
Integrating Islamic Traditions and Educational Innovation in Modern Curriculum Management: A Study at Buntet Islamic Boarding School, Cirebon

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ABSTRACT

This study examines the integration of Islamic traditions and educational innovation within modern curriculum management at Buntet Islamic Boarding School in Cirebon. It aims to analyze how traditional Islamic education, rooted in classical texts and kyai authority, can be harmoniously combined with contemporary curriculum demands, including national standards and global competencies. Using a qualitative case study approach, data were collected through in-depth interviews with kyai, teachers, and stakeholders, classroom and pesantren activities observation, and analysis of curriculum documents. The findings reveal that curriculum management at the boarding school is structured through four key processes: (1) strategic planning that aligns the pesantren's religious vision with societal needs; (2) implementation that integrates diniyah (religious) subjects, general academic knowledge, and technology-enhanced learning; (3) participatory evaluation involving internal and external stakeholders; and (4) deliberate innovations such as digital learning platforms, foreign language proficiency, and global orientation programs. This research contributes to the understanding of curriculum management in Islamic educational institutions by demonstrating a practical model of balancing sacred tradition with modernity. The study concludes that effective modern curriculum management in pesantren settings does not dilute Islamic authenticity but rather strengthens the relevance and competitiveness of graduates in the contemporary era, offering valuable insights for other traditional Islamic boarding schools facing similar modernization challenges.

Keywords: curriculum management, Islamic boarding schools, education modernization, Buntet Islamic Boarding School, Islamic education

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INTRODUCTION

Islamic boarding schools (pesantren) continue to play a vital role in character formation, transmission of classical Islamic knowledge, and development of future religious scholars and community leaders in Indonesia.¹ However, in the era of digitalization and globalization, pesantren face a fundamental challenge: how to modernize their curriculum without compromising the authenticity of Islamic traditions.² The core issue lies not merely in adding general subjects, but in developing an effective modern curriculum management system that can systematically integrate classical Islamic education with 21st-century competencies such as digital literacy, foreign language proficiency, critical thinking, and adaptive leadership.³

Although regulatory support exists through Law No. 18 of 2019 on Pesantren and KMA No. 184 of 2019 concerning the PAI and Arabic Language Curriculum,⁴ these policies provide only a general framework.⁵ They often fail to address the unique contextual characteristics, human resource capacities, and institutional orientations of individual pesantren.⁶ Consequently, many pesantren struggle to create an adaptive,⁷ needs-based curriculum management model capable of producing graduates who remain rooted in Islamic values yet competitive at national and international levels.⁸

Buntet Islamic Boarding School in Cirebon, one of the largest and most historically significant pesantren in West Java, presents a compelling case in this tension between tradition and modernity.⁹ While the institution has demonstrated its capacity to integrate traditional religious curricula based on classical texts (kitab kuning) with the national general curriculum and to introduce digital enrichment programs and foreign language initiatives, the process of managing this integration systematically remains complex.¹⁰ Issues such as maintaining the authority of kyai

¹ Darul Ilham & Suyatno. (2020). Pengembangan manajemen kurikulum dan pembelajaran di pondok pesantren. *Jurnal Akuntabilitas Manajemen Pendidikan*, 8(2), 186–195. <https://ejournal.upi.edu/index.php/JAMP/article/view/28554>

² Puput Lestari. (2022). Tradisi penulisan dan pengajaran kitab pesantren: Proses membangun otoritas dalam kitab kuning. *Jurnal Kajian Islam Interdisipliner*, 7(2), 145–160. DOI: <https://doi.org/10.14421/jkii.v7i2.1331>

³ Akhmad Sirojuddin, Jauhar Ghoni, & Rina Hosna. (2025). Holistic curriculum integration model for Islamic boarding schools and higher education. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 16(1), 33–50. DOI: <https://doi.org/10.24042/002025162646300>. See also Karim, A., Hamamah, F., Sukardi, D., & Jalaludin. (2024). Kiai Leadership, juvenile delinquency, and pesantren-based rehabilitation: A Henry Mintzberg perspective. *Asia-Pacific Journal of Educational Management Research*, 9(1), 67–74. <https://doi.org/10.21742/ajemr.2024.9.1.05>.

