



PESANTREN CURRICULUM INTEGRATION IN INDONESIA

Imron Muttaqin

Program Magister Pendidikan Agama Islam (MPAI)

Corresponding author: imron.muttaqin@gmail.com

DOI: <https://doi.org/10.24260/arfannur.v4i1.1987>

ABSTRACT

This study aims to explore pesantren curriculum integration in Indonesia; the rapid development of pesantren today. And all types and variations are interesting to study, especially the curriculum models used by pesantren. Methods: This research uses literature studies, data analysis is carried out by content analysis, and data sources are obtained from articles in scientific journals that have been published. Results: The results show that the model of integration of the Islamic boarding school curriculum in Indonesia varies and gradually, not using only one model but a combination of various forms according to the level of students. The basic level uses cellular, connected, and integrated models; at high levels, it uses immersed and networked models. Suggestion: Various models of integrating the pesantren curriculum in Indonesia are inseparable from the background and socioculture of pesantren and the surrounding community. Therefore, it is recommended that Islamic boarding schools that intend to develop a curriculum involve the community to know what the needs directly and pay attention to technological developments.

Keyword: *Integration, Curriculum, Pesantren*

INTRODUCTION

Pesantren is one of Indonesia's distinctive model of Islamic education that contributes to the Republic of Indonesia. Currently, pesantren not only have the function of education and da'wah, but pesantren also have the function of community empowerment (Asrol et al., 2023; Ramadhan et al., 2023); these functions should indeed be integrated into pesantren by integrating planning, organizing, curriculum, and also supervision so that pesantren can still exist amid the times (Asyari, 2022). Asyari's research also follows previous research that views the importance of an integrated system of religious and

general sciences (Ja'far, 2018). Therefore, changes to the current pesantren curriculum need to be made in the context of development and as a strategy to deal with world civilization that continues to change. Islamic boarding schools are national assets, as well as original Indonesian products that have their characteristics. Pesantren has proven to adapt well to the times and has the potential to continue to be developed to become a pioneer of progress and civilization. The strategic position of pesantren that already has strong roots in the community can be used to empower the community. The emergence of pesantren models such as agro boarding schools and technology boarding schools is one example of the response of pesantren to the demands of the times.

At this time, this development is increasingly rapid and diverse, by the understanding and wishes of pesantren owners. The material taught is also increasingly varied, some persist with the old pattern or what is often called the term pesantren salaf, and some use integration in their learning (pesantren khalaf). Pesantren that use the salaf pattern usually prioritize deepening religion, behavior, and supporting sciences, while boarding schools that use a new pattern (Khalaf) integrate some material considered important for students to learn.

When pesantren want a change, it can actually be said that there are also changes to the curriculum applied, because it is almost certain that these changes result in changes in the curriculum and materials and forms of activities in the pesantren. Some literature shows that often curriculum changes related to pesantren are the beginning of institutional problems; changes in Islamic boarding schools more often start from curriculum problems and then become institutional problems in pesantren (Mahmud & Ar, 2019). However, not all pesantren have resources and experts who help formulate the curriculum (Ridwan et al., 2023). The curriculum is a collection of materials that will be taught to students, so what students learn and get in Islamic boarding schools has been planned in the curriculum. With a clear and well-organized curriculum, pesantren have clear learning targets and outcome measurements. The curriculum affects the morals of students (Saparuddin & Ismail, 2022), especially if the material taught contains a lot of moral/ethical learning.

The 'curriculum models' in pesantren today adopt a lot of science and technology, even from the name already want to be known as pesantren with certain scientific specialties. For example, technology boarding schools, science boarding schools, agro boarding schools and other forms and characteristics. Special characteristics are clearly attached to the pesantren and adjusted to the focus and name of the pesantren. There are many pesantren that adopt new systems and integrate their curricula, but there are also pesantren that maintain the salaf tradition to really focus on deepening religion and its supporting sciences. Some pesantren choose to remain consistent in deepening religion, behavior and maintaining traditions by choosing the salaf model. For pesantren that choose the khalaf model, the integration of the materials taught requires integration and interconnection with other disciplines.

