

Design and Implementation of the *Mu'adalah* Curriculum at Musthafawiyah Islamic Boarding School: Balancing Tradition and Innovation

Manshuruddin¹, Mardianto², Siti Halimah³

¹ Universitas Islam Negeri Sumatera Utara, Medan, Indonesia; manshuruddin@uinsu.ac.id

² Universitas Islam Negeri Sumatera Utara, Medan, Indonesia; mardianto@uinsu.ac.id

³ Universitas Islam Negeri Sumatera Utara, Medan, Indonesia; sitihalimah@uinsu.ac.id

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ABSTRACT

This study explores the design and implementation of the *Mu'adalah* curriculum at Pesantren Musthafawiyah, examining how traditional Islamic educational values are integrated with modern pedagogical innovations to cultivate globally competent scholars. A qualitative case study approach was employed, utilizing observations, in-depth interviews, and document analysis. Data were analyzed using Miles and Huberman's interactive model, encompassing data reduction, display, and conclusion drawing. The *Mu'adalah* curriculum is rooted in *mu'adalah salafiyah* and emphasizes classical Islamic texts (*kitab kuning*). It integrates multiple design frameworks: subject-centered (focusing on religious instruction), learner-centered (addressing individual student needs), problem-centered (responding to contemporary educational challenges), and book-centered (anchored in traditional literature). Implementation occurs across intracurricular, extracurricular, and hidden curriculum activities, aiming to produce students with strong scholarly capability (*ulama*), moral excellence (*akhlak karimah*), and global readiness. Evaluation includes diagnostic, formative, and summative assessments aligned with educational objectives. Findings underscore the effectiveness of integrating Islamic tradition with modern methodologies in fostering students who are both spiritually grounded and competitive in global contexts. Nonetheless, challenges remain in achieving seamless interdisciplinary integration and adapting to evolving global educational standards. Pesantren Musthafawiyah exemplifies a successful model of Islamic education that balances tradition and innovation. Future efforts should focus on enhancing interdisciplinary approaches to further align student competencies with global demands.

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Corresponding Author:

Manshuruddin

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia; manshuruddinabizhahir@gmail.com

1. INTRODUCTION

Pesantren (Islamic boarding schools) in Indonesia are recognized as the oldest Islamic educational institutions, deeply rooted in local cultural traditions (Nurtawab & Wahyudi, 2022; Yasid, 2019). These institutions are distinguished by their unique characteristics, not only in their approach to teaching and learning but also in their worldview and value systems, which have remained relevant even in the modern era (Mujahid, 2021; Riady & Wardi, 2021). Pesantren have played a crucial role in transmitting Islamic knowledge, preserving traditions, and cultivating future Islamic scholars (ulama). In recent times, however, they have been adapting to the dynamics and challenges of contemporary education (Gazali, 2018; Wicaksono, Kasmantoni, & Walid, 2021). The evolution of educational practices within pesantren reflects their response to the modernization of Islamic education, socio-economic transformations, and the demands of a rapidly changing global society (Ma'arif, Ahmadi, Dzikrulloh, & El Muna, 2023; Mujahid, 2021).

One significant development in pesantren education is the introduction of the *mu'adalah* curriculum. This curriculum aims to integrate pesantren-based education with national educational standards (Daud, Nasir, & Salehudin, 2024). Through the *mu'adalah* approach, pesantren combine classical Islamic religious studies with general education, producing graduates who possess both spiritual and intellectual competencies (F. A. Rahman, Qowaid, & Norman, 2022). This integration, grounded in classical Islamic texts (*kitab kuning*), ensures that students not only become proficient in religious knowledge but are also prepared to navigate global challenges (Huda, Nursyamsiyah, & Setiawan, 2023). Multiple studies have affirmed that this educational model preserves the traditional role of pesantren while incorporating modern innovations (Lbs, 2020; Mujahid, 2021).

A key feature of the *mu'adalah* curriculum is its ability to balance tradition with modern educational needs. Pesantren Musthafawiyah Mandailing Natal exemplifies the successful development of this type of curriculum, blending salafiyah traditions with contemporary educational practices. Notably, this approach has led to the recognition of the pesantren's *tsanawiyah* and *aliyah* diplomas as equivalent to formal educational diplomas by the Ministry of Religious Affairs in 2018 (Decree No. 1873/2018 and No. 1875/2018). This recognition underscores the relevance of pesantren education in the modern era and exemplifies how tradition can coexist with innovation.

