



The Curriculum and Learning System at Daarul Ilmi Integrated Islamic Boarding School, West Bandung

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Abstract: This study examines the curriculum and learning system at Curriculum and Learning System at Daarul Ilmi Integrated Islamic Boarding School, West Bandung, within the framework of integrated Islamic education. Situated in the field of Islamic Education and Curriculum Studies, this research aims to analyze the structure of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum, its instructional methods, and their implications for the development of students' academic, linguistic, and character competencies. The KMI model was initially developed by *Pondok Modern Darussalam Gontor* as a modern Islamic education system that integrates religious and general sciences. This topic is crucial as modern pesantren face challenges in harmonizing religious education, the national curriculum, and mastery of international languages. Therefore, a systematic study is needed to evaluate its effectiveness. Employing a descriptive qualitative approach, data were collected through observation, interviews, and curriculum document analysis. The findings reveal that the KMI curriculum is holistically integrated with the national education system, combining formal, non-formal, and informal learning, with Arabic and English used as primary instructional languages. Such integration simultaneously fosters academic excellence, spiritual growth, and character formation. The contribution of this study lies in presenting an adaptive and relevant model of integrated Islamic education that can serve as a reference for curriculum development in modern Indonesian pesantren.

Keyword: Integrated Curriculum, Learning System, Kulliyatul Mu'allimin Al-Islamiyah, Modern Islamic Boarding School

Abstrak: Penelitian ini membahas kurikulum dan sistem pembelajaran di Pesantren Terpadu Daarul Ilmi Bandung Barat dalam konteks pendidikan Islam terpadu. Kajian ini berada pada bidang Pendidikan Islam dan Kurikulum dengan tujuan menganalisis struktur kurikulum Kulliyatul Mu'allimin Al-Islamiyah (KMI), metode pembelajaran, serta implikasinya terhadap pengembangan kompetensi akademik, bahasa, dan karakter santri. Model KMI pertama kali dikembangkan oleh Pondok Modern Darussalam Gontor sebagai sistem pendidikan Islam modern yang mengintegrasikan ilmu agama dan ilmu umum. Topik ini penting karena pesantren modern menghadapi tantangan dalam mengharmonisasikan pendidikan agama, pendidikan nasional, dan penguasaan bahasa internasional, sehingga kajian sistematis diperlukan untuk menilai efektivitasnya. Penelitian ini menggunakan

pendekatan kualitatif deskriptif melalui observasi, wawancara, dan studi dokumentasi kurikulum. Hasil penelitian menunjukkan bahwa kurikulum KMI diintegrasikan dengan kurikulum nasional secara holistik, menggabungkan pendidikan formal, nonformal, dan informal dengan penggunaan bahasa Arab dan Inggris sebagai media pembelajaran utama. Integrasi tersebut mendukung pengembangan akademik, spiritual, dan karakter santri secara simultan. Kontribusi penelitian ini terletak pada penyusunan model pendidikan Islam terpadu yang adaptif, relevan, dan dapat dijadikan rujukan bagi pengembangan kurikulum pesantren modern di Indonesia.

Kata kunci : Kurikulum Terpadu, Sistem Pembelajaran, Kuliyatul Mu'allimin Al-Islamiyah; Pesantren Modern

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Introduction

The curriculum functions as a strategic framework that directs the goals, processes, and expected outcomes of education. It not only regulates learning content but also serves as an instrument for developing students' academic competencies, moral integrity, and spiritual character (Hasan, 2024; Ismail & Azizah, 2023). In Islamic education, the concept of curriculum known in Arabic as *al-manhaj* or "the clear path" represents a structured design that guides learners toward holistic intellectual and ethical development (Mutale Mulenga, 2018). Therefore, understanding how curricula are designed and implemented in Islamic boarding schools (*pesantren*) is essential for identifying effective models of educational integration.

Islamic boarding schools have historically played a pivotal role in shaping moral and spiritual values within Indonesian society (Hasan & Aziz, 2023; Rofiq et al., 2025). However, the rapid modernization of education, particularly after the implementation of the national curriculum, has created new challenges for *pesantren* institutions. Many *pesantren* attempt to integrate the classical *Kuliyatul Mu'allimin al-Islamiyah* (KMI) curriculum, pioneered by Gontor in 1926, with national academic standards. While the Gontor model has inspired hundreds of modern *pesantren*, each institution interprets and adapts this integration differently based on its context, resources, and leadership philosophy. This diversity raises an important question about how integration between religious and national curricula can be designed effectively without compromising the traditional values that define *pesantren* education.

