



**DEVELOPMENT OF THE PAI CURRICULUM AT THE DARUT TAUHID III
SALAFI ISLAMIC BOARDING SCHOOL: WUSTHA STUDY IN JUNGKAT
VILLAGE, MEMPAWAH REGENCY**

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Abstract: This study examined the development of the Islamic Religious Education (PAI) curriculum at Darut Tauhid III Salafi Islamic Boarding School, especially the Wustha Program in Jungkat Village, Mempawah Regency. The curriculum was developed through a needs analysis approach involving teachers, students, and the community to ensure relevance while preserving the pesantren's identity. It retained the study of the yellow book and integrated interactive methods and contextual socio-religious materials. The findings showed that the curriculum improved students' understanding and daily application of knowledge. Teachers adopted more discussion-based and problem-solving approaches, and students demonstrated higher learning motivation. Implementation faced challenges, including limited technology and teacher adaptation, as well as some resistance to change. Overall, the curriculum was accepted by the community and represented a strategic step in preparing students with strong religious competence and broader contemporary insight.

Keywords: Curriculum Development, Islamic Religious Education, Salafi Islamic Boarding School, Interactive Methods, Integration of Tradition and Modern.

Penelitian ini menelaah pengembangan kurikulum Pendidikan Agama Islam (PAI) di Pondok Pesantren Salafi Darut Tauhid III, khususnya Program Wustha di Desa Jungkat, Kabupaten Mempawah. Kurikulum tersebut dikembangkan melalui pendekatan analisis kebutuhan yang melibatkan guru, santri, dan masyarakat untuk memastikan relevansi sekaligus menjaga identitas pesantren. Kurikulum ini mempertahankan kajian kitab kuning serta mengintegrasikan metode pembelajaran interaktif dan materi sosio-keagamaan yang kontekstual. Temuan penelitian menunjukkan bahwa kurikulum tersebut meningkatkan pemahaman santri dan penerapan pengetahuan dalam kehidupan sehari-hari. Guru menerapkan pendekatan yang lebih berbasis diskusi dan pemecahan masalah, dan santri menunjukkan motivasi belajar yang lebih tinggi. Pelaksanaan menghadapi tantangan, termasuk keterbatasan teknologi, adaptasi guru, serta sebagian resistensi terhadap perubahan. Secara umum, kurikulum ini diterima oleh masyarakat dan menjadi langkah

strategis dalam menyiapkan santri dengan kompetensi keagamaan yang kuat serta wawasan kekinian yang lebih luas.

1. Introduction

Islamic Religious Education (PAI) has an important position in the education system in Indonesia, especially in building the character and morals of the younger generation in accordance with Islamic values, (Ainiyah, 2013). In the context of Islamic boarding schools, PAI is the core of the curriculum that directs students to master religious knowledge in depth. Salafi Islamic boarding schools, as traditional educational institutions that focus on teaching the yellow book and spiritual development, play an important role in preserving classical Islamic teachings (Ridwan et al., n.d.). One of the Islamic boarding schools that is committed to the development of PAI education is the Darut Tauhid III Salafi Islamic Boarding School, which is located in Jungkat Village, Mempawah Regency.

The Salafi Darut Tauhid III Islamic Boarding School focuses its education on the salafiyah approach, which is an educational method that refers to the teachings of previous scholars (salaf). Nevertheless, along with the times, this pesantren faces demands to update the curriculum to remain relevant to the needs of modern society without abandoning the distinctive Islamic traditions. At the Wustha level, or education equivalent to the junior high school level, the PAI curriculum is a key element in shaping the personality of students who not only understand religion but are also able to face complex social dynamics, (Fauzi, & Nikmatullah, (2016).

The development of the PAI curriculum at the Wustha level at this pesantren involves various strategic steps, including the integration of modern values with traditional teachings, innovation of learning methods, and adjustments of open materials to suit the needs of the times. One of the main challenges is how to maintain a balance between the traditional values that are the foundation of the pesantren and adjustments to technological developments and the demands of the national curriculum, (Lestari, 2023). This is a challenge for the Salafi Darut Tauhid III Islamic Boarding School in ensuring that the curriculum remains relevant and competitive.