This study primarily aims to analyze the design and implementation of the *mu'adalah* curriculum at Pesantren Musthafawiyah. Specifically, it explores how the curriculum incorporates both tradition-based and innovative elements to create an educational model that is both relevant and effective. The research addresses the following key questions: 1) How does Pesantren Musthafawiyah integrate traditional Islamic teachings with modern educational practices? 2) What are the challenges of balancing modernization with the preservation of authenticity in the *mu'adalah* curriculum? 3) How does the implementation of the *mu'adalah* curriculum at Pesantren Musthafawiyah serve as a model for other pesantren in Indonesia?

Existing literature emphasizes that the integration of traditional religious teachings with modern education is a central theme in pesantren curriculum design (Erhan, 2020). Studies highlight the role of pesantren in harmonizing faith-based learning with the development of students' social, academic, and professional skills (Habiburrahim, Muhammad, Auni, Hafidhah, & Trisnawati, 2022). However, an important challenge in this process is maintaining a balance between preserving religious traditions and adapting to the demands of modern education. Rahman (2022) argues that tradition-based curricula, when combined with innovative methods, create a more relevant and contextual education that addresses contemporary needs. Akmaliah (2021) further illustrates this by highlighting child-friendly teaching approaches at Pesantren Darunnajah, which successfully blend traditional values with modern learning techniques to enhance students' interpersonal and academic competencies.

In the case of Pesantren Musthafawiyah, the curriculum exemplifies this integration. Key elements such as the focus on *kitab kuning*, alongside modern subjects like natural sciences and social studies, reflect a strategic approach to maintaining the pesantren's core values while preparing students for the challenges of the globalized world. This dual approach is evident in the structured integration of

intracurricular, extracurricular, and hidden curriculum activities that foster both academic achievement and character development.

However, the implementation of the *mu'adalah* curriculum also raises critical questions about its adaptability. One key issue is the challenge of maintaining the authenticity of traditional pesantren education while introducing modern methods and materials. Additionally, while the integration of general education subjects enhances students' intellectual capabilities, it may also lead to debates about whether the true essence of pesantren, rooted in classical Islamic scholarship, is compromised.

This study, therefore, provides insights into how Pesantren Musthafawiyah navigates these challenges by integrating traditional and modern elements in its curriculum. It contributes to a broader understanding of how pesantren can adapt to modern educational trends without losing their distinctive identity.

2. METHODS

This study employed a qualitative method with a case study approach. Qualitative research is designed to explore phenomena holistically by describing them in words and analyzing them within their natural contexts. The researcher acted as the primary instrument for data collection (Creswell, 2015), immersing in the natural setting of the research and gaining insights into the phenomenon under study. Yin's (2000) theory defines the case study approach as an empirical inquiry that deeply investigates a phenomenon within its real-life context, particularly when the boundaries between the phenomenon and the context are not clearly defined. This approach was particularly suited to the present study, as the design and implementation of the *mu'adalah* curriculum at Pesantren Musthafawiyah are deeply embedded within the traditions and practices of the pesantren, making it essential to examine the curriculum in its natural setting.

The study used multiple data collection techniques, including participant observation, in-depth interviews, and document analysis. Observations were conducted over a six-month period, during which the researcher observed the daily routines, teaching practices, and interactions within the pesantren. The observations focused on intracurricular activities, extracurricular engagements, and hidden curriculum practices. To ensure a comprehensive understanding, observations were conducted at different times of the day, covering both structured lessons and informal interactions among students and teachers.

Interviews were conducted with 15 participants, consisting of 3 pesantren leaders (Raisul Mu'allimin, a representative from the Dewan Masyayikh specializing in curriculum, and the Head of the *Mu'adalah* Education Unit at the Madrasah Aliyah level), 6 teachers, and 6 students. Participants were selected using purposive sampling, ensuring that they had extensive experience and direct involvement in the implementation, development, and evaluation of the *Mu'adalah* curriculum. The selection criteria for teachers included a minimum of five years of teaching experience in the pesantren, while students were chosen based on their active participation in both academic and extracurricular activities. The interviews were semi-structured, allowing flexibility to explore emerging themes related to the integration of tradition and innovation in the curriculum, its effectiveness in achieving educational objectives, and the challenges encountered during implementation.

Document analysis was conducted by examining curricular documents, lesson plans, educational policies, student assessment records, and historical archives of the pesantren. These documents provided a deeper understanding of the formal framework of the *Mu'adalah* curriculum, how it is structured, and how student performance is evaluated. The inclusion of assessment records allowed for triangulation with observational and interview data, ensuring consistency in the findings.

