



Curriculum Innovation in Pesantren Based Madrasah: Institutional Culture, Character Formation, and Critical Thinking Development.

Mahfudz Sulaiman^{1*}, Moh Hasan Firghol Muttaqien²

^{1,2} Zainul Hasan Islamic University Genggong Probolinggo, Indonesia

Email: masmahfudzofficial@gmail.com

Abstract

This study aims to analyze curriculum innovation in a pesantren-based madrasah, focusing on institutional culture, character formation, and the development of students' critical thinking skills. Employing a qualitative design with an institutional ethnography approach, the research was conducted at Madrasah Tsanawiyah Al-Khoirot, affiliated with Pondok Pesantren Al-Khoirot in Malang. Data were collected through in-depth interviews, participant observation, and document analysis. The findings reveal three major themes. First, the madrasah implements an integrative curriculum model in which integration goes beyond adding religious subjects; it emphasizes value internalization through habituation, teacher kiai role modeling, and a structured school-boarding continuum. Second, teachers experience a role transformation as moral models, spiritual mentors, and cultural transmitters. Third, the curriculum contributes to students' religious character strengthening, high discipline, the integration of moral reasoning into academic learning, and the development of a strong yet adaptive religious identity. Overall, MTs Al-Khoirot demonstrates a hybrid curriculum model that bridges the dichotomy between religious and general education through institutional culture and pesantren-based pedagogy, fostering holistic character and critical thinking development.

Article History

Received : January 2026

Revised : February 2026

Accepted : Maret 2026

Keywords:

Curriculum innovation, hybrid curriculum model, institutional culture, character formation, critical thinking.

How to Cite:

Sulaiman, M., Muttaqien, MHF. (2026). Curriculum Innovation in Pesantren-Based Madrasah: Institutional Culture, Character Formation, and Critical Thinking Development. *ISLAMIC EDUSCAPE : Journal of Islamic Education Insight*, 1 (2), 89-105

INTRODUCTION

Contemporary Islamic education faces a dual challenge: preserving religious authenticity while responding to the demands of global modernity (Ishmah Syafiulloh, Aisyah Nindi Antika, 2026; Maqfiroh et al., 2025; Subairi, Husni & Zaironi, 2025). In this context, curriculum innovation in pesantren-based madrasah becomes a strategic issue, as it concerns the formation of a generation that is spiritually grounded and intellectually competent (Bisri et al., 2026; Hikmah et al., 2026; Muzedi & Zaironi, 2026). Societally, there is an increasing need for educational systems capable of integrating character formation, moral reasoning, and critical thinking as foundations

for social cohesion and sustainable development (Attahakul, 2025; Kioupi & Voulvoulis, 2019). Global educational reports have indicated that the separation between moral and academic domains often produces graduates who are cognitively proficient yet lacking in ethical integrity (Azizah et al., 2026; Mufarrohah & Zaironi, 2026; Zuyyina Linda Sari, Kudsiyeh, Sholi Asrori, 2026). Therefore, investigating curriculum innovation within pesantren-based institutions is significant, as it offers an alternative model that potentially integrates spiritual and intellectual development simultaneously (Azaim & Latif, Abdul, 2025; Husen et al., 2026; Zaironi, 2026). This study is thus relevant not only to Islamic educational institutions but also to broader global discussions on value-integrated education in the twenty-first century.

Despite the long standing tradition of character education in Islamic institutions, modern madrasah frequently encounter a persistent dichotomy between religious and general curricula (Mujahid, 2021b; Sahin, 2018). This dichotomy is not merely structural but also epistemological, leading to fragmented learning experiences for students (Lailatur Rohanita, Husnul Hilar, 2026; Rahmanian et al., 2026). On one hand, national curricula emphasize standardized academic achievement; on the other, pesantren traditions prioritize spiritual nurturing and value internalization (Hishnuddin & Jazilurrahman, 2025; Huda, 2024). The lack of synergy between these domains may weaken the holistic development of students' character and critical thinking skills (Fakhridana et al., 2026). The challenge becomes more complex as institutions are required to meet formal accreditation standards while maintaining their distinctive Islamic identity. Consequently, an in-depth examination is needed to understand how pesantren-based madrasah respond to this challenge through integrative curriculum innovation.

