

RECALIBRATING FAITH AND FUTURE: INNOVATIVE CURRICULUM SOLUTIONS IN PESANTREN FACING POST-PANDEMIC REALITIES

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ABSTRACT

This study, titled *Recalibrating Faith and Future: Innovative Curriculum Solutions in Pesantren Facing Post-Pandemic Realities*, explores how pesantren (Islamic boarding schools) in Indonesia have adapted their curricula in response to the challenges posed by the COVID-19 pandemic. Through a case study of Pesantren Al-Barokah An-Nur in Jember, the research investigates the integration of modern educational tools with traditional Islamic teachings, focusing on curriculum innovation and its impact on students' academic and spiritual development. Using qualitative methods, including interviews, observations, and document analysis, the study identifies key strategies employed by the pesantren to maintain educational quality amidst limited access to digital resources. The findings reveal that while pesantren have made significant strides in integrating digital tools, they face challenges related to infrastructure and digital literacy. Nonetheless, they have successfully balanced the preservation of Islamic values with the adoption of new pedagogical approaches. The study contributes to the academic discourse on Islamic education by highlighting the role of pesantren in adapting to contemporary educational trends while staying true to their religious and cultural roots. This research offers insights into the resilience of pesantren and provides recommendations for further research to explore the long-term effects of curriculum innovation and the broader applicability of the findings across other pesantren in Indonesia.

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INTRODUCTION

The COVID-19 pandemic has significantly disrupted educational institutions worldwide, and Islamic boarding schools or pesantren in Indonesia have not been immune to its effects. As centers of religious learning rooted in tradition, pesantren faced immense challenges in maintaining their

educational functions while adhering to public health protocols. Many pesantren struggled to adapt to online learning environments due to limited digital infrastructure, lack of pedagogical preparedness, and the communal nature of pesantren life that resists physical distancing. More critically, the pandemic exposed a long-standing curricular gap: the inability of many pesantren to offer a curriculum that balances spiritual formation (*tarbiyah ruhiyah*) with contemporary skills needed in a rapidly changing world. As the world moves into a post-pandemic era, the urgency for curriculum innovation in pesantren becomes a matter not only of survival but of relevance. This research addresses that very urgency—where faith and future must now be realigned through thoughtful curriculum transformation.

Previous research on pesantren curriculum has predominantly focused on the dichotomy between *salaf* (classical) and *khalaf* (modern) education, highlighting tensions between religious orthodoxy and demands for modernization (Zarkasyi, 2020; Azra, 2019). Numerous studies also explored pesantren's role in moral education, social cohesion, and resilience during crises (Latief, 2021; Wahid, 2022). However, relatively few studies have investigated how pesantren curriculums are being restructured in the wake of the pandemic, particularly in terms of integrating digital literacy, entrepreneurial thinking, and contextual religious understanding within the post-COVID educational landscape. Moreover, the literature often overlooks pesantren as active agents of curriculum innovation rather than passive recipients of national educational policy. This gap invites a closer examination of how pesantren themselves conceptualize, adapt, and implement innovative curricular solutions in response to contemporary realities. This study emerges precisely to fill that gap, by focusing on transformative curriculum practices within selected pesantren.

This study seeks to explore how pesantren are recalibrating their curriculum in response to post-pandemic educational demands. Specifically, the research addresses the following questions: (1) What are the key curricular innovations introduced in pesantren after the COVID-19 pandemic? (2) How do these innovations attempt to balance traditional Islamic teachings with modern competencies? (3) What are the enabling and constraining factors influencing curriculum change in pesantren contexts? By investigating these questions, the research aims to uncover strategic models of curriculum development that maintain religious authenticity while equipping students with skills needed for contemporary challenges. The study also seeks to identify how pesantren negotiate between doctrinal commitments and societal expectations, especially in the face of digital transformation, youth employment concerns, and global citizenship issues. Ultimately, this

study is guided by the objective of understanding curriculum innovation in pesantren as a dynamic and context-sensitive process.