In this regard, Daarul Ilmi Integrated Islamic Boarding School in West Bandung presents a relevant and distinct case. Founded by a Gontor alumnus in 1996, the institution has undergone three leadership generations and systematically integrated

the KMI model with the Indonesian national curriculum at both junior and senior high school levels. Unlike many other Gontor-inspired pesantren, Daarul Ilmi applies a dormitory-based system emphasizing bilingual education (Arabic and English), moral discipline, and academic rigor. Preliminary observations suggest that this integration model reflects a unique approach to balancing religious formation, academic excellence, and international language proficiency.

A review of recent studies (Muhajir & Budi, 2018) indicates that research on curriculum integration in modern pesantren often remains descriptive, focusing either on religious or formal aspects in isolation. Few studies have systematically analyzed the interaction between curriculum design, instructional practices, and student development within a single institutional framework. This gap underscores the need for empirical inquiry into how modern pesantren implement dual curricula in practice and how such integration shapes students' academic, linguistic, and character outcomes.

Therefore, this study aims to analyze the structure and implementation of the integrated curriculum at Daarul Ilmi Integrated Islamic Boarding School, focusing on its design principles, teaching practices, and educational outcomes. The study's significance lies in providing insights into how pesantren can reconcile traditional Islamic pedagogy with national education standards while maintaining the holistic formation of students. The findings are expected to contribute to the ongoing discourse on Islamic educational reform and offer a practical model for curriculum integration applicable to other modern pesantren in Indonesia.

The novelty of this study lies in its focus on the dynamic process of curriculum integration rather than institutional promotion. By exploring how Daarul Ilmi operationalizes both the KMI and national curricula in everyday teaching and learning, this research offers an analytical framework that bridges traditional Islamic values with contemporary educational demands. Such an approach contributes to a more comprehensive understanding of curriculum innovation in Islamic boarding schools within the context of 21st-century education.

Methods

This study adopts a descriptive qualitative case study design, aiming to explore and deeply understand the implementation of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum at Daarul Ilmi Integrated Islamic Boarding School in West Bandung (Yin, 2018). The case study design was chosen because it allows for an in-depth examination of complex educational phenomena within their natural context. The research was conducted over a period of six months (January–June 2025), focusing on curriculum integration, teaching practices, and the development of students' linguistic, academic, and character competencies. The primary subjects

included the *kyai* (pesantren leader), four senior teachers, two administrative staff, and twelve students selected through purposive sampling, based on their experience and involvement in implementing the KMI curriculum. The researcher occupied a participant-observer position, acknowledging the dual role as both insider (academic collaborator with the institution) and outsider (independent researcher), to balance access and critical distance while minimizing institutional bias.

Data were collected through semi-structured interviews, participant observation, and document analysis. Interviews were guided by an interview protocol emphasizing themes such as curriculum design, teaching methodology, integration with the national curriculum, and evaluation of learning outcomes. Each interview lasted between 45–90 minutes and was conducted in Indonesian, with consented audio recordings and transcripts verified by participants for accuracy (member checking). Observations were conducted across formal classes, extracurricular programs, and dormitory-based activities, totaling approximately 60 observation hours (Creswell, 2010). Field notes captured teacher student interactions, pedagogical strategies, and the contextual dynamics of learning. Documentation analysis involved curriculum blueprints, syllabi, lesson plans, learning assessments, and institutional policy documents to triangulate findings from interviews and observations.

To ensure credibility and trustworthiness, data validation employed methodological and source triangulation, member checking, and peer debriefing with academic colleagues (Miles et al., 2014). Contradictory findings were critically compared and reconciled through iterative analysis. Data were analyzed using a thematic coding approach following (Awaluddin & Mahmud, 2022) framework encompassing data reduction, data display, and conclusion drawing supported by reflective memoing to capture analytical insights and researcher reflexivity. The analysis generated themes around curriculum structure, integration strategies, teaching practices, and their implications for student competency development. This methodological rigor ensures transparency, analytical depth, and contextual validity in understanding how the KMI curriculum is implemented and integrated within a contemporary Islamic boarding school framework.

Results and Discussion

Results

Interview data with the *kyai* and teachers show that Daarul Ilmi implements an integrated curriculum model combining the KMI curriculum with the national curriculum. The class schedule documents indicate that religious and general subjects are arranged proportionally within the same weekly structure. Teachers explained that the schedule is designed through internal curriculum meetings to

ensure that no subject cluster dominates the others, allowing students to experience balanced learning. Classroom observations show that students attend both religious and general subjects on the same day without any separation in learning spaces.

