


## **Pesantren Curriculum Reformulation: Managerial Strategies to Improve Quality in Islamic Boarding Schools**

**Nur Cholida Silviana<sup>1</sup>, Riayatul Husnan<sup>2</sup>, Potimoh Jih Jih<sup>3</sup>**

<sup>1</sup>Universitas KH Achmad Muzakki Syah, <sup>2</sup>UIN Kiai Haji Achmad Siddiq Jember,

<sup>3</sup>Arunsat Vittaya School, Thailand

 [ahlasilviana@gmail.com](mailto:ahlasilviana@gmail.com)<sup>1</sup>, [riayatulhusnan@uinkhas.ac.id](mailto:riayatulhusnan@uinkhas.ac.id)<sup>2</sup>, [pateemah4817@gmail.com](mailto:pateemah4817@gmail.com)<sup>3</sup>

### **Article Information:**

Received, 2023-07-26

Revised, 2025-06-04

Accepted, 2025-06-16

Published, 2025-06-26

**Keywords:** *Curriculum Reformulation, Educational Quality, Islamic Boarding School Management*

### **Abstract:**

Curriculum reformulation in pesantren is a managerial strategy that is adaptive to the challenges of improving the quality of Islamic education in the contemporary era. This study aims to examine curriculum management at Pondok Pesantren At-Taqwa Ajung Jember, focusing on aspects of curriculum planning, implementation, and evaluation as a strategy to improve the quality of education. The approach used is qualitative with data collection methods through observation, in-depth interviews, and documentation. Data analysis uses the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing. The results showed that curriculum planning at At-Taqwa Islamic Boarding School was carried out in a structured manner through: (a) organizing subject structures such as material mapping, textbooks, and scientific groupings; (b) preparing academic calendars, effective weeks, and annual activity programs; and (c) preparing learning tools, including syllabi, annual programs, semester programs, and lesson plans. Curriculum implementation is carried out through reviewing teaching tools and supervising learning activities to ensure effective implementation. Curriculum evaluation is carried out in stages: (a) input evaluation includes admission of new students and curriculum preparation; (b) process evaluation of learning implementation and supervision; and (c) output evaluation which includes learning outcomes and student achievement.

### **How to cite:**

Silviana, N. C., Husnan, R., & Mayee, A. (2025). Pesantren curriculum reformulation: Managerial strategies to improve quality in Islamic boarding schools. *IJBS*, 3 (1), 1 - 11  
<http://doi.org/10.35719/ijbs.v2i1.33>

### **Publisher:**

Centre for Research and Community Service (LP2M), Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember



## **INTRODUCTION**

Education is a fundamental need in social life. In the Islamic perspective, its urgency is emphasized through the first revelation in QS. al-'Alaq verses 1-5 which places reading activities as the basis of scientific epistemology (Isti'annah, 2025, Sawitri, 2023). Meanwhile, in the national context, education is regulated in the Preamble of the 1945 Constitution and strengthened in Law No. 20/2003 on the National Education System. However, there is a significant gap between the ideality of education in theory and the reality of praxis in the field,

especially in pesantren institutions (Fiandi, 2022; Wibowo & Sa'adah, 2020). One crucial issue is that pesantren curriculum management has not been optimized in responding to the challenges of modern education quality (Rofie, 2021; Kokom, 2017). Many pesantren still use a conventional curriculum that is less systematically documented and not based on continuous evaluation (Sirojuddin, 2022; Rahmat, 2019). reformulating the pesantren curriculum is a strategic step to bridge between traditional pesantren values and contemporary educational demands (Nurfita, 2020; Hanafi & Rosyid, 2021). This research is present to criticize as well as build a more contextual, adaptive, and quality curriculum managerial strategy, so that pesantren are able to transform into superior and relevant Islamic educational institutions in the face of social and global dynamics.

