

Digital Transformation of *Pesantren* Curriculum Management: Negotiation of Modern Academic Culture and *Pesantren* Subculture Values

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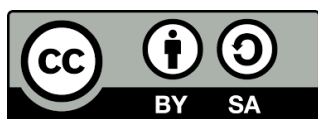
ABSTRACT

Background: Digital transformation in *pesantren* curriculum management requires negotiation between modern academic accountability and the values of traditional Islamic scholarship. **Objective:** This study investigates digital curriculum governance, cultural-pedagogical tensions, and hybrid managerial strategies in salafiyah *pesantren*.

Method: A qualitative exploratory case study examined three *pesantren* integrating formal schooling in Kuningan Regency, West Java. Data were collected through interviews with 18 informants, observation, and institutional document analysis, and interpreted through thematic analysis, communicative action theory, and the sociology of knowledge.

Results: Digital platforms supported formal curriculum administration, attendance, learning management, and assessment, whereas *turats* instruction retained oral, face-to-face practices. Tensions concerned the sacredness of *talaqqi*, the transmission of *sanad*, expectations of *barakah*, and the limitations of standardized outcome metrics. *Pesantren* leaders negotiated these tensions by restricting devices during traditional instruction while permitting controlled digital access in formal educational settings. The resulting hybrid governance differentiated administrative efficiency from religious-pedagogical authority.

Conclusion: Digital transformation need not displace *pesantren* traditions when technological adoption is governed through culturally responsive boundaries, institutional deliberation, and the continuing authority of *kyai* and *asatidz*. These findings inform context-sensitive curriculum governance but remain limited to three cases within one Indonesian district, warranting interpretation and further comparative investigation across other settings.



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INTRODUCTION

Digital transformation in contemporary education governance has evolved beyond just the modernization of administrative facilities, evolving into an instrument of pedagogical and epistemological reconfiguration that demands data-driven standardization (Timotheou et al., 2023). In Indonesia, this wave of digitalization entered the realm of traditional Islamic education after the ratification of Law Number 18 of 2019 concerning Islamic Boarding Schools which mandates the formal strengthening of institutional quality (Nadhif et al., 2024). Technological acceleration is accelerating the transition of *pesantren* curriculum management

from a manual system that relies on leadership figures to the use of integrated digital databases. This dynamic places Islamic boarding schools at a crucial intersection between the demands of modern institutional accountability and the need to maintain their primordial role as a bastion of Islamic scientific transmission (Muttaqin, 2023).

This dialectical encounter triggers a deep ontological tension when the modern academic culture based on rational technocracy comes face-to-face with the spiritually charged subculture of Islamic boarding schools. Formal curriculum management demands the linearity of learning outcomes and the formalization of assessments, while the epistemology of *pesantren* relies on the tradition of face-to-face learning, the legitimacy of scientific *sanad*, and the metaphysical dimension of blessing (Mubarok et al., 2025). When *the text of turats* and pedagogical relations are converted into digital interfaces, there is a fundamental shift in the space of symbolic interaction between teachers and students. This reality marks that the digitization of the *pesantren* curriculum is not a sterile technical event, but an arena of value contestation between the logic of instrumental efficiency and the continuity of religious tradition.

Previous studies on *pesantren* curricula have mostly focused on the integration of madrasah and *pesantren* curricula from the perspective of strengthening the value of conventional religious moderation (Jayadi et al., 2023). On the other hand, the institutional adaptation orientation of *pesantren* in the era of disruption and Society 5.0 began to be initiated through the reconstruction of the curriculum based on learning outcomes or Outcome-Based Education (Rohani, 2025). However, the study of technology adoption in *pesantren* is generally still fragmented in functional-administrative aspects (Jamil et al., 2025). There is a marked research gap in the Islamic education management literature, where studies that critically dissect micro-cultural negotiation mechanisms due to curriculum digitalization are still very limited (Taqiyya et al., 2025). Very little empirical research has highlighted how *pesantren* managers reconcile the clash between rigid digital metrics and the invisible subculture of *pesantren*.