⁴ Puput Lestari. (2022). Tradisi penulisan dan pengajaran kitab pesantren: Proses membangun otoritas dalam kitab kuning. *Jurnal Kajian Islam Interdisipliner*, 7(2), 145–160. DOI: <https://doi.org/10.14421/jkii.v7i2.1331>

⁵ Kementerian Agama Republik Indonesia. (2019). *KMA No. 184 Tahun 2019 tentang Kurikulum PAI dan Bahasa Arab*. Jakarta: Kemenag RI. <https://kemenag.go.id/file/dokumen/kma1842019.pdf>

⁶ Republik Indonesia. (2019). *Undang-Undang No. 18 Tahun 2019 tentang Pesantren*. Jakarta: Sekretariat Negara. <https://peraturan.bpk.go.id/Home/Details/122947/uu-no-18-tahun-2019>

⁷ Akhmad Sirojuddin, Jauhar Ghoni, & Rina Hosna. (2025). Holistic curriculum integration model for Islamic boarding schools and higher education. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 16(1), 33–50. DOI: <https://doi.org/10.24042/002025162646300>

⁸ Muhimmuts Tsaalits Al-Amiin S. & M. Minanur Rahman. (2025). Sorogan Kitab: Eksistensi, enkulturasi dan pewarisan metode ilmiah pesantren. *Jurnal Kajian Islam Interdisipliner*, 10(1), 77–95. DOI: <https://doi.org/10.14421/jkii.v10i1.1520>

⁹ Puput Lestari. (2022). Tradisi penulisan dan pengajaran kitab pesantren: Proses membangun otoritas dalam kitab kuning. *Jurnal Kajian Islam Interdisipliner*, 7(2), 145–160. DOI: <https://doi.org/10.14421/jkii.v7i2.1331>

¹⁰ Darul Ilham & Suyatno. (2020). Pengembangan manajemen kurikulum dan pembelajaran di pondok pesantren. *Jurnal Akuntabilitas Manajemen Pendidikan*, 8(2), 186–195.

and traditional learning methods (sorogan, bandongan, halaqah) while adopting technology-based learning and participatory evaluation continue to pose practical and theoretical challenges.¹¹

Previous studies have contributed to the discourse on pesantren curriculum modernization. Darul Ilham and Suyatno (2020) highlight the importance of teacher- and santri-based curriculum management to sustain learning relevance.¹² Puput Lestari (2022) examines the tradition of writing and teaching classical Islamic texts as the epistemological foundation of pesantren, yet underscores its limitations in responding to digital literacy demands. Sirojuddin et al. (2025) propose a holistic integration model between pesantren and higher education curricula with emphasis on global competencies.¹³ However, these studies have not sufficiently explored modern curriculum management specifically the systematic processes of planning, implementation, evaluation, and innovation in large-scale traditional pesantren that possess strong scholarly traditions alongside adaptive innovations.¹⁴ A notable research gap remains in understanding how such institutions can manage the integration of Islamic traditions and educational innovation in a participatory, sustainable, and contextually grounded manner.¹⁵

Theoretically, modern curriculum management in pesantren can be conceptualized through the interconnected dimensions of planning, implementation, and evaluation, framed within an adaptive and collaborative governance approach. Curriculum planning must reconcile the pesantren's religious vision and mission with contemporary societal needs. Implementation requires blending traditional Islamic learning methods with modern pedagogical strategies, including technology-enhanced learning and authentic assessment. Evaluation should be multilayered, involving kyai, teachers, santri, alumni, and external stakeholders to ensure both quality and cultural sustainability. Unlike conventional textbook models that treat these dimensions linearly, this study views them as dynamic, context-sensitive processes in which the success of tradition-innovation integration depends on adaptive leadership and data-informed decision-making.¹⁶

