

# Philosophical Foundations, Contemporary Issues, and Future Perspectives of Integrated Curricula in Islamic Boarding Schools

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**ABSTRACT.** The rapid disruption of the digital era challenges traditional Islamic boarding schools to modernize their classical curricula. A structural separation between religious and modern sciences has left these institutions struggling to meet contemporary competencies while maintaining their spiritual authenticity. This systematic literature review aims to identify, classify, and synthesize the philosophical foundations, implementation challenges, and future institutional roadmaps of integrated curricula within contemporary Islamic education. Following a rigorous PRISMA-based screening protocol, this study analyzed 33 peer-reviewed articles published between 2021 and 2026. The findings reveal three core dimensions of this educational transformation. First, philosophically, integration requires an ontological overhaul utilizing a circular epistemology that unites textual, rational, and spiritual dimensions. Second, implementation is hindered by disparities in cyber-physical infrastructure, limited educators' digital pedagogical capacities, and systemic cultural resistance. Third, the strategic roadmap necessitates transforming these institutions into adaptive centers by integrating scriptural-based entrepreneurship, eco-Islamic education, and professional digital governance. In conclusion, this transformation constitutes a complex epistemological engineering process rather than a mere technical adjustment. Consequently, institutional leaders must overhaul leadership habitus to embrace cross-sectoral partnerships, equip educators with adaptive pedagogies, and integrate humanistic digital technologies to ensure sustainable global competitiveness.

**Keywords:** *Integrated Curriculum; Islamic Boarding School; Circular Epistemology; Digital Literacy.*



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## INTRODUCTION

The quality of education is a primary determinant of a nation's progress, given its vital role in engineering, science, technology, and global human resource development. (Salsabila & Bunyamin, 2026). Developed nations like Finland and Japan treat education as a strategic instrument for long-term human investment, allocating substantial national budgets to teacher development, adaptive curricula, and character-based learning. Conversely, the educational landscape in developing countries continues to grapple with persistent quality disparities, inconsistent policy implementation, and weak curriculum governance and evaluation. Within Indonesia's sociocultural context, community-based Islamic educational institutions, specifically *pesantren*, have historically served as pillars in cultivating a moral generation with high integrity. (Fahrudin et al., 2026). *Pesantren*'s distinct strength lies in internalizing spiritual values through a

learning system centered on the *kyai* and the *turats* tradition (Anwar & Husni, 2026; Baihaqi et al., 2023; Hariyati & Rofiq, 2024; Ismawati, 2023; Ma'arif et al., 2025, 2026; Munawaroh, 2025). Nevertheless, macro challenges confronting contemporary *pesantren* are rooted in traditional curriculum designs that tend to be rigid, isolated, and overly textual (Hanifa & Ali, 2025; Husni et al., 2026; Rahman et al., 2025; Rokhman et al., 2025). This gap causes religious institutions to struggle in responding to globalization disruptions, digital intelligence demands, and modern 21st-century competencies (Adnan et al., 2026; Khasanah et al., 2025; Sukmawati et al., 2025; Triana et al., 2025). Consequently, a comprehensive reconstruction through integrated curriculum adaptation management to eliminate the acute structural separation between religious sciences and modern sciences has become a philosophical and practical necessity (Ahwan & Karfida, 2025; Arlinda & Maragustam, 2026; Jailani & Fatikh, 2026; Juita et al., 2026).

Discourses concerning knowledge integration within Islamic educational institutions have experienced massive conceptual escalation in academic literature over the past decade. Philosophically, scholars have critically reconstructed the religio-rational framework, positioning revelation as an ethical value anchor and using human reason as a logical-empirical instrument to resolve the epistemic divide between religious and secular sciences. (Arlinda & Maragustam, 2026). This integrated knowledge structure becomes robust when textual (*bayani*), rational (*burhani*), and spiritual-intuitive (*irfani*) dimensions are synthesized in a circular manner, establishing traditional spiritual practices as valid epistemic preconditions for scientific validation. (Anwar & Husni, 2026). Regarding national curricula, learning autonomy policies have accelerated the transformation of Islamic education from rigid textual transmission into a sociological, transformative behavioral science through digital project-based learning models. (Ansori, 2025). This institutional transition is supported by adapting the *khalafiyah* model, integrating modern technologies without sacrificing students' moral roots. (Amas, 2026).

A systematic mapping of previous studies reveals that the discourse surrounding Islamic curriculum modernization remains highly fragmented. Empirical investigations into educational digitalization, for instance, predominantly focus on the technical adoption of e-learning or infrastructure procurement, often neglecting the underlying philosophical and epistemological frameworks required for meaningful integration (Amarullah, 2026; Supriyanto, 2026). On the other hand, while multidisciplinary approaches have successfully infused traditional programs with critical scientific reasoning, these initiatives are frequently confined to localized, single-case implementations rather than institution-wide transformations (Budiyono et al., 2024; Hermawan et al., 2025; Rohman et al., 2023). Furthermore, explorations into theologically grounded vocational programs, such as Qur'anic edupreneurship, have demonstrated efficacy in mitigating unemployment. However, they remain conceptually isolated from critical imperatives like ecological sustainability and cyber-physical adaptation (Khasanah et al., 2025). Although contemporary scholars strongly advocate for a transition from classical reasoning to modernized institutional governance (Faizin et al., 2025) the operational frameworks necessary to seamlessly marry these governance renewals with a robust circular epistemology remain theoretically disjointed (Arlinda & Maragustam, 2026).

