

Curriculum Revitalization in Salafiyah Islamic Boarding Schools in Facing the Challenges of Globalization

Raju Pranata¹, Rini sefilyilni wisda²

^{1,2}Jurusan Manajemen Pendidikan Islam, Fakultas Tarbiyah dan Ilmu Keguruan,
Insitut Agama Islam Negeri (IAIN) Kerinci, Jambi, Indonesia

Email: pranataraju71@gmail.com

ABSTRAK

Pesantren salafi merupakan lembaga pendidikan Islam tradisional yang berfokus pada pengajaran kitab kuning. Namun, dalam menghadapi arus globalisasi dan perkembangan teknologi, pesantren dihadapkan pada tantangan untuk tetap relevan dengan kebutuhan zaman. Penelitian ini bertujuan untuk mengkaji upaya revitalisasi kurikulum di Pesantren Salafiyah Al Kahfi agar mampu mencetak lulusan yang tidak hanya paham agama secara mendalam, tetapi juga memiliki keterampilan yang dibutuhkan di era modern. Penelitian ini menggunakan pendekatan kualitatif deskriptif melalui metode wawancara, observasi, dan studi dokumentasi. Hasil penelitian menunjukkan adanya kesenjangan antara tradisi pendidikan pesantren dengan tuntutan zaman, seperti kurangnya integrasi teknologi dan ilmu pengetahuan umum. Meskipun demikian, terdapat dukungan dari pihak internal pesantren, santri, dan wali santri terhadap pembaruan kurikulum. Revitalisasi dilakukan dengan menambahkan pembelajaran kontekstual, pelatihan keterampilan sosial, dan pemanfaatan teknologi secara terbatas. Kesimpulannya, pembaruan kurikulum menjadi langkah penting untuk menjadikan pesantren salafi sebagai lembaga pendidikan Islam yang adaptif, tanpa kehilangan nilai-nilai tradisionalnya, serta mampu mencetak generasi yang religius dan kompeten di berbagai bidang kehidupan.

Kata Kunci: Revitalisasi, Kurikulum, pesantren salafi.

ABSTRACT

Salafi pesantren are traditional Islamic educational institutions that focus on teaching classical Islamic texts (kitab kuning). However, in the face of globalization and technological advancement, these institutions are challenged to remain relevant to the needs of the modern era. This study aims to examine the curriculum revitalization efforts at Pesantren Salafiyah Al Kahfi in order to produce graduates who possess not only deep religious knowledge but also essential skills for the modern world. This research uses a qualitative descriptive approach through interviews, observations, and document studies. The findings reveal a gap between the traditional educational practices of the pesantren and the demands of the times, such as the lack of integration of technology and general sciences. Nonetheless, there is strong support from internal stakeholders, students, and parents for curriculum reform. Revitalization efforts include contextual learning, social skills training, and limited use of technology. In conclusion, curriculum renewal is a crucial step to ensure that salafi pesantren remain adaptive Islamic educational institutions, preserving their traditional values while producing graduates who are both religiously grounded and competent in various aspects of modern life.

Keywords: Revitalization, Curriculum, salafi Islamic boarding school

© 2026 Raju Pranata, Rini Sefilyilni Wisda
Under the license CC BY-SA 4.0

PENDAHULUAN

Islamic boarding schools (*pesantren*) are Islamic educational institutions that have long been rooted in Indonesia and play a very important role in the development of knowledge, particularly in the field of religious studies. Pesantren prioritize education based on good morals and noble character, preparing students (*santri*) to become resilient individuals and role models for society (Besari, 2022).

In general, a pesantren can be defined as a residential educational institution where students study various disciplines, especially through the learning of classical Islamic texts (*kitab kuning*) and other subjects. The history of pesantren dates back to the 7th century CE, and during the Dutch colonial period, they contributed significantly to the struggle for Indonesian independence (Ariyanto, 2022). Pesantren were initially established by Islamic scholars (*ulama*) who spread Islam to different regions. At first, they were simple institutions managed by a *kyai* (Islamic scholar) with students living in the surrounding area.