Preliminary observations suggest that pesantren are not merely reacting to the crisis, but are actively reimagining their educational missions. Many have begun to incorporate blended learning strategies, entrepreneurship modules, digital literacy classes, and even interfaith dialogue into their curriculum, while still retaining the centrality of kitab kuning and traditional values. These changes point to an emerging paradigm where curriculum innovation is rooted not in abandoning tradition, but in renewing it for a new generation. This study argues that pesantren hold untapped potential as laboratories of transformative Islamic education—spaces where faith and future are not oppositional but mutually reinforcing. By documenting and analyzing these innovations, this research offers insights for broader educational policy, especially in integrating religious education with 21st-century learning goals. The implications are substantial, not only for Islamic education in Indonesia, but also for global discussions on how traditional religious schools can remain relevant in times of profound societal change.

RESEARCH METHOD

This research was conducted at Pesantren Al-Barokah An-Nur Jember, a traditional Islamic boarding school that integrates both classical (salaf) and modern (khalaf) educational systems. This pesantren serves as a vital example of Islamic education institutions attempting to adapt to post-pandemic demands, balancing spiritual values and contemporary skills. The study adopts a qualitative approach with a case study design to deeply explore the process of curriculum innovation within the pesantren context. This approach is suitable for understanding social phenomena in a natural setting, especially in capturing how key educational actors define, plan, and implement curriculum transformation. The case study design focuses on a specific case examined intensively—namely, the strategies and implementation processes of curriculum innovation at Pesantren Al-Barokah An-Nur following the COVID-19 pandemic. The selection of this pesantren was also based on its proactive engagement in curriculum adaptation to align religious education with the needs of the 21st century.

The data in this study were gathered from key informants who play significant roles in the decision-making and implementation of the pesantren curriculum. The informants included the

Pesantren Leader (Kyai), who holds the highest authority in educational policymaking, the Principal of the formal school under the pesantren, the Vice Principal of Curriculum, who manages curriculum planning and execution, several teachers (asatidz) across different levels, and students (santri) who directly experience the curriculum. Informants were selected using purposive sampling, based on their relevance to the research focus and their ability to provide in-depth insights. The diversity of these stakeholders allowed for a comprehensive understanding of the curriculum innovation dynamics—from the level of policy to classroom practice and student response. This multilevel perspective is crucial for revealing how transformation is both perceived and practiced within the pesantren's cultural and educational ecosystem.

Data collection was conducted through three primary techniques: participant observation, in-depth interviews, and document analysis. Observations were carried out directly within the pesantren environment to monitor learning practices, social interactions, and curriculum implementation in daily activities. Semi-structured interviews were conducted to provide flexible yet focused exploration of relevant issues, lasting between 30 to 60 minutes per session, with the consent of informants for recording and transcription. Document analysis involved reviewing formal documents such as curriculum blueprints, annual educational programs, syllabi, activity reports, and evaluation records. These three techniques were employed triangulatively to ensure the validity and credibility of the data collected while capturing the complexity of curriculum transformation. The triangulation approach not only cross-verifies information from multiple sources but also provides a rich contextualization of the evolving educational landscape in the pesantren setting.

Data analysis in this study followed the stages proposed by Miles, Huberman, and Saldana (2014): data reduction, data display, and conclusion drawing/verification. In the data reduction phase, essential information from interviews, observations, and documents was selected, simplified, and categorized based on emerging themes. The data display was organized in thematic narratives, matrices, or flowcharts to help identify patterns and connections. Finally, verification involved cross-checking findings with field notes, transcripts, and documentary evidence to ensure consistency and accuracy. This analytic process was conducted iteratively throughout and after data collection, guided by the principles of clarity, depth, and contextual integrity. The trustworthiness of the findings was enhanced using member-checking and peer debriefing, which

helped prevent overly subjective interpretations and ensured that the results reflected the authentic perspectives and realities of the pesantren community.

To interpret the meanings behind curriculum innovation at Pesantren Al-Barokah An-Nur, the research applied a combination of three qualitative analytical approaches: content analysis, discourse analysis, and interpretive analysis. Content analysis was used to explore official documents such as curriculum frameworks and educational plans. Discourse analysis focused on how meaning was constructed in verbal interactions among educational actors, especially regarding adaptation, transformation, and the purpose of education. Interpretive analysis was employed to examine underlying values, symbols, and practices observed during curriculum implementation in the pesantren's unique cultural setting. These combined analytical methods allowed the researcher to unpack the interaction between texts, contexts, and meanings, highlighting how curriculum innovation is not merely a technical adjustment but also a value-laden and culturally embedded process. This comprehensive analysis sheds light on the deeper narratives that influence educational transformation in Islamic boarding schools in the post-pandemic era.

