

## ***Kulliyatul Mu'allimin Al-Islamiyah (KMI) Curriculum in Enhancing the Competence Graduates at Darul Hikmah Islamic Boarding School***

**Lusi Andriani<sup>1\*</sup>, M. Asep Fathur Rozi<sup>2</sup>**

<sup>1, 2</sup>STAI Muhammadiyah Tulungagung

\*lusiandriani1997@gmail.com

**Abstract:** This study aims to analyze the implementation of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum in enhancing the competencies of Islamic boarding school graduates at Darul Hikmah Tulungagung. A descriptive qualitative approach was employed, with data collected through observation, in-depth interviews, and documentation. Sources included the boarding school's leaders, curriculum coordinators, teachers, and students. The findings reveal that the KMI curriculum has been effectively implemented, fostering students' academic, spiritual, and social competencies. Graduates demonstrate strong religious knowledge, communication skills, leadership, and social responsibility. Supporting factors include the quality of teachers, the pesantren's culture, and strong institutional leadership. Challenges include limited facilities, varying student competencies, and insufficient teacher training. The study implies that the KMI curriculum offers a viable, integrative, contextual Islamic education model. The study's limitations include its focus on a single institution and the qualitative approach that lacks statistical generalizability. The novelty of this research lies in its evaluative focus on the KMI curriculum's contribution within a specific local context that has received limited academic attention.

**Keywords:** KMI curriculum, student competence, pesantren, Islamic education, curriculum evaluation.

### **Introduction**

Islamic education plays a central role in shaping a generation that excels intellectually, morally, and spiritually. Amid the challenges of

globalization and technological advancements, the Islamic education system must be adaptive and responsive to contemporary dynamics.<sup>1</sup> One effort to address these challenges is through the development of an integrated curriculum, such as the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) Curriculum, which aims to produce pesantren graduates who are well-balanced in religious knowledge and life skills.<sup>2</sup>

This research is significant practically because it needs to evaluate the effectiveness of curriculum implementation in Islamic boarding schools in enhancing students' overall competencies. An effective curriculum must cover academic and religious aspects and focus on character development and leadership skills.<sup>3</sup> Therefore, studying the implementation of the KMI curriculum is crucial for developing policy and instructional strategies in Islamic educational institutions.

Darul Hikmah Islamic Boarding School in Tulungagung has implemented the KMI curriculum through an integrative approach that combines the national curriculum (Kemenag) with the Gontor-style KMI education model. As a result, several graduates have successfully continued their studies at national and international universities, indicating the curriculum's great potential in producing competitive students.<sup>4</sup> This curriculum emphasizes mastery of religious sciences, development of practical skills, and strengthening character and leadership qualities.<sup>5</sup>

However, the implementation still faces several obstacles. Challenges such as limited learning facilities, varying levels of students' initial capabilities, and the lack of continuous teacher training remain

---

<sup>1</sup> Siti Annisa Putri and Nuri Aslami, "Change Management In Islamic Education Forum In The Globalization Era Change Management In Islamic Education Forum In The Globalization Era," *Journal of Indonesian Management* 3, no. 2 (June 2023), <https://doi.org/10.53697/jim.v3i2.1365>.

<sup>2</sup> Misbakhul Khaer, "Upaya Mentradisiskan Kitab Gundul (Turāth) Sebagai Warisan Ulama Nusantara Melalui Metode Pembimbingan Di Pondok Modern Darul Hikmah, Tulungagung," *Spiritualita* 4, no. 1 (2020): 27–37.

<sup>3</sup> Nadia Yusri et al., "Peran Penting Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *Jurnal Pendidikan Islam* 1, no. 2 (November 2023): 12, <https://doi.org/10.47134/pjpi.v1i2.115>.

<sup>4</sup> As'aril Muhajir et al., "Approach to the Development of Multicultural Education Curriculum in Darul Hikmah Modern Islamic Boarding School Tulungagung, Indonesia," *Universal Journal of Educational Research* 8, no. 5 (May 2020): 1842–47, <https://doi.org/10.13189/ujer.2020.080520>.

<sup>5</sup> Iswan Fadlin, Hendra Hendra, and Mehmet Uzunboylyu, "How Can Pesantren Curriculum Development Keep up with Society's Needs for Life Skills Education?," *Development: Studies in Educational Management and Leadership* 3, no. 1 (June 2024): 01–16, <https://doi.org/10.47766/development.v3i1.1915>.

primary issues.<sup>6</sup> This indicates that although the institution strives to implement the curriculum optimally, the field reality has not fully supported the achievement of the KMI curriculum's ideal goals.

Previous studies have shown the effectiveness of the KMI curriculum in forming spiritual and academically competent students.<sup>7</sup> However, there is still a gap in its implementation, particularly in addressing workforce demands and social change. Moreover, many studies have yet to emphasize how much this curriculum supports leadership competencies and adaptive skills students need in modern life.<sup>8</sup>

In addition, prior research tends to focus on large pesantren or specific regions with distinct social contexts. Few studies have explored how the KMI curriculum is adapted in local contexts such as Darul Hikmah Islamic Boarding School in Tulungagung. Local socio-cultural characteristics and available resources significantly influence the effectiveness of curriculum implementation.<sup>9</sup> This gap highlights the need for more contextual and practical studies.

