Curriculum Development to Build the Character and Skills of Students in Pesantren

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ARTICLE INFO	ABSTRACT
	This study explores the curriculum development at Pesantren. This study focuses on Mushtofawiyah Pesantren. The pesantren faces significant challenges in integrating religious education based on the yellow book, which constitutes 80% of the curriculum, with general subjects allocated at 20%. This research employed a qualitative case study method. Data collection techniques were in-depth interviews, participant observation, and documentation studies. Then, the data were analyzed using the Miles, Huberman & Saldana model. Data validity was checked through triangulation by comparing data from various sources. The results indicate that the curriculum management at Mushtofawiyah Pesantren successfully creates a synergy between religious and general education despite challenges such as internal resistance and limited facilities. The success of the alumni, who now play prominent roles in various public and professional sectors, along with the strength of the alumni organization network, underscores the effectiveness of the educational model implemented. These findings offer valuable insights into how pesantren can adapt and remain relevant amid changing times without losing their religious identity.

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INTRODUCTION

Pesantren has long been one of Indonesia's main pillars of the Islamic education system,[1] offering an educational model that combines religious teaching with character building and students' daily lives.[2] Amidst modernization and globalization, many Pesantren in Indonesia face the challenge of remaining relevant without abandoning their traditional roots.[3] The curriculum at this Pesantren is designed with a composition of 80% religious and 20% general lessons, reflecting the Pesantren commitment to maintaining conventional Islamic knowledge[4] while still providing students with the general knowledge needed to compete in the modern world.[5] In addition to the formal curriculum, the Mushtofawiyah Pesantren also enriches the education of students through extracurricular activities and additional activities such as *muzakarah*. This activity strengthens students' understanding of religion and fosters leadership[6] and cooperation skills.[7]

Curriculum development that can integrate religious and general education[8] at the Mushtofawiyah Pesantren is very relevant to study, especially in how this Islamic boarding school can continue to produce successful and influential alumni in various fields, both in the religious and professional sectors. There are quite a lot of studies that examine the integration of the pesantren curriculum[9] with general education or, in other words, including the general education curriculum in pesantren, so that in the end, it brings the pesantren from the *salafiyah* type to the *mu'adalah* type. Even types of pesantren implement the 2013 curriculum, and the Merdeka curriculum is integrated with the curriculum in their education. Some pesantren integrate their curriculum with the national curriculum at the elementary school level.[10]

The integration of religious and general education in Pesantren, such as Pondok Pesantren Mushtofawiyah, reflects an effort to harmonize two types of education that are

[1] Suadi Zainal et al., "Adopting Pesantren-Based Junior High School Programs: The Pesantren Change Its Educational System Without Conflict," *Jurnal Ilmiah Islam Futura* 22, no. 2 (2022): 262.

[2] Edi Nurhidin, "Pesantren-Based School Culture Development: The Practice of 'Kitab Kuning' Learning in School," *At-Tarbiyat: Jurnal Pendidikan Islam* 05, no. 02 (2022): 300–311.

[3] Saiful, "Metode Pembelajaran di Pesantren Tradisional," *Pedagogik: Jurnal Ilmiah Pendidikan dan Pembelajaran* 9, no. 1 (2022): 86; Ashif Az Zafi et al., "The Existence of Pesantren Based Technology: Digitalization of Learning in Pondok Pesantren Darul Ulum Kudus," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 493–510.

[4] Zaenal Arifin and Moh. Turmudi, "Character of Education in Pesantren Perspective," *Jurnal Pemikiran Keislaman* 30, no. 2 (2019): 336; Muh Mustakim, "The Development of Learning Strategies in Pesantren Studies on the Transformation of the Teaching System in Pesantren," *IJORER: International Journal of Recent Educational Research* 2, no. 2 (2021): 227.

[5] Agus Purwowidodo and Muhamad Zaini, "Developing a Value-Based Moderate Islamic Education Model: A Case Study of Pesantren Sidogiri Pasuruan," *Journal of Islamic Education Studies* 12, no. 1 (2024): 43–62.

[6] Arivatu Ni'mati Rahmatika, Samsul Ma'arif, and Siti Kholifah, "The Effect of Spiritual Leadership and Psychological Empowerment on Employee Performance," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 3 (2022): 424.

