

Kyai Leadership System to Synchronize Traditional and Modern Curriculum in Islamic Boarding Schools

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Abstract: *Islamic boarding schools (pesantren) in Indonesia assume a strategic role in shaping students' religious, moral, and intellectual competencies, while systematically integrating traditional and modern educational approaches to address contemporary educational challenges. A qualitative approach using a case study design was employed to gain an in-depth understanding of kyai leadership in curriculum management. The research was conducted at Bustanul Makmur II in Kaliputih, Genteng District, Banyuwangi, with KH. Robitul Haq as the main research subject. Data were collected through in-depth interviews and analyzed using the interactive model of Miles, Huberman, and Saldaña, including data condensation, display, and conclusion drawing. To ensure trustworthiness, the study applied source triangulation, member checking, and prolonged engagement. The results of the study indicate that the kyai implements transformational leadership, encompassing Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration, which effectively facilitates the integration of traditional and modern curricula. The success of the kyai's leadership is evidenced by students' mastery of classical texts, bilingual proficiency in Arabic and English, achievements at national and international levels, and the comprehensive development of students' character. These findings underscore the strategic role of kyai leadership in curriculum harmonization and the enhancement of educational quality in pesantren.*

Keywords: *Kyai Leadership, Curriculum Integration, Islamic Boarding School*

Introduction

Education in Indonesia has experienced significant development, and Islamic boarding schools (pesantren) play a crucial role as Islamic educational institutions in shaping the character and competence of the younger generation.¹ As a faith-based educational institution present since the 16th century, pesantren not only serve as centers for religious learning but also for

¹ Jarman Arroisi, "Coping The Discrepancy Between Moral and Intellectual Achievement: The Model Integration of Higher Education and Modern Islamic Boarding Schools in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 14, no. 2 (2024): 231–57, <https://doi.org/10.18326/ijims.v14i2.231-257>.

moral, social, and intellectual development.² Pesantren contribute to national intellectual advancement through the teaching of classical texts in *fiqh*, *aqidah*, *tasawuf*, and other Islamic sciences. Over time, pesantren are expected to balance religious education with general knowledge, preparing students to face global challenges.³

Pesantren in Indonesia are classified into traditional and modern types. Traditional pesantren emphasize the study of classical texts through halaqah (study circles) conducted in mosques or suraus, with *kyai* (religious leaders) as supervisors who determine the curriculum, teaching methods, and student progression.⁴ Traditional pesantren, such as Pesantren Lirboyo (East Java) and Pesantren Langitan (Tuban), emphasize the study of classical Islamic texts (kutub al-turāth) through non-classical learning systems, including halaqah and bandongan methods conducted in mosques or suraus. In these institutions, the *kyai* plays a central role in determining the curriculum, instructional methods, and students' academic progression without formal grade levels.

In contrast, modern pesantren integrate classical texts as supplementary material while combining it with a national curriculum that includes general knowledge, social sciences, and practical skills, all linked to religious teachings.⁵ Modern pesantren, exemplified by Pesantren Gontor (Ponorogo) and Pesantren Darunnajah (Jakarta), integrate classical Islamic texts as complementary materials within a structured formal education system. These pesantren implement a national or internally developed curriculum that combines religious studies with general subjects such as mathematics, social sciences, and foreign languages. This integrative model enables students to develop balanced religious and academic competencies, preparing them to respond to contemporary societal demands and global educational challenges.

Previous studies have shown that the modernization of pesantren and the management of Arabic language learning can coexist with tradition. Harmathilda et al. revealed that modern pesantren tend to be open to general knowledge, information technology, and everyday life skills, making educational transformation necessary to face the challenges of the modern

² Dzul Azhar and Isa Anshory, "Peran Pesantren Dalam Meningkatkan Pendidikan Islam Di Indonesia," *Tsaqofah: Jurnal Penelitian Guru Indonesia* 4, no. 2 (2024): 1031–48, <https://doi.org/10.58578/tsaqofah.v4i2.2456>.