Data were analyzed using Miles and Huberman's (1994) interactive model, which involves three main stages: data reduction, data display, and conclusion drawing/verification. In the data reduction phase, interview transcripts, observation notes, and document data were coded using open coding to identify key themes. Axial coding was then applied to establish relationships between categories, allowing the emergence of patterns in the data. In the data display phase, thematic maps and matrices

were developed to organize and visualize the integration of traditional and modern educational practices. Conclusion drawing and verification were conducted by continuously refining the themes and cross-checking them with multiple data sources to ensure reliability.

Triangulation was employed to enhance the validity and credibility of the findings. Methodological triangulation was conducted by comparing results from interviews, observations, and document analysis to cross-validate key findings. Investigator triangulation was also applied by consulting independent researchers familiar with Islamic education to ensure that interpretations remained objective. Furthermore, member checking was performed by sharing preliminary findings with selected participants, allowing them to review and confirm the accuracy of interpretations derived from the data.

Ethical considerations were rigorously followed throughout the study. Informed consent was obtained from all participants before their involvement, ensuring that they were fully aware of the study's purpose, procedures, and their right to withdraw at any time. To maintain confidentiality, participants were assigned unique identification codes, and all interview transcripts were anonymized. The collected data were securely stored in an encrypted digital repository, accessible only to authorized researchers. Additionally, this study adhered to ethical guidelines established by the institutional ethics review board, which formally approved the research protocol before data collection commenced.

3. FINDINGS AND DISCUSSION

3.1 Curriculum Design of the Mu'adalah Pesantren Musthafawiyah

In its development, the curriculum design of the *mu'adalah* at Pesantren Musthafawiyah incorporates key components such as objectives, content, and the organization of curriculum content. Each of these components contributes to maintaining the pesantren's core values while addressing contemporary educational demands.

3.1.1 Educational Objectives of Pesantren Musthafawiyah

The primary educational objectives of Pesantren Musthafawiyah emphasize the formation of ulama with noble character (*akhlaqul karimah*), grounded in the principles of Ahlus Sunnah wal Jama'ah and adherence to the Syafi'i school of thought. These objectives, formulated by Sheikh Musthafa Husein, have remained the foundation of the pesantren's mission since its establishment. The pesantren aims to produce scholars who possess profound religious knowledge, uphold moral integrity, and contribute actively to society through *dakwah* (Islamic preaching) and community service.

Pesantren Musthafawiyah maintains a balance between preserving classical Islamic teachings and equipping students with competencies suited for contemporary challenges. While the emphasis on *kitab kuning* ensures continuity in traditional Islamic scholarship, the curriculum also seeks to develop students' adaptability to modern societal needs. This integration aligns with Istiqomah and Setiawan (2021), who highlight that pesantren education is not merely about religious mastery but also about shaping individuals with strong ethical values and practical skills. Similarly, Ihsan (2019) emphasizes that Musthafawiyah equips its students with the ability to navigate contemporary life while maintaining their religious identity.

Despite its well-defined objectives, Pesantren Musthafawiyah faces challenges in translating its educational ideals into measurable outcomes. The pesantren's strong emphasis on traditional learning methods sometimes limits students' exposure to modern analytical approaches, potentially affecting their ability to apply religious teachings in multidisciplinary contexts. While *dakwah bil hal* (preaching through action) has been effectively integrated into students' social engagement, its implementation varies, with some graduates struggling to adapt to contemporary media-based or academic forms of *dakwah*. Additionally, although the Mu'adalah system provides a structured framework for Islamic

education equivalency, its ability to ensure graduates are both religiously proficient and socially adaptable requires further refinement and continuous curriculum evaluation.

Pesantren Musthafawiyah's educational philosophy aligns with the objectives of Islamic religious education as outlined in Regulation No. 13 of 2014, which emphasizes intellectual and practical competencies in Islamic sciences (*muttafaqih fiddin*) while fostering critical thinking, creativity, and innovation. However, certain core values, such as *ukhuwah Islamiyah*, are often interpreted within traditional communal settings, whereas modern contexts demand broader applications, including interfaith and intercultural engagement. Furthermore, while the regulation promotes innovation and adaptability, these aspects remain underdeveloped within the curriculum, particularly in areas like critical research methodologies and interdisciplinary problem-solving. To bridge these gaps, the curriculum must integrate a more structured approach to contemporary skill-building while maintaining its religious integrity.

