

The Salafiyah-Khalafiyah Integrative Curriculum Model at the Darul Ma'arif NU Rejang Lebong Islamic Boarding School

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Abstract

Background: Islamic boarding schools (pesantren) face the challenge of maintaining their traditional identity while responding to the demands of modernity, particularly regarding the relevance of the curriculum to scientific developments and societal needs. The Darul Ma'arif NU Islamic Boarding School in Rejang Lebong developed an integrative Salafiyah-Khalafiyah curriculum that combines the tradition of studying yellow books with the formal and vocational education systems.

Methods: This research used a qualitative approach with a longitudinal case study design for the period 2021–2025. Data were collected through analysis of curriculum documents, in-depth interviews with Islamic boarding school administrators, and observations of learning activities. Data analysis was conducted through the stages of thematic reduction, presentation, and drawing conclusions using the interactive model of Miles, Huberman, and Saldaña.

Results: The Islamic boarding school curriculum was developed through a multi-level adaptive integration of the Salafiyah tradition, which focuses on deepening classical Islamic knowledge, with the Khalafiyah approach, which emphasizes 21st-century competencies, and the Merdeka Curriculum. The curriculum is organized holistically within the 24-hour Islamic boarding school ecosystem, encompassing formal education, Islamic boarding schools (madrasah diniyah), and Islamic boarding school activities.

Conclusion: This integrative curriculum model successfully maintains the Islamic boarding school's identity while increasing the relevance of education to local social and economic needs. This research offers the concept of multilevel adaptive integration as a theoretical contribution to the development of contemporary Islamic boarding school curricula.

Keywords: Curriculum Integration; Islamic Boarding School Curriculum; Islamic Education; Salafiyah-Khalafiyah;

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INTRODUCTION

Islamic boarding schools (*pesantren*) are the oldest Islamic educational institutions in Indonesia, playing a strategic role in the transmission of knowledge, character formation, and the preservation of Islamic values. Within the dynamics of national education, *pesantren* face the challenge of maintaining their traditional identity while responding to the demands of modernity. This challenge primarily relates to the relevance of the *pesantren* curriculum to developments in science, technology, and societal needs. Historically, *pesantren* developed with a Salafiyah style, emphasizing the study of yellow books, strengthening *adab* (ethnicity), and pedagogical relationships between *kyai* (Islamic scholars), and students (*santri*). However, social change has led to the emergence of *khalafiyah pesantren*, which adopt the formal education system and the national curriculum. The polarization between Salafiyah and *khalafiyah* is often understood dichotomously, leading to the assumption that modernization of *pesantren* has the potential to erode classical scholarly traditions. Several studies indicate that *pesantren* have undergone curricular transformations in response to national education policies. Dhoffer (2018) and Steenbrink (2019) note that traditional *pesantren* have begun to adopt elements of modern education without abandoning their core characteristics. Azra (2017) emphasized the importance of dialogue between tradition and modernity in the context of Islamic education in Indonesia. Several researchers have conducted studies on the integration of Islamic boarding school curriculums. Hasmiza and Muhtarom (2022) identified the role of *kyai* (Islamic religious leaders) in developing Islamic boarding school curricula in the digital era. Fanani and Supratno (2022) examined the formal school model based on Salafi Islamic boarding schools, while Hamidun and Sofyan (2025) examined the development of Islamic Religious Education (PAI) curricula in Salafi Islamic boarding schools. Kusurmawati and Nurfuadi (2024) discussed the integration of Islamic boarding school curricula within the broader context of national education in modern Islamic boarding schools. However, previous studies tended to be descriptive in nature and did not in-depth examine the mechanisms of curriculum integration in the context of rural Islamic boarding schools that manage formal, religious, and vocational education in an integrated manner. Previous studies did not specifically analyze adaptive integration patterns tailored to educational levels and local needs. There is a gap in knowledge regarding how rural Nahdliyah Islamic boarding schools (*pesantren*) design and implement curricula that maintain traditional identity while responding to the demands of 21st-century competencies. Furthermore, there is limited research examining the implications of an integrative curriculum model for shaping the profile of *pesantren* graduates within the local socio-economic context. The Darul Ma'arif NU Islamic Boarding School in Rejang Lebong is one of the Nahdlatul Ulama Islamic boarding schools (*pesantren*) that systematically develops an integrative Salafiyah-Khalafiyah curriculum. This *pesantren* not only provides tradition-based religious education but also manages formal education units and vocational programs integrated into the *pesantren*'s life. This situation makes Darul Ma'arif NU a relevant locus for examining how integrated *pesantren* curricula are designed and implemented

contextually. This research is important for providing empirical and theoretical contributions to the development of pesantren curricula in Indonesia, particularly in rural Nahdliyah pesantren.

This study aims to: (1) analyze the design and characteristics of the integrative Salafiyah-Khalafiyah curriculum at the Darul Ma'arif NU Rejang Lebong Islamic Boarding School; (2) describe the organization and implementation of the curriculum in the Islamic boarding school education system; and (3) identify the implications of the integrative curriculum model for the formation of the profile of Islamic boarding school graduates.

