

ANALYSIS OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM BASED ON STUDENT INDEPENDENCE AT AL-HAMIDIYAH BAWU ISLAMIC BOARDING SCHOOL

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Abstract

This study aims to analyse the concept and implementation of an independence-based Islamic Religious Education (IRE) curriculum in shaping the character of students at the Al-Hamidiyyah Bawu Islamic Boarding School. This study employs a qualitative approach using a case study design. Data collection techniques include interviews, observation, and documentation, with the researcher serving as the primary instrument. Data validity was tested through source triangulation, whilst data analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions. The research findings indicate that the independence-based Islamic Education curriculum is designed holistically by integrating academic aspects with character development. Independence is understood as the ability to manage oneself, take responsibility, and make decisions based on Islamic values. The curriculum is implemented through a combination of traditional and modern teaching methods, as well as the integration of classroom learning and dormitory life within a 24-hour boarding school system. The process of habit formation, the example set by teachers, and the entrusting of responsibilities to students serve as the primary strategies for the internalisation of the value of independence. Evaluation is conducted comprehensively, covering cognitive, affective, and psychomotor aspects, which demonstrate an improvement in students' discipline, responsibility, and self-confidence. Nevertheless, the implementation of the curriculum faces challenges such as differences in the students' backgrounds and the influence of technology. However, supporting factors such as the commitment of the teachers, a conducive boarding school environment, and a consistent disciplinary system are able to optimise the implementation of the curriculum. Thus, the independence-based PAI curriculum has proven effective in shaping students' characters to be independent, disciplined, and responsible. This study recommends strengthening the aspects of life skills and entrepreneurship in the future development of the pesantren curriculum.

Keywords: *Islamic Education curriculum, student independence, Islamic boarding schools, character education*

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep dan implementasi kurikulum Pendidikan Agama Islam (PAI) berbasis kemandirian dalam membentuk karakter santri di Pondok Pesantren Al-Hamidiyyah Bawu. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi, dengan peneliti sebagai instrumen

utama. Keabsahan data diuji melalui triangulasi sumber, sedangkan analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kurikulum PAI berbasis kemandirian dirancang secara holistik dengan mengintegrasikan aspek akademik dan pembentukan karakter. Kemandirian dimaknai sebagai kemampuan mengelola diri, bertanggung jawab, serta mengambil keputusan berdasarkan nilai-nilai Islam. Implementasi kurikulum dilakukan melalui kombinasi metode pembelajaran tradisional dan modern, serta integrasi antara pembelajaran di kelas dan kehidupan asrama dalam sistem boarding school yang berlangsung selama 24 jam. Proses pembiasaan, keteladanan ustadz/ustadzah, serta pemberian amanah kepada santri menjadi strategi utama dalam internalisasi nilai kemandirian. Evaluasi dilakukan secara komprehensif meliputi aspek kognitif, afektif, dan psikomotorik, yang menunjukkan adanya peningkatan kedisiplinan, tanggung jawab, dan kepercayaan diri santri. Meskipun demikian, implementasi kurikulum menghadapi kendala seperti perbedaan latar belakang santri dan pengaruh teknologi. Namun, faktor pendukung seperti komitmen pengasuh, lingkungan pesantren yang kondusif, serta sistem disiplin yang konsisten mampu mengoptimalkan pelaksanaan kurikulum. Dengan demikian, kurikulum PAI berbasis kemandirian terbukti efektif dalam membentuk karakter santri yang mandiri, disiplin, dan bertanggung jawab. Penelitian ini merekomendasikan penguatan aspek keterampilan hidup (life skills) dan kewirausahaan dalam pengembangan kurikulum pesantren ke depan.