The integration of the pesantren curriculum is carried out with the hope that the students are able to have quality, therefore according to Maduningtias the integration of the pesantren curriculum needs to be carried out by two ministries that win education, the Ministry of Education and the Ministry of Religious Affairs need to make one curriculum management (Maduningtias, 2022), the implementation is carried out without a dichotomy between pesantren and schools / madrasahs. In essence, the pesantren curriculum needs to be designed to provide provisions for students or students to be able to anticipate changes and be ready to face the era of globalization, so that students not only get religious knowledge, but also general science as a provision. It should also be realized that the curriculum in pesantren is strongly influenced by their caregivers, there are pesantren caregivers who really want to maintain the recitation of the yellow book and there are those who integrate modern sciences and technology. As mentioned by Amiruddin and Rohimah to the Salafi-style Al-Idhhar Tasikmalaya pesantren by maintaining the study of the book, and pesantren, besides that the learning system uses melogat, naqrir, ngerab, narkib, ngasalken, bendongan and wetonan. The learning media is the yellow book, while the Darul Arqom pesantren follows a modern curriculum (Amirudin & Rohimah, 2020).

Pesantren is not only an Islamic educational institution, but also a community institution, because of its high social function as well as being an inseparable part of the Indonesian Islamic community. Changes in the curriculum in pesantren so that students can find their potential and are better prepared to live in society, therefore there is a need for curriculum reform in pesantren (Nurkholis & Santosa, 2022).

Given the variety of educational models held by pesantren, it is very interesting to study how the model of integration of the pesantren curriculum in Indonesia, which this year has also certainly grown. The hope is that it can be one of the references about the form and model of integration so that it can be used as a reference and reference for Islamic education management, especially for pesantren managers.

RESEARCH METHOD

The present study using qualitative paradigm, literature studies was used. This study performed by collecting data related to the curriculum in pesangren/Islamic boarding schools from journal articles, website and books. A research technique termed content analysis is used to find specific words, themes, or concepts in a given set of qualitative data, such as text. Researchers can quantify and examine the occurrence, significance, and connections of such specific words, themes, or concepts using content analysis. The result of pesantren curriculum integration performed by presenting brief descriptions, charts, relationships between categories that are narrative (Sugiyono 2005). Conceptual analysis and relational analysis are the two main categories of content analysis. The presence and frequency of concepts in a text are determined via conceptual analysis. By analyzing the connections between concepts in a text, relational analysis expands

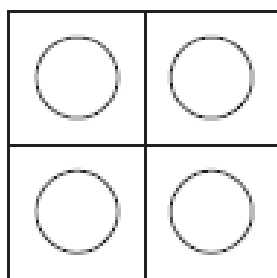
upon conceptual analysis. Different outcomes, conclusions, interpretations, and meanings may result from various types of analysis.

RESULTS AND DISCUSSION

Before discussing curriculum integration in pesantren, curriculum integration theory is first discussed. This research uses curriculum integration proposed by Robin Fogarty and Heidi Hayes Jacobs in their book entitled how to integrate curricula. Fogarty and Hayes divided the curriculum integration model into 10 models, namely; cellular model, connected model, nested model, sequenced model, shared model, webbed, threaded, integrated, immersed and networked. Each model has different characteristics and ways of integration.

a. Cellular model

This model is the traditional model as well as the most widely used today, this integration model strictly separates disciplines based on their categories, such as social science, humanities. The curriculum in pesantren aims to improve the abilities, science and Islam of the students, while the program is carried out in the form of learning activities, flash boarding schools and also evaluation (Prayoga et al., 2020). Most pesantren use this curriculum model because it is needed to provide sufficient scientific basics for students. This model is based on disciplines. The more complete picture from Fogarty made for this integration model is as follows;



Cellular model integration

The cellular model is currently most widely used by pesantren, one discipline is further divided into levels. For example, *fiqh*, graded starting from *fiqhul wadhih*, *fatkhul qorib*, *fatkhul mu'in*, *fatkhul wahab* and so on. Similarly, the science of *nahwu*, further divided by level, starting from *nahwul wadhih*, *jurumiyah*, *imrithi*, and *alfiah ibn malik*. Example of Lirboyo, Kediri, East Java Islamic boarding school curriculum.

