

MUMTAZ : Jurnal Pendidikan Agama Islam
Volume 6 Number 1 (2026) : 001-031
Available online at <https://ejournal.uniib.ac.id/index.php/mumtaz>

IMPLEMENTATION OF THE CURRICULUM IN INTEGRATIVE EDUCATION AT AL-KHOIROT ISLAMIC BOARDING SCHOOL : SYNERGY BETWEEN ISLAM AND CONTEMPORARY ERA COMPETENCE

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DOI: <http://doi.org/10.69552/mumtaz.v6i1.3758>

Received:
April 26, 2026

Revised:
May 26, 2026

Accepted:
June 01, 2026

Published:
June, 2026

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Abstract

This study is driven by the epistemological crisis-consequence dichotomy in Islamic education, which separates religious knowledge from modern science. Objectives of the main study: This is for analyzing the Pondok strategy of Al-Khoirot Islamic Boarding School in balancing mastery of tafaquh fiddin with contemporary development competence, as well as the mechanism for implementing a synergistic curriculum in line with the demands of the 21st century. The methods applied are qualitative, with a case study design, in which data are collected through observation, participatory in-depth interviews, and study documentation, which are then triangulated. Research results show that Al-Khoirot is implementing an integrative curriculum model, systemic in a dual system, that requires all students to follow both formal and religious paths simultaneously. The findings key shows existence acceleration; the yellow book teaching level is high on the ladder, medium; uses literature bilingual jurisprudence (Arabic-English); and the establishment of the English Club as a laboratory for language daily. This strategy succeed synergize depth of the tradition of the Salaf with global competence through synchronization tight schedule, and centralized management centralized education.

Keywords: *Al-Khoirot Islamic Boarding School; Tafaquh Fiddin; Contemporary Competence; Scholars-Ulama-Ethics.*

Abstrak

Penelitian ini dilatarbelakangi oleh krisis epistemologis akibat dikotomi pendidikan Islam yang memisahkan antara ilmu agama dan sains modern. Tujuan utama penelitian ini adalah untuk menganalisis strategi Pondok Pesantren Al-Khoirot dalam menyeimbangkan penguasaan tafaquh fiddin dengan pengembangan kompetensi kontemporer, serta mekanisme implementasi kurikulum yang menyinergikan nilai



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keislaman dengan tuntutan abad ke-21. Metode yang diterapkan adalah pendekatan kualitatif dengan desain studi kasus, di mana data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan studi dokumentasi yang kemudian diuji melalui teknik triangulasi. Hasil penelitian menunjukkan bahwa Al-Khoirot menerapkan model kurikulum "integratif sistemik" melalui sistem ganda (dual system) yang mewajibkan seluruh santri menempuh jalur formal dan diniyah secara simultan. Temuan kunci menunjukkan adanya akselerasi pengajaran kitab kuning tingkat tinggi di jenjang menengah, penggunaan literatur fikih bilingual (Arab-Inggris), serta pendirian English Club sebagai laboratorium bahasa harian. Strategi ini berhasil mensinergikan kedalaman tradisi salaf dengan kompetensi global melalui sinkronisasi jadwal yang ketat dan manajemen kependidikan yang terpusat.

Kata Kunci: *Pesantren Al-Khoirot; Tafaqquh Fiddin; Kompetensi Kontemporer; Ilmuwan-Ulama-Berakhlak.*

INTRODUCTION

Islamic boarding schools represent the fundamental pillars of Islamic education in Indonesia (Siregar et al., 2024; Sodikin et al., 2026; Sunandar et al., 2026), with quantitative growth reaching 42,391 units (Nouvan, 2025) which accommodate 23,794 students and 22,964 female students (Agama, 2025). Expansion: This mark exists in dialectics, identity, and direction pedagogical in the era of modernity. In the legal sphere, Law No. 18 of 2019 confirms the multidimensional role of Islamic boarding schools as institutions of education, vehicles of social empowerment, and instruments of national development (Indonesia, 2019). In general, Islamic boarding schools function as both a center for character development (Maskuro et al., 2025) and a catalyst for social transformation (Suryati et al., 2026). Although the curriculum is traditional, based on tafaqquh fiddin with methodologies like sorogan (Miftahuddin & Nuruddin, 2024) and bandongan (Kurniawan & Sudarno, 2025) the yellow book study has proven effective spiritually, but the lack of implementation of the curriculum's integrative element of modernity becomes a crucial constraint. Condition This reflect view of Naquib Al-Attas regarding the epistemological crisis in Islamic education as a result penetration of Western secularism (Sholihah et al., 2026).

Curriculum is a strategic domain for internalization due to its crucial role in Education (Shahjahan et al., 2024; Tabroni & Musyaffa, 2025). Success in every learning process is inseparable from the curriculum, which serves as the core and direction of the education system (Sirojuddin et al., 2025). As the essence of education, a structured, systematic curriculum is important to ensure consistency in students' learning and development competence (Hao, 2024). In the context of

Islamic boarding schools, an updated curriculum becomes an inevitability to address the complexity of the demanding 21st-century mastery of critical thinking, creativity, collaboration, and digital literacy (Lee et al., 2025). This is in line with the word prophet narrated by Ibn Asakir, following :

ليس بخيركم من ترك دنياه لآخريته ولا آخريته لدنياه حتى يصيب منهما جميعا فإن الدنيا بلاغ إلى الآخرة ولا تكونوا كالأعلى الناس

"The best person among you is not the one who abandons life in this world for the sake of the hereafter, and not those who abandon it in the afterlife for the sake of worldly life, until He gets both of them. Because this world means going to the hereafter, and do not be a burden for others." (Al-suyuti, 2002).

Referring to James Beane's thoughts, curriculum is integrative beyond the mere amalgamation of administrative functions across disciplines, religion, and general knowledge; it is a holistic synergy that unites an epistemological framework, values, and an objective educational orientation (Nurusshobah & Mubin, 2025).

As found by Faizin (2024), studies in the literature on Islamic boarding schools in the era of globalization have shown that they are hampered by complex, problematic managerial issues, including governance challenges and conventional practices that are not aligned with modern standards. The main manifestations of obstacles are transformations rooted in limitations of the allocation source, financial power, low penetration of technology information in the system, pedagogical and administrative constraints, and internal resistance due to a pattern of stagnant, traditional thinking. Therefore, it is necessary to reorient progressive curriculum use to align educational programs with contemporary demands without degrading the fundamental values and identity of sublime Islamic boarding schools. Problems that confirm the urgency warrant more in-depth studies of institutions with more complex systems, such as the Cottage Al-Khori Islamic Boarding School. Islamic Boarding School Al-Khoirot, representing the "*Salaf*" Islamic boarding school model, "Modern Based," which integrates diniyah education with formal education up to the college level. With 1,000 students crossing overseas (such as Australia, Malaysia, and Egypt), institutions apply a curriculum that integrates classical texts with an introduction to Arabic and English, as well as strengthening students' research and literacy through institutional research (Al-Khoirot, 2026). Vision big Al-Khoirot in print: "*Scientist-Cleric-Moral*" profile shows the existence of harmony between the ark of Islam and contemporary era competence. Therefore, diversity, innovation,

complex systems, and support infrastructure in Al-Khori make it a significant locus for analyzing strategies and implementing an integrative curriculum.