Kata Kunci: *Kurikulum PAI, Kemandirian Santri, Pesantren, Pendidikan Karakter.*

INTRODUCTION

Islamic Religious Education (IRE) occupies a strategic position within Indonesia's national education system because it functions not only to develop students' cognitive understanding of religious teachings, but also to cultivate moral character, spirituality, and social responsibility. Through IRE, students are expected to internalise Islamic values in their daily behaviour and social interactions, enabling them to become individuals who are intellectually competent, morally grounded, and spiritually aware (Makia & Siregar, 2024). In the context of contemporary society, the role of IRE has become increasingly important due to the growing challenges of globalisation, rapid technological development, and shifting social values that frequently contribute to moral decline, weakened social awareness, and reduced personal responsibility among young people.

However, the implementation of education in many formal institutions still tends to emphasise academic achievement and cognitive outcomes, while aspects of character formation and student independence often receive less attention. This condition can be observed in various social phenomena, such as low discipline, dependency attitudes, declining social ethics, and limited life skills among students. Such realities indicate a gap between the ideal objectives of national education and educational practices in the field. Consequently, educational institutions are required not only to transfer knowledge but also to develop students' independence, responsibility, and moral integrity through a more holistic educational process.

Within this context, pesantren or Islamic boarding schools possess distinctive characteristics that enable them to play a significant role in character and

independence formation. Unlike conventional schools, pesantren integrate educational activities into students' everyday lives through religious practices, communal living, discipline systems, and social responsibilities. Education in pesantren is therefore not limited to classroom instruction but is embedded within the entire boarding school environment. This comprehensive educational model allows Islamic values to be practised consistently in daily life, making pesantren an important institution for nurturing disciplined, responsible, and independent students (Fitri et al., 2023).

The Islamic Religious Education curriculum in pesantren serves as the central foundation of the educational system. The curriculum is not merely understood as a collection of religious subjects but as a framework that shapes students' worldview, attitudes, and behaviour (Faisal Piton, 2018). Through both formal learning and daily habituation, values such as honesty, discipline, hard work, responsibility, and social empathy are instilled continuously. In this regard, the curriculum plays a decisive role in determining whether the educational process successfully develops students' independence and character.

Several recent studies have discussed the relationship between pesantren education and character development. Maulidin Syarif (2024) found that boarding school systems contribute significantly to the formation of students' independence through daily responsibilities and communal discipline. Meanwhile, Asikin (2025) explained that moral values have been formally integrated into Islamic Religious Education curricula, although challenges remain in their practical implementation. Other studies, such as Siregar et al. (2024), highlighted the complexity of integrating religious education with modern educational demands in pesantren institutions. Nevertheless, previous studies generally focus on conceptual discussions of curriculum integration or student character formation, while limited attention has been given to how the Islamic Religious Education curriculum is specifically designed, implemented, and evaluated in fostering student independence within the unique socio-cultural environment of a particular pesantren. Therefore, this study seeks to fill this research gap by analysing the implementation of the Islamic Religious Education curriculum in developing student independence at Pondok Pesantren Al-Hamidiyyah Bawu.

The selection of Pondok Pesantren Al-Hamidiyyah Bawu as the research site is based on several academic considerations. This pesantren is recognised for its effort to integrate traditional Islamic learning with character and independence development through structured dormitory activities, discipline systems, and students' daily responsibilities. In addition to emphasising mastery of religious knowledge, the pesantren actively encourages students to participate in social, organisational, and life-skill activities that support the development of self-reliance and responsibility. Furthermore, the pesantren operates within a community experiencing social and educational transformation, making it relevant for

examining how Islamic Religious Education curricula respond to contemporary challenges while maintaining Islamic educational values. These characteristics make Pondok Pesantren Al-Hamidiyyah Bawu an important and relevant setting for investigating the role of curriculum implementation in fostering student independence.

In addition, contemporary pesantren face various internal and external challenges, including curriculum adaptation, limited educational resources, and the need to balance traditional Islamic scholarship with modern educational competencies. These conditions require pesantren to develop contextual and adaptive curricula capable of preparing students not only to become religious individuals but also to participate actively and independently in modern society. Therefore, analysing the implementation of the Islamic Religious Education curriculum in pesantren is essential for understanding how Islamic educational institutions can remain relevant and effective amidst contemporary social change.

