


Adaptation of Islamic Boarding Schools to the Changing Times: a Comparative Study of Curriculum Modernization

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INFO ARTICLE	ABSTRACT
Riwayat Articles: Recieved: 28-04-2025 Revised: 15-06-2025 Accepted: 30-06-2025 Keywords: Curriculum Modernization; Islamic Boarding Schools; Integrated Education.	<p>This study aims to analyze the process of curriculum modernization in two Islamic boarding schools in the city of Gunungsitoli, the Ummi Kalsum Islamic Boarding School and the Hidayatullah Islamic Boarding School, and to assess its impact on the development of Islamic education in the region. The data was collected using qualitative methods, including observation, in-depth interviews with supervisors, teachers and students, and documentation of the applied formal curriculum. The results of the study show that the Islamic boarding school Ummi Kalsum emphasizes the integration of the national curriculum (Merdeka Curriculum) with the Salafist curriculum, while the Islamic boarding school Hidayatullah applies a unique integrated curriculum system that combines religious education with professional skills such as organic agriculture and information technology. Specific differences can be seen in the structure of learning time, the subjects taught together and the role of teachers in promoting pupil innovation. Examples of innovative activities include the Student Entrepreneurship Program at Hidayatullah and digital literacy courses at Ummi Kalsum. This modernization of the curriculum not only improves the quality of graduates, but also opens up the possibility for Islamic boarding schools to adapt to today's demands without losing their Islamic identity. These results show that the modernization of the curriculum in the Gunungsitoli islamic boarding school has practical implications for strengthening the role of the islamic boarding school as a relevant, contextual and competitive Islamic education center.</p> <p>This is an open access article under a CC-BY-SA license </p>

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INTRODUCTION

Islamic boarding school (pesantren) is the oldest Islamic educational institution in Indonesia and has been instrumental in shaping the Islamic character of the community since the beginning of the spread of Islam in the archipelago around the 13th century (Isbah, 2020).

Starting from a community-based non-formal education system, Pesantren became the main center for the dissemination of Islamic knowledge such as *fiqh*, *tafsir*, hadith, Sufism, as well as for the development of moral character and spiritual guidance (Rosita et al., 2024). Historically, Islamic boarding schools developed and grew along with the work of Islamic missionaries conducted by scholars and saints, especially in Java, Sumatra, and eastern Indonesia. Students learn the knowledge directly from their teachers through the *Halaqah* system (group learning) and live in the environment of the Islamic boarding school. This tradition has led to a unique intellectual culture and created a network of scholars who spread Islam peacefully and adapt to the local culture (Maruf, 2019).

During the Dutch colonial period, the pesantren served as a bulwark of resistance against ideological hegemony and secular Western educational culture. After gaining independence, the pesantren began to make a change by integrating formal educational models through the establishment of state-approved madrassas and schools, while maintaining their traditional values (Ismah, 2022; Purwanti, 2023). In modern times, pesantren function not only as religious educational institutions, but also as an engine of social, economic and cultural empowerment. Some Islamic boarding schools have launched training programs, entrepreneurship initiatives, and even higher education programs rooted in Islamic boarding school traditions. These changes show that pesantren remain relevant and flexible when it comes to addressing the challenges of the present while upholding Islamic values that are moderate, tolerant, and contextually appropriate (Aini, 2020).

Pesantren in Gunungsitoli City is one of the efforts to reconcile Islamic education with the evolution of time and the needs of the community. This includes improving teaching methods, adding relevant content to meet the demands of the times, and incorporating technology into the learning process. This is in line with what Malik Fajar has emphasized. He emphasized that in the history of the growth and development of Islamic education in Indonesia, it is undeniable that Islamic boarding schools have become a kind of local genius institution (Fajar, 1998). One of the educational institutions in Indonesia that has characteristics and is different from other educational institutions is the Islamic boarding school. This institution has been around for a long time, growing and developing. Since other educational institutions in Indonesia are not yet known, Islamic boarding schools were founded first. For this reason, pesantren in Indonesia are generally considered traditional educational institutions (Azra, 2000).