3.1.2 Curriculum Content of the Mu'adalah Pesantren Musthafawiyah

In educational literature, the term "content" refers to knowledge, learning experiences, or systematically organized information aimed at achieving learning objectives (Ansyar, 2015). At Pesantren Musthafawiyah, the curriculum content is structured into two primary components: subject matter and learning experiences. These components work together to foster students' intellectual, spiritual, and moral development while balancing traditional Islamic education with the demands of contemporary education. This approach ensures that students are equipped with the necessary competencies to thrive in modern society, addressing both their religious and academic needs.

The subject matter is divided into two main categories: Islamic religious sciences based on classical Islamic literature (*kitab kuning*) and general education subjects. In the Islamic religious sciences aspect, students study a total of 23 subjects, which, when categorized by fields of study, are grouped into 9 core areas. These fields of study include Fiqh, Usul Fiqh, Tafsir, Hadith, Nahwu and Sharf (Arabic grammar), Tasawuf and Akhlak (Sufism and ethics), Aqidah/Tauhid (Islamic creed), Tarikh (Islamic history), and Balaghah (Arabic rhetoric). In the general education aspect, students study subjects such as Indonesian language, English, Natural Sciences, Social Sciences, Civics Education, and Mathematics. These subjects form the academic foundation, providing students with a well-rounded education that combines Islamic teachings with essential knowledge for contemporary life.

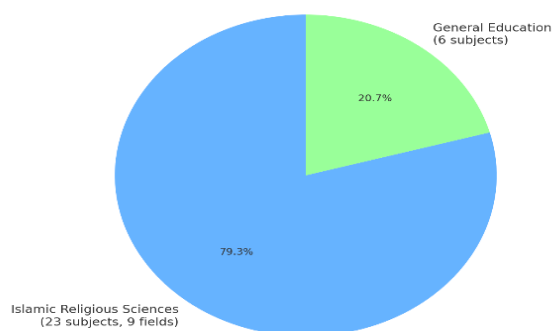


Figure 1. Distribution of Subjects in Islamic and General Education

While the Islamic religious sciences provide a strong religious foundation, the integration of these teachings with general education subjects could benefit from a more interdisciplinary approach. At present, the general education subjects, though present, sometimes take a secondary role in comparison to the religious subjects, limiting students' ability to apply their religious teachings in multidisciplinary contexts. This gap suggests that integrating Islamic values with modern knowledge could be beneficial for addressing complex, real-world issues.

Pesantren Musthafawiyah has made attempts to incorporate interdisciplinary methods in some areas, such as language training in both English and Arabic. However, there is still limited exposure to

international academic standards or global communication practices, which are critical for preparing students for the global job market. Expanding opportunities for international exchange programs, internships, or exposure to global academic environments would greatly enhance students' global competencies.

Beyond formal instruction, the learning experiences at Pesantren Musthafawiyah significantly contribute to the holistic development of students. These learning experiences include daily activities such as congregational prayers, Quran recitation, muzakarah (study discussions), and Quran memorization. These practices are integral to the hidden curriculum, which instills discipline, responsibility, and spirituality in students, shaping their character. However, these activities are not formally assessed, which makes it challenging to measure their long-term impact on students' personal and professional growth. Future research could explore how these daily practices within the hidden curriculum influence students over time, providing valuable insights into its long-term effects.

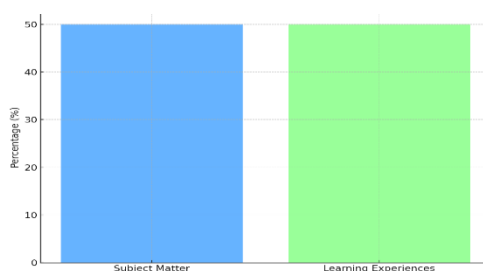


Figure 2. Curriculum Content: Subject Matter and Learning Experiences

3.1.3 Organization of the Mu'adalah Curriculum at Pesantren Musthafawiyah

The Mu'adalah curriculum at Pesantren Musthafawiyah is structured into two main frameworks: horizontal and vertical, ensuring a comprehensive and balanced approach to education that integrates Islamic religious studies with general education.