To read these dynamics, an interdisciplinary approach is used by combining the concept of technology taming, communicative action theory, and the sociology of knowledge. Through the framework of technology taming, institutions are understood not only to passively adopt software, but to overhaul the meaning and function of digital artifacts to be in harmony with local identities. Jürgen Habermas's communicative action perspective helps dissect the clash between the instrumental rationality of the modern digital system and the living space of *pesantren* built on moral consensus and oral tradition (Seo, 2025). Meanwhile, the perspective of the sociology of knowledge shows how the legitimacy of scientific reality and the institutionalization of *sanad* are reinterpreted when religious texts are distributed through digital mediums (Zaid et al., 2022).

For analytical clarity, digital transformation refers here to the adoption and organizational adaptation of digital tools for curriculum planning, delivery, monitoring, and evaluation; curriculum management encompasses decisions about learning content, schedules, assessment, and pedagogical authority (Wasehudin et al., 2023). The distinction matters because the presence of a learning management system does not necessarily indicate the digitization of religious instruction. In these cases, formal education and *turats* learning operate under overlapping institutional leadership but different criteria of educational legitimacy.

This makes the boundary between administrative functions and sacred teacher–student interaction a central unit of analysis rather than an incidental implementation issue. The study contributes a context-specific account of how curriculum managers negotiate the coexistence of standardized reporting and traditional transmission of religious knowledge. Its proposed hybrid-governance interpretation should be understood as an analytical synthesis of three cases, not as a tested causal model or a nationally representative policy solution. The practical implication is to design digital systems around clearly identified administrative needs while involving *kyai*, *asatidz*, and formal-school personnel in decisions affecting teaching practices.

Based on these gaps in literature and theoretical frameworks, this study aims to investigate the governance of the digital transformation of curriculum management in the Islamic boarding school environment, uncover the accompanying cultural-pedagogical clashes, and formulate managerial hybridization strategies applied to nurture scientific traditions as identified in the framework of contemporary hybrid pedagogy. Specifically, this empirical investigation is focused on Islamic boarding schools based on the Salafi tradition that combines their education with *madrasah* units or formal schools in Kuningan Regency, West Java, as a representation of local religious institutions that actively negotiate the modernity of the formal curriculum without letting go of the pedagogical roots of the yellow book.

The focus of this field is directed to answer three fundamental questions: how the governance design of curriculum digitalization is operationalized in the ecosystem of integrative *salafiyah* Islamic boarding schools; what form of cultural tension emerges between the demands of modern academic standardization and the values of Islamic boarding school subcultures such as *adab*, *talaqqi*, and *barakah*; and how is the epistemological negotiation mechanism built by Islamic boarding school leaders to maintain traditional scientific authority without sacrificing the demands of digital governance efficiency?.

The three *pesantren* constitute distinct institutional cases within a shared district and *salafiyah* educational context. A multiple-case interpretation allows the study to identify common governance patterns while acknowledging possible differences in local rules and implementation. The available manuscript reports aggregate informant categories rather than institution-specific allocations; therefore, it does not support attributing a statement or policy to any individually identifiable *pesantren*. The reported evidence sources comprise semi-structured interviews, observation, and curriculum-related documents.

Interview topics included digital-platform use, curricular authority, pedagogical practices, and perceptions of sacred learning interactions. Observational and documentary material were used to contextualize the interview accounts. The reported analytic sequence of condensation, display, and verification is consistent with a qualitative thematic interpretation; however, recording, transcription, coding procedures, interview duration, and consent arrangements are not specified in the available record.

METHOD

This research employed a qualitative approach with an exploratory-critical case study design to examine the dialectic of cultural and epistemological negotiation in the digitization of the *pesantren* curriculum (Yin, 2018). The research locus was purposively selected in Kuningan Regency, West Java, and comprised three Islamic boarding schools rooted in the Salafi tradition that provided formal education through *madrasah*s or schools and had integrated

a digital-based curriculum management platform for at least two years. Informants were selected using a *purposive sampling* technique to achieve data saturation.

The study involved 18 participants: three leaders of Islamic boarding schools, or *kyai*, who held authority over the legitimacy of religious values; four heads of curriculum and technology operators who represented technocratic governance; six *asatidz* (teachers of the *kitab kuning* and formal-subject teachers) who acted as agents of hybrid pedagogical articulation; and five senior students who had experienced a dual curriculum combining digital-based and conventional learning.