Syllabus analysis reveals that the school develops learning plans by incorporating core competencies from the KMI curriculum while adapting them to the standards of the national curriculum. Observations of classroom activities show that religious subject teachers use KMI textbooks, while general subject teachers use government-recommended national textbooks. Students and teachers confirmed that this integration supports administrative requirements while preserving the pesantren's identity. Overall, curriculum integration is clearly reflected in lesson planning, instructional documents, and classroom practices.

Classroom observations show that teachers apply active learning methods such as group discussions, question-and-answer sessions, and student presentations. At several moments, teachers encouraged students to complete tasks collaboratively, particularly in general subjects such as English and Science. Interviews with teachers revealed that this approach is intended to increase students' confidence in speaking and strengthen their cooperative skills. Teachers also stated that they avoid full-lecture methods to prevent students from becoming passive and to ensure greater engagement in the learning process.

In religious subjects, the researcher found that teachers frequently ask students to read, translate, and explain texts from KMI books in turns. These activities help students understand the content while strengthening their speaking skills. Observations outside the classroom show that some learning activities are linked to dormitory routines such as discipline during prayer times and room cleanliness. Teachers stated that this is done to connect academic learning with students' daily lives. These findings indicate that the learning approach is active, contextual, and integrated with daily routines.

The researcher observed that Arabic and English are consistently used in daily pesantren activities. At specific hours, students were seen communicating in foreign languages according to the weekly language schedule. Language teachers explained that this policy is monitored by student language supervisors who record any violations. The rulebook shows a point system that penalizes students who fail to use the assigned language.

Language strengthening is also implemented through *muhadatsah*, speech practice, and daily vocabulary evaluations. Observations during these sessions show that students actively recite sentences, deliver short speeches, and perform dialogues in front of their peers. Students confirmed that these activities help them build

confidence and expand their vocabulary. Language teachers also noted that language performance contributes significantly to daily and weekly assessments.

Observations in the dormitory and surrounding pesantren environment show that character formation is implemented through structured routines such as early wake-up times, room cleanliness, time discipline, and congregational prayers. Teachers emphasized that every routine has a specific character-building purpose, such as fostering responsibility and independence. The dormitory supervisor explained that even minor violations are addressed through warnings, guidance, or corrective tasks to help students understand the consequences of their actions.

Interviews with students indicate that they have become accustomed to the strict schedules implemented in the pesantren, and many view it as training for living in an orderly manner. Observations show that teachers and student leaders model discipline and ethical behavior. Weekly evaluations of discipline are conducted and announced during student gatherings. These findings show that character formation is not only a formal program but is practiced through daily interactions across the pesantren.

Analysis of evaluation documents shows that Daarul Ilmi uses various forms of assessment, including written tests, oral tests, practical assessments, and behavioral evaluations. In religious subjects, the researcher noted frequent oral examinations conducted directly in the classroom, especially for memorization, text reading, and comprehension. Teachers explained that oral assessments are essential because they measure practical skills that cannot be captured through written tests alone.

In general subjects, observations show that teachers administer regular quizzes, portfolio tasks, and daily tests. Behavioral assessment is conducted by dormitory supervisors who monitor students' discipline, cooperation, and responsibility. Students stated in interviews that evaluation results affect not only their report card grades but also their eligibility for student leadership roles. Thus, the evaluation system continuously assesses both academic and non-academic development.

Observations of extracurricular activities show that students participate in various programs such as scouting, tahfiz, sports, calligraphy, and student organizations. Each activity is supervised by designated mentors and conducted routinely according to the weekly schedule. During scouting activities, the researcher observed marching practice, leadership training, and discipline-building activities that involve active student participation.

Interviews with students reveal that they view extracurricular activities as opportunities to explore their interests and develop social skills. Activities such as

speech practice, cleanliness competitions, and sports tournaments help students build confidence and learn teamwork. Assessment documents show that extracurricular achievements are recorded as part of the school's annual evaluation. These findings demonstrate that extracurricular programs play an important role in supporting classroom learning.

Discussion

The integration of the *Kulliyatul Mu'allimin al-Islamiyyah* (KMI) and the national curriculum at Daarul Ilmi Integrated Islamic Boarding School reflects an attempt to harmonize traditional Islamic scholarship with the demands of modern education. While the integration provides a framework for developing students with both religious and academic competence, the empirical data gathered mainly represent institutional perspectives rather than measurable indicators of success. Although curriculum documents and administrative interviews confirm the coexistence of the two systems, the absence of student achievement data or longitudinal outcomes makes it difficult to evaluate whether this integration genuinely enhances intellectual or spiritual performance (Ayumi & Nasution, 2025; Hasan & Azizah, 2022; Matorevhu & Madzamba, 2022). This highlights the need for a more comprehensive evaluation mechanism that includes academic assessments, behavioral indicators, and stakeholder perceptions to substantiate claims of success (Tabroni et al., 2023). (Ahmad & Ogunsola, 2011; Putri et al., n.d.)

