



Governance and Curriculum Adaptation in Kutubussalaf Education: A Case Study of Darussalam Islamic Boarding School

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Abstract

This study investigates the governance and curriculum adaptation of Kutubussalaf education within Darussalam Islamic Boarding School, emphasizing how classical Islamic scholarly traditions are preserved while selectively responding to contemporary educational demands. Employing a qualitative case study approach, data were collected through direct observation, institutional document analysis, and in-depth interviews with 12 purposively selected informants, including the kyai, teachers, administrators, and students. Data analysis utilized the Miles and Huberman interactive model, enabling a comprehensive understanding of pesantren governance and curriculum practices. The findings reveal that governance is implemented through a traditional-participatory management model, with the kyai serving as the central authority in scholarly and strategic decision-making. Curriculum planning and implementation are not strictly based on formal documentation but are embedded in scholarly traditions, daily practices, and pesantren culture. Adaptation occurs contextually through adjustments in the depth of kitab content, flexible teaching methods, and the strengthening of scholarly forums such as bahtsul masail to address contemporary religious issues. The study concludes that Kutubussalaf governance enables the integration of classical kitab curriculum with flexible scheduling, teaching methods, and role distribution among educators, offering practical insights for other salafiyah pesantren in designing curriculum decision-making mechanisms and teacher management while maintaining classical scholarly structures.

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INTRODUCTION

Management in an organizational context is a discipline that focuses on planning, organizing, directing, and controlling resources to achieve objectives effectively and efficiently (Satria & Dinata, 2025). Theoretical perspectives on management position this concept as a fundamental framework across various fields, including education, business, and social services, with core functions such as planning, organizing, actuating, and controlling that are interrelated in achieving organizational goals.

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This aligns with George R. Terry's theory, which describes management as a managerial process involving planning, organizing, directing, and controlling to determine and achieve objectives through the utilization of available resources (Simamora et al., 2025). The theoretical foundations of contemporary management also emphasize the importance of adapting to environmental changes and stakeholder needs as part of the dynamics of institutional governance (Lestari et al., 2025).

Islamic Education Management is the application of management principles to educational institutions that are oriented toward Islamic values and the goals of Islamic education, namely the development of individuals who are faithful, possess noble character, and are academically competent. This concept aligns with the mandate of Law No. 20 of 2003 on the National Education System, specifically Article 3, which affirms that the national education system serves to develop abilities and shape the character and civilization of a dignified nation, and aims to develop the potential of students so that they become individuals who are faithful and devout to God Almighty, possess noble character, and are knowledgeable.

In the context of Islamic boarding schools, the strengthening of Islamic education management is further reinforced by Law No. 18 of 2019 on Islamic Boarding Schools, which recognizes these institutions as community-based educational institutions with distinctive curricula, methods, and governance grounded in Islamic values. Recent empirical studies indicate that Islamic educational management within the pesantren environment plays a significant role in shaping students' character through the integration of religious values with educational practices relevant to the challenges of the modern era, including the development of a curriculum that balances religious education with contemporary knowledge. This aligns with research findings that emphasize the importance of pesantren curriculum management in the modern era to enhance the curriculum's relevance to the needs of today's students without compromising traditional pesantren values (Hizbulloh et al., 2023).

In the context of educational institutions, curriculum management is a branch of educational management that specifically addresses the processes of planning, developing, implementing, and evaluating the curriculum as one of the most important components of the education system (Mubarok & Yusuf, 2024). Curriculum management is not only related to subjects and teaching materials but also requires the management of human resources, time, and evaluation to achieve the formulated educational objectives. In Islamic education, particularly within the pesantren environment, this curriculum management encompasses the integration of religious curriculum and the social needs of students, as highlighted in various studies on pesantren curricula that emphasize the functions of planning, implementation, and continuous evaluation (Salmon et al., 2024).

This governance is not merely administrative but also strategic, as it relates to the institution's internal policies that enable the curriculum to adapt to external challenges such as scientific advancements, social changes, and the needs of the workforce (Rahayu et al., 2023). In traditional Islamic educational institutions such as pesantren, curriculum governance must take into account religious values, classical learning traditions, and the need for educational modernization, thereby achieving a balance between the substance of traditional knowledge and the demands of the times.

Pesantren are the oldest Islamic educational institutions in Indonesia and play

a vital role in the transmission of Islamic knowledge, character building, and the reinforcement of moral and spiritual values within society. Legally, according to Law No. 18 of 2019 on Pesantren, it is stipulated that a pesantren may be established by an individual, a foundation, an Islamic community organization, and/or the community. The establishment of a pesantren must be committed to upholding the Islamic value of “*rahmatan lil’alamin*” (a blessing for all creation) and be based on Pancasila, the 1945 Constitution, and the principle of “*Bhineka Tunggal Ika*” (Unity in Diversity). In this regard, Islamic boarding schools must fulfill the components of a boarding school, including: a *kiai* (religious teacher), students residing at the boarding school, a dormitory or boarding house, a mosque or prayer hall, and the study of classical Islamic texts or Islamic studies following the *Muallimin* educational model. One such example is the presence of classical Islamic text education institutions within the boarding school (Tohir, 2020).