This study aims to evaluate the implementation of the KMI curriculum at Darul Hikmah Islamic Boarding School, particularly in enhancing its graduates' academic, spiritual, and leadership competencies. The research focuses on identifying implementation strategies, supporting and inhibiting factors, and the curriculum's contribution to comprehensively preparing students to face social and professional challenges.

## Method

This study employed a descriptive qualitative approach to provide an in-depth depiction of the implementation of the *Kulliyatul Mu'allimin Al-Islamiah* (KMI) curriculum in enhancing the competence of graduates at Darul Hikmah Islamic Boarding School in Tulungagung.

---

<sup>6</sup> Warman Warman, Suryaningsi Suryaningsi, and Widyatmike Gede Mulawarman, "Overcoming Obstacles in Implementing 2013 Curriculum Policy," *Cypriot Journal of Educational Sciences* 16, no. 3 (June 2021): 967–80, <https://doi.org/10.18844/cjes.v16i3.5770>.

<sup>7</sup> Bahrur Rozi, . Pujiono, and . Maskud, "Islamic Boarding Schools and Universities' Curriculum Management Based on Spiritual and Intellectual Mentality," *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 2023, <https://doi.org/10.31538/munaddhomah.v4i2.329>.

<sup>8</sup> R. Pratama, "Kurikulum Pesantren Dan Tantangan Pendidikan Di Era Digital," *Jurnal Pendidikan Dan Kebudayaan*, 2022, 16(1), 56–72.

<sup>9</sup> Ahmad Syarif, *Implementasi Kurikulum Pendidikan Islam*, 2014.

This approach enabled a comprehensive understanding of the phenomenon through direct interaction with research participants.<sup>10</sup> Through this method, the researcher explored the dynamics of curriculum implementation beyond theoretical aspects, encompassing lived experiences and practices in the field.

This study used both primary and secondary data. Primary data were obtained from interviews with the head of the boarding school, the head of the curriculum department, teachers (*ustadz*), and students who were directly involved in implementing the KMI curriculum. Secondary data were gathered from official documents of the boarding school, such as lesson schedules, syllabi, academic records, and relevant literature on Islamic education and the KMI curriculum.<sup>11</sup>

Data was collected using three main techniques: observation, in-depth interviews, and documentation. Observation was conducted to observe the teaching and learning processes and the interactions between teachers and students. In-depth interviews were conducted in a semi-structured format to gather detailed information from key informants about their experiences, perceptions, and challenges in curriculum implementation. Documentation complemented and strengthened the data obtained from observations and interviews.<sup>12</sup>

The data analysis followed the model of Miles, Huberman, and Saldana, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction was performed to extract essential information from the interviews, observations, and documents, which was then organized systematically in narrative form. Subsequently, the data was presented descriptively to illustrate logical relationships among the findings. Finally, conclusions were drawn using an inductive approach, formulating general findings based on specific data gathered during the research process.<sup>13</sup>

---

<sup>10</sup> Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021): 48–60.

<sup>11</sup> Annisa Rizky Fadilla and Putri Ayu Wulandari, "Literature Review Analisis Data Kualitatif: Tahap Pengumpulan Data," *Mitita Jurnal Penelitian* 1, no. 3 (2023): 34–46.

<sup>12</sup> Narbuko dan Achmadi, *Metodologi Penelitian*, n.d.

<sup>13</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis*, 3rd ed. (Los Angeles: Sage Publication, 2019).

## Result and Discussion

### *Implementation of the KMI Curriculum at Darul Hikmah Islamic Boarding School, Tulungagung*

The implementation of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum at Darul Hikmah Islamic Boarding School in Tulungagung is carried out through an integrative approach that combines the Ministry of Religious Affairs (Kemenag) curriculum with the Gontor-style KMI model. This system ensures students receive a balanced education between religious and general sciences. According to Ustadz Halim, the Head of the KMI Curriculum Division, the curriculum composition is proportionally divided 50% from Kemenag and 50% from the Gontor model. This strategy aims to produce graduates who not only master classical Islamic texts (*kitab kuning*) but are also equipped to adapt globally through proficiency in Arabic and English as well as broad academic knowledge.<sup>14</sup>

In the planning phase, the curriculum is developed based on the students' needs and the pesantren's educational vision. The curriculum division annually evaluates the effectiveness of the instructional content, involving teachers in the formulation process. This aligns with Parker's view that curriculum development should actively involve stakeholders to ensure its relevance to the local context and learners' needs.<sup>15</sup> The KMI curriculum at Darul Hikmah is grounded in the principle of comprehensive Islamic education, integrating spiritual, intellectual, and moral.<sup>16</sup>

The implementation strategy is contextual in a 24-hour boarding school system. Students reside with their teachers, allowing character building and the transmission of Islamic values to occur continuously inside and outside the classroom. This structured lifestyle reflects the traditional pesantren educational model, emphasizing habituation and exemplary behavior.<sup>17</sup>

Various instructional methods are applied, including *talaqqi* (face-to-face transmission), *sorogan* (individual recitation), classical lectures,

<sup>14</sup> Muhajir et al., "Approach to the Development of Multicultural Education Curriculum in Darul Hikmah Modern Islamic Boarding School Tulungagung, Indonesia."

<sup>15</sup> Parker, *Curriculum Development: Guide to Practice*, 2007.

<sup>16</sup> Yusri et al., "Peran Penting Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami."