Various previous studies explain the crucial aspects of pesantren curriculum management to improve the quality of education. The study at Pesantren Ulumul Qur'an Stabat showed that the development of objectives, materials, learning processes, and curriculum evaluation are the main factors in strengthening the quality of pesantren education (Azhari, 2017). At Pesantren Nurul Qur'an Ponorogo, the focus is directed at the formation of a planning team, tiered implementation and continuous evaluation to ensure the quality of students as expected (Fauzi, 2024). Research at Pesantren Miftahul Huda Tasikmalaya describes a semi-salaf-modern curriculum management that combines learning materials, teachers, and time arrangements, with an evaluation based on the CIPP model, showing the strategy of driving the quality of the curriculum based on religious and national values (Hakim, 2024). In addition, Kurnia Ratmoko Alid et al. in the study of the modernization of the salaf pesantren curriculum in Jember emphasized the integration of the National Curriculum with the traditional pesantren curriculum, resulting in a balance between the yellow book and formal lessons to achieve national and local standards (Alid & Ridwan, 2022). The strategic management model at IIBS Malang shows a curriculum formulation that unites national, international and Islamic curricula, developed through organizational culture and specialization classes to produce graduates with global character (Syaifullah, 2022). Overall, these studies reflect similarities in curriculum planning, implementation and evaluation as key managerial strategies (Wulandari & Nurdiansyah, 2021; Sulaiman, 2021). However, the practice shows a gap with the ideal managerial theory especially in the aspects of systematic documentation and continuous evaluation. This reinforces the urgency of reformulating an adaptive and contextualized pesantren curriculum to close the gap between theory and practice.

This paper aims to examine and offer a strategy for reformulating the pesantren curriculum that is able to answer the challenges of the quality of education in the global era. Based on Political and Economic Risk Consultant (PERC) data, Indonesia's education quality is ranked 12th out of 12 Asian countries, and the World Economic Forum report places Indonesia's competitiveness in 37th position out of 57 countries. This fact reflects the urgency of renewing the education system, including pesantren education as an influential Islamic education entity. Pesantren are required to not only maintain traditional values, but also be able to integrate modern managerial approaches in curriculum planning, implementation, and evaluation. Therefore, this paper aims to explore contextual and adaptive managerial strategies in reformulating the pesantren curriculum in order to produce graduates who are not only religious but also have national and global competitiveness.

The basic hypothesis in this paper is that curriculum reformulation at Boarding School At-Taqwa Ajung Jember through a systematic, adaptive, and continuous evaluation-based managerial strategy is an effective approach to improving the quality of education. Although the government has given freedom to educational institutions, including pesantren, to develop

curriculum according to the needs of the community and the dynamics of the times, the reality is that many pesantren are still fixated on traditional curriculum patterns without adequate managerial innovation. The absence of curriculum management principles such as needs-based planning, structured implementation, and achievement-based evaluation makes it difficult for pesantren to answer the challenges of contemporary education quality. Therefore, a curriculum redesign is needed that not only reflects Islamic values and the distinctive character of pesantren, but is also managed professionally so that it is able to produce graduates who are superior, contextual, and have competitiveness at the national and global levels.

## RESEARCH METHODS

This study uses a qualitative approach with a case study design to understand managerial strategies in curriculum reformulation to improve the quality of education at the At-Taqwa Ajung Jember Islamic Boarding School. This approach was chosen because it allows researchers to explore phenomena in depth in their natural context. According to (Creswell W. John, 2013) qualitative research emphasizes the researcher's direct involvement with the research subjects and the flexibility of procedures in data collection and analysis. This method is used to uncover managerial practices that influence the curriculum reformulation process and the dynamics that accompany it. Data collection techniques include participatory observation, in-depth interviews, and documentation (Sugiyono, 2015). Observations were conducted systematically and structurally to observe managerial activities in Islamic boarding schools, while interviews were conducted with caregivers, formal education managers, teachers, and senior students to explore their perspectives. Documentation in the form of curriculum documents, meeting minutes, organizational structures, and field activity recordings was used to complement and verify the data (Miles Huberman & Saldana 2014). The researcher also utilized visual media such as photos and videos as supporting data. With this approach, the study aims to provide a comprehensive understanding of how managerial strategies in curriculum reformulation can drive improvements in educational quality within the pesantren environment.