An illustrative phenomenon can be observed at Madrasah Tsanawiyah Al-Khoirot, affiliated with Pondok Pesantren Al-Khoirot in Malang. The institution does not merely combine two curricular systems; rather, it constructs an educational practice that integrates school and boarding life into a unified continuum. Time structures, institutional culture, and teacher kiai interactions collectively shape a distinctive educational ecosystem. Integration is manifested through daily habituation, role modeling, and value transmission embedded in pedagogical

practices (Nu'man, 2025; Rofiq, 2025). This phenomenon reflects institutional transformation that extends beyond administrative integration toward cultural and pedagogical synthesis. Hence, MTs Al-Khoirot provides a strategic site for examining curriculum innovation in pesantren-based madrasah.

Previous studies on pesantren education have primarily focused on classical Islamic scholarship, such as kitab kuning learning traditions, religious character formation, or patterns of kiai leadership (Mujahid, 2021a; Muttaqin, 2020). Other research has examined madrasah curriculum reform within national policy frameworks. However, many of these studies treat pesantren and formal schooling as parallel entities rather than as organically integrated systems. Furthermore, the prevailing approaches tend to be descriptive and normative, offering limited analysis of how institutional culture shapes everyday curricular practices. As a result, there remains insufficient understanding of the relationship between institutional structures, pedagogical practices, and outcomes related to character formation and critical thinking development.

In international scholarship on Islamic education reform, increasing attention has been given to integrating moral education with critical thinking. Nevertheless, much of this literature operates at the macro-policy or philosophical level, with limited empirical exploration of institutional practices. Research on hybrid curriculum models that synthesize pesantren values with national standards remains relatively scarce, particularly studies employing institutional ethnography to analyze how power relations, culture, and daily routines shape educational processes. This research gap is significant because without contextualized analysis, curriculum innovation risks becoming a merely formal or administrative exercise.

The novelty of this study lies in conceptualizing curriculum as a lived institutional practice embedded within pesantren culture. By employing an institutional ethnography approach, this research moves beyond analyzing written curriculum documents to examine how values are internalized through habituation, teacher kiai role modeling, and the continuity between school and boarding environments. Such an approach enables a comprehensive understanding of curriculum innovation as both a moral and intellectual ecosystem. Therefore, this

study contributes to the development of an integrative conceptual model of pesantren based curriculum that holds relevance for global discussions on Islamic education reform.

Based on these considerations, this study addresses the following research question: How is curriculum innovation at MTs Al-Khoirot constructed through institutional culture, and how does it contribute to students' character formation and critical thinking development? The study argues that a hybrid curriculum model integrating pesantren values, pedagogical practices, and institutional structures can substantively bridge the dichotomy between religious and general education. Through this integration, religious character formation and critical thinking are not treated as separate objectives but as simultaneous outcomes of a holistic educational ecosystem. The contribution of this research lies in offering both empirical evidence and a conceptual framework for pesantren-based curriculum innovation that may inform similar initiatives in other Islamic educational contexts.

RESEARCH METHOD

This study employed a qualitative research design using an institutional ethnography approach (Balcom et al., 2021; Billo & Mountz, 2016; Malachowski et al., 2017). Institutional ethnography enables researchers to examine how everyday practices are socially organized within institutional structures and cultural norms. Rather than focusing solely on formal curriculum documents, this approach explores how policies, values, and routines are enacted in daily interactions. The design was selected because curriculum innovation in pesantren-based madrasah operates not only at the level of written regulation but also through lived experiences shaped by institutional culture. By tracing the coordination between actors, texts, and practices, institutional ethnography provides an analytical lens to understand how character formation and critical thinking development are embedded within the broader educational ecosystem (Gerrard & Farrell, 2013; Nichols & Griffith, 2009; Tummons, 2010). Thus, the methodology aligns with the study's objective to investigate curriculum innovation as a socially organized and culturally situated process.

The research was conducted at Madrasah Tsanawiyah Al-Khoirot, affiliated with Pondok Pesantren Al-Khoirot in Malang. This site was purposively selected due

to its distinctive integration of national curriculum standards with pesantren traditions within a unified school–boarding system. The madrasah represents a model where formal schooling and religious life are structurally and culturally interconnected. Such integration provides a relevant context for examining how curriculum innovation is enacted through institutional culture. Additionally, the institution has demonstrated sustained efforts in character education and academic development, making it an information-rich case for in-depth qualitative inquiry. The selection of this site was therefore based on its representativeness of hybrid curriculum practices and its potential to illuminate broader patterns of reform in Islamic education.