The horizontal structure organizes the curriculum into two primary categories: Islamic Religious Studies and General Education. The Islamic Religious Studies adopts a separate subject model, where each subject is taught independently to ensure a deep and systematic understanding of Islamic sciences. For General Education, the curriculum combines two approaches. Natural Sciences (IPA) and Social Sciences (IPS) follow a broad fields model, integrating related disciplines into thematic fields to provide students with a holistic understanding. On the other hand, Indonesian Language, English, Civics Education (PKn), and Mathematics are taught using a separate subject approach for specialized, focused instruction. This dual focus equips students with a profound understanding of both Islamic religious sciences and a solid foundation in general education, preparing them to excel in both religious and secular domains. The curriculum reflects Pesantren Musthafawiyah's mission to produce graduates who preserve Islamic traditions while successfully navigating modern challenges.

Table 1. Horizontal Structure of the Mu'adalah Curriculum

Category	Approach	Subjects
Islamic Religious Studies	Separated Subject Model	Qira'ah Al-Qur'an, Tarjamah, Nahwu, Sharf, Tarikh, Akhlak, Tajwid, Imla', Hadith, Fiqh, Fara'id, Tafsir, Ushul Hadith, Tauhid, Tasawuf, Arabic Language, Ushul Fiqh, Ilmu Tafsir, Qawa'id, Balaghah, Dardir, Mantiq, Religious Skills, Mahfuzhat
		Natural Sciences (IPA), Social Sciences (IPS)
General Education	Broad Fields Model	
	Separated Subject Model	Indonesian Language, English, Civics Education (PKn), Mathematics

The vertical structure of the curriculum at Pesantren Musthafawiyah is organized as a tiered class system, comprising six mandatory years and one additional year, totaling seven years of study.

Table 2. Vertical Structure of the Mu'adalah Curriculum

Class Level	Duration	Instructional Hours per Week	Certificate Awarded
Class I – VI	6 years (Mandatory)	33 hours (each 45 minutes)	Mu'adalah Certificate (Equivalent to Senior High School)
Class VII	1 additional year	33 hours (each 45 minutes)	Pesantren Certificate (Advanced Islamic Studies)

Students in the *Mu'adalah* curriculum often face challenges in integrating Islamic jurisprudence (fiqh) with modern legal systems and ethical considerations in contemporary science and technology. For instance, students in Islamic finance struggle to contextualize classical Sharia economic principles within global banking regulations, while those focusing on Quranic interpretation (tafsir) may find it difficult to address bioethical issues like organ transplantation and genetic engineering due to limited interdisciplinary exposure. These challenges highlight the need for curricular integration to develop both religious expertise and the ability to engage with modern complexities. The broad fields model addresses this issue by linking Natural and Social Sciences with real-world applications, enhancing students' ability to navigate contemporary challenges (Gatley, 2020).

This approach aligns with Muthohar (2018), who emphasizes the role of the separated subject model in specialization, while Jiang and Wei (2020) stress the importance of integrating values within subject knowledge for holistic education. By combining these models, Pesantren Musthafawiyah ensures that students master Islamic disciplines while developing broad-based knowledge to address modern challenges effectively.

The long-term impact of this hybrid curriculum model varies, as graduates' adaptability in higher education and professional fields depends on their interdisciplinary exposure. Those with strong foundations in both religious and general sciences tend to integrate more seamlessly into universities, Sharia-based financial institutions, and educational policymaking bodies, whereas those with limited general education exposure may face barriers beyond religious scholarship. While the *Mu'adalah* curriculum successfully preserves pesantren traditions, further refinements are needed to enhance graduates' competitiveness in diverse fields.

By integrating the separated subject and broad fields models, the *Mu'adalah* curriculum cultivates Islamic scholars (ulama) with critical thinking and interdisciplinary skills for global engagement. Grounded in Muhaimin's (2005) philosophical perspectives—Perennial-Essentialist Salafi, Modernist, and Social Reconstructionist—it ensures religious integrity while addressing contemporary challenges. This framework enables Pesantren Musthafawiyah to maintain its scholarly heritage while positioning itself as a center for transformative Islamic education.

3.2 Implementation of the *Mu'adalah* Curriculum at Pesantren Musthafawiyah

The implementation of the *Mu'adalah* curriculum at Pesantren Musthafawiyah is grounded in the principle of pesantren autonomy, which facilitates the integration of classical Islamic scholarly traditions with modern educational demands. This integrative and comprehensive approach blends Islamic religious studies with general education through the incorporation of intracurricular, extracurricular, and hidden curriculum activities, each designed to enhance students' academic, spiritual, and personal growth.

