



Evaluation of the Islamic Education Curriculum in Islamic Boarding Schools: Assessing the Impact on the Quality of Learning and Curriculum Management

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ABSTRACT

Purpose of the Study: Islamic religious education (PAI) in Indonesia plays a pivotal role in nurturing the character, morality, and spirituality of the younger generation. Among the key institutions delivering PAI are Islamic boarding schools (pesantren), which integrate religious and general education within a unique cultural and educational framework. This study aims to critically analyze the implementation of the Islamic education curriculum in pesantren and to assess its impact on educational quality and relevance in a rapidly changing societal context.

Methodology: Adopting a qualitative library research approach, this study systematically examines scholarly literature, policy documents, and prior research to explore curriculum practices in pesantren. The focus is on understanding both traditional and modern models of curriculum integration and the challenges faced in adapting Islamic education to contemporary educational standards.

Main Findings: The study reveals that traditional pesantren, emphasizing classical religious sciences, often encounter difficulties integrating competency-based curriculum reforms demanded by modern education systems. Conversely, progressive pesantren that adopt competency-based frameworks exhibit significant improvements in educational quality, particularly in practical skills aligned with societal and workforce needs. However, the transition remains uneven and faces structural challenges.

Novelty/Originality of this Study: This research offers a novel perspective by highlighting the tension between maintaining religious authenticity and pursuing educational modernization in pesantren. It proposes a strategic model for curriculum transformation supported by government policy, teacher capacity building, and infrastructural enhancement. This study contributes to reimagining Islamic boarding schools as dynamic institutions capable of preserving religious values while equipping students for global challenges.

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1. INTRODUCTION

Education is a conscious and planned effort to create an environment and learning process that allows students spiritual and religious strength, self-control, intelligence, and others [1]. Islamic religious education is a subject that every student has the right to receive, as well as learning that emphasizes building students' morals and ethics. Islamic religious education learning successfully shapes students' morals and ethics if students can implement them in their daily lives [2], [3]. Islamic religious education and teachers in schools are currently considered less successful in shaping students' attitudes and behavior in building the nation's morals and ethics. This is due to the occurrence of reprehensible actions carried out by students. Among them are not respecting parents and teachers, dishonest culture, drugs, and so on. In this modern era, moral values are fundamental in maintaining harmony and aligning the development and progress of the nation, so moral values must continue to be preserved and instilled in every human being, especially students. One of the instillations of these values is the value of education. Education is designed as well as possible so that students can understand and internalize the values taught [4], [5].

Islamic religious education in Indonesia plays a vital role in shaping the character and spirituality of the younger generation [6]–[8]. One of the educational institutions that plays a crucial role in organizing religious education is the Islamic boarding school. Islamic boarding schools, as institutions that combine religious education with general education, have unique characteristics in their educational system that focus on developing morals and a deep understanding of Islamic teachings [9], [10]. In this context, the Islamic Religious Education curriculum becomes an inseparable instrument from the learning process in Islamic boarding schools. However, although the Islamic Religious Education curriculum aims to form a generation with character and competence in religion, its implementation in the field often encounters various challenges that affect its effectiveness [11]–[13]. One of the main challenges Islamic boarding schools face is integrating the Islamic Religious Education curriculum into an increasingly complex education system by combining traditional values and educational needs relevant to the development of the times. For this reason, Islamic Religious Education must be able to build students' character to be better, which reflects the character of Islam rahmatan lil'alam, which upholds the values of morality, tolerance, social honesty, and responsibility the increasingly diminishing values of morality cause the many problems that occur in this country. Therefore, empowering the community to continue to uphold these values is not easy, but must be done. Without understanding these values, someone can't practice them in their lives. It is well realized that the only most appropriate way is through education. Schools are social institutions that carry out the task of forming quality human beings so that students become subjects who increasingly play a role in displaying their decisive, creative, independent, and professional excellence in their respective fields and schools are educational institutions that play an active role in instilling moral values in students. Formal school education has advantages compared to informal education in the family environment. First, teaching in schools has a broader scope of educational content concerning moral aspects, knowledge, and skills development. Second, school education can provide a higher, wider, and deeper understanding. One of the school's efforts in achieving this is by developing the curriculum [14], [15].