First-class	category/kitab
Ilmu nahwu	<i>Alfiyah ibnu malik</i>
Ilmu tauhid	<i>Jauharoh at-taufiq</i>
Imla/tamrin/fiqih	<i>Fatkhul mu'in</i>
Ilmu nahwu/ilmu fiqh	<i>Alfiyah ibnu malik/fatkhul mu'in</i>
Second-class	category/kitab
Ilmu nahwu	<i>Alfiyah ibnu malik</i>
Qowaidul fiqhiyah	<i>Al-faroidul bahiyah</i>
Imla/tamrin/fiqih	<i>Fatkhul mu'in</i>
Ilmu mawaris	<i>Alfiyah ibnu malik</i>
Ilmu ushul fiqh	<i>Tashilut thoriqot</i>
Third-class	category/kitab
Ilmu fiqh	<i>Fatkhul mu'in</i>
hadist	<i>Riyadhus sholihin</i>
Tafsir/tarikh	<i>Kifayatul 'Awam/Itman ad-Dariyah</i>
Ilmu fiqh	<i>Fatkhul mu'in</i>

Source: <https://Lirboyo.net>

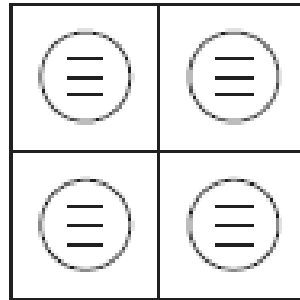
Most Islamic boarding schools adhere to this system. After observing several pesantren, there are almost similarities about our categories used and it is known that for the lower classes, subjects tend to adhere this model. For example Langitan curriculum as table follow;

First-class	category/kitab
Ilmu nahwu	<i>Nahwu (nadham imrithi, shorof, maqsud)</i>
Hadist	<i>Arba'in nawawi, tarih (khowas nurul yakin.</i>
Tauhid	<i>Sanusi</i>
Fiqh	<i>Sulam taufiq</i>
Second-class	category/kitab
Nahwu	<i>Alfiyah ibnu malik, shorof</i>
Tauhid	<i>Jawahirul kalamiyah</i>
Fiqh	<i>Fatkhul qorib</i>
Tarikh	<i>Khulasoh tarikhul khulafa'</i>
Akhlaq	<i>Ta'limul muta'allim</i>
Third-class	category/kitab
Nahwu	<i>Alfiyah</i>
Tauhid	<i>Kifayatul awam</i>
Hadist	<i>Hujjah ahlissunah</i>
Fiqh	<i>Fatkhul qorib</i>

Source: <https://langitan.net/selayang-pandang-pesantren-langitan-tuban/pendidikan-dan-pengajaran/>

b. Connected model integration

This model is made by connecting concepts or between topics based on different disciplines; for example, the topic of Hajj, can be discussed from the point of view of the Qur'an, hadith, fiqh, aqidah, and tasawwuf. In more detail, the illustration of the integration of this connected model is as follows;

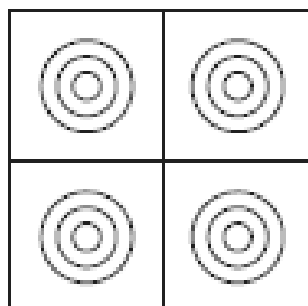


Connected model integration

c. Nested model integration

In the integration of this model, targets are made layered, not only one ability is expected to be mastered but many abilities can be mastered by students. In this model, the target is not only conceptual or thinking skills, but also the ability to apply, implement or practice these abilities. The integration of this model is common for materials related to religious practice in pesantren, such as Hajj manasik, ablution and proper prayer, distilling the corpse and so on.