Data were collected through multiple qualitative techniques to ensure depth and triangulation. First, in-depth semi-structured interviews were conducted with school leaders, teachers, students, and pesantren authorities to explore their perspectives on curriculum implementation and institutional culture. Second, participant observation was carried out in classrooms, religious activities, and daily boarding routines to capture naturally occurring practices related to value internalization and pedagogical interaction. Third, document analysis was undertaken on curriculum guidelines, lesson plans, institutional policies, and student activity records to trace how formal texts coordinate everyday practices. These complementary techniques allowed the researcher to examine the alignment between discourse and practice while generating rich, contextualized data concerning the integrative curriculum model and its educational implications.

Data analysis followed an interactive model consisting of data condensation, data display, and conclusion drawing and verification (Luna-Reyes & Andersen, 2003; Malterud, 2012; Miles et al., 2014). During data condensation, interview transcripts, field notes, and documents were systematically coded to identify patterns related to institutional culture, teacher roles, and student outcomes. Irrelevant or repetitive information was reduced while preserving essential meanings. Subsequently, data were organized into thematic matrices and visual displays to facilitate analytical interpretation. Through iterative comparison, relationships among themes were examined to construct a coherent explanation of curriculum innovation. Verification

was conducted by revisiting field data, comparing multiple sources, and engaging in member checking with selected participants. Credibility was further ensured through triangulation of methods and sources, prolonged engagement in the field, and maintaining an audit trail to enhance transparency and trustworthiness.

RESULT AND DISCUSSION

RESULT

The Institutional Ecology of Curriculum Innovation in Pesantren-Based Madrasah

The findings operationally define curriculum innovation at MTs Al-Khoirot as an integrative process that connects the national curriculum with pesantren traditions through lived institutional culture. This innovation extends beyond formal curriculum reconstruction and is manifested in daily practices that unify academic instruction, religious habituation, and boarding life within a single educational ecosystem. Empirically, the integrative curriculum is articulated through three principal dimensions: value internalization through collective discipline and habituation; transformation of teachers' roles as moral exemplars, spiritual mentors, and cultural transmitters; and the strengthening of religious character integrated with students' critical thinking development. This operational definition emerged from field data demonstrating that curriculum innovation functions as a social mechanism coordinating policy texts, pedagogical practices, and institutional relationships. Therefore, innovation is understood not merely as structural reform but as a culturally and pedagogically organized institutional practice.

Table 1. Interview Excerpts and Thematic Indicators

Interview Excerpt	Indicator	Informant
"Our curriculum is not simply about adding religious subjects, but about making values live in students' daily lives."	Value internalization through habituation	Principal
"Teachers must be role models. Without discipline from teachers, character formation is difficult."	Role modeling as curricular strategy	Senior Teacher
"Studying classical texts trains us to think about legal reasoning, not just memorization."	Integration of moral reasoning and critical thinking	Grade IX Student
"School and boarding are one unified system; they cannot be separated."	School-boarding continuum	Vice Principal for Curriculum

The table indicates that curriculum innovation is collectively understood as a lived practice of values embedded within institutional structures. The principal's statement emphasizes that integration is transformative rather than additive, as values become part of students' lived experiences. The senior teacher's testimony illustrates how curriculum operates through personal exemplarity, positioning pedagogical relationships as the primary medium of value transmission. The student's perspective demonstrates that classical text study fosters argumentative reasoning alongside religiosity. Meanwhile, the vice principal's statement highlights the structural integration of school and boarding life, reinforcing institutional coherence.

Critically interpreted, the data suggest that curriculum innovation operates primarily through cultural mechanisms rather than formal regulation alone. Curriculum becomes a site where structure and agency interact, with teachers, students, and institutional leaders actively reproducing values collectively. The integration of habituation, role modeling, and classical text learning forms a moral intellectual ecology. Importantly, critical thinking is not positioned as a secular objective detached from religious values; instead, it emerges organically from traditions of religious reasoning. This hybrid curriculum model avoids epistemological fragmentation by harmonizing spiritual formation and rational inquiry within daily educational practice.