Salafiyah pesantren, commonly known as Salafi pesantren, represent one form of Islamic education deeply rooted in community traditions. These institutions maintain the teaching of *kitab kuning* as the core of Islamic education in Indonesia (Muhammad Zainal, n.d.). The learning tradition in Salafi pesantren is strongly characterized by the use of classical texts, including studies of the Qur'an, Hadith, Arabic grammar (*nahwu* and *sharaf*), logic (*mantiq*), rhetoric (*bayan*), Islamic jurisprudence (*fiqh*), Sufism (*tasawuf*), theology (*tauhid*), Qur'anic recitation (*tajwid*), and other religious sciences. These subjects serve as the primary instructional materials. Students deepen their religious understanding through traditional learning methods such as *sorogan* (individual learning) and *bandongan* (group learning), emphasizing memorization and comprehensive understanding of classical texts.

However, with the rapid advancement of globalization, Salafi pesantren face significant challenges in maintaining their relevance while adapting to contemporary developments. One of the major challenges is how to formulate an Islamic education curriculum based on classical texts that remains responsive to the dynamic needs of modern society (Peneliti, n.d.).

In the contemporary era, pesantren continue to carry the mission of presenting Islam as a religion of excellence. These institutions can no longer function solely as centers for preserving religious values among students. They must go beyond that role. Students can no longer be left without adequate scientific and technological literacy (Ibn & Bogor, n.d.). This phenomenon has attracted scholarly interest in examining how Salafi pesantren can revitalize

their curricula to provide not only religious knowledge but also skills that are relevant to contemporary developments.

Curriculum is a multidimensional, dynamic, and causal component of the educational system that organizes and structures the learning process to facilitate effective education (Moye, 2019). It is a prescriptive component that describes what is taught in a particular educational program, who teaches it, who receives the instruction, the tools and contexts used, and how students are assessed (El-Astal, 2023). A curriculum can also be compared to a map that guides the journey toward understanding and mastering knowledge. It directs the actions of both educators and learners, ensuring that each topic is studied systematically and purposefully. Without a clear curriculum, education would resemble a journey without a map, making it easy to lose direction and fail to reach intended goals.

Curriculum revitalization is an important effort to improve educational quality by integrating innovative teaching approaches with the latest technologies. For example, the curriculum revitalization initiative at the Tulane School of Public Health and Tropical Medicine aimed to enhance the Master of Public Health (MPH) program by incorporating online modules and blended learning approaches (White, 2015). Therefore, curriculum revitalization encompasses not only the updating of instructional materials but also the utilization of digital media such as learning videos, scientific articles, and online discussion forums. These resources enrich learning experiences, facilitate student learning, and provide access to more diverse and relevant learning materials.

Consequently, curriculum reform is necessary to incorporate more interactive learning approaches. In an era of globalization filled with challenges, pesantren are required to continuously innovate. Their curricula must be adapted to remain relevant to contemporary needs and to produce graduates who possess not only religious knowledge but also competencies required in the workforce (Taher Ichsan et al., 2024). Interactive learning enables students not only to master theoretical concepts but also to develop social and communication skills that are essential in real-life situations. Integrating natural sciences, social sciences, and general knowledge into the pesantren curriculum contributes to curriculum revitalization while preserving its fundamental values (Rahmad Fuad & Iswantir M, 2024).

The characteristics of this discussion reflect several objectives. First, it is descriptive in nature, providing detailed explanations of pesantren, particularly Salafi pesantren, and the challenges they face in keeping pace with societal changes. Second, it is informative, presenting explanations regarding the history of pesantren, the tradition of teaching classical

Islamic texts, and the urgency of curriculum revitalization in response to contemporary developments. Third, it employs an analytical approach by examining existing issues, such as the need for young generations to acquire additional skills beyond religious understanding and the importance of integrating technology and interactive learning methods into the pesantren curriculum. Finally, the discussion contains a persuasive dimension, encouraging readers to recognize the importance of curriculum reform.

Through curriculum revitalization, Salafi pesantren can continue to play an active role in producing future Islamic scholars who possess spiritual, social, and intellectual intelligence. Such efforts will not only strengthen the position of pesantren as relevant educational institutions amid social change but also enable them to contribute to broader societal development. As a result, pesantren graduates will be better equipped to compete with graduates from general educational institutions, while the existence and reputation of pesantren within society will continue to be maintained (Darwis, n.d.).