Therefore, this study aims to analyze modern curriculum management at Buntet Islamic Boarding School in Cirebon, with a specific focus on how the integration of Islamic traditions and educational innovation is managed systematically, participatorily, and sustainably. The expected contributions are both theoretical enriching the model of pesantren curriculum management and practical, providing insights for policymakers and managers of Islamic educational institutions in

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¹¹Akhmad Sirojuddin, Jauhar Ghoni, & Rina Hosna. (2025). Holistic curriculum integration model for Islamic boarding schools and higher education. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 16(1), 33–50. DOI: <https://doi.org/10.24042/002025162646300>

¹² Ornstein, A. C., & Hunkins, F. P. (2018). *Curriculum: Foundations, Principles, and Issues*. New York: Pearson. ISBN: 9780134060354

¹³ Muhimmuts Tsaalits Al-Amiin S. & M. Minanur Rahman. (2025). Sorogan Kitab: Eksistensi, enkulturasi dan pewarisan metode ilmiah pesantren. *Jurnal Kajian Islam Interdisipliner*, 10(1), 77–95.

¹⁴ Printy, S. M. (2020). Curriculum management and instructional leadership in schools. *Journal of Educational Administration*, 58(4), 345–360.

¹⁵ Akhmad Sirojuddin, Jauhar Ghoni, & Rina Hosna. (2025). Holistic curriculum integration model for Islamic boarding schools and higher education. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 16(1), 33–50.

¹⁶ Darul Ilham & Suyatno. (2020). Pengembangan manajemen kurikulum dan pembelajaran di pondok pesantren. *Jurnal Akuntabilitas Manajemen Pendidikan*, 8(2), 186–195.

designing contextual, moderate, and future-oriented

RESEARCH METHODOLOGY

This study adopted a qualitative case study approach to obtain a comprehensive and contextual understanding of modern curriculum management practices at Buntet Islamic Boarding School in Cirebon, particularly the dynamic integration between Islamic traditions and educational innovation.¹⁷ The single-case study design was considered most appropriate because it enables an in-depth exploration of complex real-life phenomena within their natural institutional context, where the boundaries between the curriculum management process and the pesantren's socio-cultural setting are intertwined.¹⁸

Buntet Islamic Boarding School in Cirebon, West Java, was deliberately selected as the research site. As one of the largest traditional pesantren with a strong scholarly heritage, it offers a rich and critical case for examining the practical challenges and strategies of managing curriculum modernization while preserving the authenticity of classical Islamic education (*kitab kuning*).¹⁹ This institution has actively integrated religious curricula with the national general curriculum and introduced innovations in digital learning and foreign languages, making it a strategic setting to investigate the tensions and adaptive mechanisms in pesantren curriculum management.²⁰

Data were gathered from 20 purposively selected informants, comprising 5 caregivers/kyai and curriculum managers, 7 teachers of *diniyah*, Arabic, and general subjects, 5 final-year students, and 3 alumni who continued their studies at university level. Purposive sampling was employed to capture diverse and information-rich perspectives from actors directly involved in curriculum planning, implementation, and evaluation. Data collection continued until data saturation was achieved, indicated by the repetition of key themes and the absence of significant new insights in subsequent interviews and observations.

The fieldwork was conducted over three months (September–November 2025), deliberately aligned with the start of the odd semester. This timing allowed the researcher to observe curriculum planning sessions, daily implementation processes, and preliminary evaluation activities in their authentic context. Data collection techniques consisted of in-depth semi-structured interviews, participatory observation of teaching-learning activities and pesantren routines, and document analysis of curriculum documents, lesson plans, and evaluation records. Triangulation of these three sources was applied to enhance the credibility and dependability of the findings.