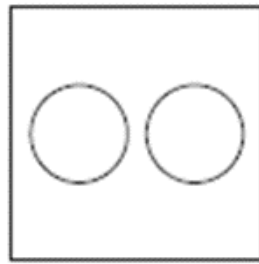
In worship practice, students are not only given skills for practice, but also conceptual and procedural skills, so this material requires a multiskilled combination mastered by students. The formation of santri practices can be done, for example by practicing compulsory prayers, sunnah prayers and congregational prayers. In this material requiring psychomotor skills, pesantren must adjust the method used. For example, in accordance with the characteristics of this integration are demonstration / practice methods, rihlah methods, riyadhah methods and bahtsul masa'il.



Nested model integration

d. Sequenced model integration

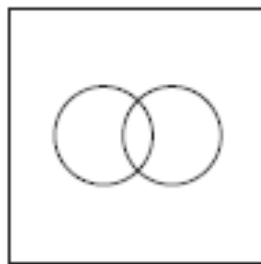
The topics or studies in this model are aligned and arranged so that the topics coincide with other fields of science. For example, a history teacher explains the golden age of Islam during the Abbasid era; on the other hand, a teacher of fiqh studies explains the variety of Islamic thought in this era. Another example, the Qur'anic teacher of hadith explains about verses related to Hajj, while the fiqh teacher explains the procedures, pillars and legal requirements of Hajj at the same time. In this way, it is expected that students will have an understanding of many disciplines about Hajj.



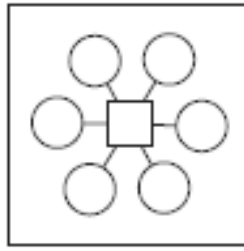
Sequenced model integration

e. Shared model integration

In this model, two fields of science that have overlapping concepts are united, in other words the integration of this model comes from the desire to organize the topic / material. Examples of science that require calculations and graphs using statistics and mathematics for data collection and observation also require telescope technology to see the moon, which is a study of astronomy.

*shared model integration****f. Webbed model integration***

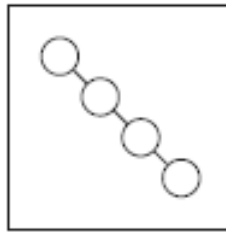
In the webbed model, materials are integrated based on themes, this model uses thematics to integrate other disciplines. Fogarty illustrates this webbed model with the connection of various disciplines into one material.



Webbed model integration

g. Threaded model integration

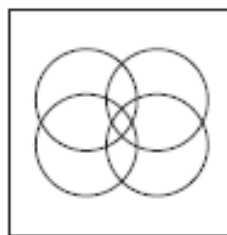
This model shows that integration is done by making standards, thinking skills, social skills, graphics, technology and many demands of capabilities in integration. So, the integration emphasizes the desired abilities students can mastering.



Threaded model integration

h. Integrated model

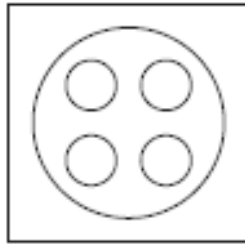
This curriculum integration model consists of more than two fields of science; all related concepts or caps are combined into integrated subjects. This model can be seen easily in thematic subjects in elementary schools in Indonesia.



Integrated model integration

i. Immersed model integration

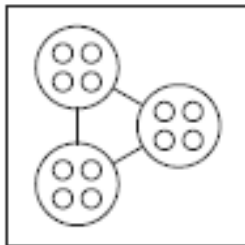
In this immersed model, individuals do integration, either independently or with the help of others. This model requires individuals who have already reached a high level.



Immersed model integration

j. Networked model integration

The integration of this model is carried out after there is interaction with other fields of science that support and strengthen each other, so the source is from outside the field of science, but if used it can complement each other.



