

## From Tradition to Innovation: Curriculum and Learning System Transformation in Islamic Boarding Schools

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### Abstract:

Islamic boarding schools have long been recognized as institutions that preserve religious traditions while shaping students' moral and intellectual character. However, rapid social change, technological advancement, and global educational demands have compelled these institutions to transform their curriculum and learning systems. This study aims to analyze how Islamic boarding schools reconstruct their curriculum and learning practices to respond to contemporary educational challenges without abandoning their traditional values. Employing a qualitative approach with a case-oriented design, the research explores curriculum structure, instructional strategies, and learning management systems that reflect innovation within a tradition-based educational environment. The findings reveal that curriculum transformation is characterized by the integration of religious and general knowledge, the adoption of student-centered learning approaches, the incorporation of digital learning tools, and the strengthening of critical thinking and life skills. Learning systems are redesigned to be more adaptive, collaborative, and context-responsive while maintaining core spiritual and ethical foundations. This transformation illustrates a dynamic shift from rigid, teacher-centered instruction toward a more flexible and innovative learning ecosystem. The study contributes to the discourse on educational innovation by demonstrating that tradition-based institutions can serve as active agents of change through contextualized curriculum reform. These findings offer strategic insights for policymakers, educators, and institutional leaders seeking to promote sustainable innovation in faith-based educational settings.

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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 moral values. Historically, *pesantren* have functioned as primary spaces for the internalization of Islamic teachings and as socio-cultural institutions that sustain Muslim communities amid social change (Ali et al., 2021; Mujiburrahman et al., 2024; Zulkifli et al., 2023). However, the dynamics of globalization and educational modernization have encouraged *pesantren* to evolve from traditional (*Salafiyah*) models toward modern (*Khalafiyah*) forms that are more open to innovation and the formal education system.

The transformation toward *Khalafiyah pesantren* represents an adaptive response to the demands of 21st-century education, which requires a balance between mastery of religious knowledge and competence in science, technology, and social skills. Jusubaidi et al., (2024); Mahsusi et al., (2024); & Sumanti et al., (2024), argue that *Khalafiyah pesantren* are characterized by an integrated curriculum that combines classical Islamic studies with general disciplines delivered through formal schooling. This integration reflects an effort to harmonize *tafaqquh fi al-din* with *tafaqquh fi al-hayah* as a reform strategy within Islamic education.

Previous studies have shown that curriculum modernization in *pesantren* extends beyond administrative reform and emphasizes the relevance of learning materials to contemporary societal needs. Ressay Resviati Putri et al., (2025) notes that *Khalafiyah pesantren* view the curriculum as a strategic instrument for shaping faithful, knowledgeable, and socially responsible individuals. Similarly, Hasanah et al., (2024) highlight that the integration of traditional learning methods such as *sorogan* and *bandongan* with modern student-centered approaches constitutes a distinctive feature of *Khalafiyah pesantren* in maintaining a balance between tradition and innovation.

Furthermore, holistic character education in *Khalafiyah pesantren* is implemented through an integrative learning system that combines formal curricula with moral and personality development fostered through non-formal activities (Qushwa & Baharun, 2024; Rozi et al., 2024). This approach aligns with experiential learning theory, which emphasizes direct experience as a key mechanism for shaping students' knowledge, attitudes, and values. As a result, *Khalafiyah pesantren* are not only oriented toward producing *ulama* and *da'i*, but also toward nurturing competent, character-driven Muslims capable of engaging constructively in modern society.

Despite the growing body of literature on *pesantren* modernization, existing studies largely focus on curriculum integration or instructional methods in isolation and have yet to offer a comprehensive conceptualization of how curriculum and learning systems jointly function as an innovative educational ecosystem within *Khalafiyah pesantren*. Addressing this gap, this article aims to analyze the concept and implementation of *Khalafiyah* Islamic boarding schools from the perspective of contemporary Islamic educational theory by examining the interconnection between curriculum design and learning systems. The novelty of this study lies in its integrative

analytical framework, which positions Khalafiyah pesantren not merely as institutions undergoing modernization, but as dynamic models of educational innovation that systematically integrate Islamic values with 21st-century competencies.

## RESEARCH METHOD

This study employs a descriptive qualitative research design aimed at exploring and interpreting the curriculum structure and learning system implemented in a Khalaf Islamic boarding school. A qualitative approach was selected to enable an in-depth understanding of educational practices, institutional values, and instructional dynamics as they are naturally constructed within the pesantren context. This design allows the researcher to capture the complexity of curriculum transformation and learning innovation beyond numerical measurement.

The research setting is Baitul Qur'an (BQ), a formal educational unit within Darut Tauhiid Islamic Boarding School, Bandung, which represents a Khalafiyah pesantren model integrating religious education with structured formal learning. The scope of the study focuses specifically on two main aspects: (1) curriculum design and organization, and (2) learning system implementation, including instructional strategies, learning activities, and management mechanisms.