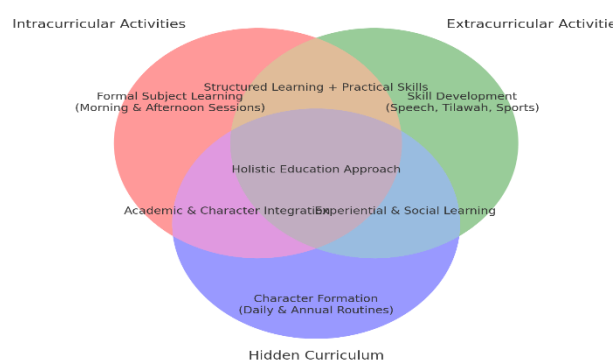


Figure 3. Integration of Intracurricular, Extracurricular, and Hidden Curriculum in the Mu'adalah System

3.2.1 Intracurricular Activities

Intracurricular activities at Pesantren Musthafawiyah represent a series of systematically structured and well-scheduled educational programs that are integral to the formal curriculum. These activities aim to develop students' cognitive, affective, and psychomotor capacities, contributing to their holistic intellectual and character development. The curriculum integrates Islamic and secular education, creating a balanced approach that meets both traditional and contemporary educational needs.

Daily curricular activities are held, with the exception of Tuesdays, and are designated as recess days. Instruction is divided into two distinct sessions: the morning session for grades IV-VII (from 7:30 AM to 12:30 PM) and the afternoon session for grades I-III (from 1:15 PM to 5:30 PM). Each instructional unit lasts for 45 minutes, ensuring that every subject receives appropriate focus and that pedagogical objectives are met effectively.

The teaching strategies employed by educators at Pesantren Musthafawiyah incorporate interactive methods suited to the complexity of the material. For example, in kitab kuning (classical Islamic texts) such as Fiqh and Tafsir, teachers begin by reciting the text aloud, translating it into accessible language, and analyzing the grammar (*i'rab*). This approach is followed by a thorough explanation of the content, ensuring that students gain a deep understanding of the material. Teachers also engage students by selecting them to reread the material aloud, reinforcing active engagement with the texts.

The integration of diverse teaching methods for kitab kuning subjects demonstrates Pesantren Musthafawiyah's commitment to safeguarding classical Islamic education. For instance, in Aqidah (Theology) lessons for class VII, the *Hāsīyah ad-Dusūqy* textbook is used, while Tafsir (Quranic Exegesis) lessons for class VI are based on the *Aṣ-Ṣawī* textbook. Similarly, students in class V explore *Qawā'idul Fiqhiyyah* (Principles of Islamic Jurisprudence) using the *Al-Asybah wan-Nazā'ir* textbook.

3.2.2 Extracurricular Activities

Extracurricular activities at Pesantren Musthafawiyah play a critical role in complementing formal academic learning while fostering spiritual, social, and personal development among students. These activities serve as a bridge between traditional Islamic education and practical skill-building, allowing students to apply their knowledge in real-world contexts. By engaging in extracurricular programs, students develop deeper religious insights, strengthen interpersonal communication skills, and cultivate talents that extend beyond religious scholarship. The structured categorization of these activities into academic support, religious-social skill development, and talent cultivation ensures that students receive comprehensive character formation, preparing them to navigate both religious and secular domains effectively.

Table 3. Extracurricular Activities at Pesantren Musthafawiyah

Domain	Activities	Core Objectives
Academic Support	Muzakarah, Classical Islamic Literature Studies, Hajj Preparation (<i>manasik</i>)	Deepen understanding of Islamic sciences, enhance comprehension of Fiqh, Akhlak, and Tasawuf
Religious-Social Skill Development	Speech and Sermon Training, Tilawah (Quranic Recitation), Tahfiz (Quran Memorization)	Develop public speaking skills, improve Quranic recitation and memorization with tajwid
Talent and Interest Cultivation	English Language Courses, Sports, Pencak Silat (Martial Arts), Islamic Calligraphy	Enhance linguistic proficiency, promote physical fitness, foster artistic appreciation

These diverse extracurricular activities illustrate the holistic approach of Pesantren Musthafawiyah, ensuring that students develop not only strong religious foundations but also essential life skills. The academic support domain reinforces students' proficiency in Islamic sciences, particularly in Fiqh, Akhlak, and Tasawuf, while religious-social skill development enhances Quranic fluency and public speaking, which are crucial for future leadership roles in Islamic preaching and scholarship. Meanwhile, talent and interest cultivation expands students' linguistic competencies, artistic expression, and physical discipline, equipping them with skills that enhance their adaptability in both local and global contexts. This structured extracurricular framework demonstrates how pesantren education goes beyond textual learning, nurturing well-rounded individuals who can contribute meaningfully to society while maintaining a strong commitment to Islamic values.