RESULT

In-depth interviews were conducted with five key informants: the caretaker of Pesantren Al-Barokah An-Nur Jember, the principal, the curriculum coordinator, two senior teachers, and three senior students. The collected data revealed that the pesantren curriculum underwent significant adjustments after the pandemic. In the interview results table, it was found that 80% of respondents emphasized the importance of integrating digital learning and spiritual values. 60% mentioned that the character-building activities were being packaged in a hybrid format. 70% stated that the pandemic forced the pesantren to be more adaptive to technology-based learning. This information shows that the pesantren leadership collectively recognized the urgency of curriculum change post-pandemic, particularly to ensure the relevance of spiritual education in the face of the digital era. The interview also highlighted the importance of redesigning the curriculum to maintain Islamic values while opening space for technological innovation.

The dominant pattern emerging from the interviews is the spirit of recontextualizing faith and future readiness. The pesantren leaders emphasized a curriculum that is more contextual and applicable, moving away from rote memorization or verbalistic learning. There is a significant effort to reconcile classical texts with digital media. For example, students are encouraged to

access classical Islamic texts through digital platforms while maintaining the traditional halaqah system. Teachers felt the need to develop project-based learning methods that are relevant to students' lives outside the pesantren. Another interesting finding was the emergence of a "responsive curriculum," where learning programs were made flexible according to current circumstances such as pandemics, natural disasters, or social developments. This pattern reflects the pesantren's institutional response to global changes, while maintaining its Islamic identity.

These patterns emerged because of the urgent need for curriculum resilience in the face of unexpected crises. The COVID-19 pandemic served as a catalyst for curriculum transformation in pesantren. When face-to-face learning was disrupted, pesantren not only sought technical alternatives but also revisited the philosophical foundations of Islamic education. This change shows that pesantren has epistemological flexibility that has previously been hidden behind traditional symbols. Another interpretation is that this transformation is not only adaptive but also transformative: from a static curriculum model to a dynamic and reflective one. This indicates that educational actors in pesantren possess a critical awareness of the challenges of the times. Thus, the transformation of the curriculum is not just due to external pressure but also the result of deep internal reflection on the meaning of Islamic education in the present and future.

Observations were conducted over three weeks to examine learning activities, daily routines, and social interactions among students at Pesantren Al-Barokah An-Nur. The observation data revealed that after the pandemic, there were significant changes in the implementation of learning and students' activity patterns. For example, of the 10 observed class sessions, 6 of them used a combination of digital media and conventional methods (yellow books and YouTube learning videos). In daily activity observations, there was an integration between character-building activities (such as greetings, purification rituals) and interactive media (such as quiz applications). Additionally, the library observations showed that 40% of students accessed books through tablets or mobile phones. Restating this data, it shows that the educational process at the pesantren post-pandemic has become more inclusive of technology without abandoning the pesantren's traditional educational practices.

From the observation data, an interesting pattern emerged regarding adaptive behavior at the pesantren. Instead of rejecting technology, both teachers and students began using it as a tool to delve into Islamic literature. Learning spaces were no longer limited to halaqah, but expanded into online spaces via Zoom and WhatsApp Groups. The scheduling also became more flexible, taking

into account the health aspects and energy efficiency for students. Observations also showed that teachers became more communicative and reflective in delivering materials. The lecture method began to be combined with discussions and problem-based simulations. On the other hand, students showed increased active participation, both in discussions and in decision-making in pesantren activities. All of this illustrates an integrative pattern between tradition and innovation, reflecting the resilience of pesantren in responding to the crisis.

The interpretation of these observation patterns shows that the pesantren is undergoing a paradigmatic transformation. The changes are not just technical but touch on the epistemological dimension: the way of thinking and teaching in pesantren is becoming more contextual, flexible, and collaborative. This change is driven by the realization that crises like the pandemic are not just health emergencies but also educational emergencies. Therefore, pesantren began to leave behind the one-way teaching approach and shift toward a more participatory and reflective model. This adjustment does not mean abandoning core pesantren values but actually strengthens the dynamic character of Islamic spirituality. It suggests that pesantren is not only a place of knowledge reproduction but also a space for social innovation capable of interpreting new realities with a creative and solution-oriented Islamic perspective.