Along with the rapid development of the world of education and the increasingly diverse needs of society, Islamic boarding schools as Islamic-based educational institutions can no longer rely solely on conventional methods and curricula [16]. Limited understanding of the Islamic Education curriculum and the lack of training and capacity building for educators make implementing this curriculum less than optimal. Therefore, it is essential to evaluate the implementation of the Islamic Education curriculum in the context of Islamic boarding schools to assess the extent to which this curriculum can meet the goals of Islamic education that align with today's educational challenges. This is also important to ensure that Islamic boarding schools remain relevant and contribute to the development of the quality of Indonesia's young generation, both in religious and academic aspects. This study evaluates the implementation of the Islamic Education curriculum in Islamic boarding schools, characterized as educational institutions that integrate spiritual values into every aspect of students' lives. The main focus of this study is to explore the factors that influence the success and failure of the implementation of the Islamic Education curriculum in Islamic boarding schools, as well as to identify the challenges faced by Islamic boarding school educational institutions in implementing an effective curriculum that is by the needs of the times. In addition, this study also aims to provide a clearer picture of how the PAI curriculum in Islamic boarding schools can adapt to the increasingly dynamic development of the world of Islamic education. This study is expected to provide new insights into strategies that can be implemented to improve the quality of the PAI curriculum and strengthen the role of Islamic boarding schools in Islamic education in Indonesia.

The curriculum is one of the learning components in the initial design of an educational plan or program implemented by school teachers [17]. The curriculum is designed to achieve academic goals by considering student needs, compliance with science and technology, and the type and level of education at each level. Therefore, the formation of morals can be done through the role of schools in implementing the Islamic religious education curriculum. The relationship between curriculum and education is the relationship between the goals and content of education; in other words, the educational objectives can be achieved if the tools and facilities

(curriculum) are used as a relevant reference to the academic goals. The curriculum leads us to achieve the objectives of the curriculum. The Islamic religious education curriculum based on Islamic boarding schools combines the school Islamic religious education curriculum with the Islamic boarding school education system, both in terms of books and learning methods [18]. The curriculum uses the school curriculum and an additional Islamic boarding school curriculum; the content of Islamic Education learning is added to the content of the Islamic boarding school. The basis of innovation in this curriculum is the introduction of Islamic teachings using the Islamic boarding school learning system as a basis for carrying out the commands of Allah SWT. It is expected to be able to practice it in everyday life. Islamic religious education based on Islamic boarding schools teaches students not only to study theory but also to be able to practice it in everyday life. The goal is for students to deepen their understanding of Islamic teachings with this Islamic boarding school system. Schools, as formal educational institutions, play a vital role in preparing future generations to have good attitudes and personalities through the teachings of Islam [19].

Evaluating the Islamic education curriculum in Islamic boarding schools is highly urgent, especially due to the diversity in its implementation across various pesantren in Indonesia. Unlike other educational institutions, Islamic boarding schools often have curricula that are not only determined by the government but also influenced by the internal policies of each pesantren related to the traditions and interpretations of Islamic teachings [20]. The curriculum in Islamic boarding schools plays a role in the transfer of knowledge and in shaping students' character, particularly in aspects of moral development and a deep understanding of Islam. In this context, the success or failure of curriculum implementation can significantly affect the quality of education and the personal development of students. However, although many pesantren have successfully adapted their curricula to changing times, many pesantren still face significant challenges in aligning themselves with more modern educational standards. Limited human resources, lack of teacher training, and the mismatch between the implemented curriculum and the needs of students are some of the main issues often encountered. Additionally, the diversity of pesantren in Indonesia makes curriculum implementation non-uniform, with each pesantren having different policies in responding to existing educational and curriculum challenges [21].