Networked model integration

k. Pesantren curriculum integration model

According to Arabic, the curriculum is "manhaj", which means the bright path traveled by humans in their lives in the context of education; curriculum also means the bright path traveled by education/teachers with students to develop attitudes and values. (Muhaimin, 2004). As a path, the curriculum has a function as a guide to achieve the desired goals. Therefore it contains everything related to the journey, such as the material and strategies used. The curriculum is a set of plans, including media, that can help educational institutions to achieve what they want (Chasanatin, 2015), another opinion says that curriculum is an essential component in formal educational institutions that functions as a reference to determine teaching content, processes, benchmarks of success and quality of learning outcomes (Destiny, 2018). All pesantren have a purpose for what was established; therefore, in achieving this goal, it is necessary to plan what will be taught to the students to be in accordance with the expectations of the founder of the pesantren. Based on some of the opinions above, it can be concluded that the pesantren curriculum is a learning plan that contains references, written and unwritten materials, strategies, materials and media used, stages, processes, and evaluations to achieve the goals of the pesantren.

As an Islamic educational institution, pesantren has an important function in promoting Islamic values, it can even be said to be the center of its preservation. But along with

the times and the rapid development of technology, pesantren must adjust to existing developments. One important element that must be considered is the curriculum because the curriculum is the essence of education. What students receive and learn is inseparable from the curriculum programmed by pesantren. Based on some literature, pesantren conduct Annuqoyyah Guluk-guluk Sumenep divides the curriculum into three parts: Separated, Broad field, and Integrated. Separated curriculum is used for religious subjects, a broad field curriculum is used for related materials, and integrated curriculum is used for systematization of different but related materials (Rofiq, 2019). This pesantren hopes that the students have global competence but still based on the local values of the pesantren. So Annuqoyyah Islamic boarding school has integrated the curriculum with separated, broadfield and integrated curriculum models. In essence, pesantren can accept the curriculum from the government and implement its integration with the pesantren curriculum.

Another term for a curriculum that is purely one scientific field is more appropriate to use the term "pure / original", because there is no mixture of other materials except for the specific field that is the area of scientific study. Pesantren that apply pure / original curriculum does not mix material in the field of science with other materials. Specific science that requires special methods and deepening cannot be mixed with other materials. An example is the Ngalah pesantren in Jatikalen Nganjuk whose pattern is a "hikmah" pesantren. Wisdom type pesantren are now starting to be very rarely found, because the average chooses an integration model both the model and the curriculum. The curriculum in this type of pesantren can be said to be a hidden curriculum because it does not use written rules but uses the behavior and orders of the kyai as a model that must be imitated and heeded. Most of this type of curriculum is obtained on real examples and practices from kyai that need to be imitated by students. For example, when kyai faces people, receives guests, behaves towards others, and also how to teach. Therefore, this article calls the behavioral curriculum if it is related to deeds and the attitude curriculum if it is related to kyai attitudes. Among its characteristics is that there is no written record of the pesantren curriculum, only that the students must obey what is conveyed and ordered by the kyai. This type of pesantren also focuses more on wisdom such as and tibb. The books studied are usually also books of wisdom and medicine such as Syamsul maarif, Arrahmah fil Altibb wal hikmah, al-aufaq, and the like. In this model, subjects in pesantren are made based on science, such as Qur'anic tafsir, hadith, and fiqh. Subjects are self-directed with their focus. Fogarty describes this model.

One form of developing Islamic educational institutions is the development of curricula used in learning (Lazwardi, 2017). Today's pesantren models are quite diverse, including entrepreneurial boarding schools whose curriculum uses a lot of active, creative and productive student-oriented curriculum for their students (Anam, 2016). The models adopted by most modern pesantren today are interconnected with other disciplines.