[7] Ary Indaryanti Prihatin et al., "Relationship of Metacognitive Skills, Critical Thinking, and Students' Knowledge of Ecosystem Concepts," *Jurnal Bioedukatika* 10, no. 2 (2022): 88.

[8] Wasehudin et al., "Transforming Islamic Education through Merdeka Curriculum in Pesantren," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 258.

[9] Abdul Muhyi Alawiy Athallah, et al., "Integrated Curriculum Implementation Management at Boarding School," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 05, no. 03 (2021): 86.

[10] Fitriyah Mahdali, Sita Acetylena, and Muhammad Husni, "Curriculum Development Design of Elementary-Based Islamic Boarding School," *Al-Islah: Jurnal Pendidikan* 14, no. 4 (2022): 6445.

traditionally considered separate. In his taxonomy, Bloom stated that education should include cognitive, affective, and psychomotor development. In the context of Islamic boarding schools, religious education usually focuses on developing cognitive aspects related to religious sciences and affective aspects involving the internalization of Islamic values. However, with the integration of general education, students are also encouraged to develop psychomotor aspects through subjects such as science and mathematics, which require analytical and practical skills.[11] In his social constructivism theory, Vygotsky emphasized that individual cognitive and moral development occurs through social interaction.[12] Extracurricular activities include *muzakarah*, where senior students guide junior students in studying religious books, strengthen religious understanding, and develop leadership and teamwork skills.[13] This process allows students to learn in a context that supports social interaction and collaboration, which is very important in character formation.[14]

RESEARCH METHOD

This study used a qualitative approach with a case study method to explore curriculum management and character development of students at the Mushtofawiyah Pesantren. The qualitative approach was chosen because it aims to understand the phenomenon in depth in its original context, which is very relevant in the study of curriculum management in Pesantren. The case study method provides an in-depth picture of how the Mushtofawiyah Pesantren integrates religious and general education and how extracurricular activities contribute to developing students' skills and leadership.[15]

The study was conducted at the Mushtofawiyah Pesantren in Purba Baru Village, Lembah Sorik Marapi District, Mandailing Natal Regency, North Sumatra. Data analysis in this study was carried out using thematic analysis techniques, which involved several stages, namely Coding: Data obtained from interviews,[16] observations,[17] and FGDs were coded based on main themes such as curriculum management,[18] educational integration, character development, and the role of extracurricular activities. Categorization: The codes that have been identified are then grouped into more significant categories that reflect the patterns that emerge from the data.[19] Interpretation: The categorized data is interpreted to understand

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[11] Muh Barid Nizarudin Wajdi et al., "Integrating Dialectics of Quality Trilogy for Education Development in Islamic Boarding Schools," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2023): 359.

[12] Like Suoth, Elsye Jesti Mutji, and Robinsor Balamu, "Penerapan Pendekatan Konstruktivisme Vygotsky Terhadap Pembelajaran Bahasa Indonesia," *Journal for Lesson and Learning Studies* 5, no. 1 (2022): 48–53.

[13] Glen W. Bates et al., "Beyond Employability Skills: Developing Professional Purpose," *Journal of Teaching and Learning for Graduate Employability* 10, no. 1 (2019): 7–26.

[14] Lev Semenovich Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (New York: Harvard University Press, 1978), 221.

[15] Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research for Education* (New York: Allyn & Bacon Boston, 1997), 234.

[16] Irving Seidman, *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences* (London: Teachers College Press, 2006), 89.

[17] James P. Spradley, *Participant Observation* (Singapura: Waveland Press, 2016), 125.

[18] Nur Efendi, "Implementation of Total Quality Management and Curriculum on the Education Quality," *Journal of Social Studies Education Research Sosyal Bilgiler Eğitimi Araştırmaları Dergisi* 13, no. 1 (2022): 128.

[19] Michael Quinn Patton, *Qualitative Research & Evaluation Methods* (California: SAGE Publications, 2015), 23.

how the processes at the Mushtofawiyah Pesantren contribute to achieving desired educational goals.