A study on the integrative curriculum has been reviewed from various relevant dimensions, with a focus on this. As (1) previous studies underline that convergence between Islamic boarding school curricula and general education is manifested through an interdisciplinary and multidisciplinary approach to eliminate dualism in education (Herningrum & Siregar, 2025). (2) integration religious moderation in the Islamic curriculum is an instrument crucial For ward off digital radicalism through strengthening mark tolerance and diversity (Hanif et al., 2025). (3) construction curriculum integrative based on presentation content, religious throughout discipline knowledge through team teaching, collaboration, and internalization mark tsaqafah (Basri & Abdullah, 2024). (4) Reconstruction method, integrative in frame, Independent Curriculum must optimize the use of technology and learning based project For increase social involvement of students (Astuti & Ismail, 2025). (5) Research This emphasizes that success transformation of Islamic education institutions in the digital era depends on the adaptation of modern technology that remains anchored in values of *tarbiyah*, *ta'lim*, and *ta'dib*, as well as strengthening digital literacy (Mar, 2024). (6) Literature emphasize importance integration technology in Islamic Education (Dzihab et al., 2025). (7) Mastery skills 21st century through curriculum (Herlinawati et al., 2024).

(8) Implementation of Project-Oriented Problem-Based Learning (PoPBL) in integrated STEM education in a way significant increase skills 21st century through experience solution authentic problems (AlAli, 2024). (9) Synergy between utilization technology information and capabilities of professional educator become factor key factor in transforming learning models to answer challenge 21st century (Nurhidayat et al., 2024). (10) Integration of competencies 21st century relevance with demands of the times (Ismuni et al., 2024). (11) integration Deep Learning framework based on Meaningful, Mindful, and Joyful (MMJ) in Islamic boarding schools is evolution pedagogical which is theoretical in harmony with Mark Fahm, *Ijtihad*, and *Adab* use face of digital disruption (Muzakir et al., 2025). (12) A study that confirms the importance of transformation curriculum in Islamic boarding schools through the integration of epistemological bridging authority text classics with interpretation of the reformist *ṣāliḥ li kulli era wa Eat* (Junaedi et al., 2025). (13) Integration of the combined madrasah-pesantren curriculum with a discovery learning approach is a crucial strategy to eliminate dichotomy education at a time, spur Power competition graduates on the global stage (Rohman et al., 2023). (14) Research. This emphasizes the urgency of engineering curricula that integrate socio-emotional and spiritual dimensions as instruments for restorative practices to

address failure, empathy, and interpersonal conflicts among students in educational, environment, and religion-based settings (Barco et al., 2024) .

Although several previous studies have mapped integrative curricula from various perspectives, ranging from efforts to eliminate the dichotomy of knowledge (Herningrum & Siregar, 2025; Rohman et al., 2023), strengthening digital moderation (Hanif et al., 2025), to the implementation of modern learning methods such as STEM and PoPBL (AlAli, 2024; Herlinawati et al., 2024), the literature still leaves a gap in the mandatory and comprehensive managerial synchronization aspect. The majority of previous studies have focused more on the partial transformation of teaching methodology (Muzakir et al., 2025; Astuti & Ismail, 2025) without examining how a Salafi Islamic boarding school institution is able to maintain the rigidity of mastery of high-level yellow books (kitab) that are juxtaposed equally with formal academic targets up to the Doctoral level (S-3). This research gap is addressed by a study at the Al-Khoirot Islamic Boarding School, which shows that integration is not merely a curriculum adjustment but rather a systemic engineering effort. The novelty of this research lies in the findings of the "Total Integrative Synchronization" model which includes three unique pillars: (1) an exclusive enrollment system and mandatory reciprocity that guarantees educational continuity; (2) literacy innovation through the use of bilingual versions of yellow books (Arabic-English) to address the challenges of global communication; and (3) the use of digital technology as a solution for inclusivity amidst a strict gender segregation system. Thus, this research provides a theoretical contribution to the "Ulama-Ilmuwan" Islamic boarding school model, which can meet 21st-century competency standards without diminishing the value of tafaquh fiddin or the distinctive characteristics of traditional Islamic boarding schools.

This research focuses on a comprehensive analysis of the Pondok strategy at Al-Khoirot Islamic Boarding School. Specifically, it examines how the institution balances mastery of religious knowledge with the development of contemporary proficiencies, and analyzes the implementation of a synergistic curriculum designed to meet 21st-century educational demands. The study offers five main contributions: (1) expanding academic discourse on adaptive and responsive curriculum development for Islamic boarding schools in the context of modernity; (2) providing practical insights by identifying best practices in integrative curriculum implementation for use as reference models by other Islamic boarding schools; (3) developing strategic models that harmonize spiritual education (yellow book) with academic, competence, and life skills; (4) exploring transformative learning through innovative pedagogical approaches such as project-based and collaborative methods to internalize Islamic values for everyday relevance; and (5)

demonstrating that curriculum integration can be achieved without compromising the core identity of Islamic boarding schools, particularly those grounded in the values of Ahlus Sunnah Wal Jamaah.

RESEARCH METHODS

This research uses a qualitative case study design to explore in depth the phenomenon of integrative curriculum implementation at the Al-Khoirot Islamic Boarding School. The case study design was chosen for its capacity to examine contemporary phenomena in real-life contexts, particularly when the boundaries between the phenomenon and its environmental context are unclear (Schlunegger et al., 2024). This approach allows the researcher to conduct a comprehensive empirical investigation of the units of analysis, encompassing strategy, planning, implementation, and evaluation of the curriculum, to gain a holistic and contextual understanding. This research took place at the Al-Khoirot Islamic Boarding School. The location was chosen specifically for its unique characteristics as a Salaf-modern educational institution that synergizes Islamic values with global competence (Ridlo, 2023).

The data for this study come from both primary and secondary sources. Primary data were obtained directly from field subjects. Secondary data include curriculum documents, the official website, and the boarding school's social media. Data collection methods comprised participatory observation, in-depth interviews, and documentation studies. The researcher acted as the primary instrument, using purposive sampling based on criteria of policy authority and active involvement in the language ecosystem.

Research subjects included the caretaker of the Islamic boarding school, who is also the head of the foundation and serves as the managerial authority; 5 ustadz/ustadzah, who are the core administrators; 2 formal teachers of public speaking; and 2 teachers of Arabic-English classical books. To strengthen data representation at the technical level, informants included Markaz Lughoh administrators, English Club administrators, publication media managers, 1 Ma'had Aly student, 3 school staff, and 20 active students. Informants were selected from policy-making (top management) to technical levels (grassroots) to ensure source triangulation, thereby increasing methodological transparency and strengthening the credibility of the research findings.

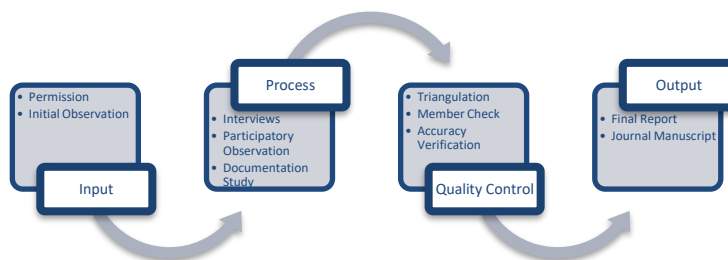


Figure 1. Four phases of research

This research was conducted comprehensively from December 19, 2025, to May 12, 2026, divided into four main procedural phases to ensure the transparency and credibility of the findings. The first phase (December 19, 2025–January 15, 2026) focused on preparation and licensing, beginning with the direct submission of a research permit to the Head of the Al-Khoirot Islamic Boarding School on December 19, 2025, to obtain legal access. This was followed by a preliminary study through digital ecosystem observation and a pilot test of the interview instrument. The second phase (January 16, 2026–April 12, 2026) involved field data collection through purposive sampling techniques from informants with managerial authority (the Head of the Foundation and the Head of the Foundation) and academic competence (teachers and students at the "Success Leveling" level). This was preceded by informed consent prior to conducting in-depth interviews, participatory observation of bilingual religious study sessions, and curriculum documentation studies.