However, the challenges in developing the PAI curriculum in Islamic boarding schools are not few. Among them are limited resources, the need for adjustment to the national curriculum, and differences in the ability of students to absorb teaching materials. In addition, the emergence of the influence of modern technology and information is also a factor that affects the teaching and learning process in Islamic boarding schools. To face this challenge, the Darut Tauhid III Islamic Boarding School strives to innovate, including training for teachers and strengthening curriculum evaluation periodically.

Muhlas & Husnan 2021 Research. Reveal the development of the pesantren curriculum through planning, implementation, and management evaluation involving ustaz and policy makers. Pesantren integrate traditional learning methods with innovative approaches, such as inquiry and contextual learning. Evaluation is carried out with evaluation tools based on the needs of students and pesantren policies. The results of the study show the importance of collaboration between ustaz, students, and stakeholders in the development of the pesantren curriculum, (Muhlas & Husnan, 2021).

And also in Fatmawati's research, 2015. Revealed, the development of curriculum in student Islamic boarding schools such as Nuris II, Al-Husna, and Ibnu Katsir. This pesantren adopts three curriculum approaches: (1) focusing on the study of the yellow book, (2) a complementary curriculum based on student needs, and (3) an integrative curriculum between higher education and pesantren. This study emphasizes the importance of the role of pesantren leaders in building visions, providing resources, and conducting evaluations based on learning outcomes and student character formation, (Fatmawati, 2015).

Then in Sutrisno Research, 2011. Revealed, the development model is based on the yellow book in Islamic boarding schools. The process includes planning using a salafi textual model, implementation based on the needs of students, and evaluation of a structured curriculum. The findings show that the

development of the curriculum in this pesantren uses an approach based on the tradition of pesantren with the adaptation of modern needs to improve the scientific competence and character of the students, (Sutrisno, 2011).

This study is focused on the development of the PAI curriculum at the Wustha level at the Darut Tauhid III Salafi Islamic Boarding School. This research aims to explore how the curriculum is designed, implemented, and evaluated in the context of salafi pesantren based education. In addition, this study also seeks to explore the factors that affect the success of the curriculum development, including the involvement of educators, students, and the surrounding community. With a case study approach, this research is expected to contribute to the development of the Salafi Islamic boarding school curriculum more broadly.

Through this research, it is hoped that recommendations can be produced that can be applied in the development of the PAI curriculum in other salafi Islamic boarding schools. Thus, pesantren can continue to play an important role in maintaining the tradition of Islamic education while responding to the challenges of the modern world. The Darut Tauhid III Salafi Islamic Boarding School can be a model for curriculum development based on the integration of salafiyah values and contemporary needs, which is relevant in building a generation of Muslims who are characteristic, competent, and adaptive to the changing times.

2. Results and Discussion

2. 1. Existing Curriculum

This research reveals how the Islamic Religious Education (PAI) curriculum at the Darut Tauhid III Salafi Islamic Boarding School, especially in the Wustha Program, is designed and developed to answer the needs of the times while maintaining the characteristics of Salafi Islamic boarding schools. Here are the results and discussions. The curriculum applied in the Wustha Program of the Darut Tauhid III Salafi Islamic Boarding School is deeply rooted in the classical Islamic tradition. The main focus of learning is the mastery of the yellow book which covers various branches of religious science, such as Fiqih, Aqidah, Tafsir, and Hadith. However, preliminary evaluations show that this curriculum is not yet fully relevant to the demands of the times, especially in the face of contemporary issues and global challenges.