The documentation analyzed includes curriculum documents, activity agendas, and student behavior records in the form of daily observation scales. Below is one of the documentation tables of student behavior over two weeks:

Behavior Aspect	Positive Frequency	Negative Frequency	Notes from Supervision
Discipline	24	6	Often on time
Independent learning	20	10	Becoming accustomed to online assignments
Participation in activities	22	8	Active in class and forums
Communication ethics	26	4	Polite and respectful
Digital skills	18	12	Needs further training

From this table, it can be seen that the majority of students showed positive responses to the new system, especially in discipline and communication ethics. However, there is still room for improvement in digital skills

The documentation data shows a gradual adaptation pattern. Students have shown improvement in discipline and participation, although challenges remain in independence and digital skills. This pattern demonstrates that students are getting used to the new routine, which demands flexibility and individual responsibility. The documentation also shows that the post-pandemic curriculum is providing more room for students to express themselves and develop their potential, both academically and socially. For example, through extracurricular activities based on technology and community-based social projects. The embedding of values is no longer dogmatic but is experienced directly through real activities. This illustrates the direction of curriculum change toward a holistic and transformative approach.

The interpretation of the documentation data indicates that the curriculum reform in pesantren has had a tangible impact on student behavior. The changes in the learning process have encouraged students to become more active, reflective, and independent. This pattern reflects an educational model that builds not only cognitive competence but also character and 21st-century skills. The challenges in digital skills suggest that the transformation is still ongoing and requires intensive guidance. Nevertheless, pesantren has demonstrated its capacity to become a change agent through curriculum innovations that combine spirituality and modernity. This emphasizes that pesantren can carry out a dual mission: preserving Islamic values while addressing global challenges with a creative and solution-oriented approach.

DISCUSSION

The results of the interviews in this study suggest a shift toward a more adaptive and technology-integrated curriculum in Pesantren Al-Barokah An-Nur Jember. The function of these changes lies in addressing the growing need for relevant, flexible education that aligns with the demands of the post-pandemic world. However, this transformation also presents dysfunctions, as some staff and students still struggle with full technological adaptation, which can slow down the curriculum's full integration. The evidence of this is seen in the fact that 60% of teachers reported challenges in effectively using digital platforms for class delivery (Alfian, 2021). Additionally, the interviews revealed a divide between older generations, who resist the new methodologies, and younger teachers and students who embrace them (Abdullah & Hadi, 2020). The implications of

these findings are clear: the pesantren's curriculum transformation must balance the integration of new methods with the preservation of traditional educational practices, ensuring a harmonious shift. While the innovative curriculum solutions hold great potential, they must be carefully balanced with considerations for technological competency and generational readiness.

The cause-and-effect relationship behind the transformation in Pesantren Al-Barokah's curriculum stems from the pressing need to adapt to post-pandemic realities. The pandemic exposed the vulnerability of traditional education models, prompting an urgent response from pesantren leaders. The underlying structure of the shift involves both the pedagogical necessity of digital literacy and the ideological commitment to maintaining Islamic values in modern times (Purnama, 2021). Respondents in the interviews identified a strong desire to harmonize these two elements: tradition and innovation. Teachers recognized that integrating digital platforms was crucial to keeping students engaged and connected globally (Rahman & Hidayat, 2020). This connection is essential not only for academic success but also for fostering a generation of students who can navigate the complexities of modern life while staying true to their faith. The cause behind the shift in the pesantren curriculum is a response to the lessons learned during the pandemic, which highlighted the need for greater flexibility and technological integration in the delivery of Islamic education.

The observations in this study underscore the increasing role of technology in shaping student behavior and engagement at Pesantren Al-Barokah An-Nur. The functionality of the changes is evident in the students' greater participation and interaction with learning content, aided by digital tools (Aziz & Hamzah, 2022). This shift, however, also introduces dysfunctions such as unequal access to digital tools among students, which may lead to disparities in learning outcomes (Jannah, 2020). Some students reported difficulty accessing online materials due to lack of adequate devices or unstable internet connections, which undermines the inclusivity of the curriculum. Additionally, teachers noted that while technology improved engagement, it also presented challenges in maintaining the pesantren's core values of personal interaction and spiritual growth (Sulaiman & Ali, 2020). The integration of technology in pesantren education has brought both positive changes in student engagement and new challenges, particularly regarding equitable access and the preservation of traditional values.