The revitalization of the Salafi pesantren curriculum is therefore crucial in addressing these challenges. Curriculum reform that integrates technology and more interactive learning approaches is necessary to ensure that pesantren remain relevant to the demands of the modern era. Revitalization efforts involve maximizing internal potential, developing educator competencies, and strengthening institutional infrastructure. These initiatives aim to preserve traditional educational practices while simultaneously addressing the challenges of modern education (Djunaedi, n.d.). Consequently, Salafi pesantren can produce graduates who not only possess strong religious understanding but also have practical competencies applicable to everyday life and professional careers.

Research Methodology

Research is a scientific and systematic inquiry conducted to obtain relevant information on a particular topic and is often referred to as a “journey of discovery” (Blackman, 1979). This study employs a literature review approach combined with direct field observation to enable the researcher to gain a comprehensive understanding of Al-Kahfi Salafiyah Islamic Boarding School. In addition, the researcher obtains valid data through institutional documentation and in-depth interviews with relevant stakeholders.

This research aims to analyze and explore the challenges faced by Salafi Islamic boarding schools in adapting their curricula to remain relevant to contemporary developments,

particularly in the context of globalization and the skills required in the twenty-first century. Several research approaches and procedures were employed in this study, as described below.

Qualitative Approach

Qualitative research is an iterative process that enhances understanding of a phenomenon by generating meaningful new distinctions and bridging the gap between qualitative and quantitative research (Aspers & Corte, 2019). Qualitative research utilizes interviews, focus groups, and observational methods to explore diverse perspectives and experiences, with data collection continuing until data saturation is achieved (Denny & Weckesser, 2022).

This approach was selected because the study seeks to gain an in-depth understanding of educational phenomena in Salafi Islamic boarding schools, particularly curriculum implementation based on kitab kuning (classical Islamic texts) and the challenges arising from societal and technological developments. Through this approach, a more comprehensive understanding is expected regarding educational practices, necessary reforms, and the responses of pesantren to ongoing changes.

Descriptive Research Design

This study adopts a descriptive qualitative research design to provide a detailed description of a particular phenomenon, emphasizing in-depth understanding rather than the measurement of specific variables (Creswell, 2019). Descriptive research plays an important role in understanding and evaluating scientific theories, as it facilitates the development of interrelated theories and their implications for our understanding of the world (Bulbulia et al., 2019).

The purpose of this research is to describe the existing conditions and dynamics within Salafi Islamic boarding schools. Through the descriptive approach, the researcher collects relevant data concerning curriculum implementation, teaching and learning processes, and the challenges encountered by Salafi pesantren in adapting their curricula to contemporary developments.

Several data collection techniques were employed in this study. First, interviews were conducted with pesantren administrators, including the kyai (Islamic boarding school leader), teachers (ustadz), and students (santri), to obtain their perspectives on Salafi education and the challenges associated with curriculum reform. Second, observations of teaching and learning activities were carried out to examine how the curriculum is implemented in daily educational practices. Third, document analysis was conducted on instructional materials and existing curriculum documents.

To ensure data validity and trustworthiness, triangulation was employed by comparing findings from interviews, observations, and document analysis. This process enabled the researcher to obtain a more accurate and objective understanding of the curriculum conditions and educational practices within Salafi Islamic boarding schools.

RESULTS AND DISCUSSION

Results

The findings of this study indicate that Al-Kahfi Salafiyah Islamic Boarding School continues to maintain its traditional educational system based on *kitab kuning* (classical Islamic texts) as the core of its curriculum. However, both school leaders and teachers have recognized that curriculum reform has become an urgent necessity in responding to the challenges of globalization. Interviews with the pesantren leadership revealed several initiatives, including the introduction of general subjects, social skills training, and the use of technology such as projectors and online media to support the learning process.

Based on interviews with the pesantren leadership, one form of curriculum revitalization that has been implemented is the expansion of subject offerings through the inclusion of general education components such as basic mathematics, the Indonesian language, and computer skills. These innovations are not intended to replace the role of *kitab kuning* but rather to complement students' competencies and broaden their perspectives. As stated by the pesantren leader, "*We do not want the pesantren to lose its identity, but students also need the ability to adapt to the outside world*" (Interview, 2024).