Triangulation: Data validity is checked through triangulation by comparing data from various sources (interviews, observations, documents) to ensure consistency and accuracy of findings. The data validity in this study is maintained using the criteria of credibility, transferability, dependability, and confirmability. The first is credibility. It is achieved through data triangulation, re-checking with informants (member-checking), and ongoing observation to ensure the data is accurate and reliable. The second is transferability. It is maintained by providing a detailed description of the research context so that readers can assess whether the research results can be applied in similar contexts. The third is dependability. It is achieved by maintaining consistency in data collection and analysis so that the research process can be repeated and produce similar findings. The last is confirmability. It is guaranteed by providing a clear audit trail and documenting all stages of the research so that other parties can verify the research process and results.[20]

RESULT AND DISCUSSION
Curriculum Development at Mushtofawiyah Pesantren

Mushtofawiyah Pesantren has designed a unique curriculum by integrating 80% religious lessons based on yellow books and 20% general lessons. The decision to maintain this proportion is based on the belief that religious education must remain the core of the Pesantren curriculum. At the same time, general lessons are added to equip and prepare students to face the challenges of the modern era. With the number of students reaching 15,000 people, the Islamic boarding school faces a significant challenge in providing adequate facilities and infrastructure. To overcome this problem, the Islamic boarding school implements a two-session learning system: a morning session from 07.30 to 13.00 WIB and an afternoon session from 13.15 to 17.00 WIB. These two sessions integrate religious and general lessons, ensuring students receive a comprehensive education even in limited conditions.

This curriculum development demonstrates the pesantren's ability to adapt to the logistical challenges while maintaining the quality of education.[21] The time is divided into two sessions, solves the capacity problem, and reflects an adaptive management approach where operational needs are balanced with pedagogical needs.[22] In this context, the Mushtofawiyah pesantren can exemplify how traditional educational institutions can respond to changing times without sacrificing the essence of in-depth religious education.

Furthermore, the proportion of 80% religious lessons and 20% general lessons reflects the balance between maintaining tradition and adapting to the demands of modernity. This aligns with the concept of 'continuity and change' in educational

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[20] John W. Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (New York: Routledge, 2014), 23.

[21] Wildan Agus Wicaksono, Imron Arifin, and Raden Bambang Sumarsono, "Implementing a Pesantren-Based Curriculum and Learning Approach to Foster Students' Emotional Intelligence," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (2024): 212.

[22] Sufirmansyah Sufirmansyah, "Manifestation of Integrated-Andragogic Islamic Education Based on Kitab Kuning in Indonesian Pesantren," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, no. 1 (2023): 139.

management, where institutions must maintain core values while adapting to emerging needs. The success of this management is also supported by the emphasis on inclusivity and justice, which are fundamental principles in Islamic education.[23] Thus, Mushtofawiyah pesantren has shown that strong religious education can go hand in hand with preparing to face the challenges of the modern world.[24]

The curriculum development at Mushtofawiyah Pesantren shows how careful educational strategies can overcome significant challenges, such as limited infrastructure and many students. Divining learning time into two sessions is an example of effective management utilizing limited resources to achieve complex educational goals. With an 80% focus on religious education, the pesantren has succeeded in maintaining its religious identity[25] while still providing space for general knowledge that is much needed in the modern era.[26]

This strategy shows that the pesantren can adapt to the needs of the times without sacrificing the essence of the deep Islamic educational tradition. Integrating 20% of general subjects enriches the student's learning experience and prepares them to participate better in modern life.[27] Tyler's theory[28] emphasizes the importance of clear educational goals and the adjustment of content and teaching methods to be relevant to the needs of the times. At the Mushtofawiyah pesantren, this adjustment was carried out very carefully, maintaining a balance between the depth of religious education and the need to prepare students to face the outside world.[29]

Muzakarah Activities and Development of Students' Skills

Muzakarah activities at the Mushtofawiyah Islamic Boarding School are the backbone of students' learning, especially in studying the yellow book, which is the core of 80% of the curriculum. This activity strengthens students' understanding of religious material and hones their discussion, argumentation, and leadership skills.[30]

Muzakarah in Mushtofawiyah is not only a learning tool but also an essential medium for developing the leadership and character of students. In the context of 80% of the

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[23] Zainal et al., "Adopting Pesantren-Based Junior High School Programs: The Pesantren Change Its Educational System Without Conflict," *Jurnal Ilmiah Islam Futura* 22, no. 2 (2022): 260-276.