Based on the discussion above, this study is important because it examines how the Islamic Religious Education curriculum contributes to fostering students' independence within the pesantren environment. The research is expected to provide both theoretical and practical contributions to the development of pesantren education, particularly in designing curricula that are relevant, contextual, and capable of integrating Islamic values with the demands of contemporary society.

METHOD

This study employs a qualitative method using a case study approach. Data collection for this study utilised three instruments: interviews, observation and documentation. The researcher acted as the primary instrument in collecting data on the implementation of the independence-based Islamic education curriculum at the Al-Hamidiyyah Bawu Islamic Boarding School. In this context, the researcher employed triangulation of these sources to ensure that the data obtained from the research informants—who served as primary data sources—would be more valid, comprehensive, and reliable. This facilitates analysis and the drawing of conclusions to verify the accuracy of the data or documents relating to the implementation of the self-directed Islamic education curriculum at the Al-Hamidiyyah Bawu Islamic Boarding School. Data analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions. As for the data validity techniques used by the researcher to ensure that the data obtained in this study is reliable, these are based on the source triangulation technique employed by the researcher. The method used to obtain valid data involves asking the same questions to all informants, then processing the interview data to identify consistency and strengthen the validity of the information obtained in testing the data's reliability.

FINDINGS AND DISCUSSION

A Curriculum Concept for Islamic Education Based on Student Independence

Based on interviews with caregivers, teachers, and students at Pondok

Pesantren Al-Hamidiyyah Bawu, this study found that student independence constitutes a central educational value systematically integrated into the pesantren's educational process. Conceptually, independence is not interpreted in a singular sense, but rather encompasses several interconnected dimensions. First, personal independence refers to students' ability to manage their daily needs, regulate their time, maintain discipline, and fulfil responsibilities without dependence on others. Second, social independence relates to students' capacity to interact responsibly within the boarding school community, cooperate with peers, participate in organisational activities, and demonstrate social awareness. Third, spiritual independence refers to students' internal awareness in carrying out religious obligations consistently without external coercion. Fourth, academic independence concerns students' ability to learn actively, complete assignments independently, engage in memorisation activities, and develop intellectual responsibility in the learning process (Anugrah et al., 2024). These dimensions demonstrate that independence in the pesantren context is holistic in nature, integrating behavioural, social, intellectual, and spiritual competencies simultaneously.

Institutionally, the emphasis on independence is reflected in the pesantren's vision and mission, which focus on producing students who are morally grounded, knowledgeable, and capable of becoming self-reliant members of society. This orientation indicates that the Islamic Religious Education (PAI) curriculum functions not merely as a mechanism for transmitting religious knowledge, but also as an instrument for shaping students' character. Consequently, the curriculum adopts a holistic educational orientation that balances cognitive, affective, and psychomotor dimensions (Syafe'i, 2017). The curriculum itself is designed through the integration of the national curriculum and the pesantren's distinctive educational traditions. This integrative model reflects the pesantren's effort to maintain Islamic scholarly traditions while responding to contemporary educational demands.



Figure 1. Joint Quran Recitation Session

The findings further reveal that the value of independence is internalised through both formal and informal educational mechanisms. Formally, independence is integrated into learning objectives, classroom activities, student assignments, and extracurricular programmes. Informally, however, independence is cultivated through the pesantren culture itself, including discipline systems, collective responsibilities, worship practices, and daily interactions between students and teachers. In this regard, the study demonstrates the operation of a hidden curriculum within the pesantren environment. The concept of hidden curriculum refers to values, attitudes, and behavioural norms implicitly transmitted through educational practices, social interactions, and institutional culture rather than through formal curriculum documents alone (Saifi et al., 2025). In the context of Pondok Pesantren Al-Hamidiyyah Bawu, the hidden curriculum operates through continuous habituation, exemplary conduct from teachers (*uswah hasanah*), collective discipline, and students' direct involvement in communal responsibilities.