<sup>17</sup> Asmaul Lutfauziah et al., "The Learning Methods Of Problem Solving Skills In Islamic Boarding School: Discussion, Exercise, And Modeling," *Jurnal Pena Sains* 7, no. 1 (May 2020): 32–39, <https://doi.org/10.21107/jps.v7i1.6811>.

and active discussions. Students are trained to read and comprehend classical Arabic texts while engaging in active dialogue during lessons. These methods enhance Arabic proficiency and religious understanding and foster critical thinking and independent learning.<sup>18</sup> English instruction is also provided to prepare students for global engagement. Through this strategy, the pesantren seeks to meet contemporary demands while preserving its traditional Islamic spirit.

The institution also implements regular evaluations of student learning outcomes through oral and written exams covering cognitive, affective, and psychomotor domains. Oral exams test memorization, text comprehension, and material discussion, while written tests formally assess content mastery. This approach aligns with Tyler's theory of curriculum evaluation, which emphasizes the importance of aligning learning outcomes with measurable and relevant indicators.<sup>19</sup>

The curriculum implementation results show that Darul Hikmah graduates demonstrate strong competence in religious knowledge and communication skills. Internal data reveal that several students have pursued higher education abroad, in countries such as Yemen, Egypt, Turkey, and even postgraduate programs in the United Kingdom and Saudi Arabia.<sup>20</sup> This indicates that the curriculum equips students with the academic capital and skills to compete internationally.

### ***Supporting and Inhibiting Factors of the KMI Curriculum at Darul Hikmah Islamic Boarding School, Tulungagung***

The successful implementation of the KMI curriculum at Darul Hikmah Islamic Boarding School is inseparable from several supporting factors that strengthen the achievement of Islamic education goals based on the pesantren system. One of the main supporting factors is the managerial commitment of the pesantren leadership, which possesses a strong educational vision. Visionary and collaborative leadership has fostered a conducive and goal-oriented academic atmosphere. According to Syamsul Arifin (2011), leadership in Islamic

---

<sup>18</sup> Nur Apriyani, Muljono Damopolii, and Hamzah Harun Al-Rasyid, "The Progress Of Islamic Boarding School In Developing Student Morals (Case Study In Islamic Boarding School Of Darul Abrar, Bone)," *Jurnal Diskursus Islam* 8, no. 3 (December 2020): 185, <https://doi.org/10.24252/jdi.v8i3.17839>.

<sup>19</sup> Christina Purwanti et al., "Components of the Indonesian Language and Literature Learning Curriculum," *International Journal of Environmental, Sustainability, and Social Science* 5, no. 5 (September 2024): 1467–79, <https://doi.org/10.38142/ijess.v5i5.1245>.

<sup>20</sup> Akasha Ashiddiqi Adnan Al Farobi Ahmad, Adib Laga Widiqdo, *Silsilah Keluarga Bani H. Ridwan* (Intelegensia Media (Intrans Publishing Group), 2025).

education must be capable of mobilizing resources, serving as a moral example, and facilitating the internalization of Islamic values in students' lives. At Darul Hikmah, a clear and systematic leadership structure is essential in coordinating curriculum implementation, including supervising instructional quality.

Another crucial supporting factor is the quality of the teaching staff. Darul Hikmah employs several teachers (*ustadz*) and instructors who not only master Islamic sciences but also have strong academic backgrounds in education and curriculum development. Several teachers are alumni of prominent Islamic universities within and outside Indonesia, including those in the Middle East. According to Hidayatussa'adah and Sadad,<sup>21</sup> Teachers' competencies significantly influence the effectiveness of curriculum implementation in subject content and instructional methodology. Qualified teachers ensure curriculum objectives are achieved, particularly in integrating religious knowledge with life and leadership skills.

The pesantren's cultural environment also provides strong support through collective daily practices. The 24-hour boarding school system is ideal for shaping students' character and discipline. Activities such as communal worship, time management, and organizational responsibilities are integral to the hidden curriculum that reinforces Islamic and leadership values. Vaqqosovich<sup>22</sup> states that the boarding system creates an intense social environment that supports the formation of moral values and religious attitudes. At Darul Hikmah, practices such as congregational prayers, muhadharah (public speaking training), and student mentoring are tangible expressions of leadership and responsibility learning.

Adequate facilities and infrastructure also serve as enablers in implementing the KMI curriculum. Although the facilities may not be as luxurious as those in urban formal education institutions, Darul Hikmah is equipped with functional classrooms, a mosque, a library, a language laboratory, and discussion rooms effectively utilized in teaching and learning. These facilities provide comfort and support for

---

<sup>21</sup> Hidayatussa'adah Hidayatussa'adah and Roihan Sadad, "Strategi Pengembangan Kurikulum Pesantren Di Daerah Minoritas Muslim: Studi Di Pesantren Modern Baitus Sholihin Poso Sulawesi Tengah," *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 10, no. 2 (2024): 212–26.

<sup>22</sup> Mamatov Obidxon Vaqqosovich, "Professional Spirituality In Education: The Formation Of Values Among Students," *International Journal Of Management And Economics Fundamental* 3, no. 12 (December 2023): 79–85, <https://doi.org/10.37547/ijmef/Volume03Issue12-14>.

comprehensive educational activities. According to Warman et al.,<sup>23</sup> A sufficient learning infrastructure supports physical learning needs and increases students' motivation and social interaction.