Field observations further reinforce these interpretations. Daily routines such as congregational prayers, classical text discussions, and classroom instruction unfold within an interconnected time structure. Teachers consistently relate academic content to moral dimensions, encouraging students to articulate arguments grounded in both textual evidence and logical reasoning. Informal interactions in the boarding environment extend character formation beyond classroom boundaries. These observations confirm that curriculum innovation at MTs Al-Khoirot functions as a systematically coordinated social practice rather than a symbolic reform. The integration of structure, culture, and pedagogy creates a coherent ecosystem that nurtures both moral integrity and intellectual growth.

Restated succinctly, the findings demonstrate that curriculum innovation at MTs Al-Khoirot constitutes a hybrid model bridging religious and general education through value integration, institutional culture, and pesantren based pedagogy. The curriculum fosters students who are religiously grounded, disciplined, and capable of analytical reasoning. This innovation is not merely rhetorical but embedded in time structures, teacher roles, and daily learning practices. Thus, curriculum functions as an organizing system that simultaneously shapes character formation and critical thinking development in a holistic manner.



Picture 1. Curriculum Innovation Pesantren Based Madrasah

Descriptively, the data reveal three dominant patterns: first, consistency between institutional vision and pedagogical practice; second, continuity between academic learning and boarding life; and third, integration of religiosity and critical reasoning in students' learning experiences. These patterns indicate that curriculum innovation is not fragmented but sustained through synergy among institutional actors and structures. Overall, the findings underscore that institutional culture serves as the foundational driver of successful curriculum integration.

The Ideal Influence of Institutional Actors

Table 2. The Ideal Influence of Institutional Actors

Informant Position	Interview Excerpt	Indicator
Principal	"We ensure that every curriculum policy aligns with pesantren values."	Value-based leadership
Teacher	"I relate general subjects to moral examples so students understand their deeper meaning."	Integration of values in pedagogy
Boarding Supervisor	"Character formation continues after formal school hours."	Continuity of moral guidance

The table illustrates that leadership plays a normative role in maintaining value coherence across institutional practices. The principal acts as a visionary agent who ensures that curriculum policies remain aligned with pesantren traditions. Teachers translate this vision into concrete pedagogical practices, embedding values within subject instruction. Boarding supervisors extend educational influence into nonformal settings, ensuring continuity of character development. These interconnected roles demonstrate a distributed responsibility model in which institutional actors collectively sustain the moral and intellectual ecosystem.

A deeper interpretation reveals that curriculum innovation is not centered on a single authority figure but emerges from structural collaboration. Leadership provides normative legitimacy, teachers enact pedagogical praxis, and boarding supervisors reinforce values within everyday routines. This collaborative pattern strengthens the integration of character formation and critical thinking within a cohesive system. Descriptively, the data indicate both vertical coordination alignment between leadership vision and classroom implementation and horizontal coordination synergy between school and boarding environments. Such patterns confirm that the success of pesantren-based curriculum innovation depends on sustained consistency of values and continuity of practice across the entire institutional structure.



Picture 2. Collaborative Curriculum Innovation

DISCUSSION

The findings of this study demonstrate that curriculum innovation at MTs Al-Khoirot, affiliated with Pondok Pesantren Al-Khoirot in Malang, operates as an

integrative and culturally embedded system rather than a merely administrative reform. This aligns with existing scholarship on Islamic education reform, which emphasizes the importance of integrating moral education with academic excellence (Ibrahim et al., 2024; Sahin, 2018; Zul et al., 2026). However, while much of the literature conceptualizes integration at the level of policy discourse or philosophical framework, the present findings reveal how integration is enacted through daily institutional practices (Adler-Nissen, 2016). The notion of a school–boarding continuum extends prior discussions by illustrating how structural time arrangements reinforce value internalization. In contrast to studies that portray pesantren as resistant to modernization, this research shows a dynamic hybridization process in which religious tradition and contemporary academic standards coexist productively (Hashmi et al., 2025; Shaw, 2018). Thus, the study both confirms and extends earlier research by demonstrating how integration becomes operational within lived institutional culture.

Furthermore, the transformation of teachers' roles as moral exemplars, spiritual mentors, and cultural transmitters corroborates literature highlighting the centrality of role modeling in character education (Babatunde, Toyin Blessing Akinlade, Bukola Kemi Ajayi, 2025; Saifannur, 2025). Previous studies frequently identify teachers as agents of moral transmission, however, they often overlook the structural conditions that enable or constrain such roles. The present findings indicate that teacher transformation is sustained by institutional coherence and leadership alignment (Hermansen, 2020; Salloum, 2022). This contrasts with research in secular schooling contexts, where character education initiatives may function as supplementary programs rather than embedded cultural systems. By situating teacher agency within an institutional ethnographic framework, this study reveals that pedagogical praxis is coordinated through shared values and routines (Bridwell-Mitchell, 2015; Hiver & Whitehead, 2018; Ishimaru & Takahashi, 2017). Consequently, character formation and critical thinking development are not parallel agendas but mutually reinforcing processes grounded in relational pedagogy and institutional continuity.