The Curriculum Development Process is curriculum development carried out through a needs analysis approach, involving input from teachers, students, and the surrounding community. One of the significant innovations is the integration of traditional approaches with modern approaches, In addition to maintaining the lessons of the yellow book, the curriculum has also begun to include contextual-based learning that is relevant to socio-religious issues, (Hidayatussa'adah, & Sadad, 2024). Adjustments were also made so that the curriculum of the Wustha Program could meet national education standards equivalent to junior high school/MTs, without eliminating the identity of the pesantren as a traditional Islamic-based educational institution at the Darut Tauhid III Islamic Boarding School. Based on the informant from the principal:

"Our curriculum development process is carried out through a needs assessment approach. We involve various parties, such as teachers, students, and even the surrounding community, to ensure that this curriculum is truly relevant to their needs. We hold discussions and group forums to hear their aspirations. From there, we began to design a curriculum that not only maintained the lessons of the yellow book as a characteristic of Salafi Islamic boarding schools, but also introduced new elements that were contextual with the times".

And also an informant from a teacher's sala:

"In my opinion, the curriculum development process is very good and innovative. We as teachers are actively involved in curriculum discussions and evaluations, so that we can provide input based on our teaching experience in the classroom. This makes the resulting curriculum more in accordance with the needs of students, both in terms of science and character".

From the interview above, the curriculum development process at the Darut Tauhid III Salafi Islamic Boarding School shows a systematic and inclusive approach. Based on interviews with school principals, the needs assessment approach is the basis for curriculum development. In the process, the pesantren involves various elements, including teachers, students, and the surrounding community. This is done to ensure that the curriculum is designed to be relevant to the needs of all parties involved. The discussion process and group forums become a forum to gather aspirations, so that the curriculum is not only the result of unilateral policies, but also reflects the real needs in the field. One of the main innovations in the development of this curriculum is the effort to integrate traditional approaches with modernity. The tradition of Islamic boarding schools centered on learning the yellow book is still maintained as a core, but this curriculum has also begun to include modern elements that are relevant to the development of the times. For example, learning materials now cover contextual socio-religious issues, such as environmental issues, modern Islamic economics, and public health. This step shows that pesantren not only function as an institution that preserves traditional Islamic values, but is also able to answer the challenges of the times.

2.2 Development Implementation

Some of the changes implemented include the addition of technology-based learning materials, such as the introduction of digital media to help students understand global issues. In addition, character values such as honesty, responsibility, and independence are explicitly integrated into PAI learning. Teacher training is also part of the development, especially to adopt interactive and problem-solving-based methods, (Sofiyana, et al., 2021).

In order to adjust to the needs of students and the times, the curriculum of the Wustha Program at the Darut Tauhid III Salafi Islamic Boarding School has undergone various updates. One of the significant changes is the addition of technology-based learning materials. The use of digital media began to be introduced, albeit simply, to help students understand relevant global issues. This shows that pesantren not only focus on traditional learning based on the yellow book, but also begin to open up space for modern insights so that students can be better prepared to face the challenges of the digital era.

Character values, such as honesty, responsibility, and independence, are explicitly integrated in the learning of Islamic Religious Education (PAI). This approach is designed to not only instill a deep understanding of religion, but also to form a superior personality of students in accordance with Islamic teachings. Each learning material is designed to include character development, either through hands-on teaching methods or by setting an example through daily practice, (Ni'mah, Khojir, & Afendi, 2024). In supporting this change, teacher training is an important part of the curriculum development process. Teachers are trained to adopt interactive and problem-solving-based learning methods. This method is designed so that students not only receive material passively, but also are trained to think critically and find solutions to the problems they face. This step strengthens the relevance of learning to real life, so that the curriculum becomes more applicable and useful, (Nurkholis, & Santosa, 2022).

With these changes, the curriculum at the Darut Tauhid III Salafi Islamic Boarding School not only maintains the traditional values that are characteristic of the Islamic boarding school, but also begins to accommodate modern needs that are relevant for the development of students in the future. This integration between tradition and innovation shows that pesantren are able to adapt to the times without losing their identity as an Islamic educational institution.

The informant from the principal said:

"With these changes, I see that the curriculum at the Darut Tauhid III Salafi Islamic Boarding School not only maintains the traditional values that are characteristic of the Islamic boarding school, but also begins to accommodate modern needs. This is very important so that pesantren

remains relevant in the midst of the times, especially to support students to face the challenges of future life".