Another significant supporting factor is the involvement of alumni and pesantren networks in enhancing educational quality. Darul Hikmah's alums, now spread across various educational institutions nationally and internationally, frequently contribute through training, mentoring, and motivational programs for students. Strong connections with alumni networks, including the Modern Islamic Boarding School Alumni Association (IKPM), add value to curriculum renewal and innovation. According to Refinal et al.,<sup>24</sup> Active alum networks are valuable institutional assets in supporting educational quality improvement.

Despite these strengths, implementing the KMI curriculum at Darul Hikmah also faces several inhibiting factors. One major challenge is the limited availability of up-to-date learning resources and supporting technology. Most textbooks are still based on classical literature and have not been fully integrated with contemporary educational approaches. Access to technology-based learning resources has become increasingly important in today's digital world. Syarif argues that the lack of adequate facilities and infrastructure directly affects learning quality and the competitiveness of pesantren graduates.<sup>25</sup>

Another inhibiting factor is students' diverse academic backgrounds. Many come from remote areas or possess varying basic education levels, especially in Arabic language proficiency and fundamental Islamic knowledge. This diversity poses challenges in delivering standardized content. According to Fauzan,<sup>26</sup> Curriculum design must consider differences in learners' capabilities to ensure adaptive and inclusive instruction. While Darul Hikmah addresses this issue through enrichment programs and remedial teaching, not all students can catch up effectively.

---

<sup>23</sup> Warman, Suryaningsi, and Mulawarman, "Overcoming Obstacles in Implementing 2013 Curriculum Policy."

<sup>24</sup> Refinal Refinal, Ahmad Lahmi, and Mahyudin Ritonga, "Islamic Curriculum Management At Pondok Pesantren Salafiah Baitul Rafki As-Sa'diyah Talu Talamau District Pasaman Barat," *Profetika: Jurnal Studi Islam* 22, no. 1 (June 2021): 9–17, <https://doi.org/10.23917/profetika.v22i1.14762>.

<sup>25</sup> Said Agil Husin Al Munawar, "Pandangan Hukum Islam Terhadap Dewasa Dini (Analisis Konsep Taklif Berdasarkan Pubertas Prekoks Dan Gifted)" (Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, n.d.).

<sup>26</sup> Fauzan, *Pendidikan Islam Dan Kurikulum*, 2010.



A further limitation is the lack of continuous professional development for teachers. In an era of pedagogical advancement and educational digitalization, instructors are expected to constantly upgrade their teaching strategies, technology use, and understanding of competency-based approaches. Unfortunately, not all educators at Darul Hikmah have access to relevant training or professional workshops. Mulyasa,<sup>27</sup> Emphasizes that teacher development is critical for successful curriculum implementation. Without innovations in instructional methods and perspectives, even a well-designed curriculum risks underperformance.

External challenges such as labor market demands and globalization implicitly hinder the implementation of the KMI curriculum. A curriculum focusing too narrowly on religious aspects may overlook the importance of technical skills, adaptability, and digital literacy. Pratama,<sup>28</sup> notes that pesantren graduates often face difficulties in professional environments due to a lack of non-academic competencies. Therefore, a flexible and need based curriculum is essential to ensure that students are religiously grounded and professionally capable.

Internal social dynamics also pose challenges. The hierarchical student organization system can sometimes result in unequal experiences between senior and junior students. Managerial conflicts or inconsistent policy changes may also disrupt teaching and learning processes. Davis et al.<sup>29</sup> stress that organizational stability and a healthy academic culture are key to effective curriculum implementation in community-based institutions such as pesantren. Thus, Darul Hikmah must continuously strengthen its internal governance to ensure consistent and progressive curriculum delivery.

Strategic reinforcement and innovation are necessary for effective KMI curriculum implementation in response to these challenges. One solution is to expand teacher training programs through collaboration with higher education institutions or professional development organizations. These training programs can include active learning strategies, educational technology integration, and adaptive classroom management. Moreover, student evaluation systems should be

---

<sup>27</sup> Mulyasa, "Manajemen Kurikulum," 2004.

<sup>28</sup> Pratama, "Kurikulum Pesantren Dan Tantangan Pendidikan Di Era Digital."

<sup>29</sup> Elizabeth A. Davis et al., "Understanding Pedagogical Design Capacity through Teachers' Narratives," *Teaching and Teacher Education* 27, no. 4 (May 2011): 797-810, <https://doi.org/10.1016/j.tate.2011.01.005>.

developed beyond cognitive domains to include social and emotional competence indicators, as Darda proposed.<sup>30</sup>

Additionally, students should begin integrating information technology into the learning process. Utilizing digital platforms such as e-learning, instructional videos, or even virtual classrooms can broaden students' perspectives and accustom them to technologies used in modern workplaces. Some modern students have adopted blended learning approaches.<sup>31</sup> If implemented gradually and contextually, such models can enrich students' learning experiences without compromising traditional pesantren values.

Another recommendation is the adoption of more flexible, project-based curriculum models. This approach allows students to solve real-life problems through writing projects, social programs, or small-scale entrepreneurship activities. These initiatives foster creativity and leadership and address the demands of a modern era that prioritizes problem-solving skills. According to Zuhri et al.,<sup>32</sup> Practical competencies gained through project-based learning can enhance students' self-confidence and strengthen the link between learning and real-life application.

In summary, the success of the KMI curriculum at Darul Hikmah is shaped by the synergy between internal factors (leadership, teachers, pesantren culture) and responses to external challenges. Therefore, ongoing evaluation, human resource development, and contextual curriculum adjustments are critical in advancing relevant and competitive Islamic education.