The integration of moral reasoning and critical thinking identified in this study also contributes to ongoing debates in global educational discourse. In many

educational systems, critical thinking is framed as a cognitive skill detached from moral or spiritual considerations (Noddings & Brooks, 2016). The findings here suggest a different paradigm, critical reasoning emerges from engagement with religious texts and argumentative traditions within pesantren pedagogy (Abdullah & Bello, 2026; Karwadi et al., 2025). This challenges assumptions that faith-based education inherently limits analytical development. Instead, the data demonstrate that classical text study can cultivate interpretive depth and logical argumentation. Compared to international literature that often dichotomizes religious commitment and intellectual autonomy, this research provides empirical evidence of their compatibility within a hybrid curriculum model. Therefore, the study offers a contextualized alternative to dominant secular frameworks of critical thinking education.

Theoretically, this research advances an integrative model of curriculum innovation grounded in institutional culture. By applying institutional ethnography, the study conceptualizes curriculum as a socially organized practice shaped by leadership vision, teacher enactment, and boarding life routines. This contributes to curriculum theory by shifting focus from textual design to lived coordination among institutional actors. Practically, the findings suggest that successful curriculum reform in Islamic schools requires sustained value alignment, structural integration of formal and nonformal learning spaces, and continuous professional development emphasizing moral-pedagogical coherence. The hybrid model identified at MTs Al-Khoirot illustrates how educational institutions can reconcile national standards with religious identity without sacrificing academic rigor.

In practical terms, the study implies that policymakers and school leaders should view curriculum innovation as a systemic cultural transformation rather than a technical adjustment. The success of the pesantren-based model depends on vertical coordination between leadership and classroom implementation, as well as horizontal synergy between school and boarding environments. These findings offer transferable insights for other Islamic educational institutions seeking to bridge religious and general education. While contextual specificity must be considered, the integrative framework developed here provides a reference for designing holistic character and

critical thinking programs. Overall, the study contributes both empirically and conceptually to international discussions on Islamic schooling, curriculum reform, and the cultivation of morally grounded yet intellectually capable learners.

CONCLUSION

The most significant finding of this study is that curriculum innovation in a pesantren-based madrasah functions as a culturally embedded and institutionally coordinated ecosystem rather than a technical curriculum adjustment. The case of MTs Al-Khoirot demonstrates that the integration of national academic standards and pesantren traditions can effectively bridge the long-standing dichotomy between religious and general education. The key lesson derived from this research is that character formation and critical thinking development are not competing educational goals; instead, they can emerge simultaneously through structured habituation, teacher role modeling, and a unified school-boarding continuum. Curriculum innovation becomes transformative when values are lived collectively and consistently across institutional structures. Thus, the wisdom of this study lies in highlighting that sustainable reform in Islamic education depends on coherence between institutional culture, pedagogical practice, and moral vision.

The strength rather than imposed through policy abstraction. Third, the study introduces the contributions of this study lies in its theoretical and conceptual contributions to the field of Islamic education and curriculum studies. First, it proposes an Integrated Pesantren Curriculum Development Model, which conceptualizes curriculum as a hybrid and holistic system integrating values, pedagogy, and institutional culture. Second, it advances a contextual theory termed Contextualized Islamic Curriculum Reform, emphasizing that reform must be rooted in lived traditions as the concept of Institutionalized Moral Ecology, referring to the structured interaction of leadership, teachers, students, and boarding life in sustaining moral-intellectual development. These contributions extend existing literature by shifting analysis from policy discourse to institutional practice, thereby enriching international discussions on curriculum innovation in faith-based educational contexts.