³ Aulia Rahma Ilyas, "Perencanaan Kurikulum Pesantrendi Pondok Pesantren Modern Darul Falah Enrekang" (Universitas Negeri Makassar, 2022), <https://eprints.unm.ac.id/23663/>.

⁴ Achmad Muchaddam Fahham, *Pendidikan Pesantren*, ed. Susanto, Cetakan Ke (Jakarta: Publica Institute Jakarta, Angota IKAPI DKI Jakarta, 2020).

⁵ Muhammad Abdur Rohman, "Pondok Pesantren Tradisional Dan Modern, Manakah Yang Lebih Baik?," *Manggala*, 2022, <https://manggala.kpmjb.com/2022/10/26/pondok-pesantren-tradisional-dan-modern/>.

era.⁶ Malisi added that some pesantren have successfully adopted modern institutional systems while still preserving classical texts, demonstrating a balance between tradition and innovation.⁷ In addition, research by Muhammad Fadhil Hadziq et al. (2025)⁸ and Sri Jomila Oktari et al. (2025)⁹ highlighted the quality management and implementation of Arabic language learning programs using Terry's management theory and the POAC principle, which proved to improve learning quality, speaking skills, a conducive learning environment, and students' confidence, while providing both theoretical and practical contributions to the development of Arabic language education.

Although previous studies have examined curriculum integration and educational transformation in pesantren, most have been descriptive and have not specifically addressed the role of *kyai* leadership in harmonizing traditional and modern curriculum at the management level. Therefore, this study presents an innovation by focusing on the leadership strategies of KH. Robitul Haq in managing an integrative curriculum. This approach not only analyzes curriculum content but also examines its implementation process and its impact on students' learning, offering a new contribution to the study of leadership and curriculum in pesantren.

Bustanul Makmur II Islamic Boarding School, founded in 1947 and led by KH. Robitul Haq, represents an educational institution that combines traditional and modern systems. The curriculum at this pesantren includes classical texts alongside the formal national curriculum. The *kyai*'s leadership emphasizes that combining the salaf (traditional) and modern systems is the most effective strategy to equip students with both religious knowledge and academic competencies.

In this context, the leadership of KH. Robitul Haq can be analyzed through Transformational Leadership theory (Burns, 1978; Bass, 1985), which

⁶ Harmathilda et al., "Transformasi Pendidikan Pesantren Di Era Modern: Antara Tradisi Dan Inovasi," *Karimiyah: Journal of Islamic Literature and Muslim Society* 4, no. 1 (2024): 33–50, <https://doi.org/https://doi.org/10.59623/karimiyah.v4i1.51> TRANSFORMASI.

⁷ M. Ali Sibram Malisi, "Idham Chalid and Normal Islam Educational Reform in Amuntai South Kalimantan," *Jurnal Pendidikan Islam* 7, no. 1 (2018): 121–45, <https://doi.org/https://doi.org/10.14421/jpi.2018.71.123-146>.

⁸ Muhammad Fadhil Hadziq et al., "Quality Management Of Arabic Language Learning At MAN 3 Merangin," *JURNAL MANAJEMEN PENDIDIKAN* 13, no. 1 (2025): 50–56.

⁹ Sri Jomila Oktari, Nuril Mufidah, and Abdul Malik Karim Amrullah, "Implementing Mumarasah Al-Lughah to Enhance Maharah Kalam Among Arabic Language Education Students: A Poac-Based Management Approach," *Abjadiah: International Journal of Education* 10, no. 4 (2025): 764–80. <https://doi.org/10.18860/abj.v10i4.34759>