## RESULTS AND DISCUSSION

### Results

#### **Implementation of the Curriculum in an effort to improve the quality of education at Pondok Pesantren At-Taqwa**

The implementation of curriculum reform at Pondok Pesantren At-Taqwa demonstrates a significant shift towards an integrated educational model that combines traditional (*salaf*) and modern Islamic curricula. Based on field observations and interviews with the boarding school's leadership and curriculum development team, it was found that the curriculum is structured through annual and semester programs that align with the pesantren's academic calendar. These plans serve not only as administrative tools but also as strategic blueprints for the educational and cultural activities of the institution throughout the year. Importantly, the implementation of this curriculum extends beyond classroom instruction and permeates the daily lives of the students (*santri*). As noted by ust Ahmad Muzakki Interview. "The At-Taqwa curriculum is not just about lessons; it's about living with the students and shaping their character at every moment." The integration of the traditional and modern curriculum aims to bring about *tajdid* (renewal), *istikmal* (enhancement), and *hifdz al-sholah* (preservation of the good) within the broader landscape of Islamic education.

From a managerial perspective, the implementation process is supported by a monitoring system rooted in Islamic educational values, particularly the principle of *istiqamah* (consistency), as alluded to in Surah Hud 11:112. The monitoring approach adopts a *social interaction gestalt* model, which emphasizes harmonious interpersonal relationships among all educational stakeholders—teachers, students, caregivers, and administrators with the goal of fostering intrinsic motivation and communal productivity. According to the Head of Curriculum Division Interview, “This model works effectively because it nurtures both emotional and spiritual commitment among educators, rather than relying solely on administrative compliance.” This managerial strategy ensures that curriculum supervision functions not merely as a quality control mechanism but also as a transformative tool for fostering ethical and spiritual development in the pesantren environment.

In addition to structural and managerial aspects, Pondok Pesantren At-Taqwa places a strong emphasis on Qur’anic moral values as an inseparable part of curriculum implementation. Qur’anic values are not only taught in formal lessons but also embodied in everyday interactions, reflecting the Sunnah of the Prophet Muhammad ﷺ. This is illustrated in the hadith narrated by Muslim, in which Aisha RA said: “The character of the Prophet was the Qur’an.” During an interview with a female instructor from the tahfidz program Interview, she emphasized, “Our students must learn adab before knowledge, because the soul of At-Taqwa’s education lies in moral conduct.” The relationship between teachers and students is shaped by effective communication, mutual reflexivity, and a socially constructive environment that models ethical behavior. Teachers serve as moral exemplars, and their charisma demonstrated through words, actions, and character creates a powerful influence. This model of personal embodiment and behavioral consistency enables values to be internalized and emulated by students, thereby ensuring that moral quality becomes a lived educational outcome rather than an abstract concept.

**Table 1**  
**Pesantren Curriculum Reformulation**

Aspect	Key Findings
Curriculum	Integration of salaf and modern curricula; structured in annual & semester programs; applied in daily student life
Reformulation Goals	Tajdid (renewal), Istikmal (enhancement), Hifdz al-sholah (preserving valuable traditions in Islamic education)
Managerial Strategies	Supervision based on the principle of istiqamah (QS. Hud: 112); employs social interaction gestalt model for harmony and motivation
Qur’anic Values	Character-building through teacher modeling; internalization of Qur’anic values in students’ daily life
Teacher-Student Relations	Built through reflective communication, social reciprocity, and ethical environment modeled after the Prophet ﷺ