Despite its contributions, this study has several limitations. It is based on a single-case qualitative design, which limits generalizability across diverse pesantren or Islamic schooling contexts. The institutional ethnography approach provides depth but does not measure long-term quantitative outcomes of character formation or critical thinking development. Furthermore, cultural specificity may influence how the hybrid curriculum model operates in other sociopolitical settings. Future research could employ comparative multi-site studies to examine variations across pesantren-based madrasah in different regions or countries. Longitudinal research integrating mixed methods may also explore measurable impacts of integrated curriculum models on students' academic achievement and civic engagement. Expanding investigation into gender dynamics, digital learning integration, and policy implications would further strengthen understanding of contextualized Islamic curriculum reform in contemporary global education systems.

ACKNOWLEDGMENT

We express our deepest gratitude to Madrasah Tsanawiyah Al-Khoirot, Karangsono, Pagelaran, Malang for the permission and support provided during the research process. We also express our gratitude to the teachers and students who participated and shared their valuable time and experiences. We also express our appreciation to our colleagues who provided constructive input and guidance throughout this research.

REFERENCES

- Abdullah, M., & Bello, R. (2026). Critical Pedagogy as Counter-Hegemony: Reorienting Islamic Religious Education Against Digital Radicalism and Disinformation. *Surau Journal of Islamic Studies*, 2(1), 48-71. <https://doi.org/10.63919/surau.v2i1.62>
- Adler-Nissen, R. (2016). Towards a practice turn in EU studies: The everyday of European integration. *JCMS: Journal of Common Market Studies*, 54(1), 87-103. <https://doi.org/10.1111/jcms.12329>
- Attahakul, P. (2025). Education's role in creating a sustainable and equitable society. *Journal of Asian Language Teaching and Learning (Online)*, 6(1), 81-93.
- Azaim, M., & Latif, Abdul, M. zaironi. (2025). Evaluasi Kurikulum Sebagai Pendorong Kompetensi Siswa : Menggabungkan Metode Kualitatif Dan Kuantitatif Untuk Hasil Yang Holistik. *Khidmah: Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 3(2). <https://doi.org/10.35132/khidmah.v3i1.1472>

- Azizah, F., Hikmah, I. N., & Zaironi, M. (2026). Analisis Efektifitas Penerapan Model Pembelajaran PAI Berbasis Masalah (PBL) dengan Mengembangkan Aspek Kognitif , Afektif dan Psikomotorik di SDN Sukun 3 Kota Malang. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 4353–4361. <https://doi.org/10.61104/alz.v4i1.3288> Analisis
- Babatunde, Toyin Blessing Akinlade, Bukola Kemi Ajayi, M. D. (2025). Teachers as Moral Exemplars: Analyzing the Role of Educators in Shaping Ethical Behavior Among Students. *Int'l Journal Of Education, Management Sciences And Professional Studies*, 1(2), 368–384.
- Balcom, S., Doucet, S., & Dubé, A. (2021). Observation and institutional ethnography: Helping us to see better. *Qualitative Health Research*, 31(8), 1534–1541. <https://doi.org/10.1177/10497323211015966>
- Billo, E., & Mountz, A. (2016). For institutional ethnography: Geographical approaches to institutions and the everyday. *Progress in Human Geography*, 40(2), 199–220. <https://doi.org/10.1177/03091325155722>
- Bisri, A. M., Suari, D., Ghofur, A., & Zaironi, M. (2026). Model Model Kurikulum Dalam Pengembangan Pendidikan Agama Islam Subjek Akademik , Humanistik Dan Rekontruksi Sosial. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 1830–1835. <https://doi.org/10.61104/alz.v4i1.2939>
- Bridwell-Mitchell, E. N. (2015). Theorizing teacher agency and reform: How institutionalized instructional practices change and persist. *Sociology of Education*, 88(2), 140–159. <https://doi.org/10.1177/0038040715575559>
- Fakhridana, F. M., Azizah, S. N., Annisa, A., & Zaironi, M. (2026). Integrasi Artificial Intelligence dalam Pembelajaran Pendidikan Agama Islam untuk Meningkatkan Literasi Anak Sekolah Dasar. *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora*, 12(1), 208–220.
- Gerrard, J., & Farrell, L. (2013). ‘Peopling’ curriculum policy production: Researching educational governance through institutional ethnography and Bourdieuan field analysis. *Journal of Education Policy*, 28(1), 1–20. <https://doi.org/10.1080/02680939.2012.664288>
- Hashmi, H. A., Ariffina, W. N. J. B. W., & Ghani, A. (2025). Modern hybridization trends and their impact on Pakistani traditional Islamic culture: An ethnographic study of the young generation. *International Journal of Linguistics and Culture*, 6(1), 37–50. <https://doi.org/10.52700/ijlc.v6i1.299>
- Hermansen, H. (2020). In pursuit of coherence: Aligning program development in teacher education with institutional practices. *Scandinavian Journal of Educational Research*, 64(6), 936–952. <https://doi.org/10.1080/00313831.2019.1639815>
- Hikmah, A. A., Umaroh, S., Zaironi, M., & Malang, U. A. (2026). Tradisi Kurikulum. *Jurnal Edukasi Dan Literasi Pendidikan*, 7(1), 35–39.
- Hishnuddin, A. ad, & Jazilurrahman, J. (2025). Transformative Islamic education: The role of Qur’anic value internalization in building santri’s religious character. *Journal of Educational Management Research*, 4(5), 1858–1870. <https://doi.org/10.61987/jemr.v4i5.1153>
- Hiver, P., & Whitehead, G. E. K. (2018). Sites of struggle: Classroom practice and the complex dynamic entanglement of language teacher agency and identity.