### ***Contributions of the KMI Curriculum***

The contributions of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum in shaping graduates at Darul Hikmah Islamic Boarding School in Tulungagung can be evaluated through three primary aspects:

---

<sup>30</sup> Abu Darda, "Integrative Curriculum Management Model: The Relation of Symbiosis-Mutualism Academic Subject Curriculum and Social Reconstruction in Modern Islamic Boarding School of Darussalam Gontor Ponorogo," *Educan : Jurnal Pendidikan Islam* 2, no. 2 (August 2018): 95, <https://doi.org/10.21111/eduncan.v2i2.3267>.

<sup>31</sup> Uswatun Hasanah and Ainur Rofiq Sofa, "Strategi, Implementasi, Dan Peran Pengasuh Dalam Pengembangan Pendidikan Agama Di Pondok Pesantren Zainul Hasan Genggong Probolinggo," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025): 152–72.

<sup>32</sup> M Zuhri et al., "Muhammad Abduh's Islamic Educational Thoughts And Its Relevance To Education In The Contemporary Era," *AL-WIJDĀN Journal of Islamic Education Studies*, 2023, <https://doi.org/10.58788/alwijdn.v8i3.2806>.

academic competence, spiritual competence, and practical skills. These three dimensions serve as core indicators that reflect the curriculum's success in producing graduates who excel in religious sciences and can respond to contemporary challenges. As stated by Hasanah and Sofa that KMI curriculum is designed to integrate Islamic values with social needs, ensuring that graduates are not merely versed in normative knowledge but are also equipped to apply it in real-world contexts.<sup>33</sup>

A key contribution lies in academic competence. The KMI curriculum emphasizes mastery of core Islamic disciplines such as Qur'anic exegesis (tafsir), hadith, jurisprudence (fiqh), theology ('aqidah), and foundational tools like Arabic grammar (*nahwu and sharaf*). Students are trained to understand classical texts (turath) as a foundation for strong intellectual development. Through talaqqi (direct transmission) and active discussion methods, students are encouraged to think critically and provide contextual analysis of contemporary Islamic issues.<sup>34</sup> This critical thinking ability is a vital foundation for cultivating productive, not merely reproductive, academic competencies.

According to Chin and Brown, students who apply critical thinking do not simply receive information, but consciously seek to understand core concepts, look for underlying patterns and principles, and critically test the validity of arguments. They actively connect new ideas with existing knowledge frameworks, thus forming a coherent and structured understanding.<sup>35</sup> One form of critical thinking in implementing the KMI Curriculum at Darul Hikmah Tulungagung emphasizes mastery of Arabic as the main medium of religious learning, supported by English for global skills. This communicative approach deepens religious understanding and forms religious students who are ready to compete at the international level.

The academic achievements of Darul Hikmah graduates are evidenced by the number of alumni who become teachers, preachers, and are accepted at renowned Islamic universities, both at home and abroad. Some students have been accepted at institutions such as Al-Azhar University in Egypt, Madinah Islamic University, and universities

---

<sup>33</sup> Hasanah and Sofa, "Strategi, Implementasi, Dan Peran Pengasuh Dalam Pengembangan Pendidikan Agama Di Pondok Pesantren Zainul Hasan Genggong Probolinggo."

<sup>34</sup> Lutfauziah et al., "The Learning Methods Of Problem Solving Skills In Islamic Boarding School: Discussion, Exercise, And Modeling."

<sup>35</sup> Christine Chin and David E Brown, "Learning in Science: A Comparison of Deep and Surface Approaches," *Journal of Research in Science Teaching: The Official Journal of the National Association for Research in Science Teaching* 37, no. 2 (2000): 109-38.

in Turkey and Europe.<sup>36</sup> This success demonstrates the important role of the curriculum in preparing students to face global academic competition. According to Zebua et al.,<sup>37</sup> strong academic skills help pesantren graduates to act as religious educators and Muslim intellectuals who are actively involved in public and scholarly discourse.

The KMI curriculum also contributes meaningfully to students' spiritual development. It does not merely educate students cognitively but also nurtures core Islamic values such as sincerity, modesty, and discipline, which form the soul of pesantren education. Spiritual routines—including Qur'an memorization, self-reflection (*muhasabah*), and character-building programs—are integral components of the curriculum.<sup>38</sup> Consistent religious practices such as congregational prayers, voluntary fasting, and regular Islamic studies shape students into devout individuals with strong moral resilience.

According to Farista and Romadlon,<sup>39</sup> Intensive spiritual education strengthens character formation, especially when facing social pressure, moral temptations, and adversities. At Darul Hikmah, this is evident in students' behavior, which reflects politeness, responsibility, and social concern—both within the pesantren and in broader society. These values are cultivated through formal teaching, exemplary conduct by teachers, and a learning environment rooted in Islamic traditions, as explained in Nurcholish Madjid's theory of environment-based character education.

In addition to academic and spiritual contributions, the KMI curriculum plays a significant role in developing students' practical skills. One of its primary objectives is to produce graduates who are religiously knowledgeable (*alim*) and capable of leadership and independent living. Programs such as student organization management, public speaking training (*muhadharah*), and daily pesantren responsibilities are essential in shaping managerial and

---

<sup>36</sup> Al Farobi Ahmad, Adib Laga Widiqdo, *Silsilah Keluarga Bani H. Ridwan*.