There are several reasons why modernization of the education system in Islamic boarding schools is necessary: First, the old education system, if it is maintained, tends to be outdated; and secondly, the demands of the community (graduates of Islamic boarding schools and parents) are becoming more and more complex and diverse. The concrete steps taken by Ummi Kalsum Islamic Boarding School and Hidayatullah Islamic Boarding School include modernizing the curriculum and modernizing the facilities (infrastructure and equipment) of the Islamic boarding school, such as the use of curricula and lesson plans in the learning process, as well as the use of laboratories, language facilities, computers, and internet networks in the Islamic boarding school. Modernizing curricula is a crucial step in adapting the education system to the demands of the era, when the curriculum is no longer

focused only on cognitive aspects, but also on character development, critical thinking skills, digital literacy, and the ability to collaborate. These changes aim to produce graduates who are adaptable, creative, and ready to take on global challenges.

Accordingly, innovative teaching methods such as blended learning, project-based learning and flipped classrooms are used to increase active student participation, promote independent learning and create a more dynamic and enjoyable learning environment. This teaching innovation is strongly supported by the improvement of educational facilities, such as the provision of digital labs, interactive classrooms and adequate internet access, which makes it possible to make the learning process more effective and contextual. As a result, the quality of education tends to improve, students are prepared in a more academic and non-academic way, and teachers are encouraged to continue learning and innovating. However, challenges remain, such as unequal access in remote areas, teacher readiness, and the need for major investments in infrastructure. Therefore, the success of educational change requires close collaboration between the government, schools, teachers, and the community.

In response to this fact, there are actually several Islamic boarding schools that have tried to modernize their education system, such as in a study conducted by Hidayat (2021), the results of which show that the modernization carried out focuses only on the slogan of the pesantren as a city of knowledge, namely, that there are educational units that start from primary school, junior high school, high school, vocational school, to college. Meanwhile, the learning method is still the same, namely lectures. Contrary to the research findings of Hidayat, in a study by Hermawan et al. (2020) found a modernization of the teaching motto at the Islamic boarding school Al-Wusto by using the 2013 curriculum reference as the standardization of teaching and learning activities that accompanied the integration of formal and non-formal education systems into the learning process.

The modernization of Islamic boarding schools is actually aimed at building a civil society, as a study conducted by Herwati & Maula (2020) with the results of a thinking that responds to learning media, the results of this modernization show an attitude of openness to the progress of time by eliminating the idea that only Kyai is the only source of knowledge. This is also similar to the findings of research conducted A'yuni (2019), that Islamic boarding schools, in response to the challenges of the time, follow the pattern of the madrasa curriculum that has used digital technology in the learning process. Likewise, the results of the research carried out by Aini (2017), that the teaching materials completely use the yellow book modified by teaching with *Viwer*.

The five studies described above focus on what has changed in the learning system in Islamic boarding schools after this era of modernization. However, there is no research that specifically describes the process of adapting the curriculum of the Islamic boarding school by comparing the modernization of 2 Islamic boarding schools at the same time, so that it can be known whether the Islamic boarding school as a whole has implemented the modernization of the curriculum in the implementation of its learning activities. Therefore, the latest research is very important to answer this question. So that the results of this research can be a scientific and practical contribution to Islamic educational institutions in the future, especially Islamic boarding schools in these modern times. Based on the above

statement, the researcher is interested in conducting a study on the adaptation of the curriculum of Islamic boarding schools in the modernization period, comparing 2 Islamic boarding schools at the same time. The purpose of this study is to analyze the modernization of the Pesantren curriculum by comparing two Islamic boarding schools in Gunungsitolo City, a method that is not widely used in the research of the Indonesian Islamic education system, especially in relation to the modernization of the curriculum.

LITERATURE REVIEW

Boarding School Education

Pesantren is a traditional Islamic educational institution that plays an important role in imparting classical Islamic knowledge, educating noble characters, and training cadres of scholars and religious leaders. According to Dhofier (1994), the main characteristics of pesantren lie in the presence of *kyai* as a central figure, students as students, mosques as centers for worship, huts as student dormitories, and the study of classical Islamic texts as the core of the learning process. Pesantren functions not only as an educational institution, but also as a center for moral and spiritual development, rooted in the Islamic tradition of the Indonesian archipelago.