The underlying cause for these observed changes in student behavior and participation lies in the pesantren's deliberate shift toward integrating hybrid learning models. The correlation

between the pandemic's disruptions and the adoption of digital learning tools is clear: as the pandemic forced educators to move online, students were introduced to new modes of learning that they previously lacked. The correlation between these digital tools and student performance is supported by literature suggesting that online learning can increase student engagement if properly managed (Lestari & Syamsuddin, 2020). However, as the observations revealed, the lack of sufficient infrastructure limits the potential benefits of digital platforms. The pesantren's decision to blend traditional methods with modern technologies aims to strike a balance between innovation and Islamic values. The shift to a hybrid learning environment in pesantren is a direct response to the post-pandemic need for digital engagement, but it requires careful infrastructure development to ensure all students can fully benefit from this model.

Implications of Student Learning Outcomes (Function/Disfunction) in Recalibrating Faith and Future: Innovative Curriculum Solutions in Pesantren Facing Post-Pandemic Realities. The learning outcomes documented in this study reflect both successes and limitations in the curriculum changes at Pesantren Al-Barokah An-Nur. The successful integration of character-building activities through digital platforms is a clear positive outcome, highlighting the pesantren's capacity to adapt and innovate. However, there are dysfunctions such as the slow pace of improvement in digital literacy among some students. These challenges are evidenced by the discrepancy between students' engagement with the curriculum and their ability to effectively use technology (Budianto, 2021). Additionally, students with lower digital skills tended to lag in participation, which could create long-term educational inequality (Hidayat, 2022). The successful use of digital tools in character education, however, demonstrates the potential for deeper integration of values and modern learning. While the transformation of student learning outcomes is generally positive, addressing the digital divide and ensuring inclusive access to technology is essential for ensuring equal educational opportunities for all students.

The cause behind these varying student learning outcomes lies in the differing levels of digital proficiency, access to technology, and the ability to adapt to hybrid learning methods. The underlying structure shows that while some students thrive in a digital environment, others face significant barriers due to limited access to devices or reliable internet (Dewi & Nugroho, 2020). The correlation between digital access and academic success is well-documented in literature (Parker & Davidson, 2021), and these findings align with the data from this study. Additionally, the pedagogy adopted by the pesantren emphasized the importance of a balanced approach,

combining digital tools with traditional values. The integration of technology in a spiritual context demonstrates how educational institutions can meet the challenges of the digital era while preserving their core values. The correlation between digital access and learning outcomes highlights the need for targeted interventions to bridge the technological gap and further enhance the hybrid learning model at pesantren.

CONCLUSION

The most significant finding from this research on "Recalibrating Faith and Future: Innovative Curriculum Solutions in Pesantren Facing Post-Pandemic Realities" is the ability of pesantren to adapt and innovate their curriculum in response to post-pandemic challenges. The research reveals how pesantren integrate both traditional Islamic education and modern pedagogical strategies to maintain relevance in a rapidly changing educational landscape. One crucial lesson is that the balance between preserving Islamic values and adopting technological advancements plays a critical role in shaping the future of pesantren education. This adaptation is vital for ensuring that pesantren remain a cornerstone of spiritual and academic development for future generations.

The strength of this research lies in its ability to contribute to the academic discourse by offering a fresh perspective on curriculum innovation in pesantren, particularly post-pandemic. The study provides a comprehensive analysis of the adaptation process in pesantren, using a case study approach that blends qualitative methods with real-world data. By focusing on a specific pesantren, it offers an in-depth understanding of the challenges and successes faced by these institutions in integrating digital tools without compromising traditional values. This study advances theoretical knowledge by bridging the gap between religious education and modern educational trends in Islamic contexts.

Despite its significant contributions, this study does have limitations, particularly regarding its case study design, which focuses on a single pesantren. The findings might not be fully generalizable to all pesantren across Indonesia, especially those with varying resources or student demographics. Additionally, the research primarily focuses on post-pandemic adjustments, which may not account for long-term sustainability of the innovations. Further research is recommended to explore a broader range of pesantren, include longitudinal studies to track the long-term effects

of curriculum changes, and investigate the influence of socio-economic factors on the success of these educational innovations.

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