¹⁷ Creswell, J. W. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Thousand Oaks, CA: Sage. DOI: <https://doi.org/10.1177/1049732305276687>

¹⁸ Darul Ilham & Suyatno. (2020). Pengembangan manajemen kurikulum dan pembelajaran di pondok pesantren. *Jurnal Akuntabilitas Manajemen Pendidikan*, 8(2), 186–195. <https://ejournal.upi.edu/index.php/JAMP/article/view/28554>

¹⁹ Akhmad Sirojuddin, Jauhar Ghoni, & Rina Hosna. (2025). Holistic curriculum integration model for Islamic boarding schools and higher education. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 16(1), 33–50. DOI: <https://doi.org/10.24042/002025162646300>

²⁰ Patton, M. Q. (2015). *Qualitative Research & Evaluation Methods* (4th ed.). Thousand Oaks, CA: Sage. ISBN: 9781412972123

The collected data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña.²¹ This model treats qualitative data analysis as three concurrent and iterative flows of activity: (1) data condensation (selecting, focusing, simplifying, and transforming raw data from field notes, transcripts, and documents), (2) data display (organizing condensed data into matrices, charts, or networks for pattern identification), and (3) conclusion drawing and verification (interpreting meanings, identifying themes, and constantly verifying interpretations against the data).²² The cyclical nature of this model enabled continuous refinement of emerging categories and ensured a rigorous, systematic interpretation aligned with the research objectives.²³

RESULTS AND DISCUSSION

Results

1. Curriculum Planning: Strategic Analysis

Qualitative data analysis reveals that curriculum planning at Pondok Pesantren Buntet Cirebon is a strategic process that dynamically integrates classical Islamic educational traditions with contemporary academic demands. The main themes that emerge are the integration of tradition and modernity and a participatory-collective approach. Planning is not carried out in a top-down manner; rather, it involves the active participation of kyai, teachers, curriculum managers, and other stakeholders. This collective involvement produces a curriculum that not only reflects the normative values of the pesantren but is also responsive to the needs of santri in the global era.

The primary foundation of curriculum planning lies in the pesantren's vision and mission, which emphasize the integration of tawhid, akhlak (moral character), and moderate Islam with 21st-century competencies. KH. Adib Rofiuddin Izza, as the Senior Elder (Sesepuh) and Leader of Pondok Pesantren Buntet Cirebon, underscores the importance of this adaptation: "The demands of society require that educational institutions at Pondok Pesantren Buntet do not only teach religious knowledge but also general knowledge and technology (applied skills)." (KH. Adib Rofiuddin Izza, Interview/Leadership Reflection). These findings reveal a pattern in which this vision serves as a normative framework that guides the formulation of learning objectives, content selection, and pedagogical strategies. The curriculum is designed to maintain a deep mastery of classical Islamic texts (*kitab turats*) while simultaneously developing digital literacy, leadership skills, and global awareness. This pattern reflects the pesantren's commitment to producing graduates who are firmly rooted in the classical Islamic intellectual heritage yet capable of competing at national and transnational levels.

From a policy perspective, national regulations such as Law No. 18 of 2019 concerning Pesantren and Ministerial Decree No. 184 of 2019 provide formal legitimacy as well as room for

²¹ Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Thousand Oaks, CA: Sage. ISBN: 9781452257877

²² Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1–4. DOI: <https://doi.org/10.11648/j.ajtas.20160501.11>

²³ Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Thousand Oaks, CA: Sage. ISBN: 9781452257877

autonomy. Contextual analysis at Buntet shows that these regulations are not viewed as restrictions, but rather as instruments that enable curriculum adjustments to remain aligned with the pesantren's philosophy and the aspirations of the santri. Content mapping is carried out in a structured manner, with classical Islamic studies as the core, while general subjects (mathematics, science, foreign languages, and computer literacy) are integrated to support the santri's academic mobility.

Overall, this holistic planning model indicates that the modern curriculum at Pesantren Buntet is strategic, integrative, and oriented toward *maslahat* (public interest/welfare), in which tradition and modernity are not seen as a dichotomy but as mutually reinforcing elements.