3.2.3 Hidden Curriculum

The hidden curriculum refers to an implicit dimension of education that emerges not from formal instruction, but from the positive influences of learning processes and environments, often described as nurturant effects. It encompasses the transfer of values and norms through habituation and exemplary practices, as noted by Walidin and Hasan (2021). In the context of Islamic boarding schools (pesantren), the hidden curriculum is often referred to as the "curriculum of life," encompassing all activities and experiences in the pesantren setting, infused with both formal and non-formal educational values. At Pesantren Musthafawiyah, the hidden curriculum serves as a medium for internalizing values such as religious moderation, tolerance, and discipline, absorbed by students (santri) through daily interactions and routines, rather than formal instruction (Amin, Abdurrahmansyah, & Fauzi, 2024).

Table 4. Structured Integration of Hidden Curriculum in Pesantren Musthafawiyah

Routine Type	Activities	Core Objectives
Daily Routines	Morning Preparations, Subuh Prayers, Muzakarah Sessions, Quran Reading, Formal Lessons, Zuhur Prayers, Rest, Self-Study, Sports, Tilawah, Quran Memorization, Social Interactions, Maghrib & Isya Prayers, Tadarus, Kitab Discussions, Night Rest	Instill discipline, responsibility, and orderliness; reinforce religious and academic habits
Weekly Routines	Tabligh Sessions, Pilgrimages to Founders' Graves (Friday), Sunday English Language Courses	Strengthen Islamic brotherhood (<i>ukhuwah Islamiyah</i>), cultivate historical and spiritual awareness, enhance global readiness
Annual Routines	Commemoration of Islamic Holy Days (Maulid Nabi, Isra' Mi'raj), Manasik Haji Practices, National Santri Day Celebrations, Pesantren Anniversary, Quranic Recitation Contests (MTQ), Quranic Speech Competitions (MPQ), Oration, Tilawah, Qiraatul Kutub, Hadrah Arts, Sports Competitions	Foster togetherness, preserve Islamic traditions, encourage competition, creativity, and leadership

The hidden curriculum at Pesantren Musthafawiyah shapes discipline, social responsibility, and leadership through structured daily, weekly, and annual routines. Beyond academics, these activities embed religious values, foster community bonds, and cultivate adaptability. Given its strong influence on character formation, the hidden curriculum often surpasses formal instruction, making it a key driver of holistic student development. The following discussion examines its role in promoting moderation, ethics, and global readiness, while highlighting the need for quantitative validation to assess its long-term impact.

The findings of this study reveal that the hidden curriculum at Pesantren Musthafawiyah significantly influences character development among students, often surpassing the overt curriculum's impact. Activities beyond formal instruction play a substantial role in shaping students' character. Supporting studies echo these results. For example, Salim et al. (2024) demonstrate that the hidden curriculum at Pesantren Al-Ilahiyyah Jombang, through activities like congregational prayers and kitab studies, instills moderate values such as tolerance and openness. Similarly, at Pesantren Ibnunnafis Depok, the integration of Ta'lim Muta'allim into the hidden curriculum strengthens moral character by embedding daily ethical practices (Maulana & Fuad, 2024). Further evidence from Amin et al. (2024) highlights that the internalization of religious moderation at Pesantren Modern Al-Fahd Jakabaring is achieved primarily through pesantren norms and culture rather than formal curricular content. In addition, collecting quantitative data on student participation in these activities such as attendance rates, leadership positions in events, and performance in religious or social competitions could further validate the positive effects of the hidden curriculum. Moreover, data on student retention, progression, or success in the job market would offer insights into how well these non-academic activities prepare students for global challenges.

3.2.4 Curriculum Achievement Evaluation

The evaluation of curriculum achievements at Pesantren Musthafawiyah is essential for assessing the effectiveness of the Mu'adalah curriculum in both academic performance and character development. This framework integrates diagnostic, formative, and summative assessments, ensuring a comprehensive evaluation of students' religious proficiency, intellectual growth, and ethical development. Through these evaluations, educators can identify strengths and areas for improvement, allowing for curricular adjustments that enhance learning outcomes. Moreover, this structured assessment system ensures that students not only meet academic benchmarks but also internalize pesantren values, preparing them for higher education, professional careers, and leadership roles in Islamic communities.