- System*, 79, 70–80. <https://doi.org/10.1016/j.system.2018.04.015>
- Huda, M. (2024). Strengthening religious moderation through the core values of Islamic boarding school education. *Al-Hayat: Journal of Islamic Education*, 8(1), 59–71. <https://doi.org/10.35723/ajie.v8i1.458>
- Husen, K., Abdi, A., & Zaironi, M. (2026). Implementasi Deep Learning dalam Kurikulum Pesantren melalui Metode Sorogan dan Bandongan di Pesantren An-Nur 2. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 6458–6469. <https://doi.org/10.61104/alz.v4i1.4106>
- Ibrahim, M., Islam, S., Zohriah, O., & Azid, M. (2024). Addressing contemporary ethical and moral issues through islamic education. *Journal on Islamic Studies*, 1(1), 36–51.
- Ishimaru, A. M., & Takahashi, S. (2017). Disrupting racialized institutional scripts: Toward parent-teacher transformative agency for educational justice. *Peabody Journal of Education*, 92(3), 343–362. <https://doi.org/10.1080/0161956X.2017.1324660>
- Ishmah Syafiulloh, Aisyah Nindi Antika, M. Z. (2026). Pengembangan Materi Pembelajaran Pendidikan Agama Islam Berbasis Budaya Lokal di Indonesia (Urgensi dan Tantangannya) Ishmah. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4(1), 917–930. <https://doi.org/10.61104/alz.v4i1.3182> Pengembangan
- Karwadi, Bin Zakaria, A. R., Setiyawan, A., & Ferdi Hasan, M. (2025). Integration of critical pedagogy in Islamic education: a case study of pre-service teacher training. *British Journal of Religious Education*, 1–22. <https://doi.org/10.1080/01416200.2025.2560905>
- Kioupi, V., & Voulvoulis, N. (2019). Education for sustainable development: A systemic framework for connecting the SDGs to educational outcomes. *Sustainability*, 11(21), 6104. <https://doi.org/10.3390/su11216104>
- Lailatur Rohanita, Husnul Hilm, M. Z. (2026). Analisis Efektivitas Model Pembelajaran Pai Berbasis Teknologi Terhadap Pengembangan Holistik Anak Usia Dini Di Tk Mnu 16 Mayor Damar Turen. *As-Sabiqun: Jurnal Pendidikan Islam Anak Usia Dini*, 8, 23–45. <https://doi.org/10.36088/assabiqun.v8i1.5976> ANALISIS
- Luna-Reyes, L. F., & Andersen, D. L. (2003). Collecting and analyzing qualitative data for system dynamics: methods and models. *System Dynamics Review: The Journal of the System Dynamics Society*, 19(4), 271–296. <https://doi.org/10.1002/sdr.280>
- Malachowski, C., Skorobohacz, C., & Stasiulis, E. (2017). Institutional ethnography as a method of inquiry: A scoping review. *Qualitative Sociology Review*, 13(4), 84–121. <https://doi.org/10.18778/1733-8077.13.4.04>
- Malterud, K. (2012). Systematic text condensation: a strategy for qualitative analysis. *Scandinavian Journal of Public Health*, 40(8), 795–805. <https://doi.org/10.1177/1403494812465>
- Maqfiroh, F., Sumarni, Y., Zaironi, M., Malang, U. A., & Pendidikan, I. K. (2025). Integrasi Manajemen Kurikulum Berbasis Pesantren. *Jurnal Pendidikan Integratif*, 6(4), 181–190.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis*. sage.
- Mufarrohah, L., & Zaironi, M. (2026). Evaluasi Penerapan Model Pembelajaran Pai Untuk Penguatan Karakter Kompetensi Peserta Didik Di Tk Sunan Ampel PGRI