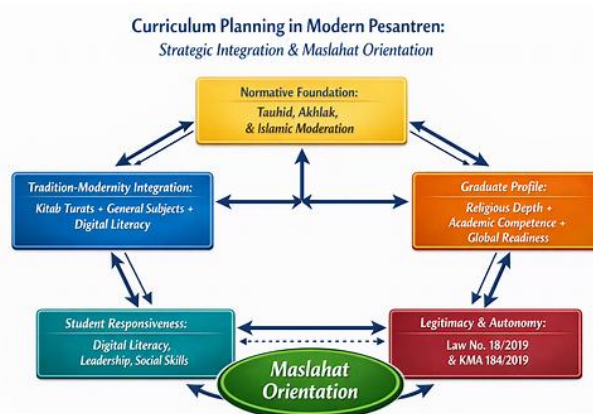


Figure 1: Model of Strategic Analysis for Modern Curriculum Planning in Pesantren

This diagram illustrates the five main pillars vision and mission, content integration, graduate profile, santri needs, and national regulations with connecting arrows that demonstrate the dynamic interactions among them. The orientation toward *maslahat* (public welfare) is positioned at the center of the analysis, serving as the unifying core that guides the entire curriculum planning process.

2. Curriculum Implementation: Synthesis of Methods and Adaptation

Qualitative analysis findings reveal that curriculum implementation at Pondok Pesantren Buntet Cirebon reflects a creative synthesis between traditional Islamic teaching methods and modern pedagogical approaches. The dominant qualitative themes are responsiveness to the changing times and the preservation of Islamic scholarly authority. The methods of *sorogan*, *bandongan*, and *halaqah* remain the main foundations in the transmission of classical Islamic knowledge, particularly the *kitab turats*. *Sorogan* facilitates personal interaction, *bandongan* supports collective reading accompanied by explanations, and *halaqah* serves as a space for in-depth thematic discussion.

KH. Adib Rofiuddin Izza, as the Leader of the Pesantren, highlights this methodological synthesis: “Pesantren Buntet uses the *sorogan* and *bandongan/wetonan* methods. The *sorogan* method involves direct interaction between santri...” (KH. Adib Rofiuddin Izza, Leadership Reflection). However, in the context of modernization, teachers at Buntet have begun to integrate

digital technology as a learning support tool, not as a replacement. The use of laptops, projectors, and online platforms is primarily applied to general subjects and the development of skills such as foreign languages and computer literacy. This analysis shows that the integration of technology is carried out selectively and wisely, ensuring that the traditional values of the pesantren are preserved while access to contemporary learning resources becomes increasingly open.

An interesting pattern is observed among final-year santri, who receive strengthened mastery of *kitab turats* alongside additional classes in English, computer skills, and social competencies. The alumni perspective reinforces these findings: they feel that the Buntet curriculum has equipped them with a balance between religious knowledge and academic skills, making it easier for them to adapt to modern higher education environments without losing their Islamic identity. These findings affirm that curriculum implementation at Buntet is adaptive, integrative, and oriented toward forming educational actors who are relevant at both the national and global levels.

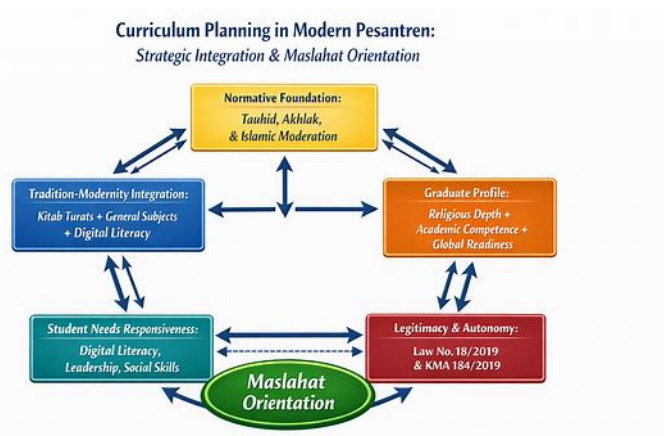


Figure 2: Framework for Analyzing Pesantren Curriculum Implementation

This diagram illustrates the synergy between traditional methods (sorogan, bandongan, halaqah) as the core of classical Islamic scholarship and digital innovation as an extension of learning access. The benefits for santri and the alumni perspective serve as evidence of long-term outcomes.