METHOD

This research uses a qualitative approach with a longitudinal case study design. This qualitative approach was chosen because it focuses on an in-depth understanding of the process, meaning, and dynamics of Islamic boarding school curriculum development within a specific socio-religious context. The longitudinal case study allows researchers to explore changes, continuity, and adaptation patterns of the integrative Salafiyah-Khalafiyah curriculum developed by the Darul Ma'arif NU Islamic Boarding School in Rejang Lebong over a relatively long period, namely 2021–2025. The study participants consisted of Islamic boarding school administrators, educational unit leaders, curriculum coordinators, and educators at the Darul Ma'arif NU Islamic Boarding School in Rejang Lebong. Participants were selected purposively based on their involvement in the design, organization, and implementation of the Islamic boarding school curriculum.

The study was conducted at the Darul Ma'arif NU Islamic Boarding School in Rejang Lebong, a Nahdliyah Islamic boarding school located in a rural area of Bengkulu Province that provides integrated formal, religious, and vocational education. The selection of the research location was based on the consideration that this Islamic boarding school represents a typology of rural Islamic boarding schools undergoing curriculum transformation in response to national education policies and local community needs. The research instruments included a semi-structured interview guide, a participant observation guide, and a document analysis protocol. The interview guide was designed to explore the perspectives, experiences, and strategies of Islamic boarding school actors in designing and implementing an integrative curriculum. The observation guide focused on classroom learning processes, Islamic boarding school activities, and daily Islamic boarding school activities. The document analysis protocol was used to identify patterns of integration between the formal national curriculum and the Islamic boarding school's unique curriculum.

Data collection was conducted in three stages. First, an analysis of the operational curriculum documents of educational units, the Islamic boarding school program structure, the Islamic boarding school activity schedule, academic guidelines, and internal evaluation reports for the 2021–2025 period. Second, in-depth semi-structured interviews with key participants were conducted to explore their perspectives on curriculum development. Third, participant observation was conducted on formal and non-formal learning processes to obtain an empirical picture of curriculum implementation within the

24-hour Islamic boarding school ecosystem. The research was conducted during the 2024–2025 period.

Data analysis used the interactive model of Miles, Huberman, and Saldaña (2014), which includes iterative and reflective data reduction, data presentation, and conclusion drawing. The coding process was conducted thematically, referring to the theoretical framework of Islamic boarding school curriculum integration. Data reduction was achieved by sorting and focusing information relevant to the research questions. Data presentation was conducted in the form of descriptive narratives and a thematic matrix. Conclusions were drawn inductively based on verified empirical findings. This research was limited to a single rural Nahdliyah Islamic boarding school in Bengkulu Province, so generalizations of the findings require caution. However, the in-depth analysis of the longitudinal case study allows for a comprehensive understanding of the dynamics of Islamic boarding school curriculum development in a specific context. Data validity was maintained through triangulation of sources and techniques, peer discussions, and member checking with key informants to ensure the validity of the researcher's interpretations.

RESULT AND DISCUSSION

Result

The research results show that the curriculum model at the Darul Ma'arif NU Islamic Boarding School in Rejang Lebong was developed through an adaptive integration approach between the Salafiyah tradition and the Khalafiyah approach. This integration was not implemented simultaneously and uniformly, but rather tailored to the educational level, student characteristics, and the social needs of the surrounding community.

Within the Salafiyah dimension, the Islamic boarding school consistently maintains the study of yellow books as the core of the religious curriculum. Basic texts on fiqh (Islamic jurisprudence), aqidah (belief), morals, and ilmu alat (tool science) are taught using the sorogan and bandongan methods, emphasizing depth of understanding, diligence in learning, and politeness toward teachers. Furthermore, the Quran memorization program serves as the foundation for developing the spirituality of students, integrated with the practice of worship and the discipline of Islamic boarding school life.

Within the Khalafiyah dimension, the Islamic boarding school adopted the Merdeka Curriculum in its formal education. This curriculum is implemented through project-based learning, strengthening literacy and numeracy, and integrating the values of the Pancasila Student Profile with the NU character. At the vocational education level, Islamic boarding schools develop agribusiness programs relevant to the local potential of agrarian communities, ensuring that learning is not merely theoretical but also practical and productive.

The curriculum is organized holistically within the 24-hour Islamic boarding school ecosystem. Formal learning activities, Islamic boarding schools (madrasah diniyah), religious activities, and vocational practices are designed to complement each other. This

pattern allows for the continuous internalization of values and competencies, not limited to the classroom. The curriculum structure demonstrates a balance between the study of traditional Islamic texts, general subjects in accordance with the national curriculum, and vocational skills programs that are responsive to local economic needs.