emphasizes four main dimensions.¹⁰ First, Idealized Influence, where the *kyai* serves as a moral and professional role model for teachers, staff, and students; for example, KH. Robitul Haq consistently attends every halaqah for classical text study and directly guides teachers in designing learning materials, making his actions exemplary for the entire Bustanul Makmur II community. Second, Inspirational Motivation, which refers to the *kyai*'s ability to inspire through a clear educational vision and goals; for instance, he motivates students to master classical texts while also achieving proficiency in Arabic and English, encouraging full commitment to learning and personal development. Third, Intellectual Stimulation, which involves promoting innovation, creativity, and critical thinking, as seen in the development of the fast-learning method (Al-Miftah) and the integration of traditional curriculum with the national modern curriculum, enabling students to understand classical material while mastering general knowledge. Fourth, Individualized Consideration, which entails providing personal attention to teachers and students according to their needs; for example, KH. Robitul Haq regularly holds personal mentoring sessions with teachers to enhance teaching quality and with students to guide character development and academic abilities, ensuring that each individual receives optimal support throughout the learning process.¹¹

Based on the description above, this study aims to analyze how KH. Robitul Haq applies transformational leadership strategies to harmonize traditional and modern curricula at Bustanul Makmur II Islamic Boarding School. The study also evaluates the impact of these strategies on learning, the development of academic competencies, and students' character, thereby contributing to research on leadership and educational management in pesantren.

Method

The method employed in this study is a qualitative approach using a case study design. This approach was selected to gain an in-depth understanding of the phenomenon of *kyai* leadership in harmonizing traditional and modern curriculum in Islamic boarding schools.¹² The research was conducted at Bustanul Makmur II Islamic Boarding School, located in Kaliputih, Genteng District, Banyuwangi Regency. The research subject was the caretaker (*kyai*) of Bustanul Makmur II, KH. Robitul Haq, who

¹⁰ Bernard M Bass and Ronald E Riggio, *Transformational Leadership*, 2nd Editio (New York: Psychology press, 2006). <https://doi.org/10.4324/9781410617095>

¹¹ Bernard M Bass and Bruce J Avolio, "Transformational Leadership and Organizational Culture," *Public Administration Quarterly*, 1993, 112-21. <https://doi.org/10.1243/09544054JEM499>

¹² Dr Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D" (Alfabeta, 2013).

holds a strategic role in formulating and implementing educational policies within the pesantren.

Data were collected primarily through in-depth, semi-structured interviews to explore the *kyai*'s perspectives, strategies, and experiences in integrating traditional and modern curricular elements. To strengthen the validity of the data, this study applied source triangulation, which involved comparing and cross-checking information obtained from the *kyai* with supporting data from other relevant sources, such as teachers, curriculum implementers, and pesantren documents related to curriculum planning and implementation. This triangulation was intended to ensure consistency and credibility across different sources of information.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. Interview data were systematically reduced, categorized, and organized according to thematic relevance, then presented in descriptive narrative form. The analytical process was conducted continuously and iteratively to allow for deeper interpretation aligned with the research focus.¹³

To ensure data trustworthiness, the study employed source triangulation, member checking, and prolonged engagement with persistent observation. Member checking was conducted by confirming key findings with the main informant to ensure the accuracy of interpretations, while prolonged engagement and persistent observation enhanced the researcher's contextual understanding of the pesantren environment. The analyzed data were then interpreted and connected to relevant theories of leadership and curriculum development, enabling a comprehensive, valid, and credible understanding of *kyai* leadership in harmonizing traditional and modern curricula in Islamic boarding schools.

Result and Discussion

Pesantren, as a traditional Islamic educational institution, plays a central role in the realm of Islamic education. This is due to the institution's success in producing a significant number of qualified scholars who are passionate about spreading Islamic teachings among the community.¹⁴ Over time, most pesantren have carried out various improvements and reforms as part of efforts to modernize the education they provide.¹⁵ The modernization of pesantren education is considered a strategy for pesantren to remain

¹³ Matthew B Miles, A Michael Huberman, and Johnny Saldana, "Qualitative Data Analysis: A Methods Sourcebook, 2014.