The third phase (April 13 to May 2, 2026) was the systematic post-research data processing and analysis phase. The data analysis process began with theme identification and focus formulation to minimize bias, as outlined by Creswell (Creswell, 2009). Researchers ensured validity through repeated verification and accuracy checks (William, 2024). If irrelevant data was found, member checking or data exclusion was performed to ensure the process's direction. This was followed by qualitative data processing through coding and classification stages to explore the phenomenon in a real-life context (Dahal, 2025). To obtain comprehensive data, researchers developed in-depth question indicators, and in the post-analysis phase, a triangulation strategy was implemented, involving various theories, data sources, and perspectives to evaluate the validity of the results multidimensionally (Donkoh & Mensah, 2023; Huberman & Miles, 2002; Miller et al., 2023). This series concludes with the fourth phase (May 3, 2026–May 12, 2026) of reporting and completion, during which researchers draft a final report that synthesizes field findings with

global academic discourse and finalize it as a manuscript for publication in a scientific journal on May 12, 2026.

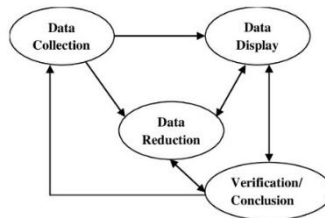


Figure 2. Data triangulation process

The research instruments (interview and observation guidelines) were developed according to the units of analysis, which encompass strategy, planning, implementation, and curriculum evaluation. This research employed a qualitative approach with a case study design. The analysis was conducted descriptively, analyzing the findings in dialogue with relevant theories. The researchers utilized digital data from the Islamic boarding school's website, YouTube, Instagram, and TikTok as supporting instruments in mapping the institution's publications and activities.

Table 1. Grid Instrument Study

Focus / Variable	Indicator	Expected results
Curriculum Strategy Integrative	1. Policy managerial caregiver in merger curriculum. 2. Dual system scheme (synchronization formal-diniyah schedule). 3. Yellow book acceleration strategy and internationalization Language.	Data regarding reasons and steps strategic leadership in synergize education.
Planning	Vision-mission , preparation structure curriculum double.	Document integration curriculum.
Implementation	Method teaching, use language, digitalization.	Synergy process data education.
Evaluation	<i>Success leveling</i> , accuracy mastery of the book.	Quality overview graduate of.

RESULTS AND DISCUSSION

Results

Profile Historical Cottage Al-Khoirot Islamic Boarding School

Sociologically and pedagogically, Al-Khoirot Islamic Boarding School represents a transformative Islamic educational institution that consistently upholds the traditions of Ahlussunnah Wal Jamaah (Aswaja) amidst the tide of

modernization. As an institution that defines itself as "A Salaf Islamic Boarding School with a Modern System," Al-Khoirot adopts the principles of Wasathiyah (moderation), tolerance, and peace as the ideological basis of its operations. This institutional transformation is clearly evident in the institution's strategic vision, which no longer separates the roles of *mutafaqquh fīd din* (religious scholars) from those of contemporary scholars, but rather synergizes them into a single graduate profile: "Ulama-Ilmuwan with Noble Morals." The Foundation's Chairman emphasized this philosophical basis in an interview on April 12:

"Al-Khoirot's vision is to produce scientists and scholars with noble morals. A scientist means someone with a doctorate, and a scholar with at least a Ma'had Aly (Islamic boarding school). We want to revive the golden age of Islam during the Abbasid Dynasty, such as Imam Ghazali, who was both a philosopher and a Sufism expert. The Islamic boarding school aims to produce students who are polymathic, meaning they possess doctoral-level expertise in several different fields simultaneously." (Interview with Foundation Chairman, April 12).

Al-Khoirot's distinctive characteristic lies in its comprehensive gender segregation system. Segregation at this institution encompasses complete separation across all functional lines, from teaching staff and administrative staff to physical infrastructure such as dormitories, classrooms, and prayer rooms. This policy aims to maintain students' moral and ethical values without reducing their access to modern technology and science. Based on field notes (observations), researchers found that this physical segregation does not hinder the transmission of knowledge; female students can still absorb core studies through the live-streaming system provided by the Islamic boarding school as a form of technological adaptation.

In an effort to achieve the Success Leveling target by 2026, Al-Khoirot has established a mandatory regulation requiring all students at the formal education level (MTs and MA) to complete at least the *Ibtidaiyah* level of *Madrasah Diniyah* education. This scheme is designed to mitigate the risk of religious literacy deficits among students pursuing science and technology education. The Islamic boarding school actively encourages students to pursue the highest academic achievement, namely a doctoral degree (S-3), through the formal pathway, combined with mastery of the yellow books at the *Ma'had Aly* level through the Islamic boarding school pathway. The typology of "Ideal and Favorite" students at Al-Khoirot is based on integrating these two pathways, creating a hierarchy of achievement grounded in intellectual and spiritual balance. The supervisor explained the criteria:

"There are minimum and maximum standards. The ideal santri is three: Level 1 (Maximum) is graduating from Ma'had Aly and pursuing a doctorate. Level 2 is graduating from Madin Tsanawiyah and pursuing a doctorate, while Level 3 (Basic) is graduating from Madin Ibtidaiyah and pursuing a doctorate. So, a doctorate is the main target for all levels." (Interview with Supervisor, April 12).

The center of intellectual activity at Al-Khoirot is the study of holy books by the supervisor (Kyai), who serves as the primary scholarly authority. The transmission of knowledge is carried out through the study of primary literature across disciplines, ranging from Tafsir Jalalain (Tafsir) and Sahih Bukhari (Hadith) to higher-level texts such as Al-Umm by Imam Syafi'i, Jam'ul Jawamik (Usul Fiqh), and Fathul Wahab (Fiqh). Language integration is a crucial aspect of the institution's pedagogical methods.

Classical Arabic is studied intensively to equip students with the ability to independently analyze Islamic literature (exploratory), while modern Arabic is integrated into the Lughah Arabiyah program from the early grades of Madrasah Diniyah. This approach emphasizes Al-Khoirot's position as a literacy center that focuses not only on memorization but also on critical understanding of classical texts in dialogue with contemporary contexts (such as the study of Fiqh Sirah Al-Buthi and Minhaj Nawawi English).

Pondok Strategy Al-Khoirot Islamic Boarding School in Balancing Tafaqquh Fiddin and Competence Contemporary

Al-Khoirot Islamic Boarding School implements a systemic, integrative curriculum model that fundamentally breaks down the traditional dichotomy between traditional Islamic boarding schools (pesantren) and formal educational institutions. Based on in-depth interviews with the caretaker, this integration strategy is positioned as an effort to maintain the independence of the Islamic boarding school curriculum while fully adopting the national education system. This aims to ensure that students have cognitive capabilities and general knowledge equivalent to those of students outside the Islamic boarding school environment, without diminishing their spiritual identity. The Foundation's Chairman explained that at Al-Khoirot, the entire educational system is implemented holistically, without any half-hearted measures:

"Islamic boarding schools are independent institutions with their own curriculum. At Al-Khoirot, we implement all educational systems. Formal education is implemented as it should be to ensure students master general knowledge like their peers outside. We

provide Islamic junior high schools (MTs), Islamic senior high schools (MA), and even university level courses. But on the other hand, we also run a Madrasah Diniyah (Islamic Madrasah Diniyah), which covers a more advanced level than traditional Islamic boarding schools." (Interview with Caretaker, April 12).