<sup>37</sup> Ahmad Irfan Zebua, Intan Permata Sari Zega, and Azizah Hanum Ok, "Pendidikan Islam Dalam Pemikiran Hasan Langgulung," *Jurnal Dirosah Islamiyah*, 2024, <https://doi.org/10.47467/jdi.v6i3.3374>.

<sup>38</sup> Saifullah Saifullah and Ainur Rofiq Sofa, "Membangun Karakter Santri Melalui Pendekatan Spiritual Berbasis Al-Quran Dan Hadits: Studi Empiris Di Lingkungan Pesantren Raudlatul Hasaniyah Mojolegi Gading Probolinggo," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (December 2024): 158–79, <https://doi.org/10.61132/jbpai.v3i1.874>.

<sup>39</sup> Rizal Farista and Dzulfikar Akbar Romadlon, "Religious Education in the Family Environment According to Nurcholish Madjid," *Indonesian Journal of Education Methods Development*, 2021, <https://doi.org/10.21070/ijemd.v15i.562>.

communication abilities.<sup>40</sup> These activities teach students to speak publicly, organize events, make collective decisions, and resolve interpersonal conflicts wisely.

Although still limited, the KMI curriculum also provides opportunities for students to develop entrepreneurial and basic technological skills. Activities such as computer training, academic writing, and life skills training—like sewing or cooking—complement academic and spiritual education. These initiatives reflect the pesantren's efforts to align the curriculum with workforce requirements and the demands of modern life. The Islamic educational philosophy of Muhammad Abduh also underscores the importance of practical education so that students become socially beneficial and not a burden to their communities.

Continuous graduate evaluations also demonstrate the effectiveness of the KMI curriculum. These assessments include reviews of academic records, behavioral reports, and alumni's career trajectories. In recent years, Darul Hikmah has reported an increase in alumni entering formal education sectors, government institutions, and roles as social and political activists. This trend highlights the curriculum's success in producing a generation that is knowledgeable, engaged, and socially responsible.<sup>41</sup>

The curriculum also supports the development of students' soft skills, such as collaboration, communication, ethics, and adaptability to new environments. These skills are fostered through daily interactions between students and teachers and real-life scenarios requiring students to manage time, complete collective tasks, and handle interpersonal conflicts. In line with Tyler's theory of curriculum, education's goals should be assessed through knowledge acquisition and observable behavioral changes in students' lives.<sup>42</sup>

One unique feature of the KMI curriculum at Darul Hikmah is integrating formal and informal education. The curriculum does not solely rely on classroom instruction but incorporates informal learning through pesantren traditions and peer mentoring programs. The mentoring system strengthens educational relationships between senior

---

<sup>40</sup> Darda, "Integrative Curriculum Management Model: The Relation of Symbiosis-Mutualism Academic Subject Curriculum and Social Reconstruction in Modern Islamic Boarding School of Darussalam Gontor Ponorogo."

<sup>41</sup> Zuhri et al., "Muhammad Abduh's Islamic Educational Thoughts And Its Relevance To Education In The Contemporary Era."

<sup>42</sup> Purwanti et al., "Components of the Indonesian Language and Literature Learning Curriculum."

and junior students. According to Hidayatussa'adah and Sadad,<sup>43</sup> informal education in pesantren bridges theory and practice, value and behavior, making the pesantren a “total institution” that comprehensively shapes students' character.

The curriculum's impact is also evident in students' ability to independently conduct religious outreach (*dakwah*). Graduates are equipped to deliver sermons, lectures, and Islamic lessons in various community settings. They are knowledgeable in religious content and capable of presenting it in a relevant and communicative manner. In an increasingly pluralistic society, the ability to conduct da'wah with a moderate and wise approach is essential. Through its KMI curriculum, Darul Hikmah has successfully embedded the principle of wasathiyah (moderation) in all instructional activities, as recommended in contemporary Islamic education frameworks by Ramdane and Souad.<sup>44</sup>

In general, the contributions of the KMI curriculum at Darul Hikmah can be categorized into three layers of impact: (1) individual student competencies, (2) social contributions to the community, and (3) the long-term influence of alumni. At the individual level, students possess a strong foundation in morality, Islamic knowledge, and critical thinking. At the societal level, they become agents of renewal in education, religion, and community development. In the long run, alums with diverse professional roles carry the pesantren's vision into broader nation-building efforts.

Nevertheless, it is important to note that the curriculum's contributions cannot be fully optimized without a system that adapts to ongoing changes. Challenges still exist in updating curriculum content to meet global demands, including technological proficiency, digital literacy, and modern entrepreneurship. Therefore, curriculum innovation must be continuously pursued while preserving the core Islamic values fundamental to the pesantren.

In conclusion, the KMI curriculum has substantially contributed to developing academically, spiritually, and socially competent graduates. Darul Hikmah Islamic Boarding School has implemented this curriculum in a contextual, relevant, and future-oriented manner. However, continuous development is necessary to ensure the

---

<sup>43</sup> Hidayatussa'adah and Sadad, “Strategi Pengembangan Kurikulum Pesantren Di Daerah Minoritas Muslim: Studi Di Pesantren Modern Baitus Sholihin Poso Sulawesi Tengah.”