¹⁴ Harmathilda et al., "Transformasi Pendidikan Pesantren Di Era Modern: Antara Tradisi Dan Inovasi." <https://doi.org/10.59623/karimiyah.v4i1.51>

¹⁵ Suyadi et al., "Academic Reform and Sustainability of Islamic Higher Education in Indonesia," *International Journal of Educational Development* 89 (2022): 1–11, <https://doi.org/10.1016/j.ijedudev.2021.102534>.

relevant and sustainable in the present era. One of the modernization efforts is the development of the pesantren curriculum by incorporating general subjects.¹⁶

In the field of education, a curriculum is defined as the foundation or guideline that must clearly indicate the direction and objectives to be achieved, with content that is comprehensive and can be applied effectively in the learning process, determining the qualifications of graduates from an educational institution. According to Lestari et al, the curriculum is a set of plans and arrangements regarding objectives, content, learning materials, and methods used as a guideline for organizing learning activities to achieve educational goals.¹⁷ However, in traditional pesantren, the term “curriculum” is less commonly recognized. In earlier times, pesantren focused more on teaching subjects and classical Islamic texts. Nevertheless, due to changing demands, some pesantren have adopted and integrated school systems into their institutions without eliminating core pesantren values.¹⁸ Based on this concept, Bustanul Makmur II Islamic Boarding School in Kaliputih Kembiritan Genteng Banyuwangi has adopted and implemented a school system within the pesantren while maintaining adherence to Islamic values, allowing the pesantren to harmonize traditional and modern curriculum.

Bustanul Makmur II Islamic Boarding School is a pesantren-based Islamic educational institution led by a *kyai*. The pesantren applies a democratic leadership style in decision-making. The *kyai* or leader receives input from various parties, both top-down and bottom-up. However, final decisions are often made collectively with the assistance of an internal consultative body, the Majelis Keluarga, composed of descendants of the pesantren’s founders. The pesantren strictly adheres to Islamic teachings, follows the Ahlussunnah wal Jama’ah school of thought, and operates under the auspices of Nahdatul Ulama. The educational system at this pesantren includes formal education, namely the junior high school level (SMP), and non-formal education, namely Madin (Madrasah Diniyah). The curriculum used refers to the national standards set by the Ministry of Education and the Ministry of Religious Affairs.

Based on interviews with the caretaker of Bustanul Makmur II Islamic Boarding School, Kaliputih Kembiritan Genteng Banyuwangi, the researcher presents the following findings:

¹⁶ Aizzatul Mislaina, “Pengelolaan Pesantren Dar Maryam Binti Ibrahim Di Kecamatan Kuta Malaka Kabupaten Aceh Besar” (Universitas Islam Negeri Ar-Raniry, 2023), <https://repository.ar-raniry.ac.id/id/eprint/30734/>.

¹⁷ Diah Lestari, Masduki Asbari, and Eka Erma Yani, “Kurikulum Merdeka: Hakikat Kurikulum Dalam Pendidikan,” *Jisma: Journal of Information Systems and Management* 2, no. 5 (2023): 123–33, <https://doi.org/10.62214/jayu.v1i2.129>.

¹⁸ Nurkholis Nurkholis and Achadi Budi Santosa, “Manajemen Pengembangan Kurikulum Berbasis Pesantren,” *J-MPI (Jurnal Manajemen Pendidikan Islam)* 7, no. 2 (2022): 113–30, <https://doi.org/10.18860/jmpi.v7i2.17023>.

1. Curriculum of Bustanul Makmur II Islamic Boarding School

The curriculum pattern at Bustanul Makmur II Islamic Boarding School began in 1995. Initially, the pesantren (Islamic boarding school) was established as a Darul Aitam-based institution, focusing on education for orphans and abandoned children. At that time, the development focus was on madrasah diniyah education similar to traditional pesantren (salaf), which consisted of levels such as Ibtida' and Tsanawiyah. Then, in 2003, a significant development occurred with the establishment of SMP Bustanul Makmur, introducing formal education at the pesantren.