The operationalization of the "Scientist-Ulama-Ethics" vision at Al-Khoirot is realized through several key strategies. Unlike most Islamic educational institutions, Al-Khoirot requires all students to pursue two simultaneous educational pathways: formal education (MTs (Islamic Junior High School) through university) and Madrasah Diniyah (Islamic Elementary School) through Ma'had Aly (Islamic Elementary School). Field findings based on interviews with caregivers and observations indicate that mastery in both areas is considered equally important; students are not allowed to excel in only one area. The Foundation's Chairman emphasized that this balance is an absolute requirement for students:

"These two educational programs are both mandatory. This means that students must master both areas equally well. So, students in grades 4, 5, or 6 at Madin (Islamic Junior High School), if they attend formal school in Aliyah (Islamic Senior High School), must be able to master both religious and general subjects in a balanced manner. This is unlike other Islamic boarding schools where the Salaf (older generation) only focus on religious studies, or the formal ones only focus on general subjects. Here, both are equally important." (Interview with the Foundation Chairman, April 12).

One of Al-Khoirot's main distinctions is its pedagogical efficiency in teaching yellow books. Observation data and interviews with active students reveal that students at the junior high school (Tsanawiyah) level have been able to complete high-level books such as Fathul Mu'in and Alfiyah. This achievement exceeds the standards of other conventional Islamic boarding schools, which generally only offer such material at the senior high school (Aliyah) or post-high school level. This is recognized as an advantage of accelerated learning at Al-Khoirot: "Our material is more advanced. At the junior high school level, we already have Fathul Mu'in. In other places, it's only learned at the senior high school level." (Interview with Supervisor, April 12).

To ensure in-depth tafaquh fiddin (religious understanding), the Islamic boarding school employs a combination of traditional methods and intensive guidance. First, the Monologue System (Bandongan) and the Sorogan System. Studying classical books with the supervisor is carried out using two approaches:

Four days of monologue (students listen and take notes) and two days of sorogan (students read texts independently in front of the kiai). This strategy is designed to quickly develop student independence: *"This method enables students to quickly understand classical texts that lack harokat (bare texts) and are difficult to read."* (Interview with Foundation Chairperson, April 12). Second, the Special Quran Program. Outside of formal school and Islamic school hours, special guidance is provided to accelerate students' fluency and quality of Quran recitation so that "their recitation quickly improves."

Epistemologically, the Al-Khoirot strategy is inspired by the golden age of Islam during the Abbasid Dynasty, which produced polymaths such as Imam Al-Ghazali, a philosopher and Sufism expert. The long-term goal of this strategy is to produce graduates who are competitive in the workforce and spiritually competent through a classification of three ideal levels of students. Therefore, in general, the operationalization of the vision of "Scientists-Ulama-Ethics" at Al-Khoirot is realized through several key strategies as shown in the following visual:



Figure 3. Strategy of Al-Khoirot Islamic Boarding School

Implementation of Al-Khoirot Islamic Boarding School in Balancing Tafaqquh Fiddin and Contemporary Competence

Implementation curriculum at the Islamic Boarding School Al-Khoirot Islamic Boarding School is not only just combine two different curriculum, but do synchronization functional on three main pillars management education: planning, implementation, and evaluation. Based on triangulation of data results interviews, observations, and studies documentation, synchronization this operate in a way systemic in three realm managerial main as following:

a. Planning Curriculum

Curriculum planning at Al-Khoirot stems from the philosophy of "Ulama-Ilmuwan-Berakhlak." Data shows that planning is carried out centrally but still

allows for each institutional unit to contribute. Based on interviews with the Foundation's head and documentation found on the website and teacher's teaching guides, curriculum planning is based on a vision to produce graduates who are competent in two fields simultaneously. The curriculum is designed to avoid a dichotomy between religious and general knowledge, with the belief that all beneficial knowledge is Islamic. The caretaker explained that this planning involves synchronizing the entire institution's vision:

"With the existing vision and mission, a curriculum is developed that can implement that vision, and each institution has its own role to contribute according to its field" (Caretaker Interview, April 12).

Observation and documentation data (teacher's guides, student daily schedules, and the website) demonstrate proportional schedule planning. Prioritization is carried out by ensuring that formal school hours and madrasah diniyah run concurrently without eliminating each other, including planning extracurricular programs such as Lugho (language). This ensures the depth of religious material is maintained amidst the demands of the national curriculum.

This Islamic boarding school implements student success parameters through a three-level classification that integrates religious competence with the highest formal academic achievement. The maximum level is targeted at Ma'had Aly graduates who have earned a doctorate (S-3), the middle level is for Madin Tsanawiyah graduates with doctoral qualifications, and the basic level targets the synergy of Madin Ibtidaiyah graduates with similar academic degrees. This strategy reflects the institution's vision of projecting students to reach the pinnacle of academic intellectualism without neglecting mastery of fundamental religious literacy. As concrete evidence of the program's effectiveness, Al-Khoirot has produced two alumni with doctoral degrees who completed their pesantren education at the Ma'had Aly level, and has a significant student base pursuing undergraduate and postgraduate studies at various domestic and international universities.

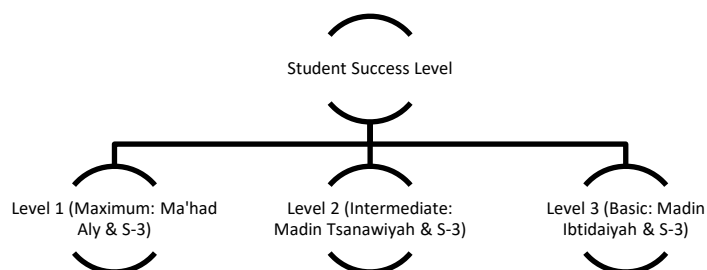


Figure 4. Ideal Islamic boarding school students Al-Khoirot Islamic Boarding School

b. Implementation Curriculum

The implementation of the curriculum at the Al-Khoirot Islamic Boarding School (PPA) is a concrete manifestation of efforts to synchronize the rigidity of the Salaf tradition with the dynamics of 21st-century competencies. This stage is not merely a process of transmitting knowledge, but rather a systemic integration strategy that brings together the depth of classical literature (tafaqquh fiddin) with the demands of modern skills such as digital literacy, research skills, and international communication. Based on field findings, the implementation of this curriculum is fragmented into several strategic pillars that form a comprehensive educational ecosystem, ranging from synergy between educational levels to the transformation of technology-based learning methodologies.

Synergy Continuity of Education

Field observations (December 20, 2025–April 12, 2026) indicate that the Al-Khoirot Islamic Boarding School (PPA) provides formal education fully integrated with the national education system. The Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) levels at PPA have the same legal and formal standing as junior high schools (SMP) and senior high schools (SMA/SMK). This status guarantees academic mobility for graduates to continue their studies at various higher and secondary education institutions, both domestically and internationally.