## Evaluation of the Curriculum in an effort to improve the quality of education at Pondok Pesantren At-Taqwa

As part of the ongoing reformulation of its curriculum, Pondok Pesantren At-Taqwa has developed a structured evaluation framework consisting of three main components: input evaluation, process evaluation, and output evaluation. According to the Head of Curriculum Development Interview input evaluation is designed to determine the necessary programmatic adjustments by identifying existing weaknesses and latent opportunities in the curriculum. This phase focuses on the readiness of curriculum documents and instructional planning tools ranging from the annual program to lesson implementation plans RPP. Observations revealed that the curriculum team periodically reviews administrative and pedagogical components to ensure alignment with educational goals. “We need to constantly revisit what’s missing or outdated in our lesson structures before we talk about teaching,” stated one curriculum team member. This diagnostic stage functions as a managerial gatekeeping mechanism before curricular implementation begins.

Process evaluation, on the other hand, centers on assessing the actual delivery and implementation of the curriculum within classroom settings and learning environments. At this stage, the curriculum team monitors how well the planned curriculum is translated into real pedagogical practices. The team utilizes two key instruments: direct classroom observation (commonly referred to as *sidak langsung*) and student feedback via structured questionnaires. These tools aim to evaluate whether teachers adhere to the instructional plans and to gather insights from students on how the curriculum is experienced in practice. “We ask the students directly how they feel about the lessons, not just the teachers,” noted a member of the quality assurance team Observation. This dual-perspective monitoring, both from teachers and students, allows the pesantren to maintain a feedback loop that strengthens managerial responsiveness and pedagogical fidelity.

The final phase, output evaluation, examines the achievement of the intended learning outcomes in three key educational domains: cognitive, psychomotor, and affective. Cognitive attainment is measured through periodic examinations held every three months, along with competition achievements and academic assessments. Psychomotor outcomes are evaluated by observing students’ skill-based performances such as guided responses, initiation of tasks, and sensory-motor integration. Affective learning—often the most central in pesantren settings—is assessed through students’ observable moral conduct, ethics, and Islamic etiquette (*akhlak*). According to the deputy head of academics Interview “You cannot separate academic success from behavior in our pesantren. Character is the true output.” Managerially, these evaluations are triangulated using three oversight mechanisms: (1) validation of instructional documents for internal consistency, (2) direct inspections of teaching practices, and (3) indirect evaluations through interviews with randomly selected students. Collectively, these evaluation strategies embody a comprehensive managerial approach aimed at sustaining and enhancing the quality of education in Pondok Pesantren At-Taqwa.

**Table 2**  
**Curriculum Evaluation Pondok Pesantren At-Taqwa**

<b>Evaluation Component</b>	<b>Focus</b>	<b>Instruments/Methods</b>	<b>Key Findings/Insights</b>
Input Evaluation	Assessment of curriculum readiness (documents, annual	Review of curriculum documents; Identification of	Frequent updates needed to align



Process Evaluation	program, lesson plans). Assessment of actual curriculum delivery and classroom implementation.	weaknesses and opportunities. Classroom observation (sidak langsung); Student feedback via questionnaires.	lesson plans with educational goals. Dual feedback (teachers and students) ensures practical alignment of curriculum.
Output Evaluation	Assessment of student learning outcomes (cognitive, psychomotor, affective).	Periodic exams; Observations of behavior and skills; Interviews with students.	Academic and character outcomes are intertwined; Emphasis on moral development.