Observations of classroom learning activities revealed that traditional instructional methods such as *sorogan* and *bandongan* remain dominant. Nevertheless, group discussions, student presentations, and the use of simple audiovisual media have gradually been incorporated into the learning process. For example, students were assigned to summarize classical texts using PowerPoint presentations in order to develop critical thinking and communication skills. Although the use of technology remains limited, it has generated positive effects on students' learning motivation and engagement.

Furthermore, interviews with teachers indicated that they are beginning to adapt to changing educational paradigms. Most teachers acknowledged the need for professional development in technological literacy and interactive teaching methodologies. They believed that curriculum revitalization could be effectively implemented only if accompanied by capacity-building initiatives for teachers and the provision of adequate supporting facilities. This finding highlights the importance of enhancing teacher professionalism so that educators can function as learning facilitators rather than merely transmitters of knowledge.

As the primary subjects of education, students responded positively to these changes. They reported that the introduction of general subjects and practical skills training made learning more engaging and meaningful. One senior student stated, "*Now we can learn new things that are useful outside the pesantren, such as computer skills and English*" (Interview, 2024). However, some students experienced difficulties adjusting to new learning approaches that require active participation and critical thinking.

Parents also play a significant role in supporting the success of curriculum revitalization. According to interview findings, most parents agreed with the curriculum reforms, particularly regarding technology literacy and life-skills education. They believed that students should be equipped with competencies necessary for entering the workforce after graduation while maintaining their religious character and values. This support has become an important driving force encouraging the pesantren to continue its educational innovations.

From the perspective of infrastructure development, the pesantren has made efforts to improve learning facilities by establishing a computer laboratory, providing limited internet access, and utilizing projectors in teaching and learning activities. However, financial constraints remain a major obstacle to expanding the implementation of educational technology. Despite these limitations, these initial efforts demonstrate a positive direction toward the modernization of pesantren education.

Another important finding is that curriculum revitalization has been carried out gradually through the involvement of all stakeholders within the pesantren community. The process began with internal consultations involving the pesantren leader, teachers, and student representatives to formulate curriculum reforms that remain consistent with the institution's core values. This process reflects a collaborative spirit in promoting an Islamic education system that is both contextual and future-oriented.

Document analysis further revealed that curriculum reform extends beyond the addition of new learning materials to include changes in assessment practices. Whereas evaluation previously focused primarily on memorization and comprehension of classical texts, the pesantren has begun implementing project-based assessments, social skills evaluations, and critical-thinking assessments. For instance, students are required to develop thematic studies that connect the teachings of *kitab kuning* with contemporary social issues, such as social media ethics and modern Islamic economics. This represents a concrete effort to bridge tradition and modernity within the educational process.

Overall, the findings demonstrate that curriculum revitalization at Al-Kahfi Salafiyah Islamic Boarding School has been implemented through a cautious and gradual adaptation process. The institution strives to preserve the authenticity of Islamic values while simultaneously introducing educational innovations that are relevant to contemporary needs. Although various challenges remain, including limitations in human resources and educational facilities, the reform efforts have received strong moral support from the entire pesantren community. Through sustainable development strategies, the pesantren is expected to become a model of Islamic educational transformation that harmoniously integrates tradition with modern progress.

For a clearer understanding of the findings, the results are illustrated in the following figure.