[24] Abdullah Abdullah, Titi Kadi, and Nifliya Ula, "Religious-Based Talent Management Through the Expertise of Foster Guardians at Pesantren," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2023): 219.

[25] Ahmad Yusam Thobroni and Auliya Ridwan, "Religious Interpretation and the Pandemics in Indonesia: Whither the Pesantren Kiai Develop Meaning of Tawakkal," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 11, no. 1 (2023): 1–16.

[26] Achmad Patoni and Muh Khoirul Rifai, "The Role of Religious Leaders in Conducting Islamic Religious Education in The Community," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2022): 450.

[27] Reni Nuraeni and Irawan Irawan, "Implementation of Scientific Integration Concept Monitoring and Evaluation on The Pesantren Learning Curriculum," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 05, no. 02 (2021): 88.

[28] Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: University of Chicago Press, 1949), 184.

[29] Bonnie Amelia Dean et al., "Career Development Learning in the Curriculum: What Is an Academic's Role?," *The Journal of Teaching and Learning for Graduate Employability* 13, no. 1 (2022): 243.

[30] Muhamad Parhan, Nurti Budiyanti, and Ari Kartiko, "Transformative Pedagogy: Islamic Religious Education Model for Society 5.0 Amidst the Industrial Revolution," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (2024): 347.

curriculum focusing on yellow books, discussing and understanding religious texts in depth is very important. These activities allow students to develop critical and analytical thinking skills essential in text-based religious education. In addition, it strengthens the social aspect of learning,[31] where interactions between junior and senior students form a collaborative and supportive learning environment.[32]

From an educational theory perspective, *muzakarah* can be linked to Vygotsky's concept of 'scaffolding,' where learning occurs in social interactions with the help of more experienced individuals.[33] Senior students who lead the discussion act as scaffolders, helping junior students to achieve higher levels of understanding. This is also relevant to Bandura's social learning theory, where students learn through observation and practice in real situations, developing valuable skills in educational contexts and everyday life".[34]

The discussion activities at the Mushtofawiyah pesantren are critical in a curriculum dominated by religious education. With an 80% focus on the yellow book, discussing and critically understanding religious texts becomes very important. The discussion provides a platform for students to develop these skills in a supportive and collaborative environment.[35]

Analysis of the role of the discussion shows that this activity strengthens students' character as leaders who can manage groups, make fair decisions, and mediate differences of opinion. This relates to Bandura's social learning theory, which emphasizes learning through observation and direct experience. Senior students who lead the *muzakarah* learn not only how to facilitate discussions but also how to be responsive and insightful leaders. These leadership skills are essential in Muslim societies, where religious leaders often serve as social and political leaders.[36] It also plays a vital role in strengthening students' ability to understand and re-teach complex material. In an environment that focuses heavily on religious education, conveying and discussing this material clearly and logically is key to success.[37] Students who engage in *muzakarah* show improvements in communication skills, which are essential not only in educational contexts but also in their future social and professional lives.[38]

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[31] Kristiina Mänty, Hanna Järvenoja, and Tiina Törmänen, "Socio-Emotional Interaction in Collaborative Learning: Combining Individual Emotional Experiences and Group-Level Emotion Regulation," *International Journal of Educational Research* 102, no. 1 (2020): 589.

[32] Muralidhar Kurni and K. Saritha, "Applying Collaborative Learning for Enhancing the Teaching-Learning Process in Online Learning through Social Media," *International Journal of Emerging Technologies in Learning* 16, no. 16 (2021): 254.

[33] Cheng Zhong and Keyi Lyu, "Scaffolding Junior Middle School Students' Engagement in Online Project-Based Learning During The COVID-19 Pandemic: A Case Study from East China," *SAGE Open* 12, no. 4 (2022): 138.

[34] Albert Bandura, *Social Learning Theory* (California: Prentice-Hall, 1977), 80.

[35] Vygotsky, *Mind in Society: The Development of Higher Psychological Processes*.

[36] Vera Idaresit Akpan et al., "Social Constructivism: Implications on Teaching and Learning," *British Journal of Education* 8 (2020): 49–56.

[37] D. Muniyappan and P. Sivakumar, "Social Constructivism Perspectives on Teaching Learning Process," *Paripex - Indian Journal of Research* 7, no. 2 (2018): 93.