Although scholarly interest in Islamic curriculum modernization has expanded significantly over the past decade, prior systematic literature reviews in the field of Islamic education have predominantly focused on superficial administrative adjustments, isolated vocational case studies, or institutional policy compliance under regulatory frameworks such as *Pesantren* Law No. 18/2019 (Anwar & Husni, 2026; Fatah et al., 2023). Existing reviews have largely examined curriculum integration from an additive perspective, treating religious and modern sciences as juxtaposed subjects, without systematically evaluating how epistemological reconciliation occurs across diverse institutional settings. Previous review studies have also mapped individual pedagogical challenges. (Mahfudloh et al., 2026). Although documented localized entrepreneurship practices exist, no comprehensive systematic review has yet synthesized the tri-epistemic integration of textual

authority (*bayani*), empirical rationality (*burhani*), and intuitive-spiritual ethics (*irfani*) in confronting digital transformation and socioeconomic disparities.

Consequently, a comprehensive analytical study is critically necessary to synthesize fragmented empirical evidence and delineate how philosophical paradigms translate into sustainable curricular architectures (Arlinda & Maragustam, 2026). This research's novelty and added scholarly value lie in moving beyond descriptive accounts of isolated curriculum models in previous studies. Through in-depth analysis, this study constructs a circular epistemological framework that operationally unites al-Jabiri's tri-epistemic paradigm and Amin Abdullah's circular epistemology, explicitly distinguishing its transdisciplinary architecture from conventional dualistic paradigms (Juita et al., 2026).

Driven by these research gaps, this Systematic Literature Review aims to identify, classify, and synthesize empirical evidence on the philosophical foundations and implementation challenges of integrated curricula in contemporary Islamic education. Ultimately, this review seeks to develop an evidence-based conceptual framework for institutional innovation. To achieve these objectives through systematic evidence synthesis rather than purely theoretical argumentation, this study is guided by three operational research questions (RQs). *First*, what specific epistemological models (e.g., *bayani*, *burhani*, and *irfani*) are identified in the reviewed literature, and how is their circular integration operationalized in modern *pesantren* curriculum design? *Second*, what cross-study empirical evidence exists on cyber-physical infrastructure disparities and educator pedagogical capacity constraints that hinder transdisciplinary learning? *Third*, how do the synthesized studies conceptualize the future strategic roadmap for transforming *pesantren* into sustainable intellectual-spiritual civilization centers?

## METHOD

This study adopts a systematic literature review (SLR) design to comprehensively explore the discourse on *pesantren* curricula over the last five years, specifically from 2021 to 2026. The data retrieval relied on 2 primary academic search engines, namely Google Scholar and Scopus (Page et al., 2021). To ensure high precision, the researcher developed a set of keywords covering integrated curriculum terminology, Islamic education epistemology, digital literacy, and implementation challenges and future projections. The eighth edition of the Publish or Perish (PoP) software was deployed as the primary extraction tool, given its high efficiency in harvesting and organizing metadata from reputable databases. (Harzing, 2007). All stages, from initial identification to literature screening, were executed in strict compliance with the PRISMA protocol, ensuring that every selection step proceeded objectively and transparently.

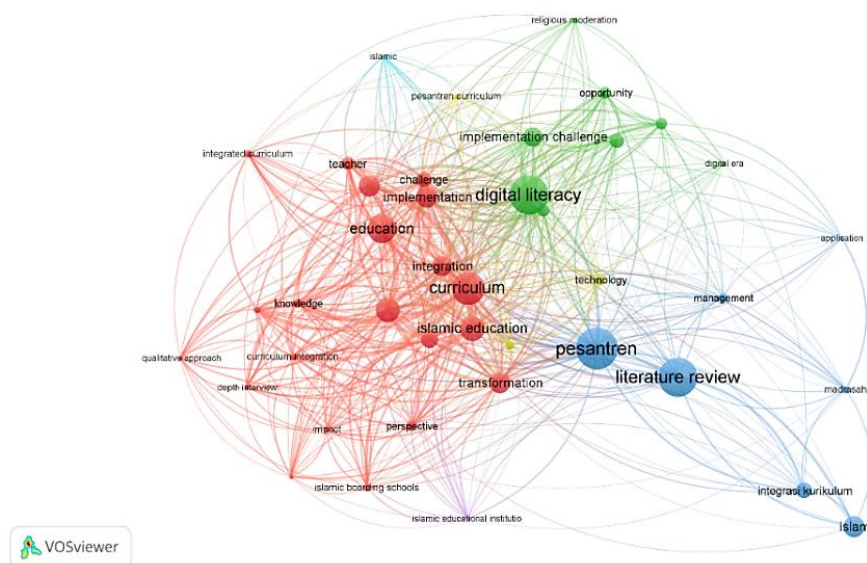
To ensure the arguments rest on valid literature, the researcher applied rigorous inclusion and exclusion criteria. Six inclusion criteria governed the selection process: first, the publication timeframe was limited to 2021-2026. *Second*, the manuscripts had to be peer-reviewed journal articles. *Third*, tracking was restricted to Google Scholar and Scopus indexing. *Fourth*, the articles had to show a strong thematic correlation with the research problem statements. *Fifth*, data retrieval was obligatorily based on the agreed-upon keyword strings related to knowledge integration and *pesantren* digital adaptation. *Sixth*, the manuscript's language was limited to Indonesian and English. Conversely, exclusion criteria were applied to discard academic works such as anthologies, proceedings, theses, and articles falling outside the established timeframe and indexation limits. (Snyder, 2019).