Data were collected through triangulation techniques, including semi-structured, in-depth interviews exploring the appropriation of digital platforms and shifts in the sacredness of learning interactions; direct observation of the operationalization of the digital curriculum in practice; and document analysis of curriculum blueprints, *turats* syllabi, and academic and operational documents.

Data trustworthiness was established through credibility, supported by source triangulation and member checking; transferability, supported by thick descriptions of the *pesantren*'s sociohistorical context; and dependability and confirmability, supported by methodological audit trails to ensure the consistency and traceability of the findings. All data were analyzed interactively through data condensation, data display, and conclusion drawing and verification (Miles et al., 2014).

The findings were then critically examined through dialogue with Habermas's theory of communicative action and the sociology of knowledge to formulate a comprehensive typology of managerial negotiation. Across the three cases, the manuscript identifies a shared differentiation between digitally managed formal schooling and predominantly face-to-face *turats* instruction. The reported pattern supports a cross-case thematic synthesis, but the evidence provided does not permit claims about which institution adopted each measure first or whether implementation was uniform. Similarly, references to resistance among senior *asatidz* should be treated as qualitative interpretations, not as quantified prevalence estimates.

RESULTS AND DISCUSSION

Empirical investigations on three *salafiyah* Islamic boarding schools in Kuningan Regency show that the design and construction of curriculum digitalization governance is not applied uniformly, but through a process of structural differentiation that divides the curriculum into two strict managerial domains. In the formal education domain (Madrasah Tsanawiyah, Madrasah Aliyah, and SMK under the auspices of the foundation), curriculum management is fully integrated into a web-based digital platform and an *independent Learning Management System* (LMS) to manage biometric/location-based attendance, distribution of graduate learning achievement syllabi, and periodic assessment recapitulation.

In contrast, in the domain of *salafiyah* boarding schools that study the yellow book (*turats*), digital artifacts are only adopted at the layer of scheduling and monitoring the presence of *asatidz*, while teaching materials, chapter sequences, and evaluation of book mastery are maintained orally and analogously. This technocratic separation reflects the phenomenon of selective technology taming, in which religious institutions perform organizational bricolage to accept algorithmic efficiency in the administrative realm without allowing technology to obscure the substance of core religious material (Sofi et al., 2025).

This pattern is in line with the findings on hybrid governance in contemporary Islamic boarding schools, where the modernity of the formal curriculum is deliberately designed side by side in parallel with traditional curricula to maintain dual institutional legitimacy (Mubarak et al., 2025). The integration of this computing system in the early stages triggered a fairly sharp cultural tension between the instrumental rationality of the modern academic system and the life of the Islamic boarding school subculture. The most obvious friction emerged in the shift in the meaning of *talaqqi* (face-to-face) and the search for blessings (*barakah*). Several senior *asatidz* view that the reduction of physical presence through online material features risks degrading the transfer of manners and the transfer of scientific spirits which have been the main pillars of *sanad* transmission.

The second tension arises in the form of symbolic resistance from traditional educators to the formalization of Outcome-Based Education (OBE) learning outcomes instruments demanded by the digital madrasah system. Yellow book educators consider that the depth of understanding of *turats* texts cannot be measured solely through numerical indicators, multiple-choice rubrics, or rigid time evaluation metrics in the application (Rohani, 2025). Using the lens of Habermas's communicative action theory, this resistance confirms the threat of colonization of the lifeworld a space of *pesantren* traditions that relies on a consensus of values, moral exemplary, and charismatic authority of *kyai* by the imperative system represented by the algorithmic efficiency and digital bureaucracy of the ministry (Kerssens & Dijck, 2021).

The observed separation of formal administrative functions from religious instruction is consistent with selective technological appropriation and hybrid curriculum governance (Mubarak et al., 2025). Whereas research on curriculum integration emphasizes institutional coordination (Jayadi et al., 2023), the present interpretation foregrounds boundaries around sacred pedagogical interaction. From the perspective of communicative action, concerns over digital metrics can be read as tensions between instrumental administration and the normative commitments of the *pesantren* lifeworld. The continued role of *kyai* and *asatidz* in defining permissible uses of technology also aligns with accounts of adaptive religious leadership. These comparisons support an interpretive contribution rather than proof that the hybrid model improves student outcomes. The limited geographic scope and absence of case-specific interview excerpts restrict transferability and independent assessment of the interpretation.