<sup>44</sup> Tahraoui Ramdane and Merah Souad, “Islamic Curriculum,” in *Oxford Research Encyclopedia of Education* (Oxford University Press, 2020), <https://doi.org/10.1093/acrefore/9780190264093.013.216>.

curriculum remains responsive to contemporary dynamics and continues to produce excellent graduates with strong Islamic character.

### Conclusion

This study finds that the implementation of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum at Darul Hikmah Islamic Boarding School in Tulungagung has been conducted effectively through an integrative system that combines the national curriculum (Kemenag) and the modern *pesantren* model (Gontor). The curriculum comprehensively applies, emphasizing a balanced approach between religious knowledge, moral values, and life skills.

The main findings demonstrate that the KMI curriculum significantly enhances santri graduates' competencies. These are reflected in three key areas: academic competence (mastery of religious knowledge and foreign languages), spiritual competence (devotion in worship and moral conduct), and social and leadership skills (rhetoric, organizational engagement, and social adaptability). However, the implementation process still faces challenges such as limited educational facilities, disparities in students' foundational abilities, and the lack of ongoing pedagogical training for educators.

The implications of this research suggest that *pesantren*-based educational institutions can adopt the KMI curriculum as a model for adaptive, integrative, and contextually relevant Islamic education. Curriculum implementation should consider content and instructional strategies and be supported by visionary leadership, competent educators, and a sustainable evaluation system. The findings also emphasize the importance of strengthening the hidden curriculum—character and leadership development through daily life in the *pesantren*—as an integral part of achieving graduate competencies.

Therefore, other educators may replicate or refer to the KMI curriculum model when designing character—and competence-based curricula.

However, this study has several limitations. First, the scope of research is limited to a single *pesantren*, making it difficult to generalize the results across all institutions implementing similar curricula. Second, the qualitative approach does not provide quantitative data that statistically measures students' competency outcomes. Third, time constraints in conducting field observations and access to documentation limited the exploration of certain curricular aspects. For

these reasons, future research should use a mixed-methods approach, include more subjects, and focus on the longitudinal measurement of graduate outcomes.

## Bibliography

- Apriyani, Nur, Muljono Damopolii, and Hamzah Harun Al-Rasyid. "The Progress Of Islamic Boarding School In Developing Student Morals (Case Study In Islamic Boarding School Of Darul Abrar, Bone)." *Jurnal Diskursus Islam* 8, no. 3 (December 2020): 185. <https://doi.org/10.24252/jdi.v8i3.17839>.
- Chin, Christine, and David E Brown. "Learning in Science: A Comparison of Deep and Surface Approaches." *Journal of Research in Science Teaching: The Official Journal of the National Association for Research in Science Teaching* 37, no. 2 (2000): 109–38.
- Darda, Abu. "Integrative Curriculum Management Model: The Relation of Symbiosis-Mutualism Academic Subject Curriculum and Social Reconstruction in Modern Islamic Boarding School of Darussalam Gontor Ponorogo." *Educan : Jurnal Pendidikan Islam* 2, no. 2 (August 2018): 95. <https://doi.org/10.21111/educan.v2i2.3267>.
- Davis, Elizabeth A., Carrie Beyer, Cory T. Forbes, and Shawn Stevens. "Understanding Pedagogical Design Capacity through Teachers' Narratives." *Teaching and Teacher Education* 27, no. 4 (May 2011): 797–810. <https://doi.org/10.1016/j.tate.2011.01.005>.
- Fadilla, Annisa Rizky, and Putri Ayu Wulandari. "Literature Review Analisis Data Kualitatif: Tahap Pengumpulan Data." *Mitita Jurnal Penelitian* 1, no. 3 (2023): 34–46.
- Fadlin, Iswan, Hendra Hendra, and Mehmet Uzunboylu. "How Can Pesantren Curriculum Development Keep up with Society's Needs for Life Skills Education?" *Development: Studies in Educational Management and Leadership* 3, no. 1 (June 2024): 01–16. <https://doi.org/10.47766/development.v3i1.1915>.
- Farista, Rizal, and Dzulfikar Akbar Romadlon. "Religious Education in the Family Environment According to Nurcholish Madjid." *Indonesian Journal of Education Methods Development*, 2021. <https://doi.org/10.21070/ijemd.v15i.562>.
- Farobi Ahmad, Adib Laga Widiqdo, Akasha Ashiddiqi Adnan Al. *Silsilah Keluarga Bani H. Ridwan*. Intelegensia Media (Intrans Publishing Group), 2025.
- Fauzan. *Pendidikan Islam Dan Kurikulum*, 2010.
- Hasanah, Uswatun, and Ainur Rofiq Sofa. "Strategi, Implementasi,