The term Kutubussalaf Educational Institution refers to an Islamic educational institution focused on the study of kutubussalaf (classical texts of the Salaf scholars) as the primary foundation for the study and teaching of religious knowledge, in line with the tradition of Salafiyah pesantren that emphasizes the reading and understanding of the “*kitab kuning*” as the primary source of religious knowledge (Nuzula et al., 2025). Such traditions are recognized in pesantren education research as a robust classical learning method in shaping students’ scholarly discipline, yet they face challenges when compared to the demands of a curriculum that must adapt to modern contexts (Hidayatullah, 2024). In this regard, the curriculum management of Madrasah Diniyah institutions is crucial because it positions the curriculum as the primary direction for the academic and character development of students, not merely a list of subjects. A well-planned and tiered management system helps maintain the continuity of learning; however, its implementation cannot be fully equated with the formal school system because Islamic boarding schools possess unique scholarly traditions and values, such as etiquette, exemplary conduct, and the scholarly authority of the *kiai*. Therefore, curriculum management should ideally be flexible and contextual, so that it can preserve pesantren traditions while adapting to developments in contemporary Islamic education.

The current transformation of Islamic boarding schools involves developments in the methods used to teach classical Islamic texts. Whereas previously only the *sorgan* and *bandongan* methods were used, many boarding schools now adopt a classroom-based system that incorporates digital technology. This indicates that changes in Islamic boarding schools are not merely structural but also pedagogical. Azra notes that curriculum innovation and the integration of knowledge are key characteristics of modern Islamic boarding schools, which respond to society’s need for relevant Islamic education (Zuhriansah, 2025). Therefore, it can be concluded that the transformation of Islamic boarding schools is an ongoing process that reflects the institution’s ability to adapt to the times.

Darussalam Islamic Boarding School, the subject of this study, is an Islamic educational institution that implements traditional Salafi education, characterized by its unique approach to teaching classical texts and its integrated boarding school system. The existence of such boarding schools plays a crucial role in preserving Islamic scholarly traditions while striving to adapt to the dynamics of modern society; consequently, the governance and curriculum adaptation within these institutions are key focal points in understanding how they transform within an

increasingly complex educational context.

In the field context, issues of governance and curriculum adaptation have become increasingly complex because this institution continues to uphold the Kutubussalaf identity amid rising expectations from parents and the community regarding the quality of pesantren graduates. The lack of in-depth studies revealing how the institution's governance is implemented and how the Kutubussalaf curriculum is adapted without compromising Salaf values creates an academic gap that requires further research (Taufik, 2024). Therefore, research on governance and curriculum adaptation at the Kutubussalaf educational institution at the Darussalam Islamic Boarding School is crucial to identify existing issues, understand the dynamics of curriculum management and development, and formulate a governance and curriculum adaptation model that is relevant, contextual, and remains rooted in the scholarly traditions of the pesantren (Hidayatullah, 2024).

Research on curriculum governance and adaptation has been conducted in several previous studies (Isti'anah et al., 2025; Nugraha et al., 2025; Puspa et al., 2023). Based on several previous studies, it is stated that curriculum governance is the key to maintaining the relevance and quality of Islamic education in the era of disruption. This is an important finding in curriculum management practices involving systematic planning, implementation, and evaluation to align religious education with the contemporary needs of Islamic boarding schools.

Previous research has generally examined the pesantren curriculum in a comprehensive manner or the integration of formal and diniyah curricula, whereas this study specifically examines curriculum governance and adaptation at an institution focused on Kutubussalaf studies at the Darussalam Pesantren, thereby providing a deeper perspective on the dynamics of traditional curricula adapting to modern demands. Thus, this distinction constitutes the novelty of this study. Consequently, the objective of this study is to examine the concepts of curriculum governance and adaptation implemented at the Kutubussalaf Educational Institution of Darussalam Islamic Boarding School, including the strategies, challenges, and best practices that can serve as a reference for the development of curricula in other Islamic boarding schools within the context of dynamic Islamic education.

LITERATURE REVIEW

Although studies on curriculum adaptation in Islamic education generally emphasize structural changes in formal educational institutions, this research fills that gap by empirically revealing the practices of curriculum adaptation in Kutubussalaf, which are implemented through a cultural governance system based on the scholarly authority of the pesantren, thereby offering methodological and contextual novelty and expanding the development of curriculum adaptation theory and Islamic educational management relevant to the management of Salafiyah pesantren in the present and future. Curriculum adaptation is a process of adjusting the curriculum to the needs of students, the socio-cultural context, and the changing times without compromising the primary objectives of education. According to Hamalik, curriculum adaptation is necessary to ensure the curriculum remains relevant and responsive to societal dynamics, advancements in knowledge, and the demands of 21st-century competencies. In the context of Islamic education, curriculum adaptation is not only oriented toward the mastery of knowledge but

also toward the internalization of Islamic values, character, and the moral conduct of students. Therefore, adaptation is carried out by considering a balance between traditional and modern aspects in learning.