The madrasah diniyah at this pesantren developed education similar to traditional pesantren while also incorporating a bilingual approach, namely Arabic and English. Daily activities at this pesantren were focused on supporting language development in line with the madrasah diniyah's goal of enhancing language proficiency. Around 2015–2016, the pesantren began applying a new method, as the head of the pesantren realized that most students were at the junior high school level. Thus, the head sought ways for students who only stayed for three years to acquire and understand the basics of the classical Islamic texts (kitab kuning). This led to an innovation in applying a fast-reading method called the Amtsilati program, originating from Darul Falah Amtsilati Boarding School. Subsequently, the pesantren collaborated with Sidogiri Boarding School and adopted the Al-Miftah method.

The Al-Miftah Lil'Ulum method is a fast-reading method of classical texts for students, developed by BATARTAMA (Badan Tarbiyah Madrasah, the institution responsible for curriculum management at Sidogiri Boarding School). It covers basic rules of *nahwu* (syntax) and *sharraf* (morphology) for beginners. Almost the entire content of this method is referenced from the Jurumiyah text and supplemented with explanations from Alfiyah Ibn Al-Malik and Nadzm Al-Imrity.¹⁹

In this regard, Andit Triono et al., in Harmathilda, argue that educational transformation involves renewing concepts and theories of education, exploring innovative approaches to improve learning effectiveness and student skill development.²⁰ Similarly, B. Suryadi and S. Syaiful, in Harmathilda, state that educational transformation is carried out through curriculum development, involving a series of adjustments in several learning content areas.²¹

¹⁹ Wahibatul Mukaromah, "Implementasi Metode Al-Miftah Lil Ulum Sidogiri Dalam Membaca Kitab Kuning Di Madrasah Aliyah Al-Maliki Lumajang" (Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2023).

²⁰ Harmathilda et al., "Transformasi Pendidikan Pesantren Di Era Modern: Antara Tradisi Dan Inovasi." <https://doi.org/10.59623/karimiyah.v4i1.51>

²¹ Harmathilda et al.

From the perspective of Transformational Leadership (Burns, 1978; Bass, 1985), *kyai* act as transformational leaders by demonstrating Ideal Influence, serving as moral and intellectual role models for teachers and students, inspiring them to embrace educational reform while remaining faithful to Islamic values.²²

In addition, the *kyai*'s policy regarding the curriculum at Bustanul Makmur II emphasizes the integration of traditional and modern systems, whereby classical texts are mandatory in daily learning while national curriculum subjects are structured alongside them. KH. Robitul Haq personally supervises curriculum adjustments, ensuring that students gain both religious knowledge and general academic competencies, and he mandates the use of innovative methods like Al-Miftah and Amtsilati to accelerate students' mastery of classical texts within a limited timeframe. The implementation of innovative methods by *kyai*, such as the Al-Miftah and Amtsilati programs, reflects Intellectual Stimulation, encouraging staff and students to think critically and creatively.

2. Curriculum Implementation at Bustanul Makmur II Islamic Boarding School

a. Madrasah Diniyah Curriculum

In the first year of madrasah diniyah, new students start by studying *nahwu* sorrof using the Al-Miftah method for one year, with the goal of graduating. In the morning, they study the Qur'an using the Qur'ani Sidogiri method. In the evening, they focus on madrasah diniyah lessons using the Al-Miftah method. On weekends, namely Saturday and Sunday, they study akhlaq (morals) through texts such as Ta'limul Muta'allim or Akhlaqul lil Banin/Banat, aiming to instill good character.

After successfully completing the first year and graduating, in the second year, students proceed to the "Awaliyah" level, which consists of Awaliyah 1, 2, and 3. Students who successfully graduate in the first year proceed to Awaliyah 2. Those who do not graduate start the second year at Awaliyah 1, and in the third year, they continue to a higher level.

At Awaliyah 3, students deepen their study of texts such as Fathul Qorib and *nahwu* texts like Imrity, and begin memorizing classical text passages. Meanwhile, Awaliyah 2 students continue to focus on *nahwu* sorrof but also study *fiqh*, though not as intensively as Awaliyah 3.