3. Curriculum Evaluation Techniques: Multilayer and Holistic Approach

Qualitative analysis of curriculum evaluation at Pondok Pesantren Buntet Cirebon reveals a layered and multidimensional approach that not only focuses on academic outcomes but also on character formation, leadership development, and global readiness. The prominent qualitative themes are values-based evaluation and multi-stakeholder involvement as a mechanism for collective reflection.

Teachers are involved in formative and summative evaluations that encompass cognitive, affective, and psychomotor aspects through tests, observations, and authentic assessments. Santri are engaged in reflective evaluation, where they provide feedback on the relevance of teaching methods, materials, and the overall learning experience. Meanwhile, alumni serve as an external source of evaluation through tracer studies and in-depth interviews. The alumni perspective shows

that the Buntet curriculum has successfully created a balance between mastery of religious knowledge and academic skills, while also shaping leadership character and social competencies required in a global context.

Beyond academic aspects, evaluation also emphasizes character formation through the monitoring of behavior in pesantren daily life, participation in intra-pesantren organizations, as well as social and da'wah activities. KH. Adib Rofiuddin Izza highlights the value of this collective participation: "The participation of santri in the stages of planning, implementation, and evaluation has a positive influence (feedback)." (KH. Adib Rofiuddin Izza, in the context of pesantren management). This approach is carried out qualitatively through observation, group discussions, and assessment by dormitory supervisors. Overall, this multilayer evaluation model positions the curriculum as a strategic instrument to ensure relevance, adaptability, and holistic human development grounded in Islamic values.

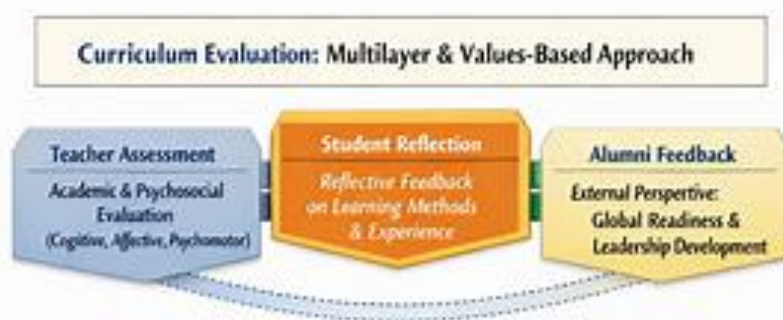


Figure 3: Model of Analysis for Curriculum Evaluation Processes and Methods

This diagram depicts three primary sources teachers, santri, and alumni as interconnected circles. Each contributes to different aspects: teachers to academic evaluation, santri to experiential reflection, and alumni to global readiness. At the center of the analysis is the formation of character and skills based on pesantren values.

Discussion

The findings of this study demonstrate that curriculum planning at Pondok Pesantren Buntet Cirebon has shifted from a traditional kyai-centered model toward a more participatory and inclusive approach.²⁴ This participatory tendency aligns with Yolanda, Gunarhadi, and Efendi (2025), who emphasize the importance of a shared vision in driving curriculum transformation in Islamic boarding schools. However, unlike many traditional pesantren documented by Azra (2012), where planning remains heavily dependent on the kyai's authority with limited involvement from teachers and curriculum managers, Buntet exhibits a more collective process involving kyai, teachers, and other stakeholders. This empirical evidence from Buntet suggests that while national policy encourages greater participation, the actual degree of inclusiveness still