The challenges in implementing the PAI curriculum in Islamic boarding schools are not new [22]. Previous studies showed a gap between the designed curriculum and its implementation in the field. Several studies have revealed that most Islamic boarding schools still use a traditional curriculum and tend to be separate from the formal education system in Indonesia. This creates a gap in the mastery of general knowledge and technical skills students need in the modern world. On the other hand, Islamic boarding schools also experience difficulties aligning the PAI curriculum with the increasingly rapid development of science and technology. Implementing a more flexible and dynamic curriculum is needed so that religious education provided by Islamic boarding schools remains relevant to the needs of society and the demands of increasingly deep globalization [23]. Therefore, this study is essential to give an overview of the effectiveness of the existing PAI curriculum and identify various factors that influence the success and failure of implementing the curriculum in Islamic boarding schools.

Several previous studies have explored various aspects of Islamic education in Islamic boarding schools, but not many have specifically examined the implementation of the Islamic education curriculum from a more comprehensive and contextual evaluation perspective. One relevant study was conducted by [24], who investigated the influence of the pesantren curriculum on character formation in traditional pesantren in Java. Mulyadi found that the curriculum implemented in this pesantren focused more on studying classical Islamic texts and religious knowledge but paid less attention to developing practical skills needed by students in the workforce. This study highlights the importance of a balanced curriculum between religious instruction and life skills relevant to the needs of modern society. Another relevant research was conducted by [25] on the impact of competency-based curriculum implementation on the quality of education in Islamic boarding schools. This study shows that although some pesantren have adopted a competency-based curriculum, many struggle with its implementation due to limited resources and teacher training. The study also notes that the diversity of pesantren in Indonesia leads to differences in the quality of education produced, with pesantren with more limited resources tending to make education less optimal.

However, although previous studies have made significant contributions to understanding the various challenges faced by Islamic boarding schools, not many have deeply examined the factors influencing the effectiveness of the implementation of the Islamic education curriculum at the pesantren level, especially those related to the diversity of curricula applied in each pesantren. Therefore, this study aims to fill this gap by conducting a more in-depth evaluation of the implementation of the Islamic education curriculum in Islamic boarding schools and its impact on the quality of education produced. This study also offers a more contextual approach, considering local aspects affecting curriculum implementation in each pesantren. Since Islamic boarding schools are spread across Indonesia and have highly diverse social, cultural, and economic conditions, this research is expected to provide a more holistic insight into how the curriculum can be implemented more effectively in different contexts [26]. This study will analyze curriculum implementation and contribute to developing educational policies in Indonesia, particularly in Islamic education. Additionally, it is important to

note that this study introduces a new approach to evaluating the Islamic education curriculum. The methodology used in this study combines qualitative and quantitative analysis, allowing researchers to gain a deeper understanding of the curriculum implementation process and its impact on students. This approach will provide stronger and more valid data and minimize bias that may occur if only one type of evaluation method is used.

This study aims to fill the research gap related to implementing the PAI curriculum in Islamic boarding schools. Although many studies discuss the PAI curriculum in general, very few specifically analyze its implementation in Islamic boarding schools using a contextual approach. Most previous studies have focused more on curriculum theories or studies in formal schools that do not consider the unique cultural and social context of Islamic boarding schools. Therefore, this study has the potential to significantly contribute to the field of Islamic education, especially in efforts to improve the quality of the Islamic Boarding School curriculum in Islamic boarding schools. This study will explore various factors that influence the implementation of the Islamic Boarding School curriculum, both from the institutional aspect, human resources, and the socio-cultural conditions of the Islamic boarding school. In addition, this study will also analyze the challenges Islamic boarding schools face in implementing the Islamic Boarding School curriculum, such as limited facilities and infrastructure, uneven quality of teaching, and lack of training for educators. This study will also provide recommendations for policymakers in the field of Islamic education to improve the effectiveness of the Islamic Boarding School curriculum in Islamic boarding schools. Through this study, better and more adaptive models of Islamic Boarding School curriculum implementation can be found to meet the needs of religious education in Islamic boarding schools that are increasingly developing.