Several studies indicate that curriculum adaptation plays a crucial role in enhancing the effectiveness of learning, particularly in religious-based educational institutions. Curriculum adaptation can be achieved by modifying content, methods, or assessment systems to align with the characteristics of the institution and its students. In practice, curriculum adaptation often faces challenges, such as resource constraints and resistance to change. Nevertheless, adaptation carried out in a contextual and participatory manner can strengthen the institution's identity while improving the quality of education.

Kutubussalaf educational institutions represent a form of traditional Islamic education that focuses on the study of classical texts (*kitab kuning*) as the primary source of learning. Kutubussalaf emphasizes mastery of Islamic sciences such as *fiqh*, *tawhid*, *tasawwuf*, and *nabwu-sharaf* through methods characteristic of Islamic boarding schools, such as *bandongan*, *sorogan*, and *meeting*. According to Dhofier, educational institutions based on classical Islamic texts play a strategic role in preserving the continuity of Islamic scholarly traditions and shaping the character of students to be morally upright and disciplined (Aspiyah, 2024; N. Mubarok, 2019; Nasution et al., 2024; Roziqin & Zahroh, 2025; Syafi'i, 2020; Yulianti et al., 2024; Zuhriy, 2011).

In its development, the Kutubussalaf educational institution faces the challenges of educational modernization and the demands of formal administration. Several studies indicate that despite its traditional nature, Kutubussalaf remains capable of surviving by making limited adjustments without losing its distinctive characteristics. Strengthening the learning system, grouping students by diniyyah level, and integrating contextual values are key strategies for maintaining the relevance of these institutions amidst social changes and national education policies.

Educational governance refers to the management system of educational institutions, which encompasses planning, organizing, implementing, and monitoring to achieve educational objectives effectively and efficiently. From an educational management perspective, good governance is characterized by transparency, accountability, participation, and sustainability. Mulyasa emphasizes that structured governance can improve the quality of educational institutions and create a conducive learning environment (Jannah et al., 2025; Zaharuddin & Imamuddin, 2025).

In Islamic educational institutions, including pesantren and Kutubussalaf, governance has distinct characteristics centered on the authority of the kiai or caretaker. Previous research indicates that pesantren governance is generally collegial and rooted in religious values, although it has not yet been fully documented administratively. However, with regulations such as Law No. 18 of 2019 on Pesantren, pesantren governance is beginning to be directed toward institutional strengthening without eliminating the traditional values that form its foundation.

METHODS

This research employs a case study method to provide an in-depth and systematic description of curriculum management and adaptation at the Kutubussalaf Educational Institution within the Darussalam Islamic Boarding

School. A qualitative approach was chosen because this study does not aim to test hypotheses or identify cause-and-effect relationships, but rather to understand and describe the phenomenon of curriculum management as it exists within the natural context of the boarding school. Through this approach, the researcher seeks to reveal the practices, policies, and dynamics of curriculum management and adaptation carried out by the Kutubussalaf educational institution in a contextual and comprehensive manner.

The data sources for this study consist of primary and secondary data. Primary data was obtained directly from informants involved in curriculum management and implementation. Meanwhile, secondary data was obtained from official pesantren documents, such as curriculum documents, organizational structures, class schedules, academic guidelines, and institutional policy archives related to curriculum management and adaptation.

The data collection methods used in this study included observation, interviews, and document analysis. Observations were used to directly observe the implementation of learning, the academic activities of students, and curriculum management practices within the pesantren environment. In-depth interviews were conducted with informants directly involved in curriculum management and implementation, such as pesantren leaders, administrators of Kutubussalaf educational institutions, *ustaz/ustazah*, and students, to obtain data regarding the concepts, strategies, and challenges of adapting the Kutubussalaf curriculum. Document analysis was used to examine official pesantren documents, including curriculum documents, class schedules, organizational structures, and institutional policies related to curriculum management.

Data analysis in this study utilized the Miles and Huberman model, which comprises three stages: data reduction, data display, and conclusion drawing/verification (Aryasutha et al., 2025; Engkizar et al., 2024; 2026; Saminu et al., 2025; Thuwaiba & Salaeh, 2025). The data reduction stage involved selecting, focusing, and simplifying the raw data obtained from observations, interviews, and documentation to ensure its relevance to the research focus. The data display stage involves presenting the data in the form of descriptive narratives, tables, or matrices to facilitate understanding and the derivation of meaning (Engkizar et al., 2025; Izzah, 2022; Putri et al., 2025). Subsequently, the conclusion drawing/verification stage involves drawing conclusions in stages and verifying them through re-examination of the data and triangulation to ensure the validity of the research findings.