²⁴ Azra, A. (2012). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos Wacana Ilmu.

varies significantly according to each institution's internal culture.²⁵

This participatory shift observed at Buntet resonates with international literature on community-based curriculum development. Bray and Thomas (2015) argue that curriculum planning in tradition-based educational institutions must actively involve local actors to ensure relevance and sustainability.²⁶ Similarly, in the Southeast Asian context, Tan (2014) notes a transition from authoritative to collaborative models in Islamic education in Singapore and Malaysia. Halstead (2004) further supports this by showing that greater teacher and community participation enhances ownership and strengthens the integration of Islamic values with modern demands.²⁷ The case of Buntet thus contributes to this global discourse by providing a concrete Indonesian pesantren example where participatory planning successfully balances normative Islamic values with contemporary competencies.²⁸

A key contribution of this study lies in illuminating the practical dynamics of curriculum integration. While Baidawi (2025) highlights the benefits of systematic mapping in integrating pesantren and madrasah curricula, and Lestari (2022) warns of the risk that the dominance of yellow books (*kitab kuning*) can render general subjects merely supplementary, the Buntet model demonstrates a more balanced integration.²⁹ Traditional texts remain the core, yet general subjects (mathematics, science, English, and digital literacy) are deliberately positioned to support santri's academic mobility without diminishing the primacy of classical Islamic scholarship.³⁰ This finding extends existing literature by showing how an orientation toward *maslahat* (public welfare) can serve as a unifying principle that prevents dichotomous tensions between tradition and modernity.

In terms of curriculum implementation, the creative synthesis between traditional methods (*sorogan*, *bandongan*, *halaqah*) and selective digital integration observed at Buntet supports Muis, Hidayat, and Arif (2024), who stress that digitization in pesantren must remain value-based to safeguard Islamic identity.³¹ At the same time, the study nuances Rahman (2021)'s observation regarding digital divides by showing that Buntet's selective and guided approach to technology helps mitigate such gaps.³² The addition of English, computer, and social skills classes for senior santri further aligns with Hasanah, Marisa, and Mayee (2025), who confirm that synergy between pesantren and national curricula eases students' transition to higher education.³³ However, it also

²⁵ Yolanda, M., Gunarhadi, & Efendi, A. (2025). Curriculum Transformation at Islamic Boarding High School. *Al-Ishlah: Jurnal Pendidikan*, 17(1), 33–45. DOI: 10.35445/alishlah.v17i1.6267

²⁶ Bray, M., & Thomas, R. (2015). Comparative perspectives on community-based curriculum planning. *International Review of Education*, 61(4), 463–482. <https://doi.org/10.1007/s11159-015-9502-3>

²⁷ Tan, C. (2014). Educating for religious harmony in Singapore: The role of Islamic education. *Journal of International and Comparative Education*, 3(2), 77–90. <https://doi.org/10.14425/jice.2014.3.2.77>

²⁸ Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education*, 40(4), 517–529. <https://doi.org/10.1080/0305006042000284530>

²⁹ Baidawi, A. N. (2025). Curriculum Integration Management of Islamic Boarding Schools and Madrasahs. *IJMIE*, 4(2), 88–102.

³⁰ Lestari, P. (2022). Tradisi penulisan dan pengajaran kitab pesantren: Proses membangun otoritas dalam kitab kuning. *Jurnal Kajian Islam Interdisipliner*, 7(2), 145–160. DOI: 10.14421/jkii.v7i2.1331

³¹ Muis, A., Hidayat, R., & Arif, S. (2024). Transforming Pesantren Education: Digital Integration. *EAI Proceedings*.

³² Burhanuddin, M., et al. (2026). Peranan dan Model Evaluasi dalam Kurikulum Pendidikan Agama Islam. *Tsaqofah*, 14(1), 23–39.