According to an informant from one of the teachers said:

"In my opinion, this curriculum change is very positive and innovative. So far, we have focused on learning the yellow book, but with the addition of technology-based materials and modern issues, learning has become more contextual. This helps students to not only understand religion deeply but also relate it to daily life in an ever-evolving world."

And informants from students:

"I feel that this curriculum change is very positive. In the past, the material taught was more focused on the yellow book, and although it was very important, sometimes I felt less connected to the outside world. But now, there are materials that are more relevant to modern life, such as learning about technology and global issues. It makes me feel better prepared for future challenges."

2. 3. Challenges and Obstacles

The development of the curriculum at the Darut Tauhid III Salafi Islamic Boarding School has brought positive changes in improving the quality of learning and the relevance of education for students. However, in its implementation, there are several challenges that must be faced, especially in terms of limited technological facilities, lack of human resources who understand the traditional-modern integration approach, and resistance from some parties to curriculum changes. One of the main obstacles faced is the limitation of technological facilities. Although the curriculum has included digital-based learning elements to expand students' insight into the times, the infrastructure available in the pesantren is still not fully supportive. Access to computer devices, the internet, and digital learning media is still very limited, so the implementation of technology-based learning has not been able to run optimally. To overcome this obstacle, Islamic boarding schools need to collaborate with external institutions, both government and private, to get more adequate technological facilities. In addition, pesantren can also develop a learning system that still maintains the characteristics of the yellow book, but with methods that are more innovative and relevant to the needs of the times, (Aprilianto, & Rahmawati, 2025).

In addition to facility constraints, the lack of teaching staff who understand the concept of integration between traditional and modern approaches is also a challenge. Many teachers in Islamic boarding schools have become accustomed to conventional teaching methods and still face difficulties in adapting interactive and technology-based learning approaches. To overcome this, pesantren need to organize training for teachers so that they can master more innovative learning methods. Inviting experts from outside to provide training and assistance can also be an effective solution in accelerating the adaptation of teaching staff to curriculum changes, (Zulfikar, 2024).

In addition to technical challenges, resistance from some parties to curriculum changes is also an obstacle that must be faced. As a traditional-based educational institution, not all parties in the pesantren accept innovations easily. Some teachers, students, and even the surrounding community are worried that curriculum changes could shift the values of Islamic boarding schools that have been maintained for a long time. This concern arises because of the assumption that the introduction of modern elements in learning can reduce the essence of Islamic education that is the hallmark of Islamic boarding schools. To overcome this challenge, the pesantren needs to conduct intensive socialization to all related parties. By explaining that curriculum changes aim to strengthen pesantren education without losing their identity, resistance can be minimized. In addition, the involvement of scholars and religious leaders in curriculum formulation can also help provide legitimacy for the changes made, (Badrudin, & Nugraha, 2025).

Despite the challenges in the implementation of the new curriculum, efforts to overcome them continue to be made. With careful planning and the right approach, pesantren can create an education system that maintains traditional values, but is also able to respond to the challenges of the times, (Sumardi, Fitriyadi, & Bahrudin, (2024). If this challenge can be overcome gradually,

then the pesantren will not only produce students who have a strong understanding of religion, but also have broad skills and insights that are relevant to the development of the modern world, including in the Darut Tauhid III Islamic boarding school in Jungkat Village, Mempawah Regency. Informant from the principal:

"Challenges always exist in every change, especially in the pesantren environment that has a strong tradition. One of the main challenges is the limited technology facilities. We want students to be able to get to know the modern world better without leaving the identity of the pesantren, but the facilities available are still limited. In addition, not all teachers are used to new, more interactive learning methods. This is a challenge in the implementation of a curriculum that combines tradition with a modern approach".

After that, the informant from the teacher

"At first, of course there were challenges. As teachers, we have to adapt to new approaches, especially in more interactive learning methods. Previously, we used more lecture and memorization methods, but now we are required to involve students more in discussions and problem-solving."