RESULT AND DISCUSSION

A Brief History of the Kutubussalaf Educational Institution at Darussalam Islamic Boarding School

Since its founding in the early 1950s, Darussalam Islamic Boarding School in Blokagung, Banyuwangi, has placed the study of classical Islamic scholarship at the core of its educational program. Since its inception by KH. Mukhtar Syafa'at Abdul Ghofur, the boarding school has developed while maintaining the Salafiyah educational tradition, which emphasizes the deepening of religious knowledge through the study of classical texts authored by earlier scholars. This tradition is known as the Kutubussalaf educational approach, which is not positioned as a separate administrative institution but is integrated and inherent within the boarding school's overall educational system. From the very beginning of their stay at the

pesantren, students are accustomed to engaging with classical Islamic texts as the primary source of learning, whether in the fields of fiqh, tawhid, tafsir, hadith, or akhlak. Thus, Kutubussalaf education serves as the foundation for the development of students' scholarly knowledge, spirituality, and character, while simultaneously forming the scholarly identity of Pesantren Darussalam, which has been passed down from generation to generation.

The development of the Kutubusalaf Institute, in tandem with the dynamics of the Darussalam Blokagung Islamic Boarding School in Banyuwangi, has shown significant progress over time. In keeping with the demands of the times, the boarding school has experienced increasingly rapid, advanced, and widespread development. One manifestation of this development is evident in the study of classical Islamic texts, which now has a dedicated institute for in-depth study: the Kutubusalaf Study Institute. This institute operates under the auspices of the Darussalam Blokagung Islamic Boarding School and oversees several study units, including *sorogan*, *maktabah*, *mufidah*, *bandongan*, and *ihfadz*, each with distinct focuses and specialized curricula. The classical Islamic texts study program at the Darussalam Putri Islamic Boarding School is an extracurricular activity organized under the auspices of the boarding school. This program differs from the study sessions managed by the Madrasah Diniyah, as each has distinct procedures, systems, and governance policies.

In practice, Kutubussalaf education at the Darussalam Blokagung Islamic Boarding School is implemented through various traditional learning activities that take place in a structured and continuous manner. These activities include book recitation using the *bandongan* method, which students participate in collectively; *sorogan* learning, which requires individual readiness and depth of understanding; and the study of *adab* texts, which emphasizes the development of students' character and ethical conduct. Additionally, the pesantren organizes intensive book study sessions at specific times, such as during Ramadan or the pesantren's academic events, aimed at deepening and completing the study of specific texts (Mukhlisin & Sofy, 2025). This entire series of activities is not only oriented toward mastering academic material but also serves as a means of internalizing the values of discipline, responsibility, and exemplary conduct, ensuring that Kutubussalaf education remains the heart of pesantren education and plays a vital role in producing students who are knowledgeable, virtuous, and ready to dedicate their knowledge to serve society (Ningsih, 2021).

The activities at the Kutubussalaf educational institution within the Islamic boarding school are part of the school's extracurricular program, designed to enable students to study and delve deeply into classical Islamic texts outside of the regular class hours of the madrasah diniyah. The purpose of establishing these study sessions is to promote deep learning, based on the findings of a study by (Zaharuddin & Imamuddin, 2025), concluded that the deep learning approach plays a highly strategic role in efforts to improve the quality of classical Islamic texts education at Islamic boarding schools by fostering deeper conceptual understanding, critical thinking skills, and problem-solving abilities among students regarding issues in society through the study and identification of legal foundations within classical Islamic texts. The activities at the Kutubussalaf Institute are as follows.

Table 1. Activities of the Kutubussalaf Institute at the Darussalam Islamic Boarding School in Blokagung

Activity Name	Description
<i>Ihfadz</i> (<i>Ittibadul Huffad Darussalam</i>)	This activity focuses on deepening the study of Nahwu using the al-Balaghy method according to each class level.
<i>Mufida</i> (<i>Musyamaroh Fathul Qorib – Fathul Mu'in Putri Darussalam</i>)	A meeting activity to formulate solutions to certain issues, attended by students. Another term for this is <i>babtsul masail</i> (Islamic problem-solving discussion).
<i>Sorogan</i>	An activity to understand the study of the <i>kitab kuning</i> (classical Islamic texts) in groups, guided by female teachers (<i>ustadzah</i>), and mandatory for all students.
<i>Maktabah</i> (<i>Majlis Sorogan Kitab Littbolibab</i>)	An activity conducted under the <i>sorogan</i> kitab flagship program, through selection and periodic evaluation.
Grand Religious Gathering (<i>Bandongan</i>)	A collective study of the <i>kitab kuning</i> together with the caretakers and their assistants, covering texts such as tauhid, fiqh, tasawwuf, tafsir, and others.