The urgency of this research is very high, considering that quality Islamic education can shape individuals who are knowledgeable, possess good morals, and can adapt to the times. As educational institutions with great potential to produce a generation that excels in religious and moral aspects, Islamic boarding schools need more attention in curriculum implementation evaluation. Conducting this research is expected to significantly contribute to the development of the Islamic education curriculum and improve the quality of education in Islamic boarding schools to be more relevant to the needs of the times. This research is expected to become an important reference for education policymakers in Indonesia, especially those related to developing the Islamic education curriculum in Islamic boarding schools.

Thus, this research not only contributes to the development of knowledge in Islamic education but also has the potential to provide practical contributions that can be used to improve the quality of education in Islamic boarding schools. This research is expected to serve as a reference for educators, pesantren administrators, and policymakers to improve and develop the existing curriculum so that Islamic boarding schools can more effectively deliver quality Islamic education relevant to the times' needs. By filling the gaps in the literature and providing a more in-depth analysis of curriculum implementation in Islamic boarding schools, this research is expected to significantly contribute to developing a more effective Islamic education curriculum and improve the quality of education in Islamic boarding schools in Indonesia.

2. RESEARCH METHOD

This research uses a qualitative approach with a library research design, aiming to evaluate the implementation of the Islamic education curriculum in Islamic boarding schools and analyze its impact on the quality of education. This approach was chosen because the research focuses more on theoretical studies, relevant literature, and a deep understanding of the problems faced by Islamic boarding schools in implementing the Islamic education curriculum. This research relies on literature sources to gain a broader understanding of the phenomena being studied and to identify theories related to the Islamic education curriculum and its implementation in Islamic boarding schools. Library research is the main instrument in this study, where researchers collect and analyze various relevant secondary sources, including books, journal articles, research reports, policy documents, and other publications related to the Islamic education curriculum in Islamic boarding schools. These sources provide important theoretical insights into aspects of the curriculum, the implementation of Islamic education, and the challenges Islamic boarding schools face in adapting to social and educational changes.

The library research process is done by searching for published literature in various scientific databases such as Google Scholar, JSTOR, ProQuest, and other leading sources. In addition, educational policy documents issued by the Ministry of Education and Culture and the Ministry of Religious Affairs of the Republic of Indonesia are also used as references to provide an overview of policies and guidelines for implementing the Islamic education curriculum in Indonesia, particularly in Islamic boarding schools. This library research aims to understand the theories underlying the Islamic education curriculum and the approaches used in its implementation in Islamic boarding schools, identify previous research findings relevant to this topic to reveal gaps and further research needs, establish a strong theoretical basis for analyzing research results and developing appropriate policy recommendations.

The research instruments in this study are data collection through systematic and analytical literature review. Data collection is carried out by reviewing previously published literature, including studies, textbooks, journal articles, and relevant Islamic education policy documents. The main instruments used in this study are: Policy Documents – These documents include regulations, guidelines, and policies issued by the government and educational institutions related to the Islamic education curriculum in Indonesia, particularly those applicable in Islamic boarding schools. The review of these documents aims to identify the guidelines used by pesantren in curriculum implementation. Journal Articles and Textbooks – Published scientific journal articles and academic books focusing on the Islamic education curriculum and its implementation in Islamic boarding schools are important data sources in this study. These journals and books provide the theoretical insights needed to understand the broader context of the studied topic. Previous Research Reports – Previous studies on Islamic education in Islamic boarding schools offer an empirical basis for analysis in this study. These reports are used to identify existing findings and clarify the position of this research within the broader literature. These instruments aim to extract information from verified and relevant sources to analyze the implementation of the Islamic education curriculum in Islamic boarding schools and the factors influencing it.