## Discussion

The results showed that Pondok Pesantren At-Taqwa has successfully implemented a curriculum that integrates the salaf (traditional) education system with a modern approach. This step reflects the serious efforts of pesantren in responding to the challenges of the times while maintaining classical Islamic values. The preparation of annual and semester programs as a curriculum framework confirms the existence of systemic planning that is not only administrative, but also strategic. The curriculum is not limited to the classroom, but is embedded in the daily life of the students, as said by Ust. Ahmad Muzakki that Atmosphere's education is not limited to the classroom. Ahmad Muzakki said that At-Taqwa education is "about living with students and shaping character at all times (Rahmatullah, et al., 2021)." This curriculum reformulation is not only aimed at renewal (tajdid), but also refinement (istikmal) and preservation of good Islamic education values (hifdz al-sholah). This implementation process is supported by a managerial strategy based on the value of istiqamah, as hinted at in QS. Hud: 112. The managerial approach used is relational, adopting a gestalt model of social interaction that emphasizes harmony, emotional involvement and spiritual motivation. This makes the supervision process not just a monitoring mechanism, but a means of ethical and spiritual transformation in the pesantren environment (Mukhibat, 2020). Qur'anic values become an important foundation in the implementation of the curriculum, not only taught through formal materials, but also exemplified in daily interactions. The principle of "manners before knowledge" becomes the main guideline, as emphasized by one of the teachers of the tahfidz program that adab is the soul of At-Taqwa education (Abdurrahman, 2016). By making the character of the Prophet Muhammad ﷺ an ideal model, the teachers act as moral role models who internalize Islamic values through real behavior. This shows that the success of education is not measured solely by cognitive achievement, but also the moral quality of students.

In terms of evaluation, Pondok Pesantren At-Taqwa applies an evaluation framework that includes input, process, and output. Input evaluation is used as a diagnostic stage to assess the readiness of curriculum documents and learning planning tools such as lesson plans. This process serves as a managerial control gate that ensures that each program has met the readiness standards before being implemented. Periodic review of administrative and pedagogical elements indicates a cycle of continuous improvement that is essential to maintain the relevance and effectiveness of the curriculum (Mulyasa, 2018). Process evaluation is done by monitoring the implementation of the curriculum directly in the classroom through observation and collecting feedback from students. This approach demonstrates the importance of active participation of students in the assessment process, as well as the need for a two-way evaluation

to get a full picture of teaching effectiveness. With the involvement of students as a source of data, pesantren are able to identify challenges in the field more accurately and respond to them managerially. This also creates a space for dialog between curriculum planners and implementers (Sagala, 2019).

Output evaluation is focused on achievements in three domains: cognitive, psychomotor, and affective. In the context of pesantren, the affective domain is the main emphasis, namely Islamic morals and ethics seen in the real behavior of students. This confirms that the success of education at At-Taqwa is measured by the integration of academic achievement and moral quality. By using triangulation mechanisms-documents, direct observation, and interviews-the pesantren builds a comprehensive evaluation system aimed at maintaining the quality of education in a sustainable manner (Suyadi et al., 2020). Overall, this approach reflects the pesantren's commitment to the formation of intelligent and noble people.

## CONCLUSIONS

Pondok Pesantren At-Taqwa has successfully implemented a curriculum that integrates the traditional salaf education system with a modern approach. This effort demonstrates the pesantren's commitment to addressing contemporary challenges while preserving classical Islamic values. The curriculum is strategically planned through annual and semester programs and embedded not only in classroom learning but also in the daily lives of students. The principle of "manners before knowledge" guides the education process, with teachers serving as moral role models embodying the Prophet Muhammad's character. The managerial strategy is based on the value of istiqamah and employs a relational approach emphasizing harmony, emotional involvement, and spiritual motivation. Evaluation is conducted comprehensively across input, process, and output stages. Input evaluation ensures curriculum readiness, process evaluation includes direct observation and student feedback, and output evaluation prioritizes cognitive, psychomotor, and especially affective domains, focusing on students' moral behavior. By using data triangulation, the pesantren maintains a continuous quality improvement system, reflecting its dedication to forming students who are both intellectually competent and morally upright.

This study makes a significant contribution to Islamic education by systematically integrating traditional salaf and modern curriculum approaches in pesantren. It enriches the field by emphasizing education beyond the classroom, embedding moral and spiritual values in daily student life. The managerial strategy based on istiqamah values and the gestalt social interaction model introduces a novel perspective in pesantren educational management studies. Additionally, the comprehensive evaluation framework employing data triangulation offers a practical and rigorous model for continuous quality improvement. This research provides a valuable reference for advancing sustainable and holistic Islamic education in contemporary contexts.