The 2026 literature search through the PoP version 8 interface yielded a large number of results. The researcher adjusted the search algorithms to suit each database's characteristics, using Google Scholar to capture the empirical reality of local *pesantren*. In contrast, Scopus was utilized to capture globally scaled epistemological analyses. The detailed breakdown of this initial data retrieval is explicitly outlined in the following table:

**Table 1. Distribution of search results data via Publish or Perish (PoP) version 8**

| No           | Keywords / Boolean String                                                                                                                                                 | Year      | Based data     | Count |
|--------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|----------------|-------|
| 1            | ("Kurikulum terintegrasi" OR "pesantren") AND ("Epistemologi pendidikan Islam" OR "literasi digital") AND ("Tantangan implementasi" OR "peta jalan masa depan")           | 2022-2026 | Google Scholar | 179   |
| 2            | ("Integrated curriculum" OR "Islamic boarding school") AND ("Islamic education epistemology" OR "digital literacy") AND ("Implementation challenges" OR "future roadmap") | 2022-2026 | Scopus         | 24    |
| <b>Total</b> | Total                                                                                                                                                                     |           |                | 203   |

This initial search generated 203 raw literature items. All these findings were subsequently evaluated manually, from title relevance to abstract substance, with the assistance of NVivo 12, before ultimately being archived into the Zotero reference management system. The researcher then exported the bibliographic data from Zotero as an RIS file to ensure compatibility with VOSviewer. Through this mapping software, the researcher extracted the abstract fields and executed a binary calculation method to highlight the most frequently discussed keyword nodes. The bibliometric network construction from this data is visualized in the following figure:



**Figure 1. VOSviewer Network Visualization Regarding Integrated Curricula**

The VOSviewer mapping above confirms highly dense conceptual relations among diverse contemporary *pesantren* curriculum studies. This visualization shows that the discourse on modernizing Islamic education is continually intertwined with digital literacy, epistemological reinforcement, and student competency demands. (Mahfudloh et al., 2026). The penetration of the Society 5.0 era forces traditional educational institutions to overhaul their pedagogical architecture immediately. Amid this transformational vortex, the leadership of a kyai or *pesantren* policymaker is identified as the determining axis shaping the success or failure of knowledge integration and technological adaptation within the *madrasah* environment. (Fatah et al., 2023).

To guarantee the purity of the data to be synthesized, all captured literature was re-filtered utilizing the PRISMA workflow. This process removed duplicate manuscripts and selected the final articles. The data reduction process from the identification stage to the final inclusion is recorded in the following diagram:

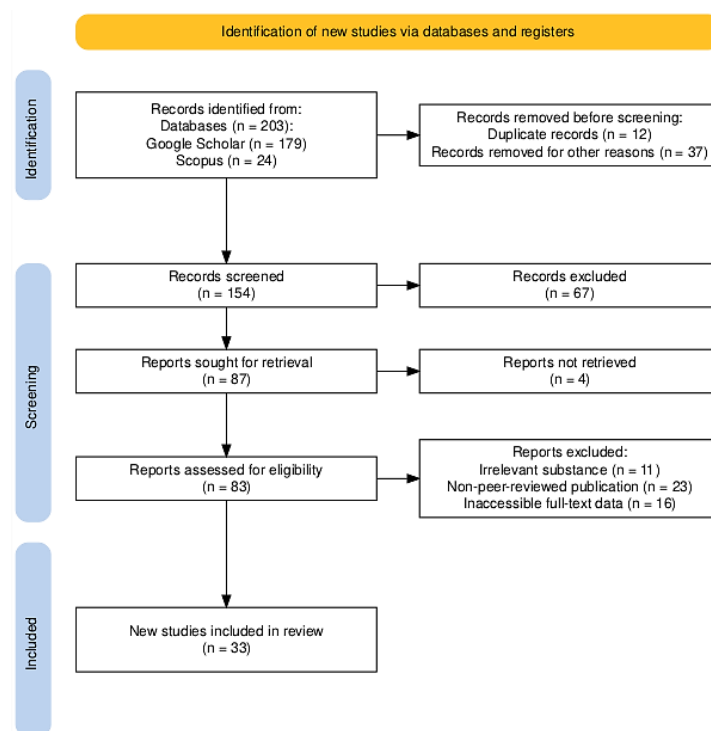


Figure 2. PRISMA Flow Diagram

### Data Extraction, Coding Framework, and Thematic Synthesis Protocol

After selecting the 33 eligible articles (23 indexed in Google Scholar and 10 in Scopus), we conducted rigorous data extraction and qualitative synthesis, following the thematic synthesis framework for systematic reviews. (Haddaway et al., 2022; Page et al., 2021). A standardized extraction matrix was developed in Microsoft Excel to systematically record from each selected study: (1) bibliographic information (authors, year, database); (2) methodological design (empirical qualitative, quantitative, mixed-methods, or case study); (3) institutional context (urban or rural, *salaf* or modern *pesantren*); (4) epistemological dimensions addressed (*bayani*, *burhani*, *irfani*); (5) reported implementation barriers (technological, human resource, cultural); and (6) strategic outcomes (edupreneurship, eco-*pesantren*, digital governance).

Data analysis used a two-cycle coding approach in NVivo 14, aligned with the review's core search parameters. In the first cycle (inductive line-by-line coding), textual findings, empirical statements, and conceptual claims across the 33 papers were examined to extract primary descriptive codes strictly tied to the search strings, such as “epistemological dichotomy”, “textual or modern science integration”, “digital literacy gaps”, “implementation challenges”, and “future institutional roadmaps”. In the second cycle, these descriptive codes were clustered into three higher-order thematic dimensions corresponding directly to the study’s research questions: (1) Philosophical and Epistemological Foundations, (2) Implementation Challenges and Digital Literacy Bottlenecks, and (3) Future Strategic Roadmaps.

We integrated evidence from individual studies through a narrative-thematic matrix that cross-tabulated recurring findings, areas of consensus, and divergent empirical outcomes. This systematic aggregation ensured that the final conceptual conclusions, such as the circular epistemological framework and the institutional roadmap, were directly grounded in the synthesized evidentiary base rather than speculative author arguments.