The concept of modernization, according to Abdurrahman Wahid, is actually contained in the dynamic, namely in the revival of existing positive values, both old and new, which are considered more perfect. In other words, modernization can be described as a change towards improving conditions by using existing attitudes and tools as a foundation. The modernization to which Azra (2000) refers is not much different from the one mentioned above. As he said, the term modernization is synonymous with "development", which is a complex and multidimensional process. According to him, modernization must be in harmony with the framework of modernity. In this context, education is considered an absolute prerequisite and condition for society to be able to implement programmes and achieve modernisation or change. Meanwhile, according to Mutohar & Anam (2004) the Islamic boarding school it has characteristics as an educational institution that prioritizes strengthening moral and ethical values. In Islamic boarding schools, the relationship between *kyai* and students is paternalistic and rich in exemplary values. The education system in Islamic boarding schools includes not only intellectual aspects but also spiritual and social dimensions, so that students are educated to be loyal, knowledgeable, and noble individuals.

From these three figures, it can be concluded that Pesantren is an Islamic educational institution with traditional characteristics, focused on religious knowledge, character formation and the preparation of future religious leaders. The core values upheld in Islamic boarding schools include mastery of religious knowledge (*tafaqquh fi al-din*), spiritual closeness to Allah, and service to the community.

Modernisation of the Education System

The modernization of the education system is a planned transformation of the education system that aims to improve the relevance, quality and effectiveness of the

learning process in order to adapt it to the demands of today. This process includes updating the curriculum, integrating technology into learning, developing more interactive and collaborative teaching methods, and adapting to the needs of the labor market and global socio-cultural developments (Mena-Guacas et al., 2025). Modernizing education is not only technical, but also involves changing values, orientations, and perspectives around educational goals – from a focus on memorization and individual authority to a focus on critical thinking, creativity, digital literacy, and character development. Therefore, the modernization of education is a strategic step to create a generation capable of adapting, innovating and contributing productively to modern society (Farias-Gaytan et al., 2022).

According to Inglehart (1997), modernization is a profound social and cultural change in which society undergoes a change in values from a traditional orientation to a more rational, secular society based on participation and efficiency. This change not only affects individual thinking, but also has a direct impact on changes in various social institutions, including educational institutions. In the educational context, the modernization of educational institutions requires them to adapt to evolving social dynamics, such as technological advances, globalization, and increasing demands on 21st century skills. Inglehart emphasizes that the changes in values resulting from modernization, such as the increasing appreciation of freedom of thought, creativity, and individualism, have also led to reforms in the education system – in terms of curriculum structure, teaching methods, and the role of educators and students.

Inglehart's modernization theory therefore serves as an important basis for understanding how education must change in order to remain relevant in the midst of ongoing social change. Inglehart also highlights how these values change from generation to generation: young people who have grown up in an era of prosperity tend to prioritize autonomy and active participation, while traditional values gradually fade with social renewal. In the context of educational institutions, the change in these values forces the education system to adapt; Curricula and teaching methods need to be redesigned to focus not only on academic knowledge, but also on the application of critical, creative, democratic and freedom-oriented values. This shows that modernizing education is not only the application of technology, but also the adaptation of cultural orientations and values in the teaching and learning process.

Curriculum Development

The theory of basic curriculum development considers the curriculum as a dynamic and constantly evolving living document. The curriculum should not be seen as a rigid end product, but as a continuous process that must be continuously adapted to the needs of students and changes in society, culture, economy and technology. This perspective highlights the importance of flexibility and responsiveness in the formulation and implementation of curricula to ensure that learning remains relevant and meaningful (Ameyaw, 2017). By adopting this approach, education can make a real contribution to the development of individuals who are adaptable, critical and fit for the future. A relevant curriculum must be able to respond to changes in society, philosophy, learning psychology,

science and educational reform in order to be a "product of its time" and lasting. In addition, curriculum changes should be made gradually and participatory, with the involvement of teachers and stakeholders, so that they have a sense of ownership and implementation becomes more effective and sustainable (van Bommel, 2025).

In this way, the curriculum will be further developed and adapted to local and global contexts to ensure that education remains relevant and is up to the challenges of the time. The curriculum is evolving in line with the demands of the time. The development of the curriculum has certainly gone through a process of evaluation and refinement to produce something better, both in terms of working methods and supporting tools. The content of the Islamic curriculum is found in Surah Al-Alaq, verses 1-5, which explains that Allah commands people to read, which is interpreted as structured and systematic learning, as is the learning process in the world of education.