This study is limited by its focus on Pondok Pesantren At-Taqwa, which may not fully represent other pesantren with different characteristics. The data relied heavily on documents and direct observations, potentially introducing observer and respondent biases. Moreover, the research lacks in-depth qualitative insights from students themselves, which could enrich understanding of their experiences with the integrated curriculum. Future studies using multiple locations and mixed methods are recommended to provide more comprehensive and generalizable findings.

## REFERENCES

- Abdurrahman, N. H. (2016). Character education in Islamic boarding school-based SMA Amanah. *Jurnal Pendidikan Islam*, 2(2), 221–240. <https://doi.org/10.15575/jpi.v2i2.791>
- Alid, C. R., Pardiman, P., & Basalamah, R. (2022). Curriculum modernization strategy in Salaf Islamic boarding school based on Indonesian National Qualification Framework. *Nazhruna: Jurnal Pendidikan Islam*, 5(3). <https://doi.org/10.31538/nzh.v5i3.2459>
- Alid, C. R., Pardiman, P., & Basalamah, R. (2022). *Curriculum Modernization Strategy in Salaf Islamic Boarding School Based on Indonesian National Qualification Framework*. Nazhruna: Jurnal Pendidikan Islam, 5(3), 1118–1128. <https://doi.org/10.31538/nzh.v5i3.2459>
- Azhari, M. (2017). Manajemen kurikulum dalam peningkatan mutu pendidikan (Studi kasus Pondok Pesantren Ulumul Qur'an Stabat). *Analytica Islamica*, 6(2). <http://dx.doi.org/10.30829/jai.v6i2.1277>
- Creswell W. John. (2013). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Pustaka Pelajar.
- Dace & Setia Budi. (2025). *Curriculum Management in Islamic Boarding Schools: Integrating Islamic Values and Global Needs*. Edukasiana: Journal of Islamic Education, 4(1), 399–409. <https://doi.org/10.61159/edukasiana.v4i1.406>
- Fauzi, R. A. (2024). *Manajemen kurikulum dalam meningkatkan kualitas santri (Studi kasus di Pondok Pesantren Nurul Qur'an Ponorogo)* (Skripsi Sarjana, IAIN Ponorogo). IAIN Ponorogo Repository. <https://etheses.iainponorogo.ac.id/31965/>
- Fiandi, A., Warmanto, E., & Iswantir, I. (2022). *Manajemen kurikulum pembelajaran Islam di pesantren menghadapi Era 4.0*. Jurnal Pendidikan Tambusai, 7(1), Article 5776. <https://doi.org/10.31004/jptam.v7i1.5776>
- Hakim, L. L., & Luthfiah, E. S. (2024). Strategi manajemen kurikulum sebagai upaya peningkatan kualitas pendidikan keagamaan di lembaga pondok pesantren. *Manajerial: Jurnal Manajemen dan Pendidikan Islam*, 4(2). <https://doi.org/10.70143/manajerial.v4i2.160>
- Hanafī, M., & Rosyid, A. (2023). Strategi manajemen kurikulum integratif pada Islamic International Boarding School (IIBS) Malang. *Tadib: Jurnal Pendidikan Islam*, 12(2), 201–218. <https://doi.org/10.29313/tadib.v12i2.8232>
- Isti'anah, D., Salsabiilaa, S., Aprillia, S. D., Zaidan, D. M. D., & Kurniawan, A. (2025). *Manajemen kurikulum pendidikan Islam di era digital: Studi kasus pengelolaan kurikulum Pondok Pesantren Imam Asy Syafi'i (PPIA) Banyuwangi*. Al-I'tibar: Jurnal Pendidikan Islam, 12(2), 167–175. <https://doi.org/10.30599/sfhgek07>
- Kokom, E., & Suryana, Y. (2017). *Manajemen kurikulum di pesantren*. Jurnal Isema: Islamic Educational Management, 2(1), Article 4995. <https://doi.org/10.15575/isema.v2i1.4995>
- Miles, M.B, Huberman, A.M, & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook*. Sage Publications.
- Mukhamad Ilyasin. (2022). *Transformation of Learning Management: Integrative Study of Islamic Boarding School Curriculum*. Dinamika Ilmu, 20(1). <https://doi.org/10.21093/di.v20i1.2006>
- Mukhibat, M. (2020). Konstruksi mutu pendidikan melalui literasi keuangan pada pendidikan