- 2 Putukrejo. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 6363–6376. <https://doi.org/10.61104/alz.v4i1.4106>
- Mujahid, I. (2021a). *Islamic orthodoxy-based character education : creating moderate Muslim in a modern pesantren in Indonesia*. 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Mujahid, I. (2021b). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Muttaqin, I. (2020). Types and characteristics of kyai leadership within pesantren. *Dinamika Ilmu*, 20(1), 165–174. <http://doi.org/10.21093/di.v20i1.2446>
- Muzedi, H., & Zaironi, M. (2026). Integrasi Nilai-Nilai Islam Dalam Praktik Sehari-hari di Pondok Pesantren Raudlatul Ulum 1 Studi Etnografi. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 3249–3260. <https://doi.org/10.61104/alz.v4i1.2939>
- Nichols, N., & Griffith, A. I. (2009). Talk, texts, and educational action: an institutional ethnography of policy in practice. *Cambridge Journal of Education*, 39(2), 241–255. <https://doi.org/10.1080/03057640902902286>
- Noddings, N., & Brooks, L. (2016). *Teaching controversial issues: The case for critical thinking and moral commitment in the classroom*. Teachers College Press.
- Nu'man, A. (2025). From Authority to Institutional Trust; A Study of Kyai Modalities in Pesantren Communities. *Pedagogik: Jurnal Pendidikan*, 12(1), 74–88. <https://doi.org/10.33650/pjp.v12i1.11063>
- Rahmania, A. I., Kurnia, F. A., & Zaironi, M. (2026). Teori Humanistik Dan Aplikasinya Dalam Pembelajaran PAI di MI Biba ' afadlrah Turen Malang. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 638–646. <https://doi.org/10.61104/alz.v4i1.3163>
- Rofiq, A. (2025). Kiai as Socialization Agents: Shaping Santri Identity to Foster Tolerance in the Context of Diversity. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(4), 1183–1198. <https://doi.org/10.31538/tijie.v6i4.2894>
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
- Saifannur, S. (2025). Teacher Role Modeling as a Strategy for Fostering Noble Character in the Era of Globalization. *Journal of Research in Islamic Education*, 7(2), 760–769. <https://doi.org/10.25217/jrie.v7i2.6751>
- Salloum, S. J. (2022). Building coherence: An investigation of collective efficacy, social context, and how leaders shape teachers' work. *American Journal of Education*, 128(2), 203–243.
- Shaw, R. D. (2018). Beyond syncretism: A dynamic approach to hybridity. *International Bulletin of Mission Research*, 42(1), 6–19. <https://doi.org/10.1177/23969393177089>
- Subairi, Husni, M., & Zaironi, M. (2025). The Internalization Mechanisms Of Religious Moderation Values In Islamic Boarding School. *SCAFFOLDING: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(3), 206–219. <https://doi.org/10.37680/scaffolding.v7i3.7937>
- Tummons, J. (2010). Institutional ethnography and actor-network theory: a framework for researching the assessment of trainee teachers. *Ethnography and*

- Education*, 5(3), 345–357. <https://doi.org/10.1080/17457823.2010.511444>
- Zaironi, M. (2026). Inquiry-Based Learning as an Alternative Instructional Strategy to Enhance Students' Learning Outcomes : A Case Study in Indonesian Islamic Education. *IEDJ : Islamic Educational Development Journal*, 01(01), 36–56.
- Zul, Z., Najihul Huda, M., Fuad, Z., & Abdullah, M. (2026). Integration of Islamic ethics in modern education curriculum: challenges and opportunities-a systematic literature review. *British Journal of Religious Education*, 1–24. <https://doi.org/10.1080/01416200.2026.2621177>
- Zuyyina Linda Sari , Kudsiyeh, Sholi Asrori, M. Z. (2026). Model Kurikulum Sistematis Dan Radikal. *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam*, 24, 204–214. <https://doi.org/10.52266/kreatif.v24i1.5801>