- Dan Peran Pengasuh Dalam Pengembangan Pendidikan Agama Di Pondok Pesantren Zainul Hasan Genggong Probolinggo.” *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025): 152–72.
- Hidayatussa’adah, Hidayatussa’adah, and Roihan Sadad. “Strategi Pengembangan Kurikulum Pesantren Di Daerah Minoritas Muslim: Studi Di Pesantren Modern Baitus Sholihin Poso Sulawesi Tengah.” *Dirasat: Jurnal Manajemen Dan Pendidikan Islam* 10, no. 2 (2024): 212–26.
- Khaer, Misbakhul. “Upaya Mentradisikan Kitab Gundul (Turāth) Sebagai Warisan Ulama Nusantara Melalui Metode Pembimbingan Di Pondok Modern Darul Hikmah, Tulungagung.” *Spiritualita* 4, no. 1 (2020): 27–37.
- Lutfauziah, Asma’ul, Mimien Henie Irawati Al-Muhdhar, Suhadi Suhadi, and Fatchur Rohman. “The Learning Methods Of Problem Solving Skills In Islamic Boarding School: Discussion, Exercise, And Modeling.” *Jurnal Pena Sains* 7, no. 1 (May 2020): 32–39. <https://doi.org/10.21107/jps.v7i1.6811>.
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis*. 3rd ed. Los Angeles: Sage Publication, 2019.
- Muhajir, As’aril, Ngainun Naim, Agus Zaenul Fitri, and Asrop Safi’i. “Approach to the Development of Multicultural Education Curriculum in Darul Hikmah Modern Islamic Boarding School Tulungagung, Indonesia.” *Universal Journal of Educational Research* 8, no. 5 (May 2020): 1842–47. <https://doi.org/10.13189/ujer.2020.080520>.
- Mulyasa. “Manajemen Kurikulum,” 2004.
- Munawar, Said Agil Husin Al. “Pandangan Hukum Islam Terhadap Dewasa Dini (Analisis Konsep Taklif Berdasarkan Pubertas Prekoks Dan Gifted).” Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, n.d.
- Narbuko dan Achmadi. *Metodologi Penelitian*, n.d.
- Parker. *Curriculum Development: Guide to Practice*, 2007.
- Pratama, R. “Kurikulum Pesantren Dan Tantangan Pendidikan Di Era Digital.” *Jurnal Pendidikan Dan Kebudayaan*, 2022, 16(1), 56–72.
- Purwanti, Christina, Ida Bagus Putrayasa, I Nyoman Sudiana, and Ni Made Rai Wisudariani. “Components of the Indonesian Language and Literature Learning Curriculum.” *International Journal of Environmental, Sustainability, and Social Science* 5, no. 5 (September 2024): 1467–79. <https://doi.org/10.38142/ijesss.v5i5.1245>.
- Putri, Siti Annisa, and Nuri Aslami. “Change Management In Islamic

- Education Forum In The Globalization Era Change Management In Islamic Education Forum In The Globalization Era.” *Journal of Indonesian Management* 3, no. 2 (June 2023). <https://doi.org/10.53697/jim.v3i2.1365>.
- Ramdane, Tahraoui, and Merah Souad. “Islamic Curriculum.” In *Oxford Research Encyclopedia of Education*. Oxford University Press, 2020. <https://doi.org/10.1093/acrefore/9780190264093.013.216>.
- Refinal, Refinal, Ahmad Lahmi, and Mahyudin Ritonga. “Islamic Curriculum Management At Pondok Pesantren Salafiah Baitul Rafki As-Sa’diyah Talu Talamau District Pasaman Barat.” *Profetika: Jurnal Studi Islam* 22, no. 1 (June 2021): 9–17. <https://doi.org/10.23917/profetika.v22i1.14762>.
- Rozi, Bahrur, . Pujiono, and . Maskud. “Islamic Boarding Schools and Universities’ Curriculum Management Based on Spiritual and Intellectual Mentality.” *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 2023. <https://doi.org/10.31538/munaddhomah.v4i2.329>.
- Rusli, Muhammad. “Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus.” *AlUbudiyah: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021): 48–60.
- Saifullah Saifullah, and Ainur Rofiq Sofa. “Membangun Karakter Santri Melalui Pendekatan Spiritual Berbasis Al-Quran Dan Hadits: Studi Empiris Di Lingkungan Pesantren Raudlatul Hasaniyah Mojolegi Gading Probolinggo.” *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (December 2024): 158–79. <https://doi.org/10.61132/jbpai.v3i1.874>.
- Syarif, Ahmad. *Implementasi Kurikulum Pendidikan Islam*, 2014.
- Vaqqosovich, Mamatov Obidxon. “Professional Spirituality In Education: The Formation Of Values Among Students.” *International Journal Of Management And Economics Fundamental* 3, no. 12 (December 2023): 79–85. <https://doi.org/10.37547/ijmef/Volume03Issue12-14>.
- Warman, Warman, Suryaningsi Suryaningsi, and Widyatmike Gede Mulawarman. “Overcoming Obstacles in Implementing 2013 Curriculum Policy.” *Cypriot Journal of Educational Sciences* 16, no. 3 (June 2021): 967–80. <https://doi.org/10.18844/cjes.v16i3.5770>.
- Yusri, Nadia, Muhammad Afif Ananta, Widya Handayani, and Nurul Haura. “Peran Penting Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami.” *Jurnal Pendidikan Islam* 1, no. 2 (November 2023): 12. <https://doi.org/10.47134/pjpi.v1i2.115>.

- Zebua, Ahmad Irfan, Intan Permata Sari Zega, and Azizah Hanum Ok. "Pendidikan Islam Dalam Pemikiran Hasan Langgulung." *Jurnal Dirosah Islamiyah*, 2024. <https://doi.org/10.47467/jdi.v6i3.3374>.
- Zuhri, M, R Rohmatulloh, Ijudin Ijudin, Masripah Masripah, and Lalan Sahlani. "Muhammad Abduh's Islamic Educational Thoughts And Its Relevance To Education In The Contemporary Era." *AL-WIJDĀN Journal of Islamic Education Studies*, 2023. <https://doi.org/10.58788/alwijdn.v8i3.2806>.