At the senior high school (MA) level, PPA offers two academic concentrations: Natural Sciences (IPA) and Social Sciences (IPS). This aims to provide students with space to develop their professional interests and talents without neglecting their Islamic boarding school identity. Furthermore, the Islamic boarding school is expanding its educational reach through the establishment of an Al-Khoirot Kindergarten/Raja in 2025, which serves non-resident students.

One crucial finding in educational management at PPA is the exclusive enrollment policy. The institution stipulates that MTs (Islamic junior high school) and MA (Islamic senior high school) units are only for individuals registered as resident students. This policy was implemented to maintain synchronization between dormitory activities and the school curriculum.

Researchers also discovered a strategic regulation requiring MTs students to complete their studies up to MA level at the same institution. This obligation is not merely an administrative matter, but a pedagogical prerequisite to ensure students have sufficient time to fully complete the Madrasah Diniyah (Madin) curriculum at the elementary level. Thus, PPA avoids the fragmentation of knowledge that often occurs due to school transfers midway through their education.

Integration at PPA is a reciprocal mandatory system; all formal school students are required to attend Madin, and all Madin students are required to attend formal

education. The Islamic boarding school's caretaker emphasized, *"Students who enter Al-Khoirot from MTs are required to participate in a six-year program, at least Madin until the completion of Ibtidaiyah."* (Interview with Caretaker, April 12).

Documentation data findings and field observation findings indicate the existence of a very measurable mapping of classical literacy competency targets as follows: a). Output of elementary school level (equivalent to MA graduates): Students are projected to have authority in understanding the fiqh book Fathul Qorib, mastering language rhetoric (Balaghah), as well as the basics of Arabic grammar through the books Ajurumiyah, Imriti, Maqsud, up to the first half of the book Alfiyah Ibn Malik. b). Output of junior high school level: The focus of competency is directed at mastering upper-middle level fiqh books such as Fathul Mu'in, formal logic (Mantiq), Arabic poetics (Ilmu Arudh), and completing all verses in the book Alfiyah. C) Output level: focused on understanding books with Arabic-English language of instruction such as mastering Ibnatul Ahkam, Ihya 'Ulumuddin, Jam'ul Jawami' As-Subki and the book Minhajut Tholibin.

International Language Integration (Arabic & English) in Learning Classical Books

Field findings from interviews with students and tutors, documentation of textbooks and the school's YouTube channel, and field observations indicate that the Al-Khoirot Islamic Boarding School (PPA) has made a methodological breakthrough by integrating Arabic and English as instructional languages. The Foundation's Chairman emphasized the importance of English for accessing the latest literature: *"English is used to understand Islam in contemporary literature, because currently many Islamic scholarly studies are written in English in international journals. Journals reflect the latest scientific developments."* (Interview with Foundation Chairman, April 12).

Based on a documentary study of the curriculum and textbooks used at the Ma'had Aly level, it was found that the book Ibanatul Ahkam is studied using full immersion in Arabic. This step aims to strengthen the students' linguistic authority over primary texts (turats), as conveyed by the Foundation Chairman in an interview on April 12 as the pesantren's policy maker.

Furthermore, PPA implements a unique strategy by using bilingual (Arabic-English) versions of fiqh literature. Researchers verified on the Islamic boarding school's official YouTube channel that the study of Taqrib (Madin Tsanawiyah level) and Minhajut Talibin (Islamic studies) was conducted in Arabic and English. Digital observation of learning content on the Islamic boarding school's social media confirmed that this literature aims to provide students with dual skills: mastering the substance of classical Islamic law while simultaneously analyzing contemporary

Islamic literature and international journals. This is a strategic effort to develop future scholars prepared to address developments in global Islamic issues and international academic discourse.

Based on data compiled from the Islamic boarding school's official website, PPA distinguishes between mastery of Classical Arabic for literary purposes and Modern Arabic. The Modern Arabic program is oriented toward mastery of formal conversation in international forums, understanding government documentation in the Arab world, and audiovisual and digital media literacy.

English Club

Findings from the study reveal that Cottage Al-Khoirot Islamic Boarding School (PPA) strengthens curriculum integration through the establishment of the Al-Khoirot English Pesantren Club (AEC) on May 18, 2024. Under the shade Institute Al-Khoirot Islamic Studies, AEC is designed as a room for informal sociolinguistics that aims to mitigate psychological obstacles for students, such as shame and distrust self in communicate use Language English. Different from the traditional rigidity of instruction, AEC focuses on cultural exchange, conversational context, and the development of trust in oneself, especially for student Ma'had Aly.

Based on the documentation for the AEC program, it was found that there is a diversification of platforms and adaptive learning formats tailored to students' abilities (A1 to C1). Mechanism: This includes:

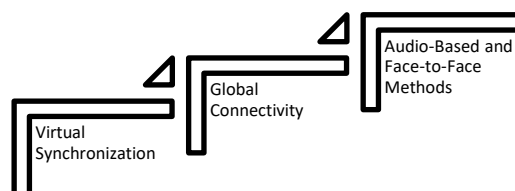


Figure 5. Al-Khoirot English Club learning format

1. Sync: Meeting weekly through Zoom and WhatsApp media which facilitate discussion thematic, practice writing, and enrichment vocabulary guided by certified tutors .
2. Connectivity: Implementation session one-on-one conversations and collaboration monthly with community international. This strategy allows students interact with speaker native speakers use learn nuances culture, idioms, and accent (British/American) in general practical.
3. Method Audio and Face-to-Face Based Face: Utilization material audio based for practice fluency without burden excessive grammar, as well as session

face face in the environment campus that has determined, which emphasizes ability adaptation linguistics in situation real.

Field observations and interviews with AEC administrators confirmed that the club has transformed into an intensive daily language laboratory. Findings indicate that students' daily activities include listening practice, functional grammar reinforcement, and structured public speaking in small groups. This data was presented by an AEC administrator on February 5, 2026, stating that *"the learning process within AEC includes mandatory English dialogue with fellow AEC members, grammar mastery, and English conversation practice during AEC classes."*

Strategically, AEC also holds regular TOEFL simulations as an evaluation instrument for global competency standards. The consistent practice of dialogue between members within the dormitory environment demonstrates that AEC has successfully created an effective "low-pressure environment" to accelerate students' international communication skills, as part of its vision of a competitive "Ulama-Ilmuwan" (Scientist-Ulama) community. In addition, the success of this program can also be seen from the TOEFL test results, where several students who are still studying at the MA level, when taking the TOEFL test, their scores have reached 400+ which is equivalent to the minimum score for university students.

Markaz Lughoh

Research findings based on interviews with Markaz Lughoh administrators and the Islamic boarding school's website indicate that Al-Khoirot Islamic Boarding School implements the Modern Arabic Language (BAM) program, or al-lughah al-'Arabiyah al-mi'yariyah al-ḥaditsah, as an optional program supported by a dedicated dormitory ecosystem to actively accelerate language acquisition. Unlike Classical Arabic (turatsiyah), which focuses on ancient religious texts, BAM focuses on contemporary standard literature and global communication media, including the standardization of official international pronunciation. Interviews and field observations reveal that strengthening this competency is achieved through a comprehensive, practical approach, encompassing routine dialogue practice, regular vocabulary expansion (mufrodat), creative composition exercises, and auditory methods through listening to songs or conversations in Arabic to sharpen students' linguistic sensitivity.