Data in this research were collected through a systematic literature review. Each source used in this study was selected based on its relevance to the research topic and academic quality. The researcher conducted literature searches in various online databases accessible to the scholarly public, including literature published by educational institutions, universities, and international organizations. The data collection process involved several steps: Identifying literature sources relevant to the research topic, such as journal articles, textbooks, reports, and policy documents. Collecting relevant articles and documents, focusing on the Islamic education curriculum and its implementation in Islamic boarding schools. Critically reviewing the collected literature, considering its accuracy, relevance, and contribution to the research objectives.

Data analysis in this study was conducted qualitatively, as the research focuses more on an in-depth understanding of implementing the Islamic education curriculum in Islamic boarding schools. The analysis technique used is thematic analysis, where the researcher identifies the main themes emerging from the literature review and the relationships between the concepts involved in this research topic. The steps of data analysis are as follows: Data Categorization – Data collected from various literature sources will be categorized based on certain themes, such as curriculum, implementation, challenges, and impact on education quality. Data Filtering and Selection – The most relevant and significant data to the research objectives will be selected, while less relevant data will be discarded. Findings Compilation – Findings from the literature analysis will be compiled into a narrative describing how the Islamic education curriculum is implemented in Islamic boarding schools and the factors influencing the success or failure of its implementation. Findings Interpretation – Based on the results of the analysis, the researcher will interpret the findings to answer the research questions and provide recommendations related to improving curriculum implementation in Islamic boarding schools.

By using this analysis technique, this research aims to develop a more holistic understanding of the Islamic education curriculum in Islamic boarding schools and provide insights into the challenges and opportunities in its implementation. Data validity and reliability are maintained in this research by selecting credible and relevant literature sources. Each source used has undergone a rigorous selection process, considering the author's credibility and the relevance of the discussed topic. To ensure the reliability of the research results, the researcher also compares findings from various literature sources to verify the consistency of the information.

3. RESULTS AND DISCUSSION

This study aims to explore the implementation of the Islamic Religious Education (PAI) curriculum in Islamic boarding schools by relying on data collected through library research from various sources, scientific articles, educational policies, and relevant documents. The analysis involved the synthesis of various literature that examines different aspects of curriculum implementation in Islamic boarding schools, as well as factors that influence the success and challenges in the implementation. The results of this study will be divided into several main themes, namely: (1) a general description of the implementation of the PAI curriculum in Islamic boarding schools, (2) supporting and inhibiting factors in the implementation of the PAI curriculum, (3) challenges in adjusting the curriculum to contemporary educational developments, and (4) recommendations for the development of the PAI curriculum in Islamic boarding schools.

Overview of the Implementation of the PAI Curriculum in Islamic Boarding Schools

Based on the literature review, it can be found that the Islamic Religious Education curriculum in Islamic boarding schools has different characteristics from the religious education curriculum applied in formal schools [27]. This curriculum focuses on teaching deep Islamic religious values regarding faith, worship, and morals. Islamic boarding schools, as Islamic educational institutions that have existed for a long time, prioritize learning based on yellow books and direct teaching from kyai to students. The learning process emphasizes

character formation and increasing faith and spiritual skills. In many cases, the Islamic Religious Education curriculum in Islamic boarding schools still relies on traditional methods that involve memorization and more profound discussion of religious texts [28]. However, in several more prominent and modern Islamic boarding schools, the Islamic Religious Education curriculum has begun integrating general subjects, such as Indonesian, mathematics, and science, with religious teaching. This shows an effort to balance religious education and practical life skills for students. Along with the development of the times, several Islamic boarding schools have begun to adopt a competency-based curriculum, hoping to produce graduates who not only have broad religious insights but also have skills that can be applied in society. However, further analysis revealed that although some countries have adopted a more contemporary curriculum, its implementation is often hampered by various factors, such as limited facilities and infrastructure and a lack of training for teachers. Some countries are still very dependent on conventionally implemented curriculums and have not made significant updates to keep up with developments in science and technology [29].

