diplomas equivalent to junior high and high school. General subjects such as Biology and Mathematics are taught alternately every two weeks after the Dhuhr prayer, demonstrating an effort to balance religious and academic competencies.

Vertically, the BQ curriculum demonstrates the integration of religious values that shape the distinctive character of graduates. The Heart Management (QM) approach serves as a philosophical foundation for instilling moral and faith teachings in students' daily lives. Islamic values are no longer taught solely through memorization of texts, but through the internalization of concrete and applicable behaviors. Practical modules such as the 5S, 3S, 5Us, and 7B concepts are designed to strengthen the implementation of moral values through positive habits. This represents a paradigm shift from memorization-based education to character and behavior-based education. Thus, BQ strives to produce a generation that not only understands religion textually but is also able to demonstrate Islamic behavior in everyday life.

The implemented learning system demonstrates the characteristics of a modern and efficient kholafiyah (Islamic) system. Learning activities are scheduled intensively, with a clear division of time between Tahfiz (Islamic memorization) activities in the morning and Diniyah (Islamic religious) and general studies in the afternoon and evening. This structure allows students to focus on more structured and directed learning. The application of the Mustaqillin method in Arabic language learning demonstrates the Islamic boarding school's internal innovation. This method was independently developed, focusing on speed, understanding, and application, replacing the classical approach that tended to be grammatical. In teaching morals and Islamic values, BQ uses designed modules such as the 3S and 5S, emphasizing student-centered learning and the direct practice of Islamic values. This approach fosters active

student involvement in the learning process and encourages the application of values in real life.

Research findings also demonstrate the clear advantages of this integrative system. BQ graduates possess dual competencies—a strong ability to memorize the Quran and a formal, state-recognized diploma. This provides them with ample opportunities to continue their studies at public universities. Furthermore, the implementation of a vertical curriculum based on Heart Management fosters strong student character, practical morals, and adaptability to social environments. Learning efficiency is also increased thanks to the application of modern methods such as Mustaqillin and internal modules designed to meet the needs of contemporary Islamic boarding schools. The integration of spiritual, intellectual, and character aspects enables BQ to present a model of Islamic boarding school education that is responsive to the demands of the times.

However, this system is not without challenges. The high study load is a consequence of horizontal integration, which requires students to master three fields simultaneously—Tahfiz, Diniyah, and general academics. This has the potential to reduce rest time and create study pressure. On the other hand, dependence on PKBM (Center for Community Empowerment) to obtain formal diplomas indicates that BQ still faces legal obstacles in obtaining muadalah status or direct recognition from the Ministry of Religious Affairs. Another challenge arises from the differences in character between the salafiyah (PDF) and kholafiyah (BQ) units under one large foundation. Foundation management needs to continuously unify its vision and mission to prevent gaps in educational orientation in the field. With all these dynamics, the BQ integrative system remains a crucial innovation in developing a modern Islamic boarding school model with character and competitiveness in the era of global education.

DISCUSSION

The findings of this study demonstrate how Baitul Qur'an (BQ) has successfully implemented curriculum integration, not only uniting religious and academic aspects but also reformulating the paradigm of Islamic boarding school education in the modern era. This approach aligns with the Integrated Curriculum theory proposed by Beane (1997), which emphasizes the importance of interdisciplinary relationships in creating a comprehensive and meaningful learning experience. BQ demonstrates the successful application of this principle through the harmonization of tahfiz (memorization of Islamic teachings), diniyah (religious studies), and general education within a single, coherent system. This synergy between spiritual and cognitive aspects strengthens the function of Islamic boarding schools as institutions that not only transmit religious knowledge but also equip students with academic and social competencies in line with the needs of contemporary society.

Furthermore, the implementation of a vertical structure in the BQ curriculum, which emphasizes Heart Management, illustrates the application of the affective-based

character education concept as outlined by Lickona (1991), which places moral knowing, moral feeling, and moral action as the main pillars of moral personality development. Modules such as the 5S and 7B are not merely teaching materials, but serve as instruments for internalizing values through habituation and role modeling. This strategy reflects the constructivist principle expressed by Vygotsky (1978), which states that effective learning occurs when individuals actively construct meaning from their social experiences. Thus, education at BQ is not merely a transfer of knowledge, but also a process of reconstructing values and morality within the context of the students' lives.