Curriculum Revitalization Model at Al-Kahfi Salafiyah Islamic Boarding School

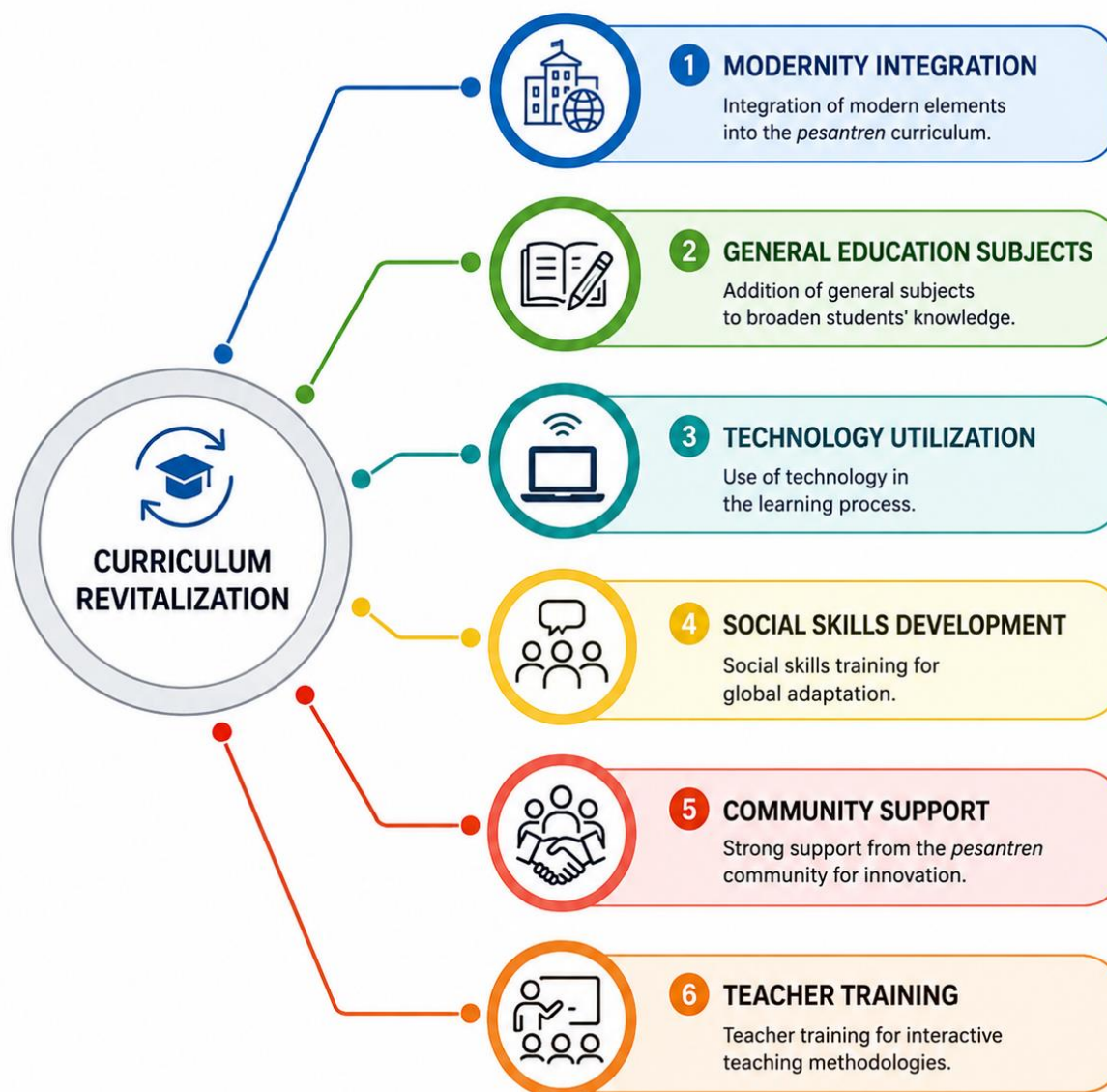


Figure 1. Curriculum Revitalization Model at Al-Kahfi Salafiyah Islamic Boarding School

Discussion

The findings of this study demonstrate that curriculum revitalization at Al-Kahfi Salafiyah Islamic Boarding School represents a strategic effort to maintain the relevance of *pesantren* education amid rapid social transformation, globalization, and technological advancement. Although the institution continues to preserve the teaching of *kitab kuning* as the core of its educational tradition, curriculum reforms have been gradually introduced to equip students with competencies required in contemporary society. This finding confirms that Salafiyah *pesantren* are not static institutions but possess the capacity to adapt while maintaining their traditional identity.

Historically, pesantren have functioned as institutions for the transmission of Islamic knowledge, moral values, and character formation (Besari, 2022). The preservation of *kitab kuning* learning found in this study reflects the traditional characteristics of Salafiyah pesantren described by Muhammad Zainal (n.d.), who argues that classical Islamic texts constitute the foundation of religious learning in traditional Islamic boarding schools. Similarly, Ariyanto (2022) emphasizes that the management of student affairs in Salafiyah pesantren is strongly oriented toward maintaining religious traditions, discipline, and character development. Therefore, the efforts undertaken by Al-Kahfi Salafiyah Islamic Boarding School to introduce educational innovations without eliminating traditional learning practices indicate a balanced approach between preservation and adaptation.

