TA'ALLUM: Jurnal Pendidikan Islam
p-ISSN: 2303-1891; e-ISSN: 2549-2926
Volume 13, Nomor 2, December 2025, Halaman 88-101

Integrating Pesantren Practices into the Merdeka Curriculum: A Case Study of *Pondok Kilatan* and the Dimension of Faith in God

Yusuf Agung Bintoro✉[1], **Syarifuddin Arif**[2], **Deny Yuniar Satriyani**[3], **Kristwi Estuningsih**[4]
[1,2,3,4]Universitas Negeri Surabaya, Surabaya, Indonesia

ABSTRACT

Purpose – This research endeavors to investigate the operations of the lightning boarding school as a manifestation of the Strengthening the Profile of Pancasila Students Project (P5). One of which P5 dimension is the faith in God. Through the initiatives of the lightning boarding school, the dimensions of P5 can be actualized within the environment of the Tarbiyatul Falah Islamic boarding school, aligned with the boarding school's local curriculum.

Methods – This study employs a descriptive qualitative methodology, with data collection executed through participatory observation. Interviews were conducted with the boarding house administrators, participants, and educators. The interviews were carried out in an informal manner to ensure that the presence of the researcher did not impede the ongoing activities of the flash boarding house. The findings suggest that the pesantren (Islamic boarding house) as a collaborator with formal schools for facilitating the implementation of P5.

Findings – Dimensions of faith in God illustrate that religious education cannot be imparted solely through intraclass activities. Tarbiyatul Falah Islamic boarding has a islamic curriculum. The execution of the educational process is bolstered by a representative learning methodology, learning schedule, an adequate learning environment, and the sorogan and bandongan instructional techniques. Pondok Kilatan as a manifesting of intracuriculer education.

Limitations – This research is constrained by a brief research duration and participants of the flash camp who rotate every five days.

Value – This study presents recommendations, innovations, and overarching insights for formal school. Pesantren elevates religious ethical values. Other school able to collaborate with pesantren or comparable religious institutions.

OPEN ACCESS

Article History
Received: 12-03-2025
Revised: 07-08-2025
Accepted: 30-12-2025
Published: 30-12-2025

Keywords
Pesantren, P5, Dimension of Faith in God;

CONTACT: yusufagung101@gmail.com
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DOI: https://doi.org/10.21274/taalum.2025.13.2.88-101

Introduction

Changes in the field of education have become an intriguing issue. The educational curriculum plays a crucial role in shaping character, as education is fundamentally important in forming the morals and character of children (Ramdani et al., 2024). The curriculum is a systemic unit that governs the continuity of learning activities. The authority of the Ministry of Education strongly influences and extends to educational institutions in implementing curriculum policies at the national level. The national education system, which is constantly evolving and competitive, undergoes curriculum refinement in accordance with Articles 35 and 36 of the Education Law. These articles serve as guidelines for systematically and periodically updating the curriculum to emphasize the need for enhancing national education standards (Dhomiri et al., 2023). Historically, the curriculum in Indonesia has been dynamic, frequently changing in response to developments and societal demands. Curriculum reform, as the foundation of educational implementation, significantly affects both the learning process and the quality of graduates. Over the past two decades, Indonesian education—particularly at the primary and secondary levels—has undergone at least three major curriculum changes.

Tabel 1. The Transformation of Indonesia's Educational Curriculum

No	Y	Curriculum	Legal Basis
1	2006	School-Based Curriculum (KTSP)	Law No. 20 of 2003 on the National Education System (Sisdiknas)
2	2013	2013 Curriculum (K-13)	Government Regulation No. 32 of 2013 on National Education Standards
3	2022	Independent Curriculum (Kurikulum Merdeka)	Minister of Education, Culture, Research, and Technology Regulation No. 12 of 2024 concerning the Independent Curriculum as the foundational framework and curriculum structure for all educational units in Indonesia

The *Merdeka Curriculum* offers a key advantage through the *Strengthening of the Pancasila Student Profile Project* (Rasidah et al., 2024), which aims to cultivate students' character based on Pancasila values. The thematic approach serves as a unifying element in the learning process by integrating multiple subject contents simultaneously (Indriani et al., 2024). The P5 consists of seven themes: Build the Body and Soul, Unity in Diversity, Local Wisdom, Entrepreneurship, The Voice of Democracy, Sustainable Lifestyle, and Engineering and Technology. These seven themes are aligned with six core dimensions, as outlined in the table below.