One form of curriculum used by pesantren is seven subjects, namely fiqh, hadith, Al'Quran, aqidah, Arabic literature, and tasawwuf, where each subject is distinguished based on class and books and the ability of students (Junaidi, 2017). Among the curriculum integration models is integrating the pesantren curriculum into madrasahs, as done by the Attanwir Talun Islamic Boarding School, Sumberejo Bojonegoro District (Rofiq, 2022). Curriculum integration is a combination or unification of material that will be taught to students. Muhammad Destiny divided the characteristics of the pesantren curriculum based on three styles of pesantren, namely traditional, semi-modern, and modern pesantren (Destiny, 2018). According to Destiny, traditional pesantren focuses on teaching classics such as fiqh, aqidah, Arabic, akhlak, and tasawwuf. The characteristics of traditional pesantren are

1. Kyai-centered management,
2. existing policies in the pesantren are determined by kyai,
3. teaching is one-way, the kyai listens to explanations from the kyai with conventional methods and old traditions,
4. from the side of the pesantren building using ancient wooden and straightforward buildings.

For example, this type of pesantren is Al-Anwar boarding school in Sarang, Al-Fadlu boarding school in Kendal, and Dawar boarding school in Boyolali (Ibrahim, 2014). It is undeniable that the development of the pesantren curriculum is faced with various challenges that must be faced. Among them are human resource challenges such as those experienced by pesantren (Ridwan et al., 2023). If Darul Abrar Bone pesantren is dealing with human resources, but has sufficient financing, then in other pesantren there are more on the contrary, human resources exist but costs are not enough.

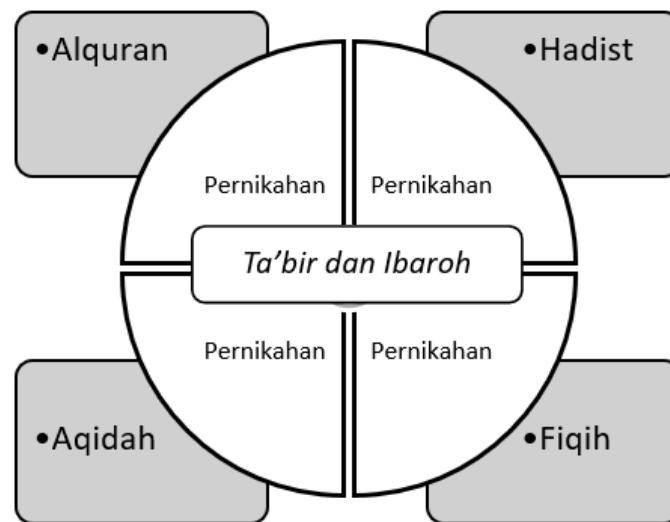
The bahtsul masail curriculum model at the Lirboyo Islamic boarding school, Kediri is an integrated form of self-development for students. Zamakhsyari's research at the Lirboyo Islamic Boarding School shows that students are enthusiastic in learning and muthola'ah Kitab when following bahtul masail, dare to argue, are able to explain ta'bir and ibarot and discipline in carrying out bahtsul masail (Zamakhsyari, 2021). LBM P2L (Lembaga Bahtsul masail Pondok Pesantren Lirboyo), which was initially named MM-PPL (Majlis Musyawarah Pondok Pesantren Lirboyo) is part of the management of MHM (Madrasah Hidayatul Mubtadi'in). This institution is tasked with developing the quality and creativity of students by developing bahtsul masail, yellow book studies, Islamic legal studies and scientific forums. The curriculum section of the bahtsul masail institution has the following work programs;

1. Schedule activities
2. Arrange a schedule for bahtsul masail
3. Make a division of duties of the management of bahtsul masail
4. Performing bahtsul masail
5. Performing supervision
6. Compile midterm and end-of-semester *bahtsul masail*

7. Implement examination
8. Adding library books
9. Preparing our references
10. Developing students in deliberation
11. Sorogan
12. Takhassus
13. Ma'rifat (special learning)
14. Select a delegate
15. Participating in bahtsul masail between Islamic boarding schools

Bahtsul masail activities are carried out in stages, for students at the ibtidaiyah level it is carried out in the afternoon, while the tsanawiyah and aliyah levels are carried out at night. For madrasah ibtidaiyah students, bahtsul masail is carried out in stages, starting from class deliberations, kubro deliberations, and joint deliberations. Bahtsul masail activities at the Lirboyo boarding school began with giving as'ilah to the class, then the task of the students was to find ta'bir and ibarohnya. The implementation of bahtsul masail is a task that makes students have to do muthola'ah again on the books they have studied, not only that linguistics such as nahwu, shorof, balaghoh, mantiq are also very influential in finding ta'bir and ibaroh. Therefore, this activity can be said to be one of the curriculum integration models, moreover, it has been planned by the management.