Managerially, the Islamic boarding school differentiates between mastery of classical, substantive nahwu-sharaf rules and the innovative BAM lexicon, which is more adaptable to modern terminology such as technology and media. Although optional, this program remains tied to a systemic framework, requiring students to balance their schedule with the other four mandatory pillars. Through the

integration of these various language activities, Al-Khoirot successfully facilitates students' mastery of four core skills (al-maharat al-arba'ah), which extend beyond understanding classical texts to actively participating in international professional networks across 22 Arabic-speaking countries.

Literacy and Research

This epistemological transformation was realized through the Online Digital Islamic Boarding School Library, launched on March 27, 2025. The library manager explained that this initiative aims to ensure that students are not left behind by technological advances: *"Students must not be left behind. When they can't get printed books, they can read through the digital library we built as a means of improving information literacy."* (Interview with Digital Library Manager, February 17).

This initiative is a strategic response to the disruption of information technology, aiming to democratize access to knowledge for students and the wider community in order to build a critical and literate mass base. Its implementation is carried out through a progressive five-stage roadmap, starting with the digitization of original works by educators, the integration of Electronic School Books (BSE), and the provision of multilingual (Arabic-English) literature, both classic and contemporary. This platform has become a credible reference center for the global public, demonstrating Al-Khoirot's success in synergizing the traditions of traditional Islamic boarding schools with the demands of 21st-century digital literacy without losing the depth of tafaqquh fiddin.

Transmission Intellectual Classical and Advanced Yellow Book Study Methodology

Findings from documentation and observational studies indicate that the Al-Khoirot Islamic Boarding School (PPA) implements an advanced curriculum, specifically for yellow books, encompassing a comprehensive spectrum of Islamic disciplines. This curriculum focuses on the use of primary texts (ummahat al-kutub) in the Shafi'i school of thought, such as Imam Shafi'i's Al-Umm and Sahih Bukhari (Hadith).

In addition to fiqh and hadith, cognitive development for advanced students (5th grade students from Madrasah Diniyah to Ma'had Aly) focuses on mastery of authoritative texts such as Al-Muhadzab, Fathul Wahab, and Iqna'. In the area of Arabic grammar (Nahwu-Sharaf), the use of Ibn Aqil's Syarah (Syrah) based on Ibn Malik's Alfiyah is positioned as key to mastering "bare" literature. Meanwhile, enrichment in literature (Balaghah) and ushul fiqh (Islamic jurisprudence) is carried out through the books Jauharul Maknun and Jam'ul Jawamik, which emphasize the depth of students' intellectual analysis of the structure and philosophy of classical texts.

Furthermore, research findings reveal that PPA reinterprets the traditional teaching methods of *Wetonan (Bandongan)* and *Sorogan*. In the *Wetonan* system, the *kyai* acts as a narrative guide, while the *Sorogan* system emphasizes the students' independence in conducting syntactic and semantic analysis (meaning *gandul*), which is then evaluated directly by the tutor.

Since 2024, PPA has made a methodological leap by integrating English and Arabic as the *lingua franca* in the study of certain books. For example, the Arabic-English version of Fathul Qorib is studied, the English version of Minhajut Thalibin by Imam Nawawi is studied, while Ibanatul Ahkam is studied entirely in Arabic. This strategy is aimed not only at mastering religious material but also as an instrument for global da'wah. The use of four languages (Javanese, Indonesian, Arabic, and English) in the explanation of the holy texts creates a polymathic learning environment that equips students with cross-cultural and cross-disciplinary communication skills. This is reflected in the statement of the teacher during an interview, "*The study of classical holy texts in Arabic and English enables students to preach on a global scale.*" (Interview with Caretaker, April 12).

Field observations also noted the use of digital technology to ensure educational inclusivity amidst gender segregation policies. Female students access the study of key holy texts via a live streaming platform from a separate location. This approach demonstrates that the PPA has successfully harmonized the strict traditions of the Salaf with the efficiency of modern technology, ensuring that all students receive direct transmission of knowledge from the teacher without the constraints of time and space.

Soft Skills Development

Besides strengthening of aspects cognitive and linguistic, curriculum at the Islamic Boarding School Al-Khoirot Islamic Boarding School in a way simultaneous accommodate development of soft skills that are oriented towards independence and power competition graduates. Implementation curriculum This covers a series training practical, start from literacy journalism and management of online publication media, up to skills vocational like art sewing. More far, aspect communication public emphasized through multilingual marketing and public speaking (MC) practices, designed For practice articulation idea students in front public.

Based on results digital observation and documentation through official YouTube channel Islamic boarding school visible that activity This No just extracurricular formality, but rather laboratory integrated practice with daily life students. Mastery various non- academic skills This is step strategic Islamic boarding school in equip students with relevant transferable skills, so that they own

flexibility role Good as religious leaders and professional practitioners in global job market dynamics .

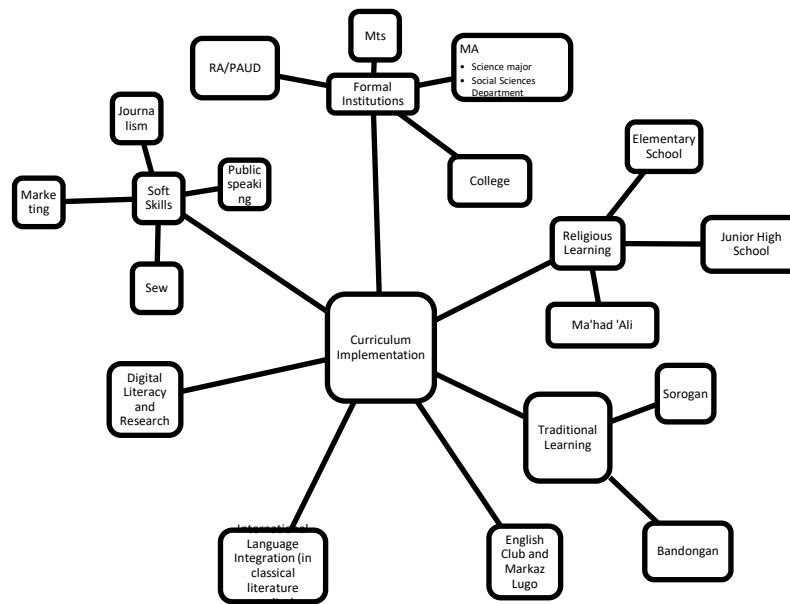


Figure 6. Elements implementation integrative curriculum at the Islamic Boarding School Al-Khoirot Islamic Boarding School

c. Evaluation Curriculum

The curriculum evaluation system at the Al-Khoirot Islamic Boarding School (PPA) operates as a quality control instrument and a strategic compass for maintaining the sustainability of the ideal vision of graduates who are "Ulama-Ilmuwan-Berakhlak." Structurally, the institution implements a tiered periodic evaluation model that unites all educational units within a systematic chain of command. Curricular effectiveness reports compiled from each unit are comprehensively analyzed as the basis for evidence-based policymaking by the Foundation Chairperson. This mechanism enables responsive mitigation of any discrepancies between strategic planning and implementation, particularly in optimizing the performance of teaching resources and synchronizing time management between the formal curriculum and the Islamic boarding school. These findings have also been verified by the supervisor. *"Evaluations are conducted by each institution, such as MA, MTS, and Madin. The results are then reported to the supervisor and the Foundation Chairperson. Furthermore, every three months, the supervisor, the Foundation Chairperson, and the entire academic community hold a general meeting."* (Interview with Caretaker, April 12).