The research population consists of all educational stakeholders involved in Baitul Qur'an. The research subjects were selected using purposive sampling, targeting individuals who possess direct knowledge and authority over curriculum and learning processes. Accordingly, the primary informants include the leadership of Baitul Qur'an and staff responsible for curriculum development and learning management. In this study, the researcher acts as the key research instrument, responsible for data collection, interpretation, and analytical synthesis.

Data were collected through three main techniques: participant observation, in-depth semi-structured interviews, and document analysis. Observations were conducted directly by the researcher to examine learning activities, instructional interactions, and institutional routines related to curriculum implementation. Interviews were carried out with selected informants to obtain comprehensive insights into curriculum planning, pedagogical orientation, and innovation strategies. Documentation analysis involved a systematic review of official curriculum documents, syllabi, learning guidelines, and institutional policies, particularly those used during the 2025–2026 academic year.

Data analysis was conducted using an interactive analysis model, involving data reduction, data display, and conclusion drawing. To ensure the credibility and validity of the findings, methodological triangulation was applied by cross-checking data obtained from observations, interviews, and documents. This triangulation process enabled the researcher to verify consistency across data sources and to construct a comprehensive understanding of how curriculum and learning systems operate within the Khalaf Islamic boarding school framework.

## RESULT AND DISCUSSION

### Integrative Curriculum Structure: Horizontal-Vertical Innovation in Khalafiyah Pesantren

The first major finding reveals that the curriculum structure at Baitul Qur'an (BQ) represents an integrative innovation model characterized by horizontal and vertical integration. Horizontally, the curriculum balances religious education and general academic subjects, while vertically it embeds Islamic values and character education across all learning activities.

Based on curriculum documentation for the 2025–2026 academic year, Tahfiz al-Qur'an and Muraja'ah are positioned as the core curriculum, dominating morning learning hours. Direct classroom and dormitory observations confirmed that Qur'an memorization activities are conducted intensively from early morning until before the Dhuhr prayer, creating a focused spiritual-academic atmosphere. This priority was explicitly emphasized by the Head of Baitul Qur'an: *"Tahfiz is not just a subject here; it is the identity of Baitul Qur'an. Other lessons are designed to strengthen, not replace, that foundation."* Unlike traditional Salafiyah pesantren that rely on *sorogan* and *ngalogat*, BQ applies a contextual instructional approach in Diniyah subjects such as Fiqh and Qur'anic studies. Observations show that learning sessions involve explanation, dialogue, and practical reflection, indicating a shift toward student-centered learning.

To maintain formal academic recognition, BQ collaborates with the Darut Tauhiid Community Learning Center (PKBM). This partnership enables students to obtain state-recognized diplomas equivalent to junior and senior high school levels. General subjects such as Mathematics and Biology are delivered bi-weekly after the Dhuhr prayer, as stated in the official academic schedule. *"Integration is our key strategy. Students must be strong in religion, but they also need access to formal education pathways."*

Vertically, curriculum integration is realized through the Heart Management (QM) framework, which functions as the philosophical backbone of education at BQ. Islamic values are internalized through structured behavioral modules such as 5S, 3S, 5Us, and 7B, which guide daily student conduct. Observational data indicate that these values are practiced consistently in routines such as greetings, discipline, cleanliness, and peer interaction. This vertical integration reflects a significant paradigm shift from text-based religious instruction toward character- and behavior-based education, aligning with experiential learning theory. Islamic teachings are no longer confined to classroom discourse but are embodied in students' daily lives.

**Table 1. Integrative Curriculum Structure at Baitul Qur'an**

Dimension	Key Characteristics
Horizontal Integration	Balance of Tahfiz, Diniyah, and general subjects
Vertical Integration	Heart Management values embedded in daily life
Academic Legitimacy	PKBM partnership for formal diplomas
Pedagogical Shift	Contextual and student-centered learning

The table signifies that the educational system at Baitul Qur'an is built as a unified, interconnected learning ecosystem, not as a collection of stand-alone components. The curriculum serves not merely as a material organizer, but as a strategic mechanism that simultaneously unites spiritual strengthening, character building, and formal academic achievement. The integration that has been established demonstrates a shift in institutional paradigm, from Islamic boarding schools oriented solely toward the transmission of knowledge to educational institutions that are adaptive, legitimate, and contextual to the needs of the times. The most prominent meaning is that educational innovation in Islamic boarding schools is not realized through the elimination of tradition, but rather through pedagogical reconstruction that allows Islamic values to remain the foundation, while also opening up space for flexibility, formal recognition, and a student-centered learning approach.