The implementation of bahtsul masail with a specific theme must involve many disciplines, especially when arguing with each other based on classical books. When arguing, the students analyze the material in the previous book, so it must be inseparable from the science of tools such as balaghoh, mantiq, nahwu, horror, etc. The immersion model is one of the integration models where students can combine everything they have learned for daily application. This model also incorporates students' needs, allowing them to see what has been learned based on their own experiences. This method can be done independently by students or together or using outside intervention. This model has the following characteristics: 1) interest-centered, 2) incorporates four subjects related to interest, and 3) all material is linked to interest.



Immersed model integration in pesantren

CONCLUSION

The curriculum integration model in pesantren only follows one model alone but applies several models depending on the pesantren's level of understanding and grouping. The curriculum integration in pesantren mostly follows a cellular pattern for the basic level because it is needed to provide strong foundations to the students. In time, when it already has a strong foundation, the curriculum used is upgraded to a connected model, which at this stage begins to be connected with other related materials. Especially for material that requires students to master practice, pesantren uses a nested model, followed by sequenced, shared, webbed, and threaded. The use of these models is certainly adjusted to the student's level of understanding and age, and often teachers use many integration approaches in teaching material. The last integration is the immersed model, which is very clearly practiced in the routine activities of pesantren called *bahtsul masail*. In this model, pesantren students integrate the knowledge and understanding they already have individually and with the help of groups in the form of discussion friends.

REFERENCES

- Amirudin, J., & Rohimah, E. (2020). Implementasi Kurikulum Pesantren Salafi dan Pesantren Modern Dalam Meningkatkan Kemampuan Santri Membaca dan Memahami Kitab Kuning. *Jurnal Pendidikan UNIGA*, 14(1), 268-268. <https://doi.org/10.52434/jp.v14i1.908>
- Anam, S. (2016). Pesantren Entrepreneur Dan Analisis Kurikulum Pesantren Mukmin Mandiri Waru Sidoarjo Dalam Pengembangan Dunia Usaha. *Marâji` : Jurnal Ilmu Keislaman*, 2(2), 304-329. <http://maraji.kopertais4.or.id/index.php/maraji/article/view/50>