From a pedagogical perspective, the kholafiyah system implemented by BQ demonstrates maturity in adapting the Student-Centered Learning (SCL) theory as developed by Weimer (2002). Students are given active space to manage the learning process, particularly in the implementation of the Mustaqillin modules and character programs. This pattern reflects a shift from a teacher-centered model to a more dialogic and contextual participatory model. Furthermore, the systematic allocation of time between memorization and general subjects aligns with Carroll's (1963) theory of learning time management, which asserts that learning success is determined by the effective allocation of time to learning objectives. This forms the basis for the efficiency of the learning system at BQ, which is oriented towards measurable outcomes.

Institutionally, BQ's collaboration with PKBM Darut Tauhid illustrates the practice of institutional partnership in education, aligning with the concept of educational networking according to Fullan (2011). This collaboration expands the academic legitimacy of Islamic boarding schools without sacrificing their religious identity. However, this situation also indicates challenges to institutional autonomy, as discussed in Bush's (2011) theory of educational governance. Educational institutions dependent on external units potentially face limitations in determining curriculum policies and formal recognition. This situation demonstrates that the transformation of Islamic boarding schools toward academically independent systems still requires regulatory support from the government.

Finally, these findings demonstrate that BQ's integrative curriculum model can be understood as a strategic effort to strike a balance between tradition and modernity. Within the context of Mezirow's (1997) theory of transformative education, the learning experiences of students not only broaden their knowledge but also transform their perspectives and life orientations. This approach positions Islamic boarding schools as dynamic agents of social change, not merely conservative institutions. By combining religious, academic, and character learning in one integrated system, BQ not only maintains the identity of the Islamic boarding school, but also makes it relevant to the demands of 21st-century education that emphasizes critical thinking, adaptability, and noble character.

CONCLUSION

Based on the results of interviews and analysis of the curriculum and learning

system at Baitul Qur'an (BQ) Darut Tauhid Islamic Boarding School, Bandung, the following conclusions can be drawn:

1. Integrated Khalafiyah Model: BQ is operationally a Kholafiyah Islamic Boarding School model that has successfully implemented dual curriculum integration. The core curriculum (Quran memorization) is balanced with general education through accommodating synergy with the Community Service Center (PKBM), so that students develop strong religious competencies and earn formal diplomas equivalent to junior high school (SMP/SMA).
2. Distinctive Vertical Curriculum (MQ): BQ's kholaf model is strengthened by vertical integration in the form of unique diniyah (religious) and morality development materials, formulated through the concept of Heart Management (MQ). This formulation (such as the 3S and 5S) aims to shift the focus from textual learning of Islamic books to the application of Islamic values in daily life.
3. Practical Learning System: The learning system at BQ is highly structured and efficient, dividing time strictly between Tahfiz (morning) and general/diniyah (afternoon/evening) materials. The use of internal modules, including the Mustaqilli Arabic language method, emphasizes a practical and contemporary approach.
4. Main Challenges: The biggest challenge faced by BQ is its dependence on formal legality from PKBM, where BQ is struggling to obtain curriculum autonomy by submitting SPM/Muadalah status to the Ministry of Religion.

Based on the conclusions and challenges found, here are some suggestions:

For Baitul Qur'an (BQ):

Accelerating Legality: It is recommended that BQ prioritize completing the application process for SPM (Muadalah Education Unit) status with the Ministry of Religious Affairs. This is crucial for achieving curriculum autonomy and legitimacy for formal diplomas, reducing dependence on PKBM units.

Standardization of Diniyah Methods: Standardization and continuous evaluation of the effectiveness of the formulated diniyah modules (MQ, 3S, 5S) are needed to ensure consistency in developing the character of students.

For the Darut Tauhid Foundation (DT):

MPP Synergy: It is recommended that the newly formed Pesantren Leadership Council (MPP) function optimally as a single coordinating body at the leadership level. This is crucial for ensuring a unified vision between salafiyah (PDF) and kholafiyah (BQ/DTR) units, as well as aligning policies between the Foundation, PT, and Cooperatives.

For Future Researchers:

Economic Research: It is recommended to conduct further research focusing on the economic independence of DT Islamic boarding schools, specifically analyzing the operational models of cooperatives and various PTs (such as MQTV and MQFM) under DT's auspices, as case studies for the development of independent Islamic boarding schools.

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