Tyler (2013) revealed that there are basically four linear and rational curriculum models that focus on four basic principles, namely: 1) set educational goals; 2) choose the appropriate learning experience to achieve these goals; 3) organize or organize the learning experience systematically; and 4) evaluate learning outcomes and processes as feedback. This model, known as the goal-means model, emphasizes the direct relationship between goals and learning tools and presents evaluation as an important step in ensuring that goals are met. These principles are very important to support the integration of religious and general subjects into the curriculum of the Gunungsitoli Islamic boarding school. By setting objectives that address both areas, selecting and designing appropriate learning experiences, and conducting comprehensive evaluations, pesantren can develop a balanced and comprehensive curriculum. Tyler's approach ensures that this integration is not just an overlapping material, but an integrated learning process that is controlled and measured according to the needs of the students and the time.

Taba & Spalding (1962) emphasized the importance of developing a participatory and context-based curriculum where teachers and other stakeholders are actively involved in designing a curriculum that meets the real needs of students and the environment. This approach is of great importance in the context of the Gunungsitoli pesantren curriculum, which harmoniously combines religious and general subjects. With the participatory and contextual principles of the Taba model, the curriculum in pesantren can be designed with religious values in mind, as well as the general educational requirements needed to equip students for the challenges of the time. This approach allows for the creation of holistic, responsive learning that matches the unique characteristics of the Gunungsitoli pesantren environment.

METHOD

This research method uses a qualitative approach with a descriptive type of research that aims to detail the process of integrating religious curriculum and general subjects in two Islamic boarding schools in Gunungsitoli. In particular, a case study design is used in this study, as this design allows for a holistic and detailed exploration of relationships and phenomena. Case studies were selected to gain a comprehensive understanding of how the

curriculum is developed and implemented in the environment of Islamic boarding schools, which have unique characteristics in the combination of traditional and modern values. The place of research is located in two Islamic boarding schools. These two Islamic boarding schools were deliberately chosen because they represent a true example of the modernization of the Islamic boarding school curriculum through the harmonious and content-related integration of religious and general subjects. The selection of this location is also guided by the uniqueness of each Islamic boarding school, which represents the diversity of approaches and socio-cultural conditions on site.

The research informants are composed of several main categories relevant to the focus of the study, namely the head of the pesantren, who acts as a policy maker, the teacher, who is directly involved in the learning process, and the student as the recipient of the curriculum. By involving different stakeholders, a comprehensive and in-depth picture of the experiences and views of different actors in the process of curriculum development and implementation is to be gained. The primary data in this study were collected through in-depth interviews, participant observations, and focus group discussions. The interviews are conducted using semi-structured guidelines to maintain the focus of the research while allowing informants to freely express their experiences and perspectives. The observations were conducted over a two-month period, with a focus on the learning process and other curricular activities that reflected the actual implementation of the curriculum. In addition, secondary data is extracted from official documents such as the curriculum, which provide context and background to curriculum development.

This data collection technique is used systematically and consciously. Interviews were conducted with informants from a variety of backgrounds, including Islamic boarding school directors, teachers, students, and alumni, to ensure the depth and diversity of the data. Participant observation gives researchers the opportunity to directly observe the learning process and interaction in a natural context, resulting in authentic and meaningful data. The reviewed documentation includes various types of curriculum and policy documents that support an understanding of the fundamentals and procedures of curriculum development.

The data analysis was carried out in a step-by-step model consisting of three main phases. The first stage is data reduction, which is the process of selecting and filtering raw data from interviews, observations, and documents so that only relevant and meaningful data is used for further analysis. The second stage is data presentation, where simplified data is arranged in the form of narratives, tables, and matrices to facilitate the identification of patterns, themes, and relationships between data. The final stage is the drawing and verification of conclusions, which is done by connecting the patterns contained in the data and verifying the validity of the results by triangulation between different data sources and collection techniques. Thus, this analysis method ensures that the results of the research are not only information-rich, but also credible and scientifically comprehensible.

FINDINGS

Background of The Modernization of The Curriculum of The Islamic Boarding School in The City of Gunungsitoli

The following is the background of the modernization of the curriculum of the Islamic boarding schools in the city of Gunungsitoli, with special emphasis on two Islamic boarding schools, namely the Ummi Kalsum Islamic boarding school and the Hidayatullah Islamic Boarding School:

1. Ummi Kalsum Islamic Boarding School

Before we present the results of the interview on the background of the Islamic boarding school It is important to Ummi Kalsum to give an overview of the state and special features of Islamic boarding schools. Ummi Kalsum Islamic Boarding School is one of the long-established Islamic educational institutions in Gunungsitoli City and is known for its strong commitment to preserving religious traditions and keeping up with the times. The Pesantren aims to produce a generation of students who are not only strong in religious studies, but also able to adapt to the needs of modern education. To achieve this vision, the Islamic boarding school Ummi Kalsum has implemented various innovations, especially in the development of a curriculum that integrates religious and general education. In interviews with administrators and teachers, the background to the founding of the school, the educational goals and the motivation behind the modernization of the curriculum are revealed. According to NP:

“we also need to improve the curriculum system in terms of approaches, methods, and learning systems, including routine evaluation, so that it better meets the demands and needs of the increasingly advanced era without sacrificing the values of Islamic teachings.”