In general, the Islamic education curriculum in Islamic boarding schools prioritizes the teaching of classical Islamic texts, which include the study of tafsir (Quranic exegesis), hadith (Prophetic traditions), fiqh (Islamic jurisprudence), and other religious sciences. Most Islamic boarding schools in Indonesia, especially those of the Salafi tradition, emphasize a traditional approach, with a teaching system based on studying classical texts written in Arabic and using the sorogan or bandongan methods. However, this research also found that in recent years, some Islamic boarding schools have begun to adapt to the times and incorporate elements of a competency-based curriculum. This is related to efforts to meet educational demands that are more relevant to the needs of society and the workforce. According to [30], [31], although some pesantren have attempted to integrate a competency-based curriculum, its implementation has not been uniform, and in many pesantren, teaching is more dominated by theoretical aspects rather than practical skills. Along with social changes and technological developments, some Islamic boarding schools have started to adopt technology in the learning process, although in relatively small numbers. Research by [32] shows that larger and more established pesantren are often better able to adapt to the development of a competency-based curriculum, while smaller and more traditional pesantren face significant challenges regarding resources and facilities. The results of this study indicate that the curriculum implemented in Islamic boarding schools tends to vary depending on the type of pesantren, as well as the level of understanding and readiness of pesantren administrators in implementing competency-based curriculum changes.

Supporting and Inhibiting Factors in the Implementation of the Islamic Religious Education Curriculum

As found in this study, the factors that support the successful implementation of the Islamic Religious Education curriculum in Islamic boarding schools include several key elements [33], [34]. One is Islamic boarding school managers' strong commitment and leadership, such as kyai or Islamic boarding school leaders. Visionary leadership oriented towards improving the quality of education in Islamic boarding schools can accelerate the curriculum renewal process. In addition, support from the community around the Islamic boarding school and cooperation between Islamic boarding schools and other educational institutions also play an essential role in creating a conducive academic environment. Another supporting factor is the presence of competent and experienced teaching staff. Several [35] leading Islamic boarding schools already have teachers with a higher education background in the field of Islamic religion and in-depth knowledge of modern educational methodology. Teaching staff with high competence will make it easier to adapt to developing a curriculum that is more dynamic and relevant to the needs of the times [36]–[38].

However, on the other hand, several inhibiting factors can hinder the effective implementation of the Islamic Religious Education curriculum. One is the limited resources Islamic boarding schools own regarding facilities, infrastructure, and finances. Smaller Islamic boarding schools in remote areas often do not have adequate facilities to support optimal learning processes. This results in limitations in the use of information technology in learning and limited access to more up-to-date teaching materials. In addition, the lack of training for teaching staff is also a significant obstacle. Many teachers in Islamic boarding schools have not received training in modern teaching methodologies, which can integrate religious aspects with relevant life skills. Most Islamic boarding school teachers still rely on traditional methods, such as lectures and discussions, which may be less effective in creating interactive and competency-based learning [39], [40].

Challenges in Adapting Islamic Religious Education Curriculum to Contemporary Educational Developments

The biggest challenge in implementing the PAI curriculum in Islamic boarding schools is adjusting to contemporary educational developments. Along with the rapid growth of technology and information, Islamic boarding schools must adapt to the needs of a more modern curriculum and be able to integrate religious knowledge with other fields of study [41]. Several Islamic boarding schools have started this step by adopting technology in the learning process, such as digital media, internet-based learning modules, and digital teaching materials. However, not all Islamic boarding schools can follow this trend quickly, given the challenges in

technological infrastructure and human resources that are not always adequate. For example, in several Islamic boarding schools, especially those in remote areas, access to the internet and modern technology is limited. This hinders the implementation of a curriculum more oriented toward developing 21st-century skills, including digital skills, creativity, and problem-solving. On the other hand, challenges also arise regarding the curriculum itself. Although several Islamic boarding schools have tried to update their curriculum to be more relevant to educational developments at the national level, there is still a significant gap between the Islamic boarding school curriculum and the curriculum applied in public schools. This is especially evident in meeting the government's basic competency standards, including basic skills in mathematics, language, and science. Many Islamic boarding schools do not yet have a clear strategy for integrating general education with religious education, which makes teaching in Islamic boarding schools seem separate and unbalanced [42].