Based on the table, the activities carried out at the Kutubussalaf educational institution include *ihfadz*, *mufida*, *maktabah*, *sorogan*, and *bandongan*, each of which plays an important role in the religious learning process of the students. *Ihfadz* is an activity to deepen and strengthen memorization using the *Al-Balaghy* method, which is a copyrighted book learning method owned by the Darussalam Blokagung Islamic boarding school that was just launched in 2025. Meanwhile, *Mufida* takes the form of a student consultation activity to collectively formulate and discuss scholarly issues; this activity is commonly practiced in other pesantren and is also known as *babtsul masail* (Bunayya, 2023). *Sorogan* Satria & Dinata, (2025) is conducted through group study of religious texts under the guidance of female instructors to help students gain a deeper understanding, while *Bandongan* (theory & sources) at the Blokagung Islamic boarding school involves the study of classical Islamic texts conducted together with the instructors using a method of direct reading and explanation of the texts (Nahdliyah & Jamroh, 2024).

As for the activities conducted at the Kutubussalaf Institute, they feature diverse learning styles and models tailored to the grade levels of the students at the madrasah diniyah. In these extracurricular activities, some are mandatory for all students, while others are based on the students' interests; in this regard, the program is adapted to and takes into account the students' academic levels and needs at the madrasah diniyah. Therefore, the establishment of the Kutubussalaf Institute aims to help students delve deeper into classical Islamic texts and facilitate their adaptation to the subjects taught at the Madrasah Diniyah.

Madrasah Diniyah is an Islamic religious educational institution operated on a non-formal or semi-formal basis, with the primary objective of deepening students' understanding of Islamic teachings through the study of classical Islamic sciences (*turats*), such as fiqh, aqidah, akhlak, tafsir, hadith, and the Arabic language. The existence of Madrasah Diniyah plays a strategic role in preserving the scholarly

traditions of Islamic boarding schools and shaping the students' religious character in a sustainable manner (Mubarok & Yusuf, 2024). In practice, Madrasah Diniyah implements a tiered learning system consisting of the *ula*, *wustbo*, and *ulya* levels. This division of levels aims to align the learning material with the students' intellectual ability and academic readiness. This tiered system reflects the pedagogical principle of *tadarruj fi at-ta'lim* (gradual learning), which has long been a hallmark of pesantren education in Indonesia (Rofii, 2022). The following are the class levels and tiers of the Madrasah Diniyah.

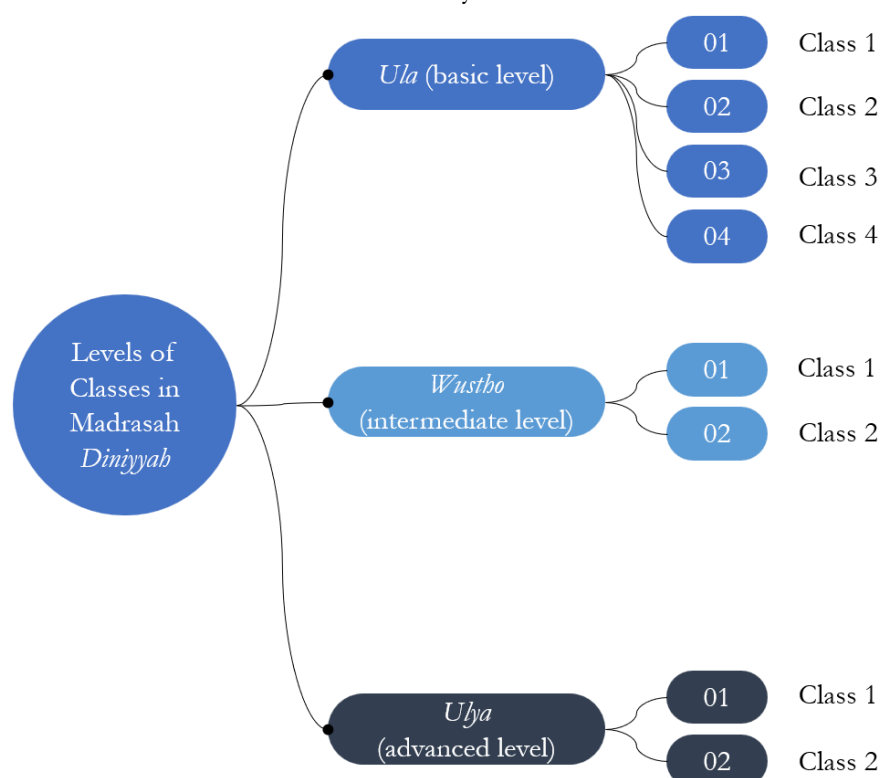


Fig 1. Grade Levels at Al-Amiriyyah Blokagung Madrasah Diniyah

Governance of the Kutubussalaf Educational Institution at Darussalam Islamic Boarding School