- anak usia dini di Magetan. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 4(2), 665–673. <https://doi.org/10.31004/obsesi.v4i2.412>
- Nurfita, L., & Irawati, N. (2020). Implementasi manajemen kurikulum pesantren di Ponpes Al Urwatul Wutsqo Diwek Jombang. *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam*, 4(1), Article 129. <https://doi.org/10.54437/alidaroh.v4i1.129>
- Rahmatullah, A. S., Azhar, M., & Fatwa, A. F. (2021). *Santri's humility in the Salafiyyah Islamic boarding school*. *Dinamika Ilmu*, 21(2), 329–345. <https://doi.org/10.21093/di.v21i2.3590>
- Rakhmat, M. Z. (2019). Manajemen kurikulum pesantren di era modernisasi pendidikan Islam. *Edukasi Islami: Jurnal Pendidikan Islam*, 8(1), 21–34. <https://doi.org/10.30868/ei.v8i1.567>
- Rofie, M. (2021). *Manajemen kurikulum pendidikan agama Islam berbasis pesantren: Studi kasus di Tarbiyatul Muallimien Al-Islamiyah Al-Amien Prenduan*. *Reflektika*, 12(2), Article 104. <https://doi.org/10.28944/reflektika.v12i2.104>
- Sawitri, S., Asy'ari, H., & Zamroni, M. A. (2023). *Manajemen kurikulum pesantren dalam membentuk kompetensi santri SMA di Pondok Pesantren Azzainiyyah Sukabumi*. *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, 9(2), 151–163. <https://doi.org/10.26594/dirasat.v9i2.3960>
- Sholihah, N., Nisa', M. A. A., Nuruzzaman, M. A., & Zaini, A. (2025). *An Empirical Study on the Integration of Modern Educational Practices in Salaf Islamic Boarding Schools*. *AT-TURAS: Jurnal Studi Keislaman*, 12(2). <https://doi.org/10.33650/at-turas.v12i2.11393>
- Sirojuddin, A., Ashlahuddin, A., & Aprilianto, A. (2022). *Manajemen kurikulum terpadu berbasis multiple intelligences di Pondok Pesantren*. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(1), 35–42. <https://doi.org/10.31538/munaddhomah.v3i1.143>
- Sugiyono. (2015). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta
- Sulaiman, M. (2021). Perencanaan dan pengembangan kurikulum dalam peningkatan mutu pendidikan di pesantren. *Analytica: Journal of Social Science and Humanities*, 2(1), 35–47. <https://doi.org/10.31289/analytica.v2i1.1277>
- Syaifulloh, M. (2022). Implementasi manajemen kurikulum di Pondok Pesantren Nurul Qur'an Ponorogo. *At-Ta'lim: Jurnal Kependidikan Islam*, 11(2), 167–178. <https://doi.org/10.33754/at-talim.v11i2.339>
- Wibowo, A. S., & Sa'adah, L. (2020). Evaluasi kurikulum pondok pesantren berbasis kearifan lokal dan global. *Jurnal Tarbiyatuna*, 11(2), 93–106. <https://doi.org/10.31603/tarbiyatuna.v11i2.396>
- Wulandari, R., & Nurdiansyah, H. (2021). Evaluasi kurikulum pesantren berbasis model CIPP di Pondok Pesantren Miftahul Huda, Tasikmalaya. *Manajerial: Jurnal Manajemen Pendidikan Islam*, 6(1), 45–60. <https://doi.org/10.54298/manajerial.v6i1.160>