From the perspective of Islamic educational theory, this hidden curriculum reflects the principle that character education is most effective when values are experienced directly in everyday life rather than merely conveyed theoretically. The boarding school environment functions as a socio-cultural learning space in which students internalise Islamic values through repeated practice and observation. The role of *ustadz* and *ustadzah* is therefore highly significant, as educators serve not only as instructors but also as moral exemplars whose behaviour becomes a reference for students' attitudes and conduct. This finding strengthens the argument that pesantren education relies heavily on the integration between curriculum content, educational environment, and role modelling in the formation of character.

The implementation of the curriculum also demonstrates the integration of traditional and modern pedagogical approaches. Learning methods such as *sorogan* and *bandongan* are combined with discussions, interactive lectures, question-and-answer sessions, and active learning strategies. This combination indicates that the pesantren does not merely preserve traditional Islamic educational practices but also adapts to contemporary educational approaches that encourage student participation and critical thinking (Syafe'i, 2017). More importantly, the integration between classroom instruction and dormitory life creates a continuous educational process in which values taught formally are reinforced through daily practice. Students directly apply values of responsibility and discipline through activities such as cleaning duties, organisational participation, religious programmes, and communal living arrangements.



Figure 2. Traditional scripture study

Overall, The findings additionally reveal that the boarding school system contributes significantly to the development of experiential learning. Students learn independence not only through theoretical instruction but through direct experiences requiring them to make decisions, solve problems, and manage responsibilities independently. This supports the view that character formation becomes more effective when education is contextual and practice-oriented. The 24-hour boarding system therefore creates an educational ecosystem in which formal, non-formal, and informal learning processes are integrated into a unified structure.

However, the study also identifies several challenges affecting the implementation of the independence-based curriculum. One of the most significant challenges concerns the influence of technology and social media on students' behaviour and discipline. The findings indicate that excessive use of smartphones and unrestricted access to social media may reduce students' focus on learning activities, weaken discipline in managing time, and encourage consumptive or individualistic behaviour patterns. In some cases, students become more dependent on digital communication and instant information, reducing opportunities for direct social interaction and weakening habits of self-reflection and independent problem-solving (Syafe'i, 2017). Furthermore, exposure to external lifestyles through digital media sometimes creates tension between pesantren values of simplicity and the increasingly modern and consumptive culture promoted online. These findings suggest that technological development not only presents educational opportunities but also creates new challenges for character formation in pesantren environments.

Critically, the study demonstrates that the effectiveness of the independence-based PAI curriculum depends not solely on curriculum structure but also on the consistency between values, institutional culture, and educational practices. From the perspective of Islamic curriculum theory, curriculum effectiveness is determined not merely by written objectives but by the extent to which Islamic values are embodied within educational interactions and institutional life (Khasanah et al., 2025). Therefore, the success of character education at Pondok Pesantren Al-Hamidiyyah Bawu can be understood as the result of synergy between formal curriculum design, hidden curriculum practices, educator role modelling,

and the pesantren's socio-religious environment.



Figure 3. Student Aptitude Test

The findings also reinforce theories of character education which argue that moral development requires continuous habituation and contextual reinforcement. Independence among students develops gradually through repetitive practice, social responsibility, and active participation in communal life. This explains why senior students generally demonstrate higher levels of responsibility, discipline, and confidence compared to newer students, as the internalisation process requires long-term interaction with the pesantren environment.

Overall, this study indicates that the independence-based PAI curriculum at Pondok Pesantren Al-Hamidiyyah Bawu represents a holistic and contextual educational model integrating academic learning, Islamic values, character education, and experiential learning. Independence is not merely conceptualised as an educational objective but is systematically constructed through curriculum integration, hidden curriculum mechanisms, environmental conditioning, and daily social practices. The study therefore confirms that pesantren education possesses significant potential to develop students who are spiritually grounded, socially responsible, academically capable, and personally independent amidst the challenges of contemporary society.