Technically, progress monitoring occurs through quarterly meetings held every three months. This meeting brings together all teachers, the board of directors, and ustadz/ustadzah (Islamic teachers) to openly discuss the development of the Islamic boarding school. In these forums, management welcomes constructive criticism and suggestions, ensuring that every new idea is agreed upon and truly meets students' needs.

Furthermore, the learning outcome assessment instruments at PPA go beyond conventional testing paradigms by implementing authentic assessment methods that focus on practical, applicable competencies. This is reflected in several assessment clusters, including the auditory (listening) test for Arabic language competency, the literacy and creativity assessment for the Mutakhossishoh class, and the analytical-critical reasoning test for Ma'had Aly students. This transformation of the evaluation system also encompasses external aspects through the "Public Literacy Evaluation" facilitated by the digital library unit. By monitoring the accessibility and reach of the scholarly work of its guardians at the public level, Al-Khoirot strengthens its role as an epicenter of Islamic literacy, focusing not only on the internal achievements of its students but also on intellectual contributions in the global public sphere.

Discussion

Profile History and Identity Transformative : A Dialectics Salaf - Modern

Findings field show that Cottage Al-Khoirot Islamic Boarding School is not just stand as institution education, but as entity sociologically representing the Islamic boarding school model transformative . The identity of "*Pesantren Salaf*" with "*Modern System*" that is being promoted is A answer concrete on concern Naquib Al-Attas regarding crisis epistemological consequence penetration secularism (Sholihah et al., 2026). In Al-Khoirot, modernization is not seen as as degrading threats tradition , but rather as instrument For strengthen values Ahlussunnah Wal Jamaah(Aswaja).

In a way pedagogical, synchronization between role mutafaqquh fīd din and scientists contemporary in Al-Khoirot break in dichotomy Islamic education that has been This often separate. Profile graduates of "Ulama- Scientists are manifestation from synergy holistic discourse of James Beane, where the orientation objective education unite framework religious values with needs of the times (Nurusshobah & Mubin , 2025). This confirm that Islamic boarding school capable become catalyst transformation social without lost root purification its character (Suryati et al., 2026; Maskuro et al., 2025).

Characteristics distinctive in the form of comprehensive gender segregation throughout line functional is a unique strategy For guard moral- ethical originality. In perspective sociology education, policy This No form restrictions access, but rather creation room safe space for internalization mark without eliminate mastery modern technology. This strategy prove that moderation religious (Wasathiyah) can walk side by side with selective moral conservatism.

From the side development competence, application regulations mandatory (Success Leveling) per 2024 which makes it mandatory synchronization between formal education and Islamic Madrasah is step mitigation against the deficit literacy religious. Desire institution For push students until combined S-3 level with mastery of the book level tall as Al-Umm and Fathul Wahab point out existence hierarchy performance new. Hierarchy this is no longer separate between success academic and spiritual authority, but rather put both of them in one straight line that intersects each other support .

Language integration (Classical Arabic, Modern Arabic, and English) is implemented in a way intensive change pattern think students from just memorizer become reviewer exploratory-critical. With dissect text classic in context contemporary , Al-Khoirot succeed bridge authority old text with interpretation the reformist ṣāliḥ li kulli era wa food (Junaedi et al., 2025). In general axiological, development of a life mindset simple and work hard at the Islamic boarding school This functioning as instrument restorative for crisis empathy and moral degradation in society area (Barco et al., 2024).

Integrative Strategy Systemic : Reconstruction Dual Curriculum and Acceleration 21st Century Pedagogy

Implementation curriculum at the Islamic Boarding School Al-Khoirot Islamic Boarding School show A manifestation from the integrative model highly structured systemic, where the dichotomy between religious sciences and science general (secular sciences) are no longer viewed as two opposite poles negate . This strategy fundamentally goes beyond amalgamation administrative simple he is A engineering curriculum that touches on epistemological and managerial levels in a way simultaneous . Findings the field that shows obligation for all over students For go through track double in a way mandatory is answer to crisis identity Islamic education which is often trapped in dualism (Herningrum & Siregar , 2025).

(1) Synchronization Structural Mandatory (Solution to Educational Dualism). Different with Lots institutions that make formal education as additional or education diniyah as a supplement , Al-Khoirot positioning both of them in degrees equal importance. This strategy ensure that capability cognitive students in field

science and humanities develop linearly with mastery text classic. In theoretical, thing This strengthen argument Sirojuddin et al. (2025) that success Learning is very dependent on a functioning curriculum as the core of the system. With regulations mandatory This, Al-Khoirot is not only create smart students in a way academics , but also " santri " who have authority valid religious beliefs . This is step pragmatic at a time ideological For print profile graduates who have Power global competitiveness without uprooted from root spirituality (Ismuni et al., 2024).

(2) Efficiency Pedagogical and Acceleration of the Yellow Book. One of most provocative findings in study This is ability students level Junior High School in completing high-level books such as Fathul Mu'in (Fiqh) level continue) and Alfiah Ibn Malik (Arabic Grammar at the level of high). In comparative, achievement This beyond standard Islamic boarding school the Salaf conventional which is generally give material in the phase medium on or post-graduation. Efficiency This achieved through modification intelligent to method traditional sorogan and bandongan. Arrangement proportion 4:2 (four monologue day , two day individual guidance) creates room for students not only for become listener passive , but also practical active and capable dissecting the " bald book " in detail independent . Innovation method This prove that method classic still relevant and even more superior If supported by management disciplined time (Kurniawan & Sudarno , 2025). This in line with Deep Learning framework based on Meaningful, Mindful, and Joyful (MMJ) proposed by Muzakir et al. (2025), where the depth understanding (fahm) takes precedence above just quantity memorization .

(3) Inspiration Abbasids and Reconstruction Profile Polymath. In general epistemological, Al-Khoirot's inspired strategy from the golden age of Islam (Dynasty Abbasid) is A effort reconstruction identity Muslim scientists . With target graduate of until level Doctoral (S-3) which is also master the level book Ma'had Aly, Al-Khoirot currently make an effort give birth to return modern " polymath " figures such as Al-Ghazali or Ibn Sina. This strategy beyond standard curriculum national Because combine dimensions socio-emotional, spirituality, and capabilities professionals (Barco et al., 2024; Nurhidayat et al., 2024). The use of classical Arabic as tool research exploratory and language English as tool global communication shows that Al-Khoirot currently build bridge between authority text classic with demands reformist 21st century (Junaedi et al., 2025). In context this, curriculum integrative in Al-Khoirot No only an educational strategy, but rather A instrument transformation social purpose For eliminate dichotomy education in Indonesia in general permanent (Rohman et al., 2023).

(4) Spiritual Balance and Global Competence. Findings regarding the Special Qur'an Program which runs outside formal hours, it is emphasized that although

Islamic boarding school chase standard high modern academics, they still give portion main on purification character and spirituality. Synergy This create profile "Ideal and Favorite " students who are not only proficient in digital literacy or solution problem complex (AlAli , 2024), but also has sharpness heart and morals noble . This is what becomes answer on challenge current digital disruption this, a permanent education anchored on value tarbiyah, ta'lim, and ta'dib (March, 2024).