From the perspective of curriculum theory, the findings support El-Astal's (2023) argument that curriculum should be understood as a dynamic and responsive system rather than a fixed collection of subjects. Curriculum development must continuously respond to changes in learners' needs and societal demands. The integration of general subjects such as mathematics, Indonesian language, English, and computer literacy into the pesantren curriculum reflects an effort to broaden educational outcomes beyond religious mastery. Likewise, Moyo (2019) argues that curriculum design functions as a roadmap that guides educational institutions toward desired learning outcomes. In this context, curriculum revitalization serves as a strategic mechanism for aligning pesantren education with contemporary educational goals while preserving its Islamic foundation.

The gradual nature of curriculum reform observed in this study can be analyzed through Lewin's (1951) theory of organizational change. According to Lewin, successful institutional transformation occurs through three stages: unfreezing, changing, and refreezing. The findings indicate that Al-Kahfi Salafiyah Islamic Boarding School first engaged in internal discussions among pesantren leaders, teachers, and students to create awareness regarding the necessity of change. This process corresponds to the unfreezing stage, during which existing assumptions and traditional practices are critically examined. The introduction of general education subjects, technological tools, and participatory learning methods represents the changing stage, while the institutionalization of these innovations through curriculum policies, teacher development programs, and ongoing evaluations reflects the refreezing stage. The successful implementation of these stages demonstrates that educational reform in pesantren can be achieved without disrupting institutional stability.

The findings also support Bashori's (2017) argument regarding the modernization of pesantren institutions. Bashori maintains that modernization should not be interpreted as abandoning traditional Islamic values but rather as an effort to strengthen the capacity of pesantren to respond to societal changes. The incorporation of technology into classroom activities at Al-Kahfi Salafiyah Islamic Boarding School illustrates this perspective. The use of projectors, digital learning resources, and presentation-based assignments indicates a shift toward technology-supported learning while preserving the pesantren's religious orientation. Such findings reinforce Haryono's (n.d.) assertion that technology integration in Salafiyah pesantren can enhance learning effectiveness and increase students' engagement without diminishing the role of traditional religious instruction.

The adoption of more interactive teaching approaches observed in this study can also be interpreted through the lens of constructivist learning theory. Constructivism emphasizes that learners actively construct knowledge through interaction, experience, and reflection rather than passively receiving information from teachers. The increasing use of discussions, presentations, and project-based learning at Al-Kahfi Salafiyah Islamic Boarding School reflects a movement away from purely teacher-centered instruction toward student-centered learning. This transformation is particularly important because twenty-first-century education requires students to develop critical thinking, communication, collaboration, and problem-solving skills in addition to subject-matter knowledge.

Another important finding concerns the role of teachers in the curriculum revitalization process. The study revealed that teachers recognized the need for professional development in instructional technology and innovative pedagogical methods. This finding is consistent with Taher Ichsan et al. (2024), who argue that effective curriculum management in pesantren requires competent educators capable of translating curriculum objectives into meaningful learning experiences. Teachers are therefore central actors in educational transformation, as the success of curriculum reform largely depends on their ability to adapt instructional practices to evolving educational demands.

Furthermore, the study highlights the importance of community support in sustaining curriculum innovation. The positive responses expressed by parents, teachers, and students indicate that curriculum revitalization has gained social legitimacy within the pesantren community. This finding aligns with the perspective of Triono et al. (n.d.), who argue that the transformation of pesantren education in the era of globalization requires collaboration among multiple stakeholders. Educational reform is more likely to succeed when it is supported by the broader community and reflects shared aspirations for the future development of students.

The integration of social skills training, digital literacy, and general education subjects into the curriculum also supports the argument advanced by Rahmad Fuad and Iswantir (2024) that pesantren must expand their educational scope to prepare students for contemporary social and economic realities. Similarly, the concept of curriculum revitalization proposed by White (2015) emphasizes that curriculum reform should involve not only content revision but also innovation in instructional delivery and learning experiences. The findings of this study demonstrate that Al-Kahfi Salafiyah Islamic Boarding School has begun implementing these principles by introducing technological tools, project-based assessment, and competency-oriented learning activities.