Recommendations for Developing Islamic Education Curriculum in Islamic Boarding Schools

Based on the findings identified in this study, several recommendations for developing an Islamic Religious Education curriculum in Islamic boarding schools can be provided [43]. First, there needs to be intensive training for Islamic boarding school educators in modern educational methodology that can integrate religious knowledge with relevant life skills. This training can include the use of technology in education and the application of active and competency-based learning techniques. Second, Islamic boarding schools need to strengthen cooperation with formal educational institutions, the government, and the surrounding community to obtain better resources to support the implementation of a more comprehensive Islamic Religious Education curriculum. Islamic boarding schools also need to be open to adopting a competency-based curriculum that prioritizes character development and practical skills that students can apply in everyday life. Third, improving facilities and infrastructure in Islamic boarding schools is also key to supporting a more effective learning process. Providing internet access, more modern classrooms, and up-to-date teaching materials will significantly improve the quality of education in Islamic boarding schools [44], [45].

The results of this study reveal that the implementation of the Islamic education curriculum in Islamic boarding schools in Indonesia varies significantly, depending on the type of pesantren and the available resources. The curriculum implemented in traditional pesantren tends to focus more on the teaching of classical religious sciences, such as tafsir (Quranic exegesis), hadith (Prophetic traditions), fiqh (Islamic jurisprudence), and other classical texts [46]. On the other hand, more modern Islamic boarding schools have begun to adopt a competency-based curriculum, which includes practical skills relevant to the workforce's needs. Although there are efforts to adapt the competency-based curriculum, its implementation does not always run smoothly. Some pesantren, especially the more traditional ones, experience difficulties in integrating elements of the curriculum that are based on practical skills. For example, the findings of this study show that although some Islamic boarding schools in Indonesia have begun to adopt a competency-based curriculum, many still face issues related to limited resources, both in terms of facilities and teacher training. These limitations are closely related to the uneven socio-economic conditions of the pesantren. Most larger and more established pesantren have successfully implemented a competency-based curriculum with adequate facilities support, while smaller pesantren tend to struggle with teacher training and providing sufficient learning facilities. Therefore, the success or failure of curriculum implementation is greatly influenced by the ability of the pesantren to adapt to the times, as well as external support in the form of teacher training and infrastructure [47].

In the context of curriculum theory, the results of this study show that the Islamic education curriculum in Islamic boarding schools often does not fully align with existing competency-based curriculum theories. Islamic education, which should transfer knowledge and shape character, is usually hindered by long-standing traditions. This is in line with the findings which show that although a competency-based curriculum can improve the quality of education, its implementation is often not fully accepted by all parties, especially in pesantren with strong teaching traditions [48].

The results of this study make a significant contribution to the theory of Islamic education, particularly in terms of curriculum and its implementation in Islamic boarding schools. One of the main contributions is the importance of a curriculum that emphasizes the transfer of religious knowledge and the development of practical skills relevant to the needs of society and the workforce. These findings enrich curriculum theory by showing that in the context of Islamic education in Islamic boarding schools, a more balanced curriculum between religious knowledge and practical skills is needed to improve the quality of education [49]. On the other hand, curriculum implementation in Islamic boarding schools shows that although there are efforts to adopt a competency-based curriculum, the challenges are very diverse. Some more progressive pesantren adopting a competency-based curriculum show more positive impacts on education quality and student readiness to face the workforce. Conversely, more traditional pesantren tend to ignore aspects of practical skills and focus more on teaching religious sciences, which, although very important, are less relevant to contemporary needs.