The implementation of the curriculum at the Salafi Islamic Boarding School Darut Tauhid III faces various challenges, especially in the limitations of technological facilities, teachers' adaptation to interactive learning methods, and the balance between tradition and innovation. The limitations of technology hinder the optimization of digital-based learning, while teachers are still adapting to new methods that involve students more in discussion and problem-solving. In addition, concerns about changes that are considered to shift the values of Islamic boarding schools are also a challenge in itself. Therefore, strategic steps are needed such as gradual procurement of facilities, training for teachers, and socialization to all parties so that curriculum changes remain in line with the identity of the Islamic boarding school.

2. 4. Evaluation Results

The evaluation showed an increase in students' understanding of PAI material with a broader perspective. Students not only master religious knowledge textually, but are also better able to apply Islamic values in their daily lives. The new curriculum was positively received by the community because it still maintains the traditional values of the pesantren while responding to the needs of modern education.

The evaluation of the implementation of the new curriculum at the Darut Tauhid III Salafi Islamic Boarding School showed positive results. Students experienced an increase in their understanding of Islamic Religious Education (PAI) material with a broader perspective. They not only understand religious science textually through the yellow book, but are also able to relate Islamic teachings to social realities in daily life. The application of more interactive and contextual learning methods helps students develop critical thinking and problem-solving skills based on Islamic values. In addition, the integration of traditional and modern approaches in the curriculum ensures that pesantren maintains its identity as a faith-based educational institution, while answering the challenges of the times, (Muhtifah, 2016).

The surrounding community also responded positively to this change. They see that the new curriculum still maintains the traditional values of Islamic boarding schools, such as classical book studies and moral education, but with an approach that is more relevant to today's needs, (Makmun, 2014). Thus, the development of this curriculum not only improves the quality of education at the Darut Tauhid III Islamic boarding school in Jungkat Village in Mempawah Regency, but also strengthens the role of the pesantren in forming a generation of students who have a deep understanding of religion and skills that are applicable in modern life.

Informant from the principal:

"In general, the evaluation shows an increase in students' understanding of PAI material. They now have a broader perspective, not only understanding religion textually but also being able to apply

it in daily life. We see a positive change in the way students interact, think critically, and understand Islamic values in a broader context."

And also informant from the teacher:

"I see quite significant changes. Students are now more active in discussions, not only memorizing texts but also understanding their meaning in the context of their lives. For example, when discussing Islamic values, they can relate it to social issues and daily life, something that was rare before."

After the informant from the students:

"I feel that learning becomes more fun and easier to understand. Now we are not only memorizing lessons, but also being invited to discuss and understand how religious knowledge can be applied in daily life."

From the interview above, it shows that the development of the PAI curriculum at the Darut Tauhid III Salafi Islamic Boarding School has a positive impact on students, teachers, and the pesantren environment. The principal highlighted the improvement of students' broader understanding, not only textually but also in the application of Islamic values in real life. Teachers also feel a change in learning methods, where students are more active in discussing and able to connect material with social issues. From the perspective of students, this change makes learning more interesting and easy to understand, because they not only memorize but are also invited to think critically. Overall, this new curriculum succeeds in creating a more interactive, relevant, and applicative learning atmosphere.

3. Conclusion

This research shows that the curriculum innovations implemented have had a positive impact on students, teachers, and the pesantren environment. The new curriculum retains the characteristics of pesantren through the study of the yellow book, but also accommodates modern learning methods that are more interactive and contextual. The evaluation shows that students now have a broader understanding of PAI, not only textually but also in its application in daily life. The teachers felt a significant change in the learning process, where students were more active in discussions and critical thinking. Meanwhile, the students themselves feel that this new method is more attractive and makes it easier for them to understand and practice Islamic teachings. Despite facing challenges, such as limited facilities and adaptation to new methods, this curriculum change has received a positive response from the community. The integration between tradition and innovation is proof that pesantren is able to develop without losing its identity as an Islamic educational institution. Thus, the development of this curriculum is a strategic step in creating students who are insightful, have critical thinking skills, and are ready to face the challenges of the times.

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