Therefore, Baitul Qur'an developed a curriculum as an integrated system consciously designed to simultaneously address the needs of Islamic education and the demands of modern education. The curriculum is not positioned solely as an academic document, but rather as an educational architecture that regulates the direction of learning, character formation, and academic legitimacy of students. Horizontal integration enables students to achieve a balance between religious deepening and mastery of general knowledge, so that the educational process does not create a dichotomy between "religious knowledge" and "worldly knowledge," but presents them as a unified, mutually reinforcing competency. Meanwhile, vertical integration ensures that Islamic values do not stop at the cognitive realm, but are internalized in daily attitudes and behaviors through structured habits. These findings confirm that curriculum innovation in Islamic boarding schools is not merely a form of administrative modernization, but rather a substantive transformation that holistically combines spiritual, academic, and character orientations, resulting in a model of Islamic education that is relevant, adaptive, and sustainable amidst the dynamics of global education.

### **Innovative Learning System and Educational Outcomes**

The finding highlights that Baitul Qur'an implements a modern, efficient, and internally innovative learning system that supports the integrative curriculum structure. Learning activities are organized through a highly structured daily schedule, dividing time between Tahfiz in the morning, Diniyah and general studies in the afternoon, and reinforcement activities in the evening. Field observations confirmed that this time segmentation enables students to concentrate fully on specific learning objectives without cognitive overload within a single session. This structured system reflects principles of effective learning management commonly associated with contemporary educational institutions.

One notable instructional innovation is the *Mustaqillin* method used in Arabic language learning. This method, independently developed within the pesantren, prioritizes comprehension, speed, and practical application rather than grammatical memorization. *"Students need Arabic that functions, not Arabic that only exists in textbooks."*

*Mustaqillin answers that need.*" In character education, modules such as 3S and 5S are delivered through student-centered and experiential approaches. Observations show that students actively practice these values in real-life contexts, reinforcing moral learning through repetition and reflection rather than theoretical instruction alone.

The outcomes of this learning system are clearly visible. Graduates demonstrate dual competencies: strong Qur'anic memorization skills and possession of state-recognized diplomas, enabling access to higher education institutions, including public universities. Moreover, vertical value integration fosters adaptability, discipline, and social awareness among students. However, the system also presents challenges. The intensive academic load resulting from curriculum integration limits students' rest time and may cause learning fatigue. Additionally, reliance on PKBM for diploma recognition indicates ongoing structural challenges in achieving full institutional equivalency (*muadalah*).

The learning system at Baitul Qur'an is developed in a structured, efficient, and innovative manner, thus supporting the success of the integrative curriculum implemented. The learning system is designed with a clear and consistent time allocation, allowing students to focus optimally on different learning objectives without overlapping. Learning innovation is evident not only in time management but also in the development of contextual and applicable internal methods, so that the learning process becomes more meaningful and relevant to the students' needs. The learning approach used encourages active student involvement and emphasizes direct practice as a means of internalizing values and mastering competencies. These findings demonstrate that the effectiveness of learning in Khalafiyah Islamic boarding schools does not depend solely on technology, but rather on adaptive pedagogical design, institutional creativity, and alignment between spiritual, intellectual, and character goals. With this learning system, Baitul Qur'an is able to produce graduates who excel not only religiously and academically, but also possess social readiness and competitiveness in the context of modern education and life.

## 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 Beraldo, (2022), 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 (Jusubaidi et al., 2024; Tahir & Elbarqi, 2023). 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 Amrulloh, (2024) 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 Bhutoria, (2022). 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 (Istianah et al., 2023, 2023; Priyono et al., 2022; Wahyudi, Fathul Jannah, 2024). Furthermore, the systematic allocation of time between memorization and general subjects aligns with Parcu et al., (2023) 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 (Almanwari et al., 2024; Obreja et al., 2024; Ríssola et al., 2022). 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 Schiuma et al., (2024) 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 Duffy et al., (2021) 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 (Köhler, 2024; Nguyen et al., 2023; Saihi et al., 2024). 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

This study concludes that Baitul Qur'an represents a progressive model of Khalafiyah Islamic boarding school education that successfully integrates tradition and innovation through a coherent curriculum and learning system. The findings demonstrate that curriculum development at Baitul Qur'an is not merely an administrative modernization, but a substantive educational transformation that combines religious depth, academic legitimacy, and character formation within a single integrative framework. Horizontal integration ensures balance between Qur'anic studies, religious sciences, and general education, while vertical integration embeds Islamic values into students' daily practices, enabling the internalization of faith-based character beyond cognitive learning.

Furthermore, the learning system implemented at Baitul Qur'an reflects a modern, adaptive, and internally innovative pedagogical design. Structured time management, contextual teaching approaches, and the development of indigenous instructional methods contribute to effective learning processes that are both efficient and meaningful. The emphasis on experiential and student-centered learning strengthens students' engagement and facilitates the practical application of Islamic values in real-life contexts.

Overall, this study affirms that Khalafiyah pesantren can function as dynamic educational ecosystems capable of responding to contemporary educational demands without abandoning their religious identity. The integration of curriculum and learning systems positions Baitul Qur'an as a viable model for sustainable innovation in Islamic education. This research contributes to the broader discourse on educational innovation by highlighting how faith-based institutions can reconceptualize tradition as a foundation for adaptive and competitive educational practices in the era of global education.

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