## RESULT AND DISCUSSION

### Result

#### Philosophical Foundations and Epistemological Reconstruction

A cross-study thematic synthesis of the 12 selected articles regarding the philosophical foundations of integrated curricula in *pesantren* reveals three core conceptual patterns: *First*, a prominent consensus across the literature emphasizes that integrating religious and modern sciences demands a fundamental ontological reconstruction rather than superficial subject accumulation. The synthesized studies consistently reject the classical knowledge dichotomy that historically isolated Islamic education from scientific and societal progress. (Arlinda & Maragustam, 2026; Juita et al., 2026). Within this religio-rational framework, divine revelation serves as an ethical anchor, while human intellect and empirical observation provide valid tools for addressing contemporary societal welfare. (Arlinda & Maragustam, 2026). Furthermore, comparative philosophical analyses show that classical scholarship provides a multi-layered (ethical, rational, and socio-civilizational) basis for dissolving disciplinary boundaries, facilitating a shift across the curricular spectrum from conservative-textual models toward progressive-humanistic literacy. (Hanifa & Ali, 2025; Juita et al., 2026). Complementary evidence from formal Islamic schooling (madrasah) demonstrates that marrying this moral compass with 21st-century skills effectively revitalizes traditional instruction. (Rohman et al., 2023).

*Second*, the synthesized evidence highlights the circular operationalization of the classical Arab reasoning triad: textual dimension (*bayani*), demonstrative-empirical rationality (*burhani*), and spiritual-intuitive acuity (*irfani*) as a robust architecture for transdisciplinary learning. (Mahfudloh et al., 2026; Nuryadin et al., 2024). Rather than treating spiritual practices as non-academic rituals, the literature uniquely positions students' inner knowing, *riyadhab*, and Sufi ethics as formal epistemic mechanisms that actively validate scientific exploration and knowledge production. (Anwar & Husni, 2026). Empirical models indicate that this circular epistemological integration is operationalized through multidisciplinary pedagogies, such as thematic project-based *tahfiz* programs and cross-disciplinary Arabic instruction, effectively marrying *pesantren* moral foundations with 21st-century critical problem-solving skills. (Mahfudloh et al., 2026; Nuryadin et al., 2024; Rohman et al., 2023).

*Third*, an emerging conceptual pattern across recent publications (2025–2026) centers on humanistic and “Love-Based Curriculum” (*Kurikulum Berbasis Kasih Sayang*) frameworks designed to counteract digital alienation (Burhanudin, 2025; Fahrudin et al., 2026; Hartanto, 2025). These studies demonstrate that internalizing core values such as compassion (*mahabbah*) and affection provides a vital moral compass for educational technology and artificial intelligence adoption, ensuring that digital learning continues to uphold human dignity. (Burhanudin, 2025; Hartanto, 2025). Concurrently, this value-based orientation shifts curriculum delivery from purely cognitive metrics to humanity-based value transfers and multiple intelligences, fostering religious moderation, character building, and global competitiveness in modern learning environments. (Fahrudin et al., 2026; Salsabila & Bunyamin, 2026; Sukmawati et al., 2025).

**Table 2. Matrix of Findings for Philosophical Foundations & Epistemology**

| Author & Year           | Primary Focus                                                   | Contribution                                                                                             |
|-------------------------|-----------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|
| Fahrudin et al. (2026). | Implementation of 9 core Love Curriculum values.                | Value internalization effectively promotes religious moderation and the Pancasila Student Profile.       |
| Burhanudin (2025)       | Theological-philosophical foundations of Love-Based Curriculum. | Offers an alternative paradigm bridging spiritual needs with modern humanization in disruptive eras.     |
| Hartanto (2025)         | Love-Based Curriculum as a foundation for humanizing education. | Conceptualizes compassion as a moral compass for technology integration to prevent emotional distancing. |

|                              |                                                                               |                    |                                                                                                                |
|------------------------------|-------------------------------------------------------------------------------|--------------------|----------------------------------------------------------------------------------------------------------------|
| Sukmawati et al. (2025)      | 21st-century education challenges.                                            | Islamic curriculum | Reorients integrative curricula from cognitive domains toward humanity-based value transfers.                  |
| Salsabila & Bunyamin (2026). | Global Islamic education innovation trends.                                   |                    | Maps a holistic framework uniting technology, pedagogy, and spirituality for meaningful learning environments. |
| Rohman et al. (2023).        | Integration of traditional and modern education in madrasahs.                 |                    | Revitalizes institutions by marrying the <i>pesantren's</i> moral compass with modern 21st-century skills.     |
| Nuryadin et al. (2024).      | Formulation of Arabic integrated learning theories.                           |                    | Reconstructs cross-disciplinary teaching uniting linguistics with exegesis and literary traditions.            |
| Juita et al. (2026).         | Classical philosophy of Al-Ghazali, Al-Farabi, Ibn Khaldun.                   |                    | Provides a comparative framework (ethical, rational, socio-civilizational) to dissolve knowledge dichotomies.  |
| Hanifa & Ali (2025).         | Arabic curriculum models in boarding schools.                                 |                    | Maps the transformational spectrum from conservative-textual to progressive-humanistic literacy models.        |
| Arlinda & Maragustam (2026). | Religio-rational concepts of KH. A. Wahid Hasyim.                             |                    | Reconstructs truth validity through logical coherence, empirical evidence, and societal welfare.               |
| Anwar & Husni (2026).        | <i>Pesantren</i> epistemology and transdisciplinary integration.              |                    | Positions students' inner knowing as a formal scientific mechanism for knowledge production.                   |
| Mahfudloh et al. (2026).     | Multidisciplinary curriculum models ( <i>tahfiz</i> bayānī, burhānī, irfānī). |                    | Synthesizes classical epistemology with Western education through holistic, thematic, project-based learning.  |