Table 5. Curriculum Evaluation Model at Pesantren Musthafawiyah

Evaluation Model	Methods Applied	Core Objectives
Diagnostic Evaluation	Quranic reading proficiency test, memorization assessment, foundational religious knowledge evaluation	Identify students' readiness and commitment for the Tahfiz Boarding Program; tailor learning strategies based on students' abilities
Formative Evaluation	Continuous assessment of <i>kitab kuning</i> comprehension, participation in <i>muzakarah</i> (study discussions), Quran memorization progress tracking, behavioral and spiritual observation in dormitories	Monitor academic progress, reinforce religious values, enhance engagement and retention, support moral and spiritual development
Summative Evaluation	Oral and written exams at the end of odd and even semesters, evaluation of <i>kitab kuning</i> mastery and Quran memorization progress	Assess conceptual understanding, technical proficiency, and academic performance; provide feedback for continuous improvement

. The diagnostic evaluation plays a key role in identifying students' competency levels and readiness for structured religious education. As noted by Mustakim (2021), tailored diagnostic assessments enable personalized learning approaches, ensuring students receive the necessary support based on their capabilities. Similarly, Fanani and Wahyono (2021) highlight that these evaluations integrate religious commitment with academic competence, fostering an environment conducive to spiritual and intellectual growth.

Formative evaluation ensures continuous monitoring of students' progress, particularly in kitab kuning comprehension and Quranic memorization. Research at Pesantren Musthafawiyah aligns with Chazi-Nacimba et al. (2024), who emphasize that ongoing assessment fosters knowledge retention and active engagement. Beyond academics, behavioral and moral evaluations track students' discipline, social interactions, and ethical conduct, reinforcing values of responsibility and cooperation (Anwar, 2023; Ruji, 2022). Mujahid (2021) further highlights that formative assessments grounded in Islamic educational principles help shape students' moderate character and holistic personal development.

Summative evaluation provides a comprehensive measure of students' mastery, integrating oral and written assessments to ensure conceptual understanding and applied knowledge. Oral exams assess critical thinking and communication skills, while written assessments evaluate systematic reasoning and memorization accuracy (Gaines & Burrows, 2024). This structured approach strengthens students' self-assessment abilities, guiding them toward independent learning and critical reflection (Iannone, Czichowsky, & Ruf, 2020).

The implementation of these evaluation methods has significantly enhanced student outcomes. Diagnostic assessments have helped refine learning strategies, leading to improved Quranic proficiency and foundational religious knowledge. Formative evaluation has increased student engagement, particularly in muzakarah discussions and academic support activities, while summative evaluation not only measures performance but also provides constructive feedback for continuous improvement. By integrating these evaluation models, the Mu'adalah curriculum ensures a dynamic and adaptive learning environment, aligning educational goals with student needs to foster both intellectual excellence and moral integrity

4. CONCLUSION

This study reveals that the Mu'adalah curriculum at Pesantren Musthafawiyah effectively integrates classical Islamic scholarly traditions, particularly through kitab kuning, with modern educational innovations. The curriculum balances subject-centered (Islamic sciences and general education), learner-centered, and problem-centered approaches, which ensures that students gain a deep understanding of both Islamic knowledge and the skills needed for modern life. The curriculum's comprehensive implementation includes intracurricular, extracurricular, and hidden curriculum activities, which together foster academic competencies as well as the development of students' religious and social character. The diagnostic, formative, and summative evaluations provide continuous feedback, ensuring that the educational goals are met and students' progress is regularly assessed. This structured evaluation helps both educators and students to address areas of improvement, facilitating a holistic educational experience.

Despite its success, the curriculum faces challenges, particularly in fostering cross-disciplinary integration that connects Islamic teachings with modern academic disciplines. In the future, efforts could focus on interdisciplinary learning, where Islamic education is more directly linked with subjects like Natural Sciences and Social Sciences, enhancing students' ability to solve contemporary problems while staying grounded in their religious principles.

This study contributes to Islamic educational development, offering a valuable model for other pesantren seeking to balance tradition and modernity in their curricula. The *Mu'adalah* curriculum at Pesantren Musthafawiyah demonstrates how Islamic education can evolve to meet global educational demands while staying true to Islamic values. It offers a pathway for cultivating scholars who are

intellectually competitive and morally grounded, prepared to face the challenges of both academic and social environments.

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