From the learning perspective, Daarul Ilmi's use of active and contextual strategies indicates an effort to promote constructivist and experiential learning principles (Sanjaya, 2008; Aarons et al., 2014; Dian et al., 2020; Diana et al., 2024). However, classroom observations suggest variability in teacher implementation, with some lessons remaining teacher-centered. This inconsistency raises questions about the depth of pedagogical transformation within the pesantren context. While CTL principles theoretically link knowledge to real-life experiences, empirical validation such as examples of students applying learned concepts to real social situations was not sufficiently documented. Hence, further studies are needed to examine how far contextual learning has moved from rhetoric to sustained classroom practice.

The school's strong emphasis on Arabic and English proficiency demonstrates awareness of global educational trends. Consistent use of bilingual environments supports communicative competence and intercultural literacy (Fidayani & Ammar, 2023). Yet, challenges remain regarding sustainability and equality of access: interviews indicate that not all students reach advanced proficiency due to differing prior exposure and learning pace. This disparity reveals that while institutional language policies are ambitious, actual implementation may depend on students'

socioeconomic background and available linguistic resources. Addressing these gaps would require differentiated instruction and remedial support to ensure inclusivity in language education.

In terms of character formation, dormitory life and extracurricular activities function as experiential laboratories for moral and social learning (Agustina et al., 2023; Amir, 2021). Activities such as *muhadharah*, leadership duties, and daily worship nurture discipline and communal responsibility. Nevertheless, without longitudinal behavioral assessment or testimonies from alumni, it is difficult to verify whether the intended moral outcomes persist beyond the pesantren environment. Previous studies have emphasized that character education should be evaluated through long-term behavioral observation rather than short-term compliance (Ritonga et al., 2024). Therefore, the school's model shows promising potential, but its long-term impact remains empirically untested.

Extracurricular activities at Daarul Ilmi ranging from the OPPM student organization to scouting and arts serve as complementary spaces for holistic development. These activities demonstrate how Islamic institutions can bridge formal and informal education. However, data from this study did not include student reflections or observational records detailing how such programs contribute to specific competencies. Future research should explore how participation in extracurricular activities enhances emotional intelligence, leadership, and resilience. Moreover, triangulating institutional claims with student or parent perspectives could validate the perceived effectiveness of these programs.

While the integration of curricular and extracurricular systems reflects a life-based educational philosophy (Wulansari, 2020), the study's methodological limitations restrict the extent to which conclusions can be generalized. The research relies on a single-site case study with predominantly administrative viewpoints, lacking representation from students, alumni, or external stakeholders. Consequently, claims about producing graduates who excel "intellectually, spiritually, and socially" remain interpretive rather than evidential. The study would benefit from a mixed-method design incorporating measurable indicators of learning outcomes, such as standardized assessments, alumni tracking, or community impact studies.

Overall, this discussion highlights that Daarul Ilmi's educational innovation provides an important conceptual model for Islamic schooling in Indonesia, demonstrating how traditional pesantren can adapt to modern educational frameworks without losing spiritual identity. However, the current evidence base is insufficient to validate claims of broad success or replicability across other institutions. Future research should focus on empirical validation through

comparative studies, inclusion of diverse stakeholder voices, and deeper exploration of tensions between ideal curricular intentions and actual classroom practices. By addressing these limitations, future scholarship can move beyond institutional narratives toward a more critical and evidence-based understanding of pesantren reform.

Conclusion

This study concludes that the implementation of the Kulliyatul Mu'allimin al-Islamiyah (KMI) curriculum at Daarul Ilmi Islamic Boarding School is systematically integrated with the national curriculum through well-aligned planning, active learning practices, and consistent reinforcement of Arabic and English as instructional languages. This integration effectively supports the development of students' spiritual, intellectual, and social competencies while eliminating the traditional dichotomy between religious and general education.

The study contributes to the scholarly discourse by offering an empirical model of integrative curriculum implementation within a modern pesantren context, which may serve as a reference for Islamic educational institutions seeking to design adaptive and collaborative curriculum frameworks. It also enriches the existing literature on curriculum integration and Islamic pedagogy. However, this research is limited to a single institution and relies solely on qualitative data, restricting the generalizability of its findings. Future studies should involve a wider range of pesantren and adopt mixed-methods approaches to generate stronger comparative validation and a more comprehensive understanding of integrative curriculum practices across diverse educational settings.

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