[38] Ashif Az Zafi, Partono Partono, and Tasallia Nima Kamil, "A Learning Model of Religious Moderation: Learning from Islamic Schools," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, no. 2 (2023): 197–208.

The Role of Extracurricular Activities in Character Development

Extracurricular activities at the Mushtofawiyah Islamic Boarding School play an essential role in the development of the character and social skills of students. Although the portion of general lessons is only 20%, extracurricular activities such as *tahfidz*, *tilawah*, calligraphy, *nasyid*, and *hadroh* significantly shape students' character. These activities complement dominant religious education by instilling moral values, discipline, and responsibility through consistent practice.[39]

Extracurricular activities at Mushtofawiyah demonstrate how holistic education can be applied in the context of a pesantren. Although religious education is the main focus, extracurricular activities allow students to develop various aspects of skills and character that cannot be achieved through formal lessons alone.[40] This is in line with the concept of character education by Lickona,[41] which emphasizes that character education should include moral knowledge, skills, and habits that support good behavior.[42]

Activities such as *tahfidz*, *tilawah*, and calligraphy can also be associated with educating the whole person, where education is not only about the intellectual but also involves developing emotional, social, and spiritual aspects. Students involved in these activities learn to appreciate art and beauty, work together in teams, and develop perseverance, essential elements of strong character. In the context of Islamic education, these activities also strengthen students' religious identity, helping them see how religious values can be applied in everyday life and social interactions.[43]

Extracurricular activities at the Mushtofawiyah pesantren are essential in forming students' character and social skills. Although the portion of general subjects is only 20%, extracurricular activities such as *tahfidz* and calligraphy significantly shape students' character. Lickona argues that character education must include learning moral values and developing attitudes that support a harmonious social life. At Mushtofawiyah, extracurricular activities become a medium for instilling these values through consistent practice and positive interactions.[44]

Students active in extracurricular activities show increased self-confidence, teamwork, and social skills. They learn how to appreciate the roles and contributions of others and how to participate actively in community activities. This aligns with Glasser's theory of social control development,[45] emphasizing that adolescence is a critical period for forming identity

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[39] Arief Efendi and Ibroheng Bueraheng, "International Islamic Boarding School Strategy for Realizing Superior Islamic Boarding School Management," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, no. 1 (2023): 84.

[40] Suprayitno, "Model of Traditional Game-Based Extracurricular Activities for Strengthening Character Education," *Jurnal Pendidikan Dasar dan Pembelajaran* 13, no. 1 (2023): 1–14.

[41] Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responbility* (NewYork: Bantam Books, 1992), 36.

[42] G. P. Harianto et al., "Collaborative-Cooperative Learning Model to Improve Theology Students' Characters: Is It Efective?," *Cakrawala Pendidikan* 39, no. 2 (2020): 411.

[43] Abdulloh Hamid et al., "Literasi Digital Santri Milenial: Studi Kasus Pondok Pesantren Tahfidzul Quran Al-Jihadul Chakim Mojokerto," *Tadris: Jurnal Pendidikan Islam* 19, no. 1 (2024): 89.

[44] Munir and Mohd Roslan Mohd Nor, "Characteristics of Preserving Salafiyah Islamic Boarding School Traditions: Lessons from Indonesia and Malaysia," *Jurnal Pendidikan Islam* 10, no. 1 (2021): 70.

[45] Zeinab Abulhul, "Social Work (Social Policy) Used as a Tool of Social Control," *Open Journal of Social Sciences* 09, no. 01 (2021): 253.

and social roles. Furthermore, extracurricular activities in Mushtofawiyah also train practical skills that can be useful outside the pesantren environment. For example, calligraphy and sewing skills not only provide aesthetic satisfaction but can also be productive economic skills. Students who master these skills have the potential to develop their businesses or contribute economically to their families. This shows that although the main focus of education in Mushtofawiyah is religion, this pesantren also equips students with skills relevant to worldly life, per Islamic teachings that encourage balance between earthly life and the hereafter.[46]

Contribution of the Alumni Network of the Mushthofawiyah Pesantren

One essential aspect of the sustainability and development of the Mushtofawiyah pesantren is a strong alumni network known as *Kumpulan Alumnus Mushtofawiyah* (KAMUS). KAMUS is critical in supporting various pesantren activities in finance, human resources, and moral support. This alumni network has helped strengthen the position of the pesantren in society and increased its influence in various sectors, including education, religion, and socio-politics.[47]

The existence of KAMUS as a strong alumni network shows that education at the Mushtofawiyah pesantren does not end with graduation but continues through the support of a solid alumni community.[48] In finance, intellectual, and career development, alumni contributions strengthen the relationship between graduates and the pesantren and ensure that the values taught at the pesantren continue to be applied in real life.