Source: Synthesized by the authors from the reviewed literature (2026)

### Implementation Challenges and Cyber-Physical Disparities

A cross-study thematic synthesis of the 13 reviewed articles delineates multifaceted implementation bottlenecks spanning structural, instructional, and institutional domains within the *pesantren* ecosystem. At the structural level, substantial cyber-physical infrastructure disparities persist across educational institutions. The literature documents a pronounced digital divide between well-equipped urban madrasahs and rural salaf *pesantren*, which directly impedes e-learning administration and the adoption of advanced technologies. (Muslich & Herudiati, 2026; Supriyanto, 2026). Furthermore, empirical investigations demonstrate that embedding computational tools, such as artificial intelligence and deep learning frameworks, is severely constrained by student data privacy concerns, algorithmic biases, and protracted curriculum evaluation cycles. (Idham et al., 2026; Karim, 2024). Addressing this structural divide requires prioritizing educators' digital pedagogical competence alongside targeted ICT infrastructure procurement, rather than relying solely on physical hardware distribution. (Supriyanto, 2026).

Compounding these infrastructural constraints, educator pedagogical limitations and uncoordinated curricular structures pose critical operational hurdles. Religious instructors often rely on conventional, teacher-centered lectures and dogmatic rote-memorization methods, and struggle to transition to dialectical, project-based, and ICT-mediated pedagogies. (Ansori, 2025; Hardiansyah & Sriyanti, 2025). At the same time, structural fragmentation between national general education and *pesantren* religious curricula creates an acute double-curriculum workload, exacerbated by general subject teachers' limited theological competencies. (Habiburrahim et al., 2022). This unaligned dual-curriculum load constitutes a prominent risk factor for student mental health, frequently triggering academic fatigue, cognitive exhaustion, and dormitory adaptation disorders. (Nurfitri, 2025) This requires mitigation through continuous quality management cycles and structured pedagogical adaptations (Amarullah, 2026).

Beyond instructional and technical barriers, curriculum modernization frequently confronts systemic governance deficits and cultural resistance within traditional environments. Studies report

persistent reluctance among conservative stakeholders who perceive modern secular disciplines and digital commercialization as potential threats to the sanctity of the *turats* tradition. (Amas, 2026; Khasanah et al., 2025). Informal administrative mechanisms, educator certification deficits, and institutional unreadiness for modern digital governance further compound this ideological friction. (Faizin et al., 2025). Nevertheless, empirical case studies confirm that institutional renewal within *pesantren*, as well as transferable curriculum integration models observed in affiliated Islamic Higher Education Institutions (PTKI), is successfully realized when steered by an overhaul of executive leadership toward open, multi-stakeholder collaboration. (Amas, 2026; Sirojuddin et al., 2025).

**Table 3. Matrix of Findings for Implementation Challenges & Disparities**

| Author & Year                  | Primary Focus                                                                 | Novelty Contribution                                                                                                                                                             |
|--------------------------------|-------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Muslich & Herudiati (2026).    | Curriculum model development for Society 5.0.                                 | Develops a framework that unites compassionate pedagogy with digital integration and innovation.                                                                                 |
| Sirojuddin et al. (2025).      | Higher Education integration with <i>Pesantren</i> curricula.                 | Reveals applied integration models forming moderate characters despite initial facility limitations.                                                                             |
| Supriyanto (2026)              | Madrasah digital divide, ICT infrastructure, and educator digital competence. | Identifies educator competence as a higher priority than mere infrastructure, recommending a policy shift from device procurement to continuous digital pedagogy transformation. |
| Nurfitri (2025)                | Student mental health under curriculum burdens.                               | Risk factors include adaptation pressures and double schedules, emphasizing dorm peer-counseling interventions.                                                                  |
| Khasanah et al. (2025).        | Digital entrepreneurship challenges and systemic resistance.                  | Educators' low digital literacy and conventional institutional resistance hamper use of cyber platforms.                                                                         |
| Karim (2024)                   | AI-based curriculum management and implementation.                            | Algorithmic bias, data privacy, and rural digital divides hinder NLP and Machine Learning integration.                                                                           |
| Idham et al. (2026).           | Deep learning effectiveness in madrasahs.                                     | Formulates a 4-layer DL-IE framework to resolve slow curriculum content analysis and evaluation adjustments.                                                                     |
| Hardiansyah & Sriyanti (2025). | Internal-external implementation challenges of Islamic education.             | Teachers' reliance on conventional texts and limited digital facilities reinforce stagnant knowledge dichotomies.                                                                |
| Habiburrahim et al. (2022).    | English material integration and boarding school workloads.                   | Identifies structural hurdles related to double-curriculum workloads and weak theological competencies among general teachers.                                                   |
| Faizin et al. (2025).          | Institutional distinctions in Islamic education.                              | Non-professional governance, educator certification issues, and unpreparedness for e-learning threaten modern operations.                                                        |
| Ansori (2025)                  | Islamic education transformation in the Merdeka Belajar era.                  | Field obstacles include teachers' fixation on dogmatic lectures and cognitive-normative evaluation systems.                                                                      |
| Amas (2026)                    | Traditional to modern <i>pesantren</i> transformation.                        | Penetrating cultural resistance depends entirely on transforming the kyai's leadership habitus.                                                                                  |
| Amarullah (2026)               | Adaptation management and Society 5.0 risk mitigation.                        | Educator digital competency gaps are resolved through sustainable modern management cycles (PDCA).                                                                               |

Source: Synthesized by the authors from the reviewed literature (2026)

## Future Roadmap and Institutional Reconstruction

A cross-study thematic synthesis of the eight reviewed studies in the third cluster identifies interconnected institutional pathways for *pesantren* development across economic, socio-ecological, and governance dimensions: In the socioeconomic domain, the synthesized literature documents the operationalization of scriptural-based entrepreneurial curricula, commonly conceptualized as Qur'anic edupreneurship. Empirical studies report that hermeneutic decodings of Qur'anic verses regarding work ethic, productivity, and economic agency are translated into practical business incubators and vocational life-skills training within boarding school environments. (Abdillah & Damai, 2026; Fatah et al., 2023; Mohsen et al., 2022). Furthermore, the literature highlights that integrating digitalized business units with traditional spiritual values, such as trustworthiness (*amanah*), honesty (*shiddiq*), and reliance on God (*tawakal*), serves as an institutional mechanism to mitigate youth unemployment and enhance macro-level financial self-reliance. (Abdillah & Damai, 2026; Sari et al., 2025).