Moreover, the findings resonate with studies on curriculum transformation in Islamic educational institutions that emphasize the importance of balancing religious values with modern competencies (Ibn & Bogor, n.d.; Kasus et al., n.d.; Peneliti, n.d.). The curriculum reforms implemented at Al-Kahfi Salafiyah Islamic Boarding School indicate that traditional Islamic education and modern educational requirements are not mutually exclusive. Rather, they can be integrated into a holistic educational model that develops students' spiritual, intellectual, social, and professional capacities simultaneously.

Conceptually, this study proposes a model of Value-Based Curriculum Revitalization in Salafiyah pesantren. This model emphasizes that curriculum innovation should not replace the normative foundations of Islamic education but should instead strengthen them through the

integration of relevant contemporary competencies. The model consists of six interconnected dimensions identified in this study: preservation of Islamic traditions, integration of general education subjects, utilization of educational technology, development of social skills, teacher professional development, and community participation. Together, these dimensions provide a framework for ensuring that pesantren remain faithful to their religious mission while effectively responding to the demands of globalization and the digital era.

Overall, the findings suggest that curriculum revitalization in Salafiyah pesantren is not merely an educational adjustment but a strategic transformation aimed at sustaining institutional relevance in a rapidly changing world. By harmonizing traditional Islamic values with contemporary educational practices, Al-Kahfi Salafiyah Islamic Boarding School demonstrates that pesantren can serve as dynamic institutions capable of producing graduates who are religiously grounded, intellectually competent, socially responsible, and professionally prepared for future challenges.

Conclusion

This study concludes that curriculum revitalization at Al-Kahfi Salafiyah Islamic Boarding School is a strategic and necessary response to the challenges posed by globalization, technological advancement, and the changing demands of contemporary society. While the pesantren continues to maintain the teaching of kitab kuning as the core of its educational tradition, the findings reveal a growing need to integrate general education, technological literacy, social skills, and interactive learning approaches into the curriculum.

Using a descriptive qualitative approach, the study identified several challenges in the revitalization process, including resistance to change, limited educational facilities, and inadequate technological competencies among educators. Nevertheless, the positive support demonstrated by teachers, students, and parents indicates a strong institutional commitment to educational improvement. This support serves as an important foundation for the successful implementation of curriculum reform.

The findings further demonstrate that curriculum revitalization has been implemented through a gradual and collaborative process involving pesantren leaders, teachers, students, and the wider community. This approach enables the institution to preserve its traditional Islamic values while simultaneously responding to contemporary educational needs. The integration of general subjects, educational technology, social skills training, and teacher professional development reflects a balanced effort to harmonize religious education with twenty-first-century competencies.

Theoretically, this study contributes to the discourse on Islamic educational reform by proposing a Value-Based Curriculum Revitalization Model, which emphasizes that curriculum innovation should strengthen rather than replace the normative foundations of Islamic education. This model illustrates that modernization and tradition can coexist within the pesantren system through a carefully managed process of adaptation and institutional change.

Practically, the findings suggest that curriculum revitalization in Salafiyah pesantren should be conducted systematically, sustainably, and with the active involvement of all stakeholders. Such efforts are essential to ensure that pesantren remain relevant educational institutions capable of producing graduates who are not only knowledgeable in Islamic

teachings and possess strong moral character, but are also equipped with the intellectual, technological, social, and professional competencies required to contribute effectively to modern society.

Future studies are recommended to examine the long-term impact of curriculum revitalization on students' academic achievement, employability, technological literacy, and social engagement, as well as to explore comparative models of curriculum transformation in other Islamic boarding schools across different regions.