RZ said:

“This Islamic boarding school has been in operation since 2003, so it is only natural that our pesantren would improve all the systems that we consider irrelevant if they are still in use today. To become a boarding school with high competitiveness, we also improve and add things that need to be reduced, as well as add others, and of course this has never happened without the support and commitment of teachers and Ustadz/Ustadzah in this Pesantren.”

RA said:

“I think this needs to happen because students should not be left behind in terms of technology or knowledge, so that they can have significant value for those who are directly involved with society.”

RMT said:

“The modernization is also thanks to the encouragement of parents of students and alumni, who are increasingly aware of the importance of modern education. We discussed this with all department heads in order to advance our beloved boarding school.”

With the modernization of the curriculum, we hope that the output or outcome of Ummi Kalsum will exhibit intellectual and spiritual intelligence and have a unique cultural identity as a new concept of community building. It is also mentioned that we believe that by doing so, we can achieve several things, namely IMTEK and IMTAK, by combining two education systems – the traditional and the modern one – without eliminating the old system, but trying to integrate it into the Islamic boarding school education system.

2. Hidayatullah Islamic Boarding School

MIT said:

“The first point mentioned is that times are constantly changing and the current education system is evolving with a variety of new curricula and learning methods that differ from the previous learning model. In this case, Islamic boarding schools must be able to adapt to modernity, which requires any educational institution, including Islamic boarding schools, to adapt to current conditions so as not to be isolated from society.”

The Process of Modernizing The Curriculum of Islamic Boarding Schools in The City of Gunungsitoli

The modernization of the curriculum is clearly aimed at achieving educational modernization, enhancing competencies, skills, and efforts to promote the Hidayatullah Islamic Boarding School (RZ, 2025). This modernization can be seen as a benchmark for the educators at Hidayatullah Islamic Boarding School, who are increasingly committed to the advancement of the education system, especially in terms of the curriculum (MM, 2025).

In addition, as educators at Hidayatullah Islamic Boarding School, we are constantly innovating to develop the best quality of education for our students. It is not fair if we only teach general knowledge education and vice versa. Therefore, in order to avoid gaps in education, we integrate the time spent on general knowledge education and religious knowledge (MM, 2025). The modernization of the curriculum is driven by the motivation of the Foundation, which always strives to ensure that the education we teach is not outdated and does not bore our students. MT said:

“The basis for the minor changes in the Hidayatullah Islamic Boarding School curriculum is that we recognize the importance of evaluating and improving the curriculum. However, the changes to the curriculum were not implemented immediately, but gradually (High School Curriculum). With a more modern curriculum, our Pesantren remains relevant and equips students with religious and general knowledge without sacrificing Islamic identity and values.”

Based on the results of the above interview, the researcher explained that the general modernization of the pesantren curriculum in Gunungsitoli is to ensure that pesantren remains relevant, equips students with religious and general knowledge, and builds a strong character. Meanwhile, the background of the modernization of the curriculum of Hidayatullah Islamic Boarding School is due to the changing times and the current education system, which is evolving with various new curricula and learning methods that differ from the previous learning model. In this case, Islamic boarding schools must be able to adapt to

modern times, which requires any educational institution, including Islamic boarding schools, to adapt to the current situation so as not to be kept away from the community.

Research conducted at two Islamic boarding schools, namely Ummi Kalsum Islamic Boarding School and Hidayatullah Islamic Boarding School, shows that curriculum development has undergone several significant changes since the establishment of this Islamic boarding school. One of them is the modernization of Islamic boarding schools to promote students' creativity and critical thinking. Originally, the education system was used according to the Halaqah and Sorogan systems, which emphasized the cognitive and independent aspects of the students. However, over time, the pesantren begin to take a more modern and innovative approach to the learning process.