As Isnaini states, the traditional pesantren curriculum focuses on classical texts covering tauhid, tafsir, hadith, ushul *fiqh*, *tasawuf*,

²² Jan Stewart, "Transformational Leadership: An Evolving Concept Examined through the Works of Burns, Bass, Avolio, and Leithwood," *Canadian Journal of Educational Administration and Policy* 54, no. 54 (2006), <https://journalhosting.ucalgary.ca/index.php/cjeap/article/view/42735>.

Arabic language (*nahwu*, *sharaf*, *balaghah*, and *tajwid*), logic (*mantiq*), and *akhlaq*.²³ The curriculum implementation is based on the simplicity and complexity of the knowledge or issues in the texts, thus providing basic, intermediate, and advanced levels.

Bustanul Makmur II has a special program called the flagship program, which groups the best students from the first year into special classes. This program emphasizes not only reading texts but also memorizing around four classical texts, as these students are considered to have strong comprehension and memory skills. In this case, the *kyai* demonstrate Individualized Consideration by guiding students according to their abilities, ensuring their potential is maximized.²⁴

b. Formal Education Curriculum

Since the establishment of SMP Bustanul Makmur II in 2003, this institution became the first school in the region to implement a full-day school concept. The main purpose was to allow students to focus on school learning without external homework burdens, including tutoring sessions. The school's flagship programs include OSN (National Science Olympiad) groups, PAI Olympiad (Islamic Education), and language tracks such as Indonesian, English, and Arabic, including storytelling and speech competitions. Each track provides a platform for talent development, aiming for students to compete outside the school. Since 2007, SMP Bustanul Makmur has consistently achieved national-level awards and even international recognition in OSN activities in Africa and Singapore.

Another advantage of SMP Bustanul Makmur II is its bilingual approach, with certain days requiring students to use Arabic and English. Active participants receive awards, while those who do not comply face sanctions. Similarly, Tolib, as cited in Paizaluddin, explains that modern *pesantren* prioritize formal education and emphasize Arabic speaking skills and English proficiency to meet contemporary challenges.²⁵

²³ Adi Ihsanul Amal Rohmatun Lukluk Isnaini, "Pembelajaran Qiraat Al Kutub Di Pondok Pesantren Al-Huda Tinjauan Kurikulum, Bahan Ajar Dan Metode," *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasa Araban* 6, no. 2 (2023): 647–62, <https://doi.org/10.35931/am.v6i2.2534>.

²⁴ Roni Harsoyo, "Teori Kepemimpinan Transformasional Bernard M. Bass Dan Aplikasinya Dalam Peningkatan Mutu Lembaga Pendidikan Islam," *Southeast Asian Journal of Islamic Education Management* 3, no. 2 (2022): 247–62. <https://doi.org/10.21154/sajiem.v3i2.112>

²⁵ Nuryani Alhadi Arka Paizaluddin, "Modernisasi Pendidikan Pesantren Dalam Tantangan Globalisasi," *Jurnal Contemplate Jurnal Studi-Studi Kesilaman* 4, no. 01 (2023): 52–64, <https://doi.org/https://doi.org/10.53649/contemplate.v4i1.201>.

SMP Bustanul Makmur II also emphasizes talent and interest development through extracurricular activities such as speeches, classical text reading, English club, and sports like badminton and soccer. Notably, the school combines the boarding school environment with high academic achievement, capable of competing internationally. The school was previously granted RSBI (International Standard School) status. In 2009, it ranked first in the RSBI examination in Indonesia, attracting attention from RSBI officials from Jakarta, earning widespread positive recognition.

In transformational leadership terms, the *kyai* uses Inspirational Motivation to instill commitment to excellence, motivating students and staff to achieve national and international recognition while maintaining pesantren values.²⁶ Encouraging active participation in competitions, bilingual programs, and talent development exemplifies the *kyai's* role in motivating and inspiring others to reach beyond expectations.²⁷

3. *Aligning Traditional and Modern Systems at Bustanul Makmur II*

In aligning traditional and modern systems, one challenge is dealing with students and parents from diverse backgrounds, many of whom come from non-religious or general communities. Some may not understand or even question the pesantren culture. Therefore, the challenge for the pesantren leader is to explain and make the pesantren culture comprehensible in a way that can be accepted from a modern perspective.