The Implementation of the Islamic Education Curriculum in Fostering Independence Among Students

The implementation of the Islamic Religious Education (IRE) curriculum at Pondok Pesantren Al-Hamidiyyah Bawu demonstrates an integrative educational framework that combines formal curriculum strategies with the pesantren's cultural environment. In this context, it is important to distinguish between activities that function as curriculum implementation strategies and those that represent the broader culture of the pesantren. Curriculum strategies refer to structured educational efforts intentionally designed to achieve learning objectives related to students' independence, while pesantren culture refers to habitual practices and social traditions that indirectly reinforce character formation through daily interaction and environmental conditioning.

As part of the curriculum strategy, the pesantren applies a combination of

traditional and modern pedagogical methods, including sorogan, bandongan, classical instruction, discussion, and question-and-answer sessions. These methods are deliberately employed to develop not only students' mastery of Islamic knowledge but also their intellectual independence and active participation in learning. One ustadz explained:

"Here we continue to maintain the sorogan and bandongan methods because they are part of the pesantren tradition, but we also use discussions and question-and-answer sessions to encourage the students to be more active."

This finding indicates that the curriculum implementation reflects a learner-centred approach in which students are encouraged to become active participants rather than passive recipients of knowledge. From the perspective of constructivist learning theory, the use of discussion and active learning strategies allows students to construct understanding through interaction, reflection, and critical engagement. Meanwhile, traditional methods such as sorogan and bandongan maintain the continuity of Islamic scholarly transmission while simultaneously fostering discipline, concentration, and personal responsibility in learning (Sirojudin, 2020). Therefore, the curriculum implementation demonstrates an integration between classical Islamic pedagogy and contemporary educational approaches.

In addition to classroom instruction, several structured programmes function directly as curriculum strategies for fostering independence. These include independent assignments, leadership responsibilities in student organisations, entrepreneurship programmes, cooperative management, and students' involvement in organising religious events. Such activities are intentionally designed as practical learning experiences aimed at developing responsibility, decision-making ability, leadership, and social competence. From the perspective of experiential learning theory, these activities function as educational instruments through which students internalise values by engaging directly in real-life responsibilities. Independence, therefore, is not merely taught theoretically but developed through repeated practice and contextual experience (Faisal Piton, 2018).

In contrast, activities such as congregational prayer, waking up early, maintaining cleanliness, and participating in communal duty rotas primarily represent elements of pesantren culture that operate through the hidden curriculum. Although these practices are not always formally written within curriculum documents, they play a substantial role in shaping students' character and behaviour. The concept of hidden curriculum explains that values, norms, and behavioural expectations are often transmitted implicitly through institutional culture, social interaction, and environmental routines rather than through formal instruction alone (Faisal Piton, 2018). In the context of Pondok Pesantren Al-Hamidiyyah Bawu, the hidden curriculum functions through continuous habituation

and collective discipline, enabling students to internalise values of responsibility, obedience, and self-regulation naturally.

The findings further demonstrate that the success of curriculum implementation is strongly influenced by the role of teachers as moral exemplars. The persuasive approach combined with exemplary conduct reflects the Islamic educational principle of *uswah hasanah*, where educators function not only as instructors but also as role models whose attitudes and behaviours become references for students. From the perspective of character education theory, modelling constitutes one of the most effective methods of value internalisation because students tend to imitate behaviours consistently demonstrated within their social environment. Consequently, the effectiveness of the curriculum depends not only on curriculum content and teaching methods but also on the consistency between educational values and the behaviour of educators themselves.