In terms of the formal subjects taught by Ustadz and Ustazah, both students prioritize knowledge related to the Arabic language, such as neurology, Nahwu, and other related fields. In addition, knowledge of Islamic law, such as fiqh – both worship and transactions – is also at the heart of the curriculum. Topics related to the Qur'an and its interpretation, hadith and musthalah al-hadith, and kalam and tawheed are taught at a higher level. This shows that both boarding schools attach great importance to the mastery of religious knowledge by their students.

The Pesantren curriculum, which is very diverse, shows that each Pesantren has its own characteristics and uniqueness in the development of its curriculum. This is reflected in the different approaches and focuses of the subjects taught by individuals. For example, there is no uniform curriculum standard among these Islamic boarding schools, especially in the field of religious studies. Each boarding school has the freedom to determine a curriculum that aligns with its unique vision, mission, and characteristics.

The Impact of Modernizing the Curriculum of Islamic Boarding Schools in Gunungsitoli City

The modernization of the curriculum at the Islamic boarding schools in Gunungsitoli City, especially at the Ummi Kalsum Islamic Boarding School and the Hidayatullah Islamic Boarding School, arose in response to the need to adapt traditional education to the demands of the times. These two boarding schools are long-established Islamic educational institutions known for their strong religious traditions. However, in light of societal developments and technological advancements, both boarding schools realized the importance of updating their curriculum to not only emphasize classical religious education, but also to integrate relevant general knowledge. The Islamic boarding schools Ummi Kalsum and Hidayatullah Nias are actively adopting a curriculum model that takes both aspects into account to produce graduates who have not only spiritual depth but also intellectual abilities and skills that can support their role in modern society. This modernization is also driven by the desire to respond to the challenges of globalization and to strengthen the position of Islamic boarding schools as adaptable and progressive educational institutions in the midst of the changing times. Through an innovative and context-based curriculum approach, the two Islamic boarding schools strive to maintain a

balance between traditional values and contemporary learning needs to create a generation of high-quality and competent students.

Modern Islamic boarding school education also has a significant social and economic impact on students' participation in society. The modern curriculum provides students with knowledge and skills that meet the needs of the time, increases employment opportunities and promotes active participation in social and economic life. However, the pesantren must maintain a balance between religious knowledge and general knowledge and pay attention to the quality of the teaching staff and supporting institutions. Thus, Islamic boarding schools can produce qualified graduates and make a positive contribution to the development of society and the nation.

DISCUSSION

The modernization of the curriculum at the Ummi Kalsum and Hidayatullah Islamic Boarding Schools in Gunungsitoli City is motivated by the need to respond to the challenges of the time, which are constantly evolving, especially in the midst of the wave of globalization and advances in information technology. The two Islamic boarding schools acknowledge that the traditional education system, which relies only on the study of classical Islamic texts and methods such as Sorogan or Bandongan, is no longer sufficient to equip students for the increasingly complex social, economic and academic realities. Moreover, the stigma that boarding schools produce graduates who are not willing to compete in the job market or higher education underscores the importance of curriculum reform (Muhtadin & Laksono, 2022).

Therefore, modernization is carried out through the integration of the national curriculum, both of the Ministry of Religion and the Ministry of Education and Culture, into the personal education system, while maintaining the unique characteristics of the pesantren such as character development, classical textual study, and the central role of the kyai. On the other hand, modernization also includes more diverse and evaluative learning methods, the use of technology, and the strengthening of general literacy so that students not only excel in religious education but are also competitive in modern life. This step reflects the effort to reconcile traditional Islamic values with today's demands in the educational world (Rasyid, 2019).

The only challenge for Islamic boarding schools in this day and age is the friction of globalization and modernization, which are complex. In the face of the challenges of the time, the pesantren must also always adhere to the principles of reform, namely: possess wisdom according to Islamic religious teachings, have guided freedom, have the ability to self-regulate, have a high sense of community, respect parents and teachers, love of knowledge.

On the way to change for the better, there are still several obstacles for Ummi Kalsum Islamic Boarding School and Hidayatullah Islamic Boarding School in Gunungsitoli City, one of them in the field of management, especially in the field of education, the development in the Islamic Boarding School is uneven, there are still obstacles in terms of the availability of professional human resources and the application of management, which is generally still

conventional (Alid et al., 2022). For example, there is no transparency in the management of financial resources and the work unit does not run according to standards. Kiai remains the central figure and determinant of the Pesantren education policy, but it is possible that the main figure of any formal education under the auspices of the Foundation is involved in the definition of curriculum policy, especially the school curriculum. Another obstacle in education management is the recruitment of Ustadz/teachers. In dealing with such a situation, there must be tolerance to react sensibly to gaps without provoking conflicts (Mutohar & Anam, 2003).