According to Syihabuddin, a *Kyai* is a figure with a central role in managing and developing a pesantren. A *Kyai* must have the ability to design and implement leadership strategies aimed at the progress of the pesantren or educational institution they lead.²⁸ This aligns with transformational leadership strategies, as demonstrated through the *kyai's* role in shaping both the moral and institutional direction of the pesantren. The *kyai* exhibits idealized influence by modeling strong moral and religious values while simultaneously embracing educational

²⁶ Abdul Karim et al., "Islamic Spiritual Leadership of *Kyai* in Fostering Santris' Entrepreneurial Spirit and Independence in Boarding School," *Social Sciences and Humanities Open* 12, no. September 2024 (2025): 1-13, <https://doi.org/10.1016/j.ssaho.2025.101817>.

²⁷ Peter Bycio, Rick D Hackett, and Joyce S Allen, "Further Assessments of Bass's (1985) Conceptualization of Transactional and Transformational Leadership.," *Journal of Applied Psychology* 80, no. 4 (1995): 468. <https://psycnet.apa.org/buy/1995-42525-001>

²⁸ Muhammad Arif Syihabuddin, "Kepemimpinan Transformasional *Kyai* Dalam Pengembangan Pesantren Di Era Digital: Studi Di Pondok Pesantren Mambaus Sholihin Gresik," *Miyah: Jurnal Studi Islam* 20, no. 01 (2024): 123-52.

modernization. Through inspirational motivation, the *kyai* articulates a clear and compelling vision that encourages students and staff to effectively integrate traditional Islamic learning with modern educational practices. Furthermore, intellectual stimulation is reflected in the introduction of innovative teaching methods, including bilingual instruction and technology-assisted learning, which promote critical thinking and creativity. Finally, individualized consideration is evident in the *kyai*'s provision of personalized guidance to both students and teachers, acknowledging diverse abilities and supporting continuous personal and professional development.²⁹

This theory is reflected at Bustanul Makmur II. The *Kyai* plays a role in finding analogies or relevant comparisons to explain religious understanding in ways that meet contemporary needs and are accepted by professionals. Moreover, the learning system at Bustanul Makmur II combines classical education with formal education. This integration provides students with a holistic learning experience, while also considering the limited period students typically stay at the pesantren (about three years). Therefore, teaching methods are optimized for efficient mastery of material in a short time.

Suradi in *Transformasi Sistem Pendidikan Pesantren*, states that to maintain relevance in religious understanding amid scientific and technological progress, pesantren education systems must continuously reconstruct aspects of curriculum and management. Pesantren must also create synergistic education systems that integrate tradition and modernity.³⁰

Consistent with this, interviews conducted at Bustanul Makmur II show that the alignment of tradition and modernization is achieved by adapting the educational content. Teachers are guided to use analogies and current issues, connecting religious concepts such as hadith and Qur'anic interpretation with relevant contemporary topics that are easily understood by students. Students are encouraged to think globally while remaining grounded in religious values, to convey knowledge humbly and effectively through dakwah that is socially accepted. Technological developments such as social media are leveraged for dakwah and learning, for example, through podcasts, content creation, and more. This approach ensures that pesantren education is delivered effectively while embracing modernization, achieving the desired balance.

²⁹ Mohammad Sadegh Sharifirad and M S Sharifirad, "Transformational Leadership, Innovative Work Behavior, and Employee Well-Being," *Global Business Perspectives* 1, no. 3 (2013): 198–225, <https://doi.org/10.1007/S40196-013-0019-2>.

³⁰ A Suradi, *Transformasi Sistem Pendidikan Pesantren (Implikasi Terhadap Penanaman Panca Jiwa Pondok)*, ed. Ikrimah NS Umar Abduloh Ardiana Meilinawati, Cetakan Pe (Surabaya: Pustaka Aksara, 2021), <http://ejournal.unkafa.ac.id/index.php/miyah/article/view/990>.