Parallel to economic initiatives, the reviewed studies identify curricula designed to foster civic resilience and environmental stewardship. The literature documents integrating national ideological values (Pancasila) into religious education frameworks as a pedagogical strategy to shield students from cyber-radicalism while cultivating digital religious moderation. (Humaeroh et al., 2026). Concurrently, empirical investigations highlight the implementation of eco-Islamic education, where theological principles such as ecological balance (*tawazun*) and human stewardship (*khalifah*) are operationalized through non-academic habituation, waste management, and green campus programs aligned with the Sustainable Development Goals (SDGs) (Bujuri et al., 2023; Ferdinan et al., 2026).

At the institutional governance level, the synthesis outlines a progressive structural shift toward digitalized administration and inter-institutional networking. Studies document a pedagogical evolution from exclusive reliance on classical instructional modes (such as *sorogan* and *bandongan*) toward hybrid and digital learning networks to monitor curriculum effectiveness. (Suresman et al., 2025). In addition, empirical findings indicate that modernizing governance structures and diversifying revenue streams post-Pesantren Law No. 18/2019 are supported by multi-stakeholder collaboration and economic consortiums among *pesantren*, which literature identifies as a strategic measure to address the impending 2030 demographic dividend. (Mohsen et al., 2022; Sari et al., 2025).

**Table 4. Matrix of Findings for Future Roadmap & Reconstruction**

| Author & Year            | Primary Focus                                                                                  | Key Findings & Novelty Contribution                                                                                                                                                                                                       |
|--------------------------|------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Suresman et al. (2025)   | Evolution of <i>pesantren</i> learning models towards the digital era.                         | Reveals a progressive shift from classical methods ( <i>Sorogan/Bandongan</i> ) to hybrid and digital learning models to meet the demands of Society 5.0.                                                                                 |
| Bujuri et al. (2023).    | Character education through non-academic programs.                                             | Proves that non-academic activities in <i>pesantren</i> effectively shape students' positive attitudes, including an environmentally caring character.                                                                                    |
| Sari et al. (2025)       | Reconstruction of economic policies and <i>pesantren</i> self-reliance in the Society 5.0 era. | Proposes a policy reconstruction focused on digitizing <i>pesantren</i> business units and strengthening strategic stakeholder collaboration to enhance institutional independence and contributions to national development.             |
| Abdillah & Damai (2026). | Edupreneurship practices and Islamic values in <i>pesantren</i> .                              | Finds that <i>pesantren</i> organically cultivate students' entrepreneurial dimensions by integrating them with spiritual values such as <i>amanah</i> (trustworthiness), <i>shiddiq</i> (honesty), and <i>tawakal</i> (reliance on God). |

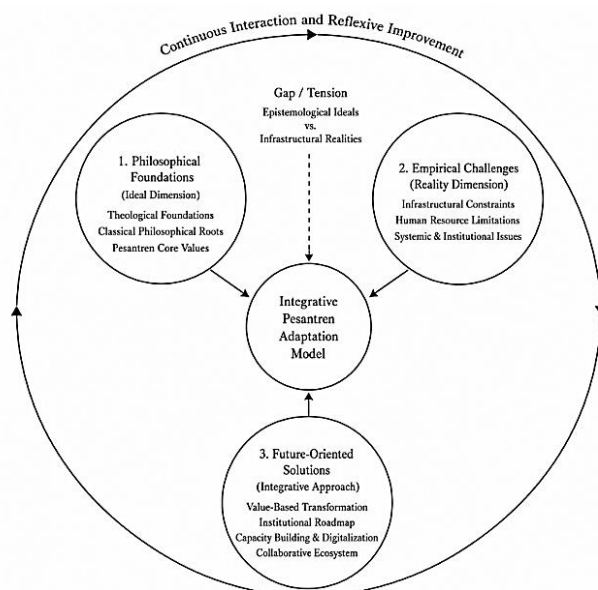
|                         |                                                                                       |                                                                                                                                             |
|-------------------------|---------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| Mohsen et al. (2022)    | Life skills education and economic ecosystems post- <i>Pesantren</i> Law No. 18/2019. | Recommends collaborative networking among <i>pesantren</i> to build a robust economic ecosystem to face the 2030 demographic dividend/bomb. |
| Humaeroh et al. (2026). | Pancasila integration and cyber religious moderation.                                 | Generates integrative moderation models shielding students from cyber disruptions and radicalism.                                           |
| Ferdinan et al. (2026). | Eco-Islamic education designs towards SDG targets.                                    | Operationalizes Islamic theology ( <i>tawazun</i> , <i>kehalifan</i> ) into highly measurable sustainable development achievements.         |
| Fatah et al. (2023).    | Qur'anic edupreneur concepts and unemployment reduction.                              | Translates Qur'anic hermeneutic decoding into tangible vocational business incubators, ensuring national macro-independence.                |

Source: Synthesized by the authors from the reviewed literature (2026)