In response to this phenomenon, the Ministry of Religious Affairs *Convergence* It is better if traditional Islamic boarding schools are expanded into a madrasa. By using a fixed curriculum and including general subjects in addition to religion, students in Quranic schools receive the same general education as students in public schools. The concrete steps taken by the Islamic boarding schools in the city of Gunungsitoli in modernizing their pesantren education include the institutional modernization of the curriculum, the learning method of pesantren education, and the modernization of the pesantren facilities (facilities and infrastructure), such as the realization of laboratory computers, languages, internet networks in the pesantren. In accordance with the modernization theory of Azra (2001). There have been very fundamental changes, for example, in terms of institutions, curriculum and methodology. In this case, "many Islamic boarding schools not only develop madrassas on the model of the Ministry of Religion, but even establish public schools and public universities.

Currently, Ummi Kalsum Islamic Boarding School is a modern Islamic boarding school that combines two important components of the integration of the Islamic boarding school curriculum in the context of the national curriculum into the educational institution, namely the Islamic boarding school curriculum and the national curriculum. The curriculum at Ummi Kalsum Islamic Boarding School consists of 2 curricula including the curriculum of modern Islamic boarding schools and the national curriculum of general education (Ministry of Religion). This concept of integration is based on the understanding that education must include the intellectual, emotional and spiritual aspects of students. By integrating the pesantren curriculum, which focuses on religious and moral values, with a national curriculum that covers various general subjects, it is hoped that graduates will be intelligent and able to face the challenges of modern life (Hidayah, 2022).

The Islamic boarding school Ummi Kalsum reacted to the modernization by incorporating general knowledge into the curriculum of the pesantro. Pesantren needs to be even more accommodating by including more general subjects or even professional (skills), as evidenced by the extracurricular life of Ummi Kalsum Islamic Boarding School students as follows: 1) Gastronomy: namely Science in the field of food and also in the field of culinary transformation (cooking). From food preparation to serving; 2) Fashion: namely, the science in this field *Fashion* who study what the basic shape of the clothes is like until the end of the fashion manufacturing process; and 3) Embroidery: This is the science that studies the technique of decorating fabrics with needles and threads and teaches students how to use embroidery machines.

The curriculum of Hidayatullah Islamic Boarding School is almost the same as that of Ummi Kalsum Islamic Boarding School, which has two integrated curricula, namely the Islamic Boarding School curriculum and the National General Education Curriculum. But of course, the curriculum of the Hidayatullah Islamic Boarding School has some differences from the Ummi Kalsum Islamic Boarding School. Through the speaker, the deputy head of the curriculum of Ustad Musyadi Boarding School, he said that the Hidayatullah Islamic Boarding School is developing a method of learning the Quran called the Grand MBA. The Hidayatullah Qur'an Assembly Institute (MQH), which developed the Grand MBA as one of the preferred methods, is expected to make it easier for students and the public to learn the Arabic script and understand the content of the Qur'an. The Grand MBA method of the Quran Learning Program is offered to the community exclusively to support and accompany the community to learn the Quran completely according to the stages ranging from stuttering to the tartile stage.

In addition, this integration also includes the development of innovative and interactive learning methods. Islamic boarding schools in Gunungsitoli City have started to use information and communication technology (ICT) in the learning process. For example, using projectors and computers for presentations, as well as using the internet to find relevant learning resources. More interactive learning methods, such as group discussions and case studies, are also used to improve students' understanding of the subject matter. The effects of the integration of general science and religion in the Islamic boarding school in the city of Gunungsitoli are beginning to become apparent.

Graduates of Islamic boarding schools now have more opportunities to continue their education at a higher level, both at public and religious universities. They also have sufficient skills to work in various sectors such as education, health, business, and technology. The integration of science and religion into the Islamic boarding school of the city of Gunungsitoli is a step forward in improving the quality of Islamic education. This step is relevant not only for Islamic boarding schools in Gunungsitoli City, but also for Islamic boarding schools in other regions of Indonesia. With this integration, Islamic boarding schools can produce graduates who not only have a deep understanding of religion but also have adequate general knowledge skills to contribute to the nation's development. In a global context, the integration of general science and religion is also a response to the challenges of radicalism and extremism. With a moderate understanding of religion and a comprehensive understanding of general scholarship, graduates of Islamic boarding schools are expected to become agents of peace and tolerance in society.