The detailed research findings are presented in the following table:

Aspect	Research Findings	
	Implementation at Bustanul Makmur II	Evidence of Success / Impact
Role of Pesantren	Pesantren as a traditional Islamic educational institution shaping students' religious, moral, and intellectual competencies while balancing traditional and modern education.	Produced students who master classical texts, understand Islamic teachings deeply, and are ready to disseminate knowledge to the community.
Curriculum Modernization	Integration of general subjects into the traditional pesantren system to increase educational relevance.	Students compete in academic competitions and are proficient in bilingual Arabic-English learning.
<i>Kyai</i> Leadership	KH. Robitul Haq applies transformational leadership: Idealized Influence, Inspirational Motivation, Intellectual Stimulation, Individualized Consideration.	The <i>kyai</i> serves as a moral and professional role model, inspires followers, encourages creativity, and guides students based on individual ability.
Madrasah Diniyah Curriculum	Year 1: <i>Nahwu</i> Sorrof using Al-Miftah method, Qur'an Sidogiri; weekends focus on akhlaq. Years 2-3: Awaliyah levels 1-3, classical text mastery, memorization. Flagship program for top students.	Students quickly master classical texts, understand akhlaq, and demonstrate high reading and memorization skills.
Formal Curriculum (SMP)	Full-day school since 2003; OSN, PAI Olympiad, language tracks (Indonesian, Arabic, English); storytelling and speech	National and international achievements, first RSBI in the region, bilingual proficiency,

	competitions; extracurricular development.	consistent academic excellence.
Integration of Traditional & Modern Systems	Use of analogies and contemporary issues to explain religious concepts; bilingual and technology-based teaching; holistic learning within a short duration (~3 years).	Students understand traditional materials quickly, think critically, use technology for dakwah, and are prepared for global challenges.
Transformational Leadership	Idealized Influence: moral/professional role model. Inspirational Motivation: clear vision. Intellectual Stimulation: innovative methods (Al-Miftah, Amsilati). Individualized Consideration: personal guidance for teachers and students.	Success evident in mastery of classical texts, bilingual skills, national & international achievements, and comprehensive character development.
Curriculum Harmonization Strategy	Adapting educational content, linking hadith and tafsir to modern issues; leveraging social media for dakwah and learning; creating a synergistic education system.	Successful integration of traditional and modern curricula, students with global thinking grounded in religious values, effective and relevant education.

Conclusion

The research findings indicate that Bustanul Makmur II Islamic Boarding School has successfully harmonized traditional and modern curriculum through the democratic and visionary leadership of KH. Robitul Haq. The pesantren maintains madrasah diniyah education based on classical texts, such as *nahwu*, *sharaf*, and *fiqh*, while integrating formal SMP education with general subjects and a bilingual approach. This effort ensures that students not only master religious knowledge but also acquire academic competencies relevant to contemporary needs. The gradual implementation of the curriculum through Awaliyah levels and the flagship program demonstrates an effective educational management strategy for developing students' potential.

Moreover, the *kyai's* leadership emphasizes the use of innovative methods and technology in the learning process. The fast-reading methods (Amtsilati and Al-Miftah), as well as the utilization of digital media and social platforms, allow for more efficient and contextually relevant learning. Students are encouraged to think critically, globally, and remain grounded in religious values, while teachers are guided to use analogies and current issues to make the material easily understandable. This strategy reflects an adaptive and innovative educational management approach that successfully balances traditional values with modern demands.

Overall, this study concludes that KH. Robitul Haq's leadership strategy in managing the curriculum makes a significant contribution to the development of Islamic Education Management. The integration of traditional and modern education, innovative methods, and a value-based approach produces a holistic, effective, and adaptive learning model. This conclusion aligns with the research objectives, which are to analyze the *kyai's* leadership strategies in curriculum management and evaluate their impact on students' learning, providing insights for the broader development of pesantren educational management practices.

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