REFERENCES

- Ariyanto, D. (2022). *Manajemen kesantrian pada pondok pesantren salafiyah*. *Jurnal Studi Islam dan Kemuhammadiyahahan (JASIKA)*, 2(1). <https://doi.org/10.18196/jasika.v2i1.18>
- Aspers, P., & Corte, U. (2019). *What is qualitative in qualitative research*. *Qualitative Sociology*, 42(2), 139–160. <https://doi.org/10.1007/s11133-019-9413-7>
- Bashori, B. (2017). Modernisasi lembaga pendidikan pesantren. *Jurnal Ilmu Sosial Mamangan*, 6(1), 47–57. <https://doi.org/10.22202/mamangan.1313>
- Besari, A. (2022). *The effectiveness of Islamic boarding schools in forming children's character*. *Jurnal Paradigma*, 14(1), 12–23. <https://doi.org/10.53961/paradigma.v14i1.99>
- Bulbulia, J., Wildman, W. J., Schjoedt, U., & Sosis, R. (2019). *In praise of descriptive research*. *Religion, Brain and Behavior*, 9(3), 219–220. <https://doi.org/10.1080/2153599X.2019.1631630>
- Creswell, J. W. (2019). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.
- Darwis, M. (n.d.). *Revitalisasi peran pesantren di era 4.0*. Manuskrip tidak diterbitkan.
- Denny, E., & Weckesser, A. (2022). *How to do qualitative research?: Qualitative research methods*. *BJOG: An International Journal of Obstetrics and Gynaecology*, 129(7), 1166–1167. <https://doi.org/10.1111/1471-0528.17150>
- Djunaedi, M. (n.d.). *Village in Parappe Village, Campalagian Sub-District, Polewali Mandar District*. *Journal of Islamic Education*, 8(1).
- El-Astal, M. (2023). *What is curriculum? Building a broader understanding of the term*. *Journal of Curriculum and Teaching*, 12(6), 188–196. <https://doi.org/10.5430/jct.v12n6p188>
- Haryono, (n.d.). *Integrasi teknologi dalam pembelajaran pesantren salafiyah*. Manuskrip tidak diterbitkan.
- Ibn, U., & Bogor, K. (n.d.). *Revitalisasi kurikulum pesantren salafiyah era digital 4.0*. *Fikrah: Journal of Islamic Education*.

- Kasus, S., Aliyah, M. H., & Skripsi, D. (n.d.). *Revitalisasi kurikulum pondok pesantren dalam menjawab tantangan modernitas*. Manuskrip tidak diterbitkan.
- Lewin, K. (1951). *Field theory in social science: Selected theoretical papers*. Harper & Row.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). SAGE Publications.
- Moye, J. N. (2019). *A shared definition of curriculum design*. In *Learning Differentiated Curriculum Design in Higher Education* (pp. 1–18). Emerald Publishing Limited.
<https://doi.org/10.1108/978-1-83867-114-320191004>
- MUHAMMAD ZAINAL. (n.d.). *Kitab gundul sebagai inti pembelajaran pesantren salafiyah*. Manuskrip tidak diterbitkan.
- Peneliti, K. (n.d.). *Pengembangan kurikulum perguruan tinggi keagamaan Islam berbasis kitab kuning pada pesantren penyelenggara pendidikan Ma'had Aly di Provinsi Aceh*. Manuskrip tidak diterbitkan.
- Rahmad Fuad, & Iswantir, M. (2024). *Peningkatan kualitas pendidikan di pesantren melalui inovasi kurikulum*. *Jurnal Hukum, Politik dan Ilmu Sosial*, 3(2), 118–131.
<https://doi.org/10.55606/jhpis.v3i2.3735>
- Taher Ichsan, A., Syafa, K. M., & Blokagung, U. (2024). *Implementasi manajemen kurikulum pesantren dalam membentuk kompetensi santri putri SMK Darussalam di Pondok Pesantren Darussalam Blokagung Banyuwangi*. *At-Taysir: Jurnal Pendidikan Islam*, 1(2). <https://e-jurnal.stitnurussalam.ac.id/index.php/at-taysir>
- Triono, A., Maghfiroh, A., Salimah, M., & Huda, R. (n.d.). *Transformasi pendidikan pesantren di era globalisasi: Adaptasi kurikulum yang berwawasan global*. *Jurnal Inovatif Pendidikan Islam*.
- White, L. (2015). *Curriculum revitalization initiative at Tulane*. *American Journal of Public Health*, 105, S22–S26. <https://doi.org/10.2105/AJPH.2014.302491>