The modernisation of curricula has a significant impact on the quality of teaching and learning for students. The updated curriculum allows teachers to deliver the material more effectively and engagingly. Materials relevant to the development of time help students understand the current context of Islamic teaching so that they can apply it in their daily lives (Aziz et al., 2023). For example, discussions about digital financial transactions can be integrated into fiqh lessons so that students understand how Islamic principles are applied in the age of financial technology. Access to more relevant materials is another important aspect of curriculum modernization. Students are no longer limited to classic books, but also

have access to digital resources, scholarly journals, and the latest publications that discuss contemporary issues from an Islamic perspective. This broadens their horizons and promotes critical thinking. In this way, students are not only passive recipients of information, but are also able to analyze and evaluate different perspectives.

The use of learning technology is becoming more and more common in student education. Online learning platforms, educational applications, and other digital resources enable students to learn independently and interactively (Priyatna et al., 2024). Technology also facilitates collaboration between students, both inside and outside the university. For example, they can discuss in online forums, collaborate on projects with collaborative apps, and access learning videos from experts in various fields (Nabila et al., 2024). In addition, curriculum modernization also includes the development of 21st-century skills, such as critical thinking, problem-solving, creativity, and collaboration. These skills are essential for students to tackle global challenges and contribute to society. Through problem-based projects, group discussions and presentations, students are trained to develop these skills in an integrated way into the learning process (Afif et al., 2023).

Another social and economic impact is the increasing participation of students in social and economic life. Students who are educated with a modern curriculum have a better understanding of the social and economic issues facing the community (Faiza, 2021). They participate more actively in social activities such as community empowerment, poverty alleviation, and environmental protection. Santri is also able to develop micro, small and medium-sized enterprises (MSMEs) that can improve people's well-being. Thus, modern Islamic boarding school education produces not only spiritually pious people, but also people who care about the development of society and actively contribute to it. However, when implementing a modern curriculum, the pesantren must maintain a balance between religious knowledge and general knowledge (Mustaghfiri, 2023). An in-depth religious education is still a characteristic of the pesantren and a moral foundation for the students. On the other hand, general knowledge relevant to the needs of the time is a prerequisite for students to adapt and contribute to an increasingly complex society (Muiz, 2025). By maintaining this balance, Pesantren can produce graduates who not only have a strong understanding of religion, but also have the ability to make a positive contribution in various aspects of people's lives.

CONCLUSION

The process of modernizing the curriculum in these two Islamic boarding schools is basically a dynamic in human life. As is well known, human civilization continues to evolve and change from pre-modern to modern times and will continue to be postmodern. The modernization in the context of the pesantren is the result of the process of the historical dynamics of the pesantren itself. The Ummi Kalsum Islamic boarding school and the Hidayatullah Islamic Boarding School show that the development of the curriculum has undergone several significant changes since the establishment of the Islamic boarding school. One of them is the modernization of Islamic boarding schools in the education of creativity and critical power of the students. Initially, the learning system used was a

Halaqah and Sorogan, which places more emphasis on the cognitive aspects and student independence. However, over time, Pesantren began to take a more modern and innovative approach to the learning process. Regarding the formal subjects taught by ustadz and ustadzah, these two individuals prioritize knowledge related to the Arabic language, such as science Sharaf, Nahwu, and other sciences. In addition, the sciences associated with Islamic law, such as fiqh, are both worship and the Nawu, is also the focus of the curriculum. Sciences related to the Qur'an and its interpretations, hadiths and *Musthalah al-Hadith*, as well as kalam and monotheism, are given at a higher level.

In line with the evolution of the age of globalization as it is today, pesantren also need competent educators to produce student outcomes that can adapt to the modern era as it is today. In addition, pesantren also plays a role in developing the character of students who have integrity, independence, and resilience in overcoming various life challenges. In today's world, these challenges are becoming more and more diverse. Starting with the rampant negative influence of social media to the moral crisis that the younger generation is facing. Improving students' skills outside the religious aspect through the inclusion of other subjects is implemented in modern Islamic boarding schools. It can increase the acceptance and recognition of the institution. In modern times, which are completely digital, pesantren must be able to adapt to the evolution of time without leaving their traditional roots. Technology and information are developing rapidly. It is expected that Pesantren will use these advances to support the educational process.

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