Implementation Curriculum: Synchronization Functional and Ecosystem of Education Without partition

Implementation curriculum at the Islamic Boarding School Al-Khoirot Islamic Boarding School (PPA) proves that integration Islamic education is not just merger schedule, but rather A synchronization functional touch root planning, implementation, to evaluation. This is strengthen theory that structured curriculum in a way systematic is determinant consistency competence students (Hao, 2024).

Planning in Al-Khoirot based on philosophy that all over knowledge beneficial is Islamic, which is direct mitigate crisis epistemological consequence penetration secularism (Sholihah et al., 2026). Findings about three ideal levels (Basic, Middle, Max) that combine title academic highest (Doctoral/ S-3) with mastery of the yellow book (Ma'had Aly) is leap big in planning education Islamic boarding school . Achievements real in the form of birth two graduates Doctor who is also an expert on the yellow book become proof empirical (fact) that vision This No just ideals theoretical. This is support James Beane's argument that planning integrative must beyond amalgamation administrative For touch orientation synergistic goals.

Implementation The curriculum at PPA is form hybridization between rigidity tradition the Salaf with need 21st century. There are several points Crucial things found: 1) *Reciprocal Mandatory System* . Exclusive enrollment policy and system mandatory reciprocity (Formal mandatory) Madin and vice versa ensure that there is no fragmentation knowledge . This is answer challenge dichotomy education (Herningrum & Siregar , 2025) with make time as prerequisite pedagogical that is not Can offered . 2) *"Multilayer" Language Innovation* . PPA breakthrough using yellow books Arabic- English version (such as Taqrib and Minhajut Talibin) is an internationalization strategy preaching . With use Language English as Language introduction study, students are not only control substance classical Islamic law but also capable dialogue in discourse academic international (Lee et al., 2025). This expand Hanif et al.'s (2025) findings that integration Language is instrument crucial in face global challenges.

3) *Laboratory Sociolinguistics (AEC & Markaz Lughoh)*. Establishment of the English Club and Markaz Lughoh Creating an effective low-pressure environment.

Using Zoom, YouTube, and collaborative media with native speakers proving that Islamic boarding school has adopt modern technology in maximum without lost identity tarbiyah and ta'dib (Mar, 2024). 4) *Digitalization Research and Literacy*. Launch online digital library by Alkhoirot Research & Publication is form democratization knowledge. Digitalization roadmap This show that PPA does not stutter to disruption technology, but rather make it tool For strengthen tafaqquh fiddin in the room global public (Dzihab et al., 2025). 5) *Methodology of Book Study: From " Meaning Gandul " to Analysis Polymatics*. PPA does reinterpretation to method Wetonan and Sorogan . The use of the Ummahat al- Kutub book (parent book) such as Al-Umm which is studied with four Language Introduction (Javanese, Indonesian, Arabic, English) creates environment Study polymath. Inclusion education for students daughter via live streaming shows that gender segregation in PPA does not become barrier for access transmission science direct from caregiver, but rather overcome with efficiency technology (Muzakir et al., 2025).

System evaluation in PPA functions as strict quality control through meeting coordination quarterly. Use assessment authentic such as Arabic auditory (listening) tests and evaluations public literacy shows that assessment is no longer cognitive - centered solely, but on competence practical-applicable. This is in line with the need reconstruction method integrative For increase involvement social and power competition graduates (Astuti & Ismail, 2025; Rohman et al., 2023).

In a way overall, implementation curriculum at the Islamic Boarding School Al-Khoirot Islamic Boarding School succeed create synthesis practical between authority text classic with interpretation reformist. PPA proves that For print "*Scientist - Ulama*" profile, required synchronization strict structure, innovation progressive language , and utilization scalable digital technology . This become a new model for Islamic boarding schools in Indonesia in balance mastery religious knowledge with demands competence 21st century.

CONCLUSION

This study concludes that the Al-Khoirot Islamic Boarding School's strategy for balancing tafaqquh fiddin (religious understanding) and contemporary competencies is implemented through a "Systemic Integration" model that eliminates the dichotomy between salafiyah and formal education. The key strategy implemented is the implementation of a reciprocal mandatory system, a policy of synchronized schedules that requires all students to pursue dual pathways (Madrasah Diniyah and formal school) simultaneously with equal urgency. Epistemologically, this strategy is driven by the vision of developing a "Scholar-Scientist" profile inspired by the polymathic era of the Abbasid Dynasty. Thus, the

highest academic achievement, up to the doctoral level, is positioned in balance with mastery of high-level yellow books (kitab).

The implementation of this curriculum is actualized through three synchronous functional pillars: planning based on Success Leveling targets, implementation that combines traditional rigidity with modern dynamics, and data-driven evaluation. In its implementation, the Islamic boarding school has implemented methodological breakthroughs in the form of using bilingual literature (Arabic-English) in the study of traditional books, establishing a sociolinguistics laboratory through the English Club and Markaz Lughoh, and digital transformation through an online library. Furthermore, modifications to the sorogan and bandongan methods, coupled with strict time management, have proven effective in accelerating students' classical literacy competencies beyond conventional Islamic boarding school standards. Through this synergy, Al-Khoirot Islamic Boarding School demonstrates that strengthening the tafaquh fiddin identity can be maintained amidst the demands of 21st-century competencies through progressive, adaptive, and systematic curriculum design.

This research has attempted to examine the integrative curriculum mechanisms at Al-Khoirot Islamic Boarding School in depth. However, the author acknowledges several limitations that need to be frankly disclosed. First, this research is qualitative in nature, with a single case study design that is highly context-bound. Al-Khoirot's distinctive characteristics, such as its strict gender segregation policy balanced with high digital literacy, may not be found in other Islamic boarding schools. Therefore, the findings regarding the effectiveness of curriculum synchronization cannot be statistically generalized to the entire population of Islamic boarding schools in Indonesia without considering the differences in organizational culture and infrastructure availability at each institution.

Second, this study focuses more on the curriculum structure and its implementation process in the field. The author has not measured longitudinally the long-term impact of this "Scientist-Ulama" model on the professional careers of alumni after they fully immerse themselves in the global community. The data presented represent a snapshot of the actual conditions at the time of the study, so future changes in educational dynamics may require adjustments in interpretation.

Nevertheless, the findings in this study have generalizability at the conceptual level. The proposed "Systemic Integration" model can serve as a reference or blueprint for other salaf Islamic boarding schools facing a similar dilemma: how to maintain the authority of the yellow books while remaining relevant to the demands of the times. The principle of using bilingual fiqh literature (Arabic-English) and

eliminating the dichotomy between formal and religious education are concrete steps that can be adopted by any Islamic educational institution seeking to produce internationally competitive graduates without losing their religious identity.

ACKNOWLEDGMENT

Writer convey saying accept greatest love to Caregivers and staff stakeholders policies at the Pondok Al-Khoirot Islamic Boarding School on permission, transparency, and assistance technical during the field data collection process ongoing. Appreciation height is also given to teachers, administrators, and students who have willing take time time For give information deep as well as perspective valuable for success study this. Besides that, the writer thank you love to Postgraduate Program of Al- Qolam University Malang which has give support administrative and guidance academic so that script This can completed with Good.

In a way special, dedication and deep gratitude writer aim to my beloved mother, who prays sincere as well as material support and spirituality always become a pillar of strength main in journey academic writer. Speech accept love is also offered to the people closest to the author love; presence as well as encouragement motivation intrinsic given is contribution very crucial emotional in success settlement script This. Lastly, thank you love to all over the party that has give contribution, good in the form of literature and discussion critical, which enriches substance article This.

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