The research findings indicate that the governance of the Kutubussalaf educational institution at the Darussalam Blokagung Islamic Boarding School is carried out in a traditional-participatory manner, with the *kiai* serving as the center of scholarly authority and strategic policy-making. In terms of planning, Kutubussalaf education is designed based on the scholarly traditions of the Salafiyah pesantren passed down from generation to generation, with the selection of reference texts, teaching methods, and the progression of text mastery tailored to the students' abilities and the pesantren's scholarly development needs (Falach et al., 2023). This planning is not formalized in a written curriculum document as in modern educational institutions, but is embodied in practice, the *kiai*'s exemplary conduct, and structural agreements among pesantren administrators. In terms of implementation, Kutubussalaf instruction is conducted through the *bandongan*, *sorogan*, and *babtsul masail* methods, which take place regularly and on a scheduled basis, whether in daily, weekly activities, or incidental programs such as intensive Ramadan study sessions. This pattern indicates that the management of classical

text education in pesantren places greater emphasis on flexibility, depth of content, and the continuity of scholarly traditions compared to formal administrative aspects (Dhofier, 2018; Masturin, 2022).

Furthermore, in terms of management, the Kutubussalaf educational institution in Darussalam Blokagung is collectively managed by the caretakers, the board of teachers, the administrators, and other management teams, with a clear bureaucratic division of roles. The management of learning activities includes: scheduling Quran recitation sessions, organizing academic workshops, and conducting scholarly discussion forums such as *babtsul masail*, reflecting a values- and trust-based management model, where students' discipline and compliance are fostered through the boarding school's culture. Meanwhile, learning evaluations are conducted in various ways, including through written exams or direct observation of students' abilities in reading texts, understanding meanings, presenting arguments in discussions, and active participation in *babtsul masail*. Such evaluations are both quantitative and qualitative, process-oriented, allowing educators to assess students' academic maturity and moral character holistically. This governance model demonstrates that the Kutubussalaf educational institution at the Darussalam Blokagung Islamic Boarding School has implemented an effective boarding school-specific educational management system that preserves the continuity of classical Islamic scholarly traditions while remaining adaptable to the needs of student development in the contemporary era (Ilyas, 2023).

Table 2. Governance of the Kutubussalaf Educational Institution

Governance Aspects	Descriptive Findings
Planning	At this stage, activities include setting learning objectives, preparing the main tasks of instruction, and related actions.
Implementation/Action	At this stage, actions are carried out according to the instructional design, applying learning strategies, and so forth.
Organization/Responsibility	At this stage, each extracurricular activity has a designated person in charge who monitors the course of the learning activities.
Evaluation/Observation	At this stage, the process of learning activities is observed, learning outcomes are evaluated, and activity programs are controlled.

The table above illustrates that the governance of the Kutubussalaf Educational Institution at the Darussalam Blokagung Islamic Boarding School exhibits the distinctive characteristics of a Salafiyah boarding school, emphasizing scholarly tradition, flexibility, and cultural values. In terms of planning, the pesantren does not rely on formal administrative structures but rather on the scholarly authority of the *keiai* and internal agreements that are embedded in daily educational practices (Ibrahim et al., 2024). Instruction is consistently delivered through time-tested classical methods, thereby preserving the continuity of classical Islamic scholarly traditions. Institutional management is carried out collectively and participatively, while evaluation is conducted holistically by assessing the intellectual abilities and moral character of the students. These findings indicate that the governance of Kutubussalaf at the Darussalam Blokagung Islamic Boarding School

is effective within the boarding school context because it aligns with the values, traditions, and educational objectives of the boarding school itself.

Implementation of Curriculum Governance at the Kutubussalaf Institution

The implementation of curriculum governance at the Kutubussalaf Institution follows the development of the Educational Unit Operational Curriculum (Yunandra, 2022). In this context, there are five steps in developing the operational curriculum: i) characteristics of the educational unit, ii) educational vision and mission, iii) organization of learning, iv) lesson planning, v) development of assessment, as shown in the following figure.