The integration between formal curriculum strategies and *pesantren* culture creates a holistic educational system in which cognitive, affective, and behavioural dimensions are developed simultaneously. The 24-hour boarding school system allows educational values to be reinforced continuously through both formal learning and daily interaction (Sa'um, 2018). This condition reflects the principle of integrated Islamic education, where the process of education extends beyond classroom instruction and encompasses the entirety of students' social and spiritual experiences. The *pesantren* environment therefore functions not merely as a place of residence but as an educational ecosystem that actively shapes students' character, mindset, and behaviour.

From an evaluative perspective, the implementation of the curriculum employs a multidimensional assessment model integrating academic achievement with behavioural observation. Indicators of independence include students' ability to manage time, complete tasks independently, demonstrate discipline, take initiative, and fulfil social responsibilities (Muttaqin et al., 2022). The findings reveal that senior students generally display stronger independence compared to newer students, indicating that character formation is gradual and requires continuous interaction with the educational environment. This finding aligns with social learning theory, which emphasises that behavioural development occurs progressively through observation, repetition, and environmental reinforcement.

Nevertheless, the implementation of the curriculum also faces several challenges. The diversity of students' backgrounds affects their adaptability to *pesantren* discipline and collective life. Furthermore, technological development and social media create new obstacles in maintaining students' focus, discipline, and social interaction patterns. Excessive exposure to digital media may encourage dependency on instant information, reduce direct interpersonal communication, and weaken habits of self-regulation. In response, the *pesantren* implements adaptive strategies such as strengthening supervision, restricting technology use, applying personalised guidance through dormitory supervisors, and reinforcing disciplinary habits. These strategies demonstrate that curriculum implementation

is dynamic and requires continuous adaptation to contemporary social realities (Mawarida, 2025).

Overall, the implementation of the independence-based Islamic Religious Education curriculum at Pondok Pesantren Al-Hamidiyyah Bawu demonstrates that students' independence is shaped through the synergy between formal curriculum strategies and the hidden curriculum embedded within pesantren culture. Formal curriculum strategies provide structured educational experiences aimed at developing intellectual and social competence, while pesantren culture reinforces these values through habituation and environmental conditioning. The integration of these two dimensions creates a comprehensive educational process capable of fostering students who are intellectually active, spiritually grounded, socially responsible, and personally independent.

CONCLUSION

Based on the findings and discussion, it can be concluded that the Islamic Religious Education (IRE) curriculum at Pondok Pesantren Al-Hamidiyyah Bawu has been designed and implemented systematically to foster students' independence through the integration of formal curriculum strategies and pesantren culture. The curriculum combines national educational standards with pesantren traditions and emphasises the balanced development of cognitive, affective, spiritual, social, and behavioural dimensions. In this context, student independence is understood comprehensively, encompassing personal independence, social responsibility, spiritual awareness, and academic self-reliance.

The implementation of the curriculum demonstrates that the development of independence is achieved not only through formal classroom learning but also through the integration of daily boarding school activities that function as a hidden curriculum. Structured educational strategies such as active learning, sorogan, bandongan, leadership activities, and student responsibilities contribute significantly to the internalisation of values of discipline, responsibility, and self-management. At the same time, pesantren culture reinforces these values through habituation, exemplary conduct from educators, and continuous social interaction within the boarding school environment.

The study also reveals that the effectiveness of the independence-based curriculum is strongly influenced by supporting factors such as the commitment of caregivers and teachers, the consistency of institutional regulations, and the conducive boarding school environment. However, the implementation process also faces several challenges, particularly differences in students' backgrounds and the influence of technology and social media, which may affect discipline, focus, and self-regulation. Therefore, adaptive educational strategies, supervision, and contextual curriculum development remain necessary to maintain the relevance and effectiveness of pesantren education in the contemporary era.

Overall, this study confirms that the Islamic Religious Education curriculum at Pondok Pesantren Al-Hamidiyyah Bawu plays a significant role in shaping students who are disciplined, responsible, spiritually grounded, and capable of independent living. The integration between curriculum design, hidden curriculum practices, and the pesantren environment demonstrates that pesantren education possesses strong potential to develop holistic character education that remains relevant to contemporary social challenges.

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