The practical implications of these findings are the need for further support for curriculum management in Islamic boarding schools, which includes academic aspects and skills that can be directly applied in society. This research shows that to improve the quality of Islamic education in Islamic boarding schools, there needs to

be a change in teaching approaches that are more modern and competency-based, accommodating the rapid development of technology. Additionally, pesantren administrators need to understand better the importance of a competency-based curriculum in preparing students to face the increasingly competitive world. Therefore, efforts are required to develop a more balanced curriculum that emphasizes religious aspects and skills that can enhance the competitiveness of pesantren graduates in the job market.

Although this research provides valuable insights into implementing the Islamic education curriculum in Islamic boarding schools, it also has several limitations that must be considered. First, this study uses a library research approach limited to secondary sources such as books, journal articles, and research reports. This approach naturally limits the possibility of obtaining more in-depth empirical data on curriculum implementation in the field. The library research method cannot provide a more concrete picture of how the curriculum is implemented in various pesantren, especially smaller and more traditional ones. Another limitation in this study is the inability to access data from multiple types of pesantren across Indonesia. Given the diversity of Islamic boarding schools in Indonesia, which include Salafi pesantren, modern pesantren, and more conservative pesantren, the results of this study cannot be generalized to all pesantren in Indonesia. Local factors, such as the background of the pesantren administrators, available resources, and prevailing teaching traditions, greatly influence variations in curriculum implementation. Therefore, this study only provides an overview of general trends without offering a more in-depth analysis of curriculum implementation in each pesantren. Another limitation is the limited scope of literature used in this study. Although the literature review covers several relevant previous studies, much research can still be obtained to enrich the understanding of curriculum implementation in Islamic boarding schools. Therefore, the results of this study need to be further tested using a more comprehensive empirical approach.

Based on the results of this study, there are several suggestions for further research that can be conducted to deepen the understanding of the implementation of the Islamic education curriculum in Islamic boarding schools. First, it is suggested that additional research be conducted using a mixed methods approach, combining qualitative and quantitative research. With this approach, researchers can collect richer empirical data and provide a more accurate picture of how the curriculum is implemented in the field. Second, further research needs to consider the comparative aspects between various types of pesantren, such as Salafi pesantren, modern pesantren, and traditional pesantren. Such research will provide deeper insights into how local factors such as traditions, resources, and pesantren management influence curriculum implementation. Third, more focused research on the role of technology in Islamic education in Islamic boarding schools is needed. Although some pesantren have begun to integrate technology into teaching, the use of technology in Islamic education is still limited. This research can include case studies of pesantren that have successfully integrated technology into the learning process and its impact on the quality of education produced.

The findings of this study have significant social and ethical implications, especially related to the use of technology in Islamic education in Islamic boarding schools. The use of technology in learning can improve the quality of education in Islamic boarding schools, but it also raises ethical challenges related to the digital divide. Some pesantren located in remote areas may not have adequate access to technology, which can exacerbate educational disparities between more advanced and more traditional pesantren. Therefore, policies are needed to ensure equitable access to technology across all pesantren in Indonesia. The social implications of these findings highlight the importance of more inclusive and competency-based Islamic education to prepare pesantren students to face societal challenges. With a curriculum focusing on practical skills, pesantren students can more easily adapt to changing times and make greater societal contributions. Ethically, the use of technology in Islamic education in Islamic boarding schools must be done carefully to ensure that religious values are maintained. Technology must balance modernity and tradition so as not to diminish the essence of religious education conducted by pesantren.

4. CONCLUSION

Traditional pesantren, which focus more on teaching classical religious sciences, often face challenges in integrating a more modern competency-based curriculum. Conversely, pesantren who are more progressive in adopting a competency-based curriculum show improvements in the quality of education, especially in terms of practical skills relevant to the needs of society and the workforce. This research also shows that more progressive and competency-based policies should drive curriculum management in Islamic boarding schools. The government, educational institutions, and related parties must provide support through teacher training, facility improvements, and policies that support implementing a competency-based curriculum. Thus, pesantren can adapt a more modern and relevant curriculum to the demands of the times without sacrificing the religious values that underpin education in Islamic boarding schools.

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