Discussion

The findings of this study demonstrate that the integration of the Salafiyah-Khalafiyah curriculum at the Darul Ma'arif NU Islamic Boarding School in Rejang Lebong is dialogical and contextual. The Salafiyah tradition is not positioned as the antithesis of modernity, but rather as the foundation of the pesantren's values and institutional identity. Meanwhile, the Khalafiyah approach serves as an adaptive instrument to address the demands of national education and the socio-economic needs of the community. From the perspective of scientific integration theory, this curriculum model aligns with the integration-interconnection paradigm, which emphasizes the importance of dialogue between Islamic studies, social sciences, and modern science (Abdullah, 2020). This integration is evident in the curriculum's organization, which combines the study of traditional Islamic texts with science, technology, and vocational studies without losing the distinctive character of the pesantren.

Pedagogically, the implementation of the Independent Curriculum in the pesantren environment demonstrates the flexibility of the national curriculum, which can be creatively adapted. Project-based and inquiry-based learning provides space for students to develop critical thinking, collaborative thinking, and problem-solving skills, while the study of yellow texts maintains the students' spiritual and intellectual depth. These findings corroborate previous research that suggests that adaptive Islamic boarding schools (pesantren) have greater institutional competitiveness than those that are exclusive in their response to change (Hasmiza & Muhtarom, 2022). From an educational management perspective, the organization of the curriculum within the 24-hour Islamic boarding school ecosystem is a distinct advantage. The integration of formal, non-formal, and informal curricula allows for consistent and sustainable character building. This organizational pattern creates a holistic learning environment, where every student activity is designed to support the achievement of the Islamic boarding school's educational goals holistically.

The implementation of this integrative curriculum model has important implications for the development of contemporary Islamic boarding schools. First, this model demonstrates that Islamic boarding schools can maintain their traditional identity while remaining relevant to current demands. Second, multilevel adaptive integration provides flexibility for Islamic boarding schools to adapt the curriculum to the local context without losing the essence of Islamic boarding school education. Third, this model has the potential to serve as a reference for other rural Nahdliyah Islamic boarding schools in designing sustainable curricula.

This research provides a theoretical contribution in the form of the concept of multilevel adaptive integration as a model for Islamic boarding school curriculum development. This concept offers a framework for understanding that curriculum integration does not have to be uniform, but can be gradually adjusted according to educational level and contextual needs. Practically, this research provides an empirical

overview of how Islamic boarding schools (pesantren) can implement the Merdeka Curriculum without sacrificing the tradition of yellow book learning and NU values.

This research has several limitations. First, the focus of the research was limited to one rural Nahdliyah Islamic boarding school, so the findings cannot be directly generalized to Islamic boarding schools of different typologies. Second, this study identified challenges in the form of limited learning support infrastructure and the need to strengthen a more structured curriculum evaluation system. Third, the longitudinal analysis was limited to a four-year period, so the long-term impact of the integrative curriculum model on graduate profiles requires further study.

Based on the research findings and limitations, several recommendations can be made. First, Islamic boarding schools need to strengthen the capacity of educators to integrate traditional learning with contemporary pedagogical approaches through ongoing training programs. Second, a more systematic curriculum evaluation system is needed to monitor the effectiveness of integrative curriculum implementation. Third, further research can be conducted with a broader scope to compare curriculum integration models across various Islamic boarding school typologies. Fourth, it is necessary to conduct a long-term impact study on the profile of Islamic boarding school graduates who follow this integrative curriculum model.

CONCLUSIONS

This research yields three main conclusions. First, the curriculum design of the Darul Ma'arif NU Rejang Lebong Islamic Boarding School demonstrates an adaptive and contextual, integrative Salafiyah-Khalafiyah approach. The traditions of studying yellow books, memorizing the Quran, and internalizing Ahlussunnah wal Jamaah values are synergistically integrated with the Independent Curriculum (Kurikulum Merdeka), project-based learning, and vocational education. This integration is not uniform but tailored to the educational level and local needs.

Second, the curriculum is organized in a multi-level and holistic manner through formal education, Islamic madrasah diniyah (Islamic boarding school), and Islamic boarding school activities within a 24-hour Islamic boarding school ecosystem. This organizational pattern allows for the continuous integration of academic, religious, and character-building learning. Learning activities are designed to complement each other, creating a holistic learning environment that supports the comprehensive achievement of Islamic boarding school educational goals.

Third, the implementation of an integrative curriculum has positive implications for shaping the profile of Islamic boarding school graduates who are religious, moderate, independent, and prepared to face socio-economic challenges. This curriculum model successfully maintains the pesantren's identity while increasing the relevance of education to the needs of the local community. However, the sustainability of this model requires strengthening infrastructure support, increasing educator capacity, and implementing a more systematic curriculum evaluation system.

Theoretically, this research confirms the concept of multilevel adaptive integration as a model for developing a pesantren curriculum that is relevant to the local context and contemporary educational dynamics. This model has the potential to serve as a reference

for rural Nahdliyah pesantren in designing a sustainable curriculum without losing their traditional identity. Prospects for further development can be directed towards comparative studies across pesantren typologies and assessing the long-term impact on graduate profiles.

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