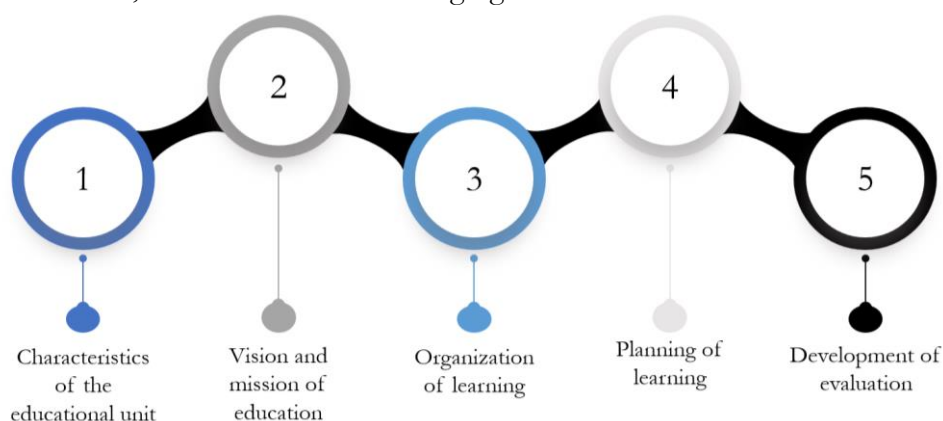


Fig 2. Stages in the development of the School Operational Curriculum

The diagram illustrates the five steps for developing the Educational Institution Operational Curriculum, which are implemented in a phased and interrelated manner at Kutubussalaf institutions. The first step is the characteristics of the educational institution. The initial step in developing the Educational Institution Operational Curriculum is to analyze the characteristics of the educational institution. Each educational institution possesses highly diverse characteristics. This diversity can be influenced by the community environment, geography, economy, and social factors. Therefore, every educational unit, whether a madrasah or other institution, must first analyze the characteristics of its educational unit. The analysis of educational unit characteristics is conducted every 4–5 years. For madrasahs or educational units that already have the results of an analysis of their educational unit characteristics, they need only conduct a review before developing the Operational Curriculum for Educational Units under the Merdeka Curriculum.

Second, Educational Vision and Mission. The second step is the formulation of the vision and mission. The vision and mission represent the goals to be achieved. Therefore, educational institutions must involve all stakeholders to collectively realize these goals. The process of formulating the vision and mission is conducted every 4–5 years. For madrasahs that already have a vision and mission, they must conduct a review before developing the operational curriculum for the Merdeka Curriculum. The vision and mission of the Kutubussalaf educational institution are as follows.

Vision: To become a center of excellence in education characterized by academic competence, cultural richness, and Islamic values, prioritizing the creed of *Ahl al-Sunnah wa al-Jama'ah* in order to realize Islam as a mercy to all creation.

Mission

1. To provide a strong religious foundation
2. To enhance the overall quality of human resources
3. To nurture a young generation that excels in both religious and general knowledge
4. To equip students with religious, social, and technological skills

Third, the organization of learning. The third step in developing the operational curriculum for educational institutions under the Merdeka Curriculum is the organization of learning. The organization of learning is one way for educational institutions to structure the delivery of curriculum content over a specific period of time. The elements regulated in the organization of learning include the academic workload, subject content, scheduling, and the learning process. This third step is carried out annually when developing the school's operational curriculum.

Fourth, instructional planning. The fourth step in developing the operational curriculum is instructional planning. Instructional planning under the Merdeka Curriculum offers three options: a simple lesson plan, a short teaching module, and a comprehensive teaching module. This fourth step is carried out annually when developing the school's operational curriculum.

Fifth, evaluation and development: The final step in developing the operational curriculum for the Merdeka Curriculum is monitoring and evaluation. This step serves as a follow-up to the evaluation results. Therefore, every madrasah or other educational institution must evaluate the implementation of its operational curriculum to monitor the progress of its application.

Conceptually, studies on the management and curriculum of Islamic boarding schools (*pesantren*) have been extensively discussed. Traditional Islamic boarding schools (*pesantren salaf*) have a "living curriculum" that is not always formally documented but is carried out through tradition, the authority of the *kiai*, and the practice of studying classical Islamic texts (*kitab kuning*). The management of Islamic boarding schools is distinctive, rooted in values, faith, and exemplary leadership, so the curriculum is designed flexibly to meet the needs of the students. Meanwhile, research by Zohriah et al., (2025) indicates that the governance of *pesantren* education, which does not rely on formal administration, is actually capable of effectively and contextually preserving the continuity of classical Islamic scholarly traditions.

Curriculum Adaptation at the Kutubussalaf Educational Institution, Darussalam Islamic Boarding School

Research findings indicate that curriculum adaptation at the Kutubussalaf educational institution in the Darussalam Islamic Boarding School in Blokagung is carried out in a contextual manner while preserving the substance of classical Islamic scholarly traditions. The relevance of the curriculum to the students' needs is realized through the selection of Salaf texts tailored to their proficiency levels, educational backgrounds, and scholarly needs (Suriagiri, 2024). Beginner students are guided toward foundational texts emphasizing Arabic language comprehension, ritual jurisprudence (*fiqh al-ibadah*), and ethics (*akhlak*), while advanced students are directed toward more complex and discursive texts. This adaptation does not alter the basic structure of Kutubussalaf but rather adjusts the delivery strategies and the progression of the material so that students can understand Islamic teachings in a gradual and practical manner. This adaptation pattern demonstrates that the

Kutubussalaf curriculum at Darussalam is responsive to the students' needs without losing its Salafi identity.