## Discussion

This systematic literature review shows that *pesantren* curriculum transformation in the Society 5.0 era is not merely a matter of technological adoption, but a complex social and epistemological engineering process. Interpreted through the theoretical framework of Muhammad Abed al-Jabiri's tri-epistemic paradigm and Amin Abdullah's circular epistemology, research findings prove that without a robust philosophical foundation taking the form of circular epistemology and love-based curricula, digital innovations will easily slip into mechanical dehumanization processes. (Burhanudin, 2025; Hartanto, 2025). This dynamic aligns with arguments by scholars who reject knowledge dichotomies and position the *turats* tradition as an absolute moral compass for using artificial intelligence. (Arlinda & Maragustam, 2026; Karim, 2024). This unique *pesantren* epistemology treats students' inner spiritual experiences as a formal scientific mechanism for producing valid knowledge. (Anwar & Husni, 2026). Therefore, a multidisciplinary fusion involving the *bayani*, *burhani*, and *irfani* dimensions becomes an absolute prerequisite before *pesantren* delve further into the currents of educational digitalization. (Mahfudloh et al., 2026).

Referring specifically to the conceptual model above, it becomes strikingly clear that resolving cyber-physical disparities and cultural resistance demands significantly more than mere infrastructural funding injections. Technological backwardness in many rural madrasahs stems from operational governance that has not yet fully professionalized, along with the urgent need to address the digital divide by prioritizing educator competence alongside ICT infrastructure. (Faizin et al., 2025; Supriyanto, 2026). This institutional dynamic helps explain why policy interventions often hit implementation bottlenecks: physical hardware procurement remains ineffective without accompanying cultural shifts within the institution. Therefore, the successful transformation from the *salafiyah* institutional model toward the *kehalafiyah* model relies heavily on the *kyai*'s courage to overhaul leadership habitus and embrace broader cross-sectoral partnerships. (Amas, 2026; Rohman et al., 2023). This management modernization process also requires educators to step out of their comfort zones by abandoning linear, dogmatic knowledge-transmission methods like the classical *sorogan* or *bandongan* and moving toward hybrid and digital learning models. (Suresman et al., 2025). Enhancing educator competencies will directly eliminate the cultural barriers that have frequently triggered rejections toward curriculum renewal within religious educational environments (Hardiansyah & Sriyanti, 2025; Khasanah et al., 2025).



**Figure 3.** Conceptual Model of Integrated *Pesantren* Curriculum in the Society 5.0 Era

This pedagogical capacity transformation becomes increasingly vital as students confront double-curriculum workloads. The absence of seamless synergy between general and *pesantren* materials possesses immense potential to trigger mental health vulnerabilities, such as academic exhaustion and adaptation disorders, if unmanaged through holistic peer counseling. (Habiburrahim et al., 2022; Nurfitriana, 2025). To mitigate these psychological risks, educators must adopt adaptive pedagogies like thematic project-based learning and begin integrating artificial intelligence or deep learning that can adjust students' cognitive loads in real time. (Ansori, 2025; Idham et al., 2026). Implementing an integrated curriculum based on multiple intelligences has proven highly effective in harmonizing learners' intellectual development and emotional maturity. (Sirojuddin et al., 2022). Consequently, cultivating empathetic human resources is necessary to ensure digital innovations genuinely serve students' developmental needs in a balanced manner. (Muslich & Herudiati, 2026).

At the stage of institutional maturation, the deep fusion of epistemological strength and technical problem-solving signals the emergence of a remarkably progressive future *pesantren* institutional identity. *Pesantren* are strongly urged to move beyond theological ivory towers and proactively cultivate student character highly relevant to global peace and ecosystem preservation. Various studies strongly recommend integrating national ideological values, such as Pancasila, into religious curricula to strengthen the student ecosystem against increasingly alarming cyber-radicalism threats (Fahrudin et al., 2026; Humaeroh et al., 2026; Zamroni & Barnoto, 2024). In parallel, the widespread implementation of eco-Islamic education, which positions nature as an epistemic instrument, is strongly encouraged to support the attainment of the Sustainable Development Goals, often manifested through practical, non-academic habituation proven highly effective in shaping positive attitudes and environmentally caring character. (Bujuri et al., 2023; Ferdinan et al., 2026). This synthesis emphatically confirms that student spirituality must manifest in the concrete forms of social piety and ecological awareness within society.

As the ultimate culmination of this curriculum overhaul, future *pesantren* are projected to emerge as civilization incubators that actively offer tangible solutions to national macroeconomic problems. The most tangible manifestation of this final synthesis is the implementation of multi-sector vocational curricula framed within the *Qur'anic edupreneurship* concept that organically cultivates students' entrepreneurial dimensions by integrating them with spiritual values such as *amanah*, *shiddiq*, and *tawakal* (Abdillah & Damai, 2026; Fatah et al., 2023). Empirical evidence shows that hermeneutic decoding of these productivity verses drastically suppresses graduate

unemployment rates. It does so by shifting students' primary orientation from job seekers to job creators in the digital era. (Fatah et al., 2023; Khasanah et al., 2025; Sari et al., 2025). To maximize this impact, policy reconstruction must focus on digitizing *pesantren* business units and strengthening strategic stakeholder collaboration. (Sari et al., 2025). Furthermore, establishing collaborative networking among *pesantren* to build a robust economic ecosystem is highly recommended to face the challenges of the impending 2030 demographic dividend (Mohsen et al., 2022). Through continuous evaluations based on modern management cycles, this Islamic educational ecosystem is believed to be fully capable of ensuring its sustainable quality. (Amarullah, 2026). This academic discourse convincingly shows that *pesantren* possess extraordinary cultural and intellectual resilience to compete in the Society 5.0 civilizational landscape without sacrificing the authenticity of their spiritual traditions. (Anwar & Husni, 2026; Mahfudloh et al., 2026).