³³ Rahman, M. M. (2021). Metode pembelajaran kitab kuning di pesantren: Studi komparatif sorogan dan bandongan.

echoes Hidayat (2023)'s caution that alumni readiness varies; the Buntet case illustrates that consistent implementation quality plays a decisive role in producing graduates who are both rooted in Islamic tradition and globally competitive.

Finally, the multilayer and holistic evaluation model practiced at Buntet reinforces Mokmin et al. (2025), who advocate for multidimensional assessment covering cognitive, affective, and spiritual domains.³⁴ Unlike the more academically focused practices critiqued by Burhanuddin et al. (2026), Buntet's approach actively incorporates teacher assessments, santri reflective feedback, and alumni tracer studies, alongside character monitoring in daily pesantren life.³⁵ This comprehensive evaluation framework represents a significant theoretical contribution of the present study: it offers a context-specific, integrative model of curriculum management in pesantren that links planning, implementation, and evaluation through participatory processes and a maslahat-oriented philosophy.³⁶

This model not only confirms trends identified in prior literature but also advances understanding by demonstrating how a pesantren can maintain strong Islamic scholarly authority while responding adaptively to the demands of the 21st century. Future research could test the transferability of this Buntet model to other salaf, modern, and semi-modern pesantren across Indonesia and beyond.

CONCLUSION

This study concludes that curriculum management at Pondok Pesantren Buntet Cirebon represents a serious and systematic effort to integrate classical Islamic scholarly traditions with the demands of modernity. The research reveals a holistic integrative curriculum model characterized by three main pillars: (1) participatory-collective planning, (2) adaptive implementation that synthesizes traditional methods (*sorogan*, *bandongan*, and *halaqah*) with selective digital innovation, and (3) multilayer, values-based evaluation involving teachers, santri, and alumni. At the heart of this model is the principle of maslahat (public welfare), which allows the *kitab turats* to remain the intellectual core while 21st-century competencies such as digital literacy, English, and leadership skills are integrated in a balanced manner. The Buntet model demonstrates that modernization in pesantren education does not require sacrificing Islamic scholarly authority. Instead, tradition and modernity can be dynamically reconciled to produce graduates who are deeply rooted in Islamic values yet globally competitive.

The primary contribution of this study is the formulation of a context-specific integrative-participatory curriculum model based on maslahat. This model provides a practical framework for pesantren seeking to modernize while preserving their distinctive Islamic identity. For the field of Islamic education, the findings carry important implications. They show that pesantren can remain

Jurnal Pendidikan Islam, 9(1), 45–60. DOI: 10.21043/jpi.v9i1.10234

³⁴ Hasanah, U., Marisa, H., & Mayee, A. (2025). Integration of Pesantren, Tahfidz, and National Curriculum. *IJIBS*, 3(1), 55–70

³⁵ Hidayat, T. (2023). Adaptasi alumni pesantren dalam pendidikan tinggi: Studi kasus mahasiswa asal pesantren tradisional. *Jurnal Pendidikan dan Kebudayaan*, 28(1), 88–102. DOI: 10.24832/jpnk.v28i1.15200

³⁶ Mokmin, N. A., et al. (2025). Transformation of Islamic Education Evaluation. *Jurnal Pendidikan Nusantara*, 4(2), 112–128. DOI: 10.55080/jpn.v4i2.194

relevant and even lead in the 21st century through wise, participatory, and value-driven approaches. The success of Buntet offers valuable lessons for other Islamic boarding schools and policymakers: meaningful curriculum transformation is best achieved through inclusive planning, balanced integration, and holistic evaluation encompassing cognitive, affective, and character development.

Despite its contributions, this single-case study has limitations, particularly regarding generalization. Future research should test this model across various types of pesantren and conduct longitudinal studies on the long-term impact of digital integration. In conclusion, with strong leadership, institutional readiness, and a clear *maslahat* orientation, pesantren like Buntet can successfully navigate modernity while upholding their noble educational tradition, continuing to shape knowledgeable, moral, and globally competent Muslim generations.

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