- Asrol, S., Hesthria, N., & Rizki, O. S. (2023). Role of Pesantren in Improving Sociopreneurs of the Community Around Pesantren in Palembang City. *Peradaban Journal of Economic and Business*, 2(1), 43-56. <https://doi.org/10.59001/pjeb.v2i1.56>
- Asyari, A. H. A. (2022). Tantangan Sistem Pendidikan Pesantren di Era Modern. *Risalatuna: Journal of Pesantren Studies*, 2(1), 127-127. <https://doi.org/10.54471/rjps.v2i1.1572>
- Chasanatin, H. (2015). Pengembangan Kurikulum. *STAIN Jurai Siwo Metro*, 18.
- Ibrahim, R. (2014). Eksistensi pesantren Salaf di tengah arus pendidikan modern. *Analisa: Journal of Social Science and Religion*, 21(2), 253-263.
- Ja'far. (2018). Problematika Pendidikan Pondok Pesantren di Era Globalisasi. *journal EVALUASI*, 2(1), 350-350. <https://doi.org/10.32478/evaluasi.v2i1.83>
- Junaidi, K. (2017). Sistem Pendidikan Pondok Pesantren di Indonesia (Suatu Kajian Sistem Kurikulum di Pondok Pesantren Lirboyo). *Istawa: Jurnal Pendidikan Islam*, 2(1), 95-95. <https://doi.org/10.24269/ijpi.v2i1.364>
- Lazwardi, D. (2017). Manajemen kurikulum sebagai pengembangan tujuan pendidikan. *ejournal.radenintan.ac.id*. <http://ejournal.radenintan.ac.id/index.php/idaroh/article/view/1112>
- Maduningtias, L. (2022). Manajemen Integrasi Kurikulum Pesantren Dan Nasional Untuk Meningkatkan Mutu Lulusan Pesantren. *al-Afkar, Journal For Islamic Studies*, 323-331. <https://doi.org/10.31943/afkarjournal.v5i4.378>
- Mahmud, A., & Ar, Z. T. (2019). Transformasi Pesantren (Studi terhadap Dialektika Kurikulum dan Kelembagaan Pondok Pesantren Rifaiyah Pati). *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam*, 9(2), 156-176. <https://doi.org/10.54180/elbanat.2019.9.2.156-176>
- Muhaimin. (2004). Pengembangan Kurikulum PAI. Raja Grafindo.
- Nurkholis, N., & Santosa, A. B. (2022). Manajemen Pengembangan Kurikulum Berbasis Pesantren. *J-MPI (Jurnal Manajemen Pendidikan Islam)*, 7(2), 113-130. <https://doi.org/10.18860/jmpi.v7i2.17023>
- Prayoga, A., Irawan, I., & Rusdiana, A. (2020). Karakteristik program kurikulum pondok pesantren. *AL-HIKMAH (Jurnal Pendidikan dan Pendidikan Agama Islam)*, 2(1), 77-86.
- Ramadhan, M., Akil, M., & Mayo, A. A. (2023). Efektivitas Pemberdayaan Kegiatan Ekonomi Islam dalam Mengembangkan Pondok Pesantren di Makassar (Studi Pondok Pesantren Tahfizhul Qur'an Al-Imam 'Ashim). *Al-Tafaqquh: Journal of Islamic Law*, 4(1), 47-47. <https://doi.org/10.33096/altafaqquh.v4i1.212>
- Ridwan, R., Hamzah, A., & Judrah, M. (2023). Pengembangan Kurikulum Pesantren Modern Dalam Peningkatan Mutu Pendidikan Di Pesantren Pendidikan Islam Darul Abrar. *Jurnal Al-Ilmi: Jurnal Riset Pendidikan Islam*, 3(2), 102-115. <https://doi.org/10.47435/al-ilmi.v3i02.1872>
- Rofiq, A. (2019). Model Transformasi Pendidikan Pesantren; Dari Relegiusitas Lokal Menuju Idealitas Global (Telaah Pengembangan Kurikulum di Pondok

- Pesantren Annuqayah Sumenep Madura). *Jurnal Tinta*, 1(2), 30-43. <https://doi.org/10.35897/jurnaltinta.v1i2.198>
- Rofiq, A. (2022). Integrasi Kurikulum Pesantren dan Kurikulum Madrasah Aliyah di MA Islamiyah Pondok Pesantren Attanwir Desa Talun Kecamatan Sumberrejo Kabupaten Bojonegoro. *EDU-RELIGIA : Jurnal Keagamaan dan Pembelajarannya*, 5(1), 89-97. <https://doi.org/10.52166/edu-religia.v5i1.2982>
- Saparuddin, S., & Ismail, M. I. (2022). Pengaruh Kurikulum dan Iklim Pesantren terhadap Akhlak Santri pada Pondok Pesantren DDI Kaballangang. *Al-Musannif*, 3(2), 101-112. <https://doi.org/10.56324/al-musannif.v3i2.48>
- Takdir, M. (2018). Modernisasi kurikulum pesantren. *IRCiSoD*.
- Zamakhsyari, I. (2021). Manajemen Kurikulum Bahtsul Masa'il Tingkat Ibtida'iyah Pondok Pesantren lirboyo Kediri. *Eduprof: Islamic Education Journal*. <https://iaibbc.e-journal.id/xx/article/view/43>