From a social network theory perspective, KAMUS serves as a "bridge" connecting students and alumni to opportunities and resources that may not be directly accessible. According to Glasser,[49] the power of a social network lies in its ability to connect individuals with the information, resources, and support needed to achieve personal and collective goals. In this context, KAMUS strengthens the alumni community and broadly impacts the pesantren and society.[50]

Thus, KAMUS's role in supporting Mushtofawiyah pesantren shows how a strong alumni network can be a precious asset to an educational institution. This contribution ensures the continuity of the pesantren. It extends its impact beyond the walls of the pesantren, creating a synergy between in-depth religious education and success in the professional world.[51]

The Mushtofawiyah pesantren is a pesantren that can maintain its existence because

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[46] Lokman Mohd Tahir et al., "'I Employed My Own Strategy': Exploring Primary Headteachers' Organisational and Professional Socialisation 1," *Malaysian Journal of Learning and Instruction* 15, no. 1 (2018): 236.

[47] Mohamad Ridhuan Abdullah et al., "Contrasts Between Moral and Islamic Religious Education: Dilemmas and Prospects," *Jurnal Pendidikan Islam* 10, no. 1 (2021): 1–22.

[48] Choirur Rois, Marisa Santi Dewi, and Nur Robaniyah, "The Historicity of Pesantren: An Overview of Civilization Discourse and the Religion Moderation of Islamic Boarding School Members," *Progresiva: Jurnal Pemikiran dan Pendidikan Islam* 12, no. 01 (2023): 118.

[49] Kingsley Ufuoma and Ogaga Ayemo, "Applications of Social Control Theory: Criminality and Governmentality," *International Journal of Asian Social Science* 2, no. 7 (2012): 1028.

[50] Siti Maryam Munjiat, "Islamic Education in Pesantren: Between Quality, Idealism, or Capitalization," *Syaikhuna: Jurnal Pendidikan dan Pranata Islam STAI Syichona Moh. Cholil Bangkalan* 12, no. 1 (2021): 4.

[51] Abdul Karim et al., "Spiritual Leadership Behaviors in Religious Workplace: The Case of Pesantren," *International Journal of Leadership in Education* 10, no. 2 (2022): 5.

its alumni, extracurricular activities, and curriculum integration can become a cultural capital, allowing the pesantren to be strong and continue to develop. It is based on Bourdieu's theory, which states that alumni as cultural capital can influence the resilience of educational institutions.[52]

CONCLUSION

This study found that Mushtofawiyah Pesantren successfully combined in-depth religious education with relevant general knowledge despite facing infrastructure challenges and many students. With effective curriculum development and adaptive learning strategies, this pesantren not only maintains the essence of Islamic tradition but also adapts to the needs of the modern era. The structured division of study time and implementing activities such as *muzakarah* and extracurricular activities have played a key role in students' intellectual development, skills, and character. Students gain in-depth religious knowledge and social and practical skills necessary outside the pesantren. *Muzakarah* activities are the main means of developing leadership and discussion skills, as well as extracurricular activities that support character formation. This results in the formation of skilled and characterful students. In addition, the KAMUS alumni network has made a significant contribution to the development of the pesantren, both in terms of finance and intellectual and career support for students and graduates. Through an inclusive and fair approach, this pesantren has produced a generation ready to face the challenges of the modern world with a solid religious foundation and adequate skills. The results of this study are expected to contribute to a broader discussion about curriculum development in pesantren and other Islamic educational institutions and how these institutions can continue to develop to meet the needs of the times.

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[52] Wan-ning Wang, "Comparing Theory of Bourdieu on Cultural Capital and Field and Theory of Nussbaum on Capabilities Approach to Understand Higher Education," *SHS Web of Conferences* 158, no. 2 (2023): 02014.

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