This tension did not lead to a total rejection of technology, but rather gave birth to an epistemological negotiation mechanism and managerial compromise strategy formulated through *Kyai*'s transformational leadership (Asmendri et al., 2024). The leaders of Islamic boarding schools in Kuningan Regency set the limit of sacred demarcation: digital platforms are recognized as legitimate as an administrative-transactional instrument, but are not recognized as a substitute for the epistemological authority of teachers in the assembly of sciences (Ratnasari et al., 2026).

Pesantren implements a compromise policy in which students are allowed to access digital literature and gadgets only in madrasah computer laboratories during formal study hours, while in dormitories and *sorogan* assemblies of the Yellow Book, the use of gadgets is strictly prohibited to maintain contemplative concentration and interpersonal interaction (Ibda et al., 2023). This phenomenon proves that traditional religious authorities do not collapse in the face of a wave of technological mediation, but rather actively reposition digital mediums to remain subservient to the hierarchy of sacred values of the *pesantren* (Harnadi et al., 2021).

This discursive negotiation is in line with the pattern of adaptive leadership of *kyai* in various Islamic boarding schools in Java, which can absorb managerial modernization without relinquishing control over the religious ethos of the institution (Basori et al., 2023). The pattern of reconciliation between the instrumental rationality of the formal curriculum and the ethos of the *salafiyah* tradition in Kuningan Regency is mapped comparatively in Table 1. This study examined how *salafiyah* pesantren in Kuningan Regency negotiate digital curriculum management while preserving religious educational traditions. The findings indicate differentiated governance: digital systems support formal curriculum administration and assessment, whereas *turats* learning continues through direct pedagogical interaction.

Tensions surrounding *talaqqi*, *sanad*, *barakah*, and standardized performance metrics are addressed through institutional boundaries and deliberation under *kyai* leadership. The resulting hybrid arrangement accommodates administrative accountability without positioning technology as a substitute for religious scholarly authority. Practically, pesantren managers should involve traditional educators in technology decisions and establish clear rules for device use across learning settings. These findings are context-specific and cannot establish causal effects or nationwide applicability. Further comparative research should examine implementation differences and longer-term educational outcomes across a wider range of pesantren and regional contexts, using robust evidence.

Table 1. Typology of Managerial and Curricular Negotiations between Digital Academic Systems and *Salafiyah* Pesantren Traditions in Kuningan Regency

Governance Dimension	Formal Curriculum Domain (Madrasah/School)	Traditional Curriculum Domain (<i>Salafiyah</i> / <i>Turats</i>)	Reconciliation Model & Hybridization Strategy
Epistemology & Learning Orientation	Rational technocracy; based on measurable outcomes (<i>Outcome-Based Education</i> / OBE) and national graduation competency standards.	Transmission of scientific <i>sanad</i> ; oriented towards the transfer of manners, the formation of morals, and the search for blessings (<i>barakah</i>).	Epistemological Differentiation: Placing formal achievements and mastery of the book as two domains that complement each other (<i>mutakamilah</i>), not replace each other.

Governance Dimension	Formal Curriculum Domain (Madrasah/School)	Traditional Curriculum Domain (Salafiyah/Turats)	Reconciliation Model & Hybridization Strategy
Pedagogical Medium & Gadget Access	Using a <i>Learning Management System</i> (LMS), smart gadgets, and a computer laboratory-based digital question bank.	Using physical bare yellow books (<i>turats</i>) with traditional verbal-textual methods (<i>sorogan</i> and <i>bandongan</i>).	Zoning & Demarcation of Sacredness: Gadgets are allowed to be limited to classrooms/labs during formal hours; they are strictly prohibited during recitation in mosques and lodge dormitories.
Administration & Attendance Monitoring	Automated attendance based on digital databases, biometrics, and online activity log systems.	Attendance is based on direct visual monitoring (<i>istiqamah</i>) by <i>asatidz</i> and the participation of worshippers.	Separation of Managerial Layers: The digital system is adopted limited to the recapitulation of teachers' schedules and institutional reports, without intervening in the assembly room.
Evaluation & Recognition of Competency	Quantitative assessment, the ministry's standardized rubric, and graduation certification in the form of a formal diploma.	Oral tests of reading/understanding the book (<i>imtihan syafahi</i>), verification of khatam, and awarding of <i>sanad</i> degrees.	Dual Legitimacy (Dual-Certification): Students obtain a formal state-accredited diploma as well as an official scientific <i>shahadah/sanad</i> from <i>Kyai</i> .