Ultimately, this multidimensional transformation highlights that the *pesantren* of the future is no longer merely reacting to external global disruptions, but is actively redesigning its internal ecosystem to serve as a progressive educational paradigm. (Suresman et al., 2025). By harmoniously fusing traditional Islamic orthodoxy with advanced digital pedagogies and robust vocational frameworks, *pesantren* are uniquely positioned to cultivate a generation of leaders who are not only religiously observant but also socially responsible, technologically adept, and economically independent. (Mujahid, 2021; Novianti et al., 2025; Wahono et al., 2025). Consequently, mapping these transformative dynamics provides a crucial blueprint for educational stakeholders, policymakers, and institutional leaders to navigate the complex operational and philosophical shifts required to sustain *pesantren* excellence in the 21st century. (Rahayu et al., 2025; Suresman et al., 2025).

As conceptualized in Figure 3, the proposed Integrative *Pesantren* Adaptation Model explicitly bridges the ideal epistemological dimension with empirical implementation realities. To prevent institutional overgeneralization, structural challenges identified in formal madrasahs and PTKI (Sirojuddin et al., 2025) are treated as transferable contextual evidence that illuminates broader ecosystem bottlenecks. Crucially, the outer circular mechanism, Continuous Interaction and Reflexive Improvement, is not merely a theoretical premise, but is empirically grounded in iterative adaptation frameworks. (Idham et al., 2026) and continuous management cycles (PDCA) (Amarullah, 2026; Amas, 2026). This confirms that curriculum transformation is a dynamic, self-correcting cycle driven by ongoing feedback between core values, real-world constraints, and future-oriented roadmaps. To encapsulate the overarching intellectual trajectory of this systematic literature review, the theoretical and empirical intersections from the extracted studies are consolidated into a unified framework. Table 5 delineates specific research contributions and state-of-the-art novelty across the three primary *pesantren* ecosystem dimensions, providing a comprehensive synthesis of the current academic discourse.

**Table 5. Synthesis of Research Contributions and Novelty**

| Integrated Curriculum Dimensions                       | Contribution                                                                                                                                                                                                                       | Novelty                                                                                                                                                                                                                |
|--------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Philosophical Foundations & Epistemology               | Systematically synthesizes classical circular epistemology ( <i>bayani, burhani, irfani</i> ) with modern humanistic and love-based educational curricula.                                                                         | Constructs a unified religio-rational framework that uniquely positions students' inner knowing and the traditional <i>turats</i> as a formal scientific mechanism to validate transdisciplinary knowledge production. |
| Implementation Challenges & Cyber-Physical Disparities | Maps the critical structural and cultural barriers, specifically detailing the double-curriculum workload, urban-rural digital divides, and pedagogical constraints in adopting computational technologies over classical methods. | Provides empirical evidence that breaking cultural resistance and pedagogical stagnation depends on overhauling the <i>kyai's</i> leadership habitus, shifting from linear dogmatism                                   |

|                                               |                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                    |
|-----------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Future Roadmap & Institutional Reconstruction | Formulates a comprehensive institutional roadmap that integrates Qur'anic edupreneurship, eco-Islamic education, and modern continuous management cycles (PDCA), alongside cross-institutional economic networking, to ensure institutional resilience. | to progressive, digital-based adaptive educational models. Offers an unprecedented, multi-sector vocational model that definitively shifts <i>pesantren</i> from traditional theological ivory towers into proactive macroeconomic problem-solvers and sustainable civilization incubators in the Society 5.0 era. |
|-----------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Source: Processed by the author based on literature findings (2026)

Notwithstanding its theoretical and practical contributions, this systematic literature review acknowledges several methodological boundaries. *First*, the literature search was restricted to peer-reviewed articles indexed in Google Scholar and Scopus published between 2021 and 2026 in English and Indonesian, potentially excluding relevant book monographs, doctoral dissertations, and conference proceedings. *Second*, qualitative thematic synthesis inherently involves interpretive categorization; however, the authors strictly applied standardized extraction protocols and two-cycle coding procedures to ensure analytic objectivity. Consequently, future empirical investigations are encouraged to pursue cross-national comparative studies evaluating the quantitative and longitudinal impacts of circular curriculum integration across Islamic educational institutions in Southeast Asia.

## CONCLUSION

The curriculum transformation of Islamic boarding schools in the Society 5.0 era demands a paradigm shift that transcends mere technical adoption, fundamentally requiring a comprehensive epistemological reconstruction. This review concludes that merging religious and modern sciences can succeed only if it is built on a circular epistemological framework as its ethical foundation. Nevertheless, these philosophical ideals are hindered by cyber-physical infrastructural disparities and the limited pedagogical capacities of educators on the ground. The failure to bridge this operational divide breeds cultural resistance and burdens students with a non-synergistic double curriculum. Therefore, true curriculum innovation will never materialize without steadfast institutional commitments to equalize digital access and revolutionize leadership habitus toward highly adaptive operational governance.

Beyond merely mapping implementation obstacles, this synthesis provides critical strategic implications for the academic community and policymakers by firmly repositioning *pesantren* as definitive future civilization incubators. These findings assert that by marrying the wisdom of conservative traditions with cyber-physical entrepreneurial education models, the Islamic educational ecosystem has extraordinary capacity to respond independently to macroeconomic unemployment crises and global ecological challenges. Amid civilizational value disruptions, adopting modern management cycles and holistically integrating national ideologies can fortify institutions against radicalism while producing digitally and socially pious citizens. Ultimately, this study places *pesantren* literature in a novel, highly progressive context, showing the academic world that this oldest educational institution has the intellectual resilience to lead global competition without reducing the authenticity of its spiritual traditions.

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