Furthermore, at the instructional level, the adaptation of the Kutubussalaf curriculum is evident in the emphasis on activities designed to address the needs of students in dealing with contemporary religious issues. This is reflected in the development of *babtsul masail* forums, thematic book discussions, and the practice of encouraging students to connect classical texts with the social realities they face (Aziz et al., 2025). Through these activities, students not only understand the textual content of the texts but are also trained to think critically and contextually when addressing the challenges faced by the Muslim community. This curriculum adaptation ensures that the teaching of Kutubussalaf remains relevant to students amidst the dynamics of the times, while also serving as a means of intellectual and moral development. Thus, the adaptation of the Kutubussalaf curriculum at the Darussalam Blokagung Islamic Boarding School demonstrates a balance between the preservation of scholarly traditions and the fulfillment of the actual needs of students as future religious leaders in society.

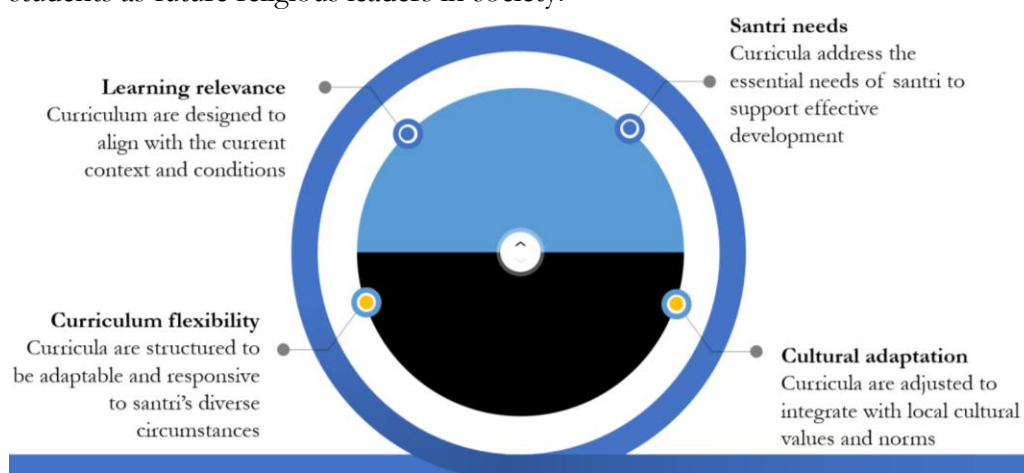


Fig 3. Diagram of the curriculum adaptation at the Kutubussalaf educational institution

The figure above illustrates the interrelationship among the key elements in curriculum development. Curriculum adaptation is positioned at the core, which is then realized through four main aspects: instructional relevance, student needs, curriculum flexibility, and depth of content. The relevance of teaching emphasizes that learning materials and methods are designed to align with the students' actual needs, while these needs serve as the primary foundation for effectively adapting the curriculum (Antarikza, 2025). Curriculum flexibility indicates that Kutubussalaf instruction is not rigid but can be tailored to students' ability levels and backgrounds. As for the depth of the material, it ensures that mastery of classical texts is maintained gradually in accordance with the students' capacity (Sibaweh, 2025).

CONCLUSION

This study concludes that the governance of the Kutubussalaf Educational Institution at the Darussalam Blokagung Islamic Boarding School is carried out through a management model unique to Islamic boarding schools, which is based on the scholarly authority of the *kiai* and the collective practices of the caretakers

and teachers, so that the processes of planning, implementation, management, and evaluation of education do not rely entirely on formal administrative systems but are rooted in the traditions and cultural values of the pesantren. This governance model enables the stable continuity of Kutubussalaf education while remaining responsive to the dynamic needs of the students. Furthermore, the adaptation of the Kutubussalaf curriculum is carried out contextually through adjustments to the level and depth of textbook material, variations in teaching methods, and the strengthening of scholarly forums such as *babtsul masail*, without altering the structure of classical Islamic scholarship. These findings indicate that curriculum adaptation in Salafiyah pesantren can occur in a practical and gradual manner, striking a balance between preserving tradition and meeting the educational needs of the students.

In practical terms, the results of this study can serve as a reference for other Salafiyah pesantren in designing flexible governance and curriculum adaptation strategies that remain grounded in scholarly tradition. For Islamic education policymakers, these findings underscore the importance of a contextual approach in the development of pesantren curricula. Further research is recommended to examine similar models in Islamic boarding schools with different characteristics to enrich our understanding of variations in the governance and adaptation of Islamic education curricula.

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Author Contribution

Linda Puspita Sari: writing-preparation of original manuscript, conceptualization, visualization, investigation, methodology, improve language, **Amirotun Nahdliyah:** improve content, data accuracy.

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Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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