Governance Dimension	Formal Curriculum Domain (Madrasah/School)	Traditional Curriculum Domain (Salafiyah/Turats)	Reconciliation Model & Hybridization Strategy
Decision Authority Center	Bureaucratic regulations of ministries, madrasah heads, and technocratic curriculum development teams.	The charismatic and spiritual authority of the <i>Kyai</i> (<i>majlis masyayikh</i>) as well as the agreement of the senior <i>asatidz</i> council.	Kyai Transformational Leadership: Islamic boarding school leaders act as a filter of values and determine the deadline for technological integration.

As a synthesis of the negotiation process, the three Islamic boarding schools in Kuningan developed a hybrid curriculum governance model that marries the standardization of the quality of national education with the traditional rhythm of the *pesantren* tradition. The success of this model is supported by intensive communication between the madrasah curriculum bureaucrats and the *salafiyah asatidz* council through routine deliberations to align the formal academic calendar with the momentum of seasonal recitation (such as the Ramadan flash market recitation).

This reconciliation shows that *salafiyah pesantren* are not passive towards modernity, but rather practice a process of social construction based on a new institutional reality that accommodates the legitimacy of formal diplomas for students while guaranteeing the sustainability of the transmission of scientific *sanad* (Berger & Luckmann, 1966). These findings expand the hybrid pedagogical proposition in Islamic education, which affirms that curriculum balance is only achieved if digital managerial efficiency operates within the framework of strengthening local cultural identity, not eliminating it (Ubaidillah & Fauzinudin Faiz, 2025). However, this study has limitations because it focuses on a specific geographic locus in one district in West Java; therefore, a follow-up study with a broader quantitative method is needed to test the influence of this hybrid model on the level of competency retention and psychosocial well-being of students in the long term.

CONCLUSION

The digital transformation of curriculum management in *salafiyah* Islamic boarding schools in Kuningan Regency exemplifies a nuanced integration of formal education with traditional practices, balancing technocratic efficiency with spiritual traditions. This transformation is led by leaders who establish clear boundaries between sacred and secular domains, utilizing digital systems to enhance the accountability of the formal curriculum while preserving Islamic educational practices like *talaqqi*, *sanad*, and *adab* through irreplaceable face-to-face interactions.

The study highlights the epistemological resilience of these institutions in embracing modernity without compromising their religious identity, offering a hybrid curriculum model

that moves beyond the resistance versus technological assimilation dichotomy. From a managerial standpoint, policymakers and pesantren managers should develop a digital governance system rooted in local wisdom. Future research is recommended to assess the effects of hybrid curriculum governance.

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CONFLICT OF INTEREST

The authors declare no conflict of interest. This work was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest. As the study received no external funding, no funder or other external party had any role in the study design, data collection, analysis, interpretation of the findings, writing of the manuscript, or the decision to submit it for publication.

AUTHOR CONTRIBUTIONS

Asep Rohani: Conceptualization, Methodology, Investigation, Formal analysis, Writing original draft, and Project administration. Feri Hardiyanto: Investigation, Data curation, Validation, and Writing review & editing. Both authors contributed to the interpretation of the findings, have read and approved the final version of the manuscript, and agree to be accountable for all aspects of the work.

GENERATIVE AI STATEMENT

The authors declare that generative AI was used in the preparation of this manuscript. Generative AI tools were used to refine the language clarity and grammatical structure of the text and to assist in identifying and formatting recent literature relevant to the Introduction and Discussion. Every source suggested with AI assistance was checked by the authors against its original publication and DOI before inclusion, and the reference list was verified for accuracy. Generative AI was not used to collect, generate, analyze, or interpret the research data, nor to produce any figures or images. This use was conducted in accordance with established ethical guidelines on the use and disclosure of generative AI in scholarly research. Each author has made substantial intellectual contributions to the work, and the authors assume full responsibility for the integrity, accuracy, and final content of the manuscript.

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