Tabel 2. Pancasila Student Profile Dimensions

Dimensions of the Pancasila Student Profile (P5)	1	Faith in God Almighty, Piety, and Noble Character
	2	Independence
	3	Cooperation (Mutual Assistance)
	4	Global Diversity Awareness
	5	Critical Thinking
	6	Creativity

To optimize the implementation of P5 themes, strong support from the related dimensions is essential so that students can achieve the expected competencies. One alternative curriculum strategy to enhance the dimension of faith in God Almighty, piety, and noble character is by establishing an affiliation between schools and Islamic boarding schools (*pondok pesantren*), which serve as formal educational and religious institutions. Life in the *pesantren* provides valuable social capital for students to internalize religious and national values. The *Pesantren Ramadan* program is particularly appropriate to be held during the holy month of Ramadan, as it offers students the opportunity to earn spiritual rewards while cultivating patience through fasting and the practice of other voluntary religious observances (Mahaly et al., 2022).

Religious education is a compulsory subject in formal schools, as it plays a vital role in shaping students' moral and spiritual values. Religion is not merely a supplementary component of the education system; rather, it is a primary and fundamental necessity for every individual, particularly in the Indonesian context. In Indonesia, where the majority of the population adheres to Islam, Islamic teachings are deeply internalized as a foundation for regulating one's relationship with God, fellow human beings, and all living creatures on Earth. Schools, as educational institutions for children, bear the responsibility of instilling Islamic values in students, in addition to the guidance provided by parents. The main challenge in teaching Islam in the digital era is how to make the material relevant and interesting for Generation Z. Innovative learning approaches, such as the use of social media, podcasts, and interactive platforms, can bridge the gap between traditional teachings and the needs of today's learners, thereby fostering curiosity and deeper engagement (Amrullah et al., 2025; Wulandari, 2024).

Learning in a classroom every day can lead to boredom among students. Providing new experiences through outdoor learning offers a refreshing alternative. The systematic analysis of the characteristics of Tagore's educational process and its requirements and objectives shows that he succeeded in integrating all four pedagogical factors known in the European continental tradition, which cannot be said of any of the European pedagogical theories presented. Moreover, Tagore succeeded in bringing many theoretical concepts that are still relevant today (e.g., experiential learning, student participation, embodied cognition, the concept of a hundred languages) into the operation of the Santiniketan School in a very innovative way (Ganjampa & Yapadit, 2024; Mondal, 2025). Rabindranath Tagore's theory of outdoor learning emphasizes creating meaningful learning experiences through new environments. Students can explore themselves more freely through the experiences they gain outside the classroom. By participating in learning programs at Islamic boarding schools (*pesantren*), students gain new insights, particularly in relation to Islamic religious values.

Piaget divided children's developmental stages into four phases, each characterized by distinct ways in which children understand and respond to their surrounding environment (Fatimah et al., 2023; Mujiyo et al., 2025). In the context of *Pondok Kilatan* activities, students' self-actualization is realized through direct experiences that serve as a means to cultivate Islamic character traits such as honesty, discipline, and responsibility. The development of understanding is not solely derived from the material delivered by teachers or *kyai* (Islamic scholars), but also from students' mental engagement and personal experiences during intensive religious activities (Ilhami et al., 2025). A conducive

and religiously nuanced *pesantren* environment plays a crucial role in shaping the identity of Muslim adolescents, as values are not only taught through formal instruction but are also directly practiced in daily life.

The scope of research is a clear boundary regarding the area or topic to be studied. In the introduction section of a scientific article, where the author explains the subject being discussed, the study parameters, and what is excluded from the research. This aims to ensure that the research focus remains sharp and relevant (Wibowo et al., 2023). In this research, the focus is directed toward the implementation of curriculum dimensions, particularly in the context of the *Pondok Kilatan* program at Pondok Pesantren Tarbiyatul Falah, conducted during the month of Ramadan. The study emphasizes efforts to strengthen Islamic values that align with the dimension of Faith in God Almighty, Piety, and Noble Character as outlined in the Pancasila Student Profile (P5). Therefore, the scope of this research is limited to the analysis of religious learning activities that contribute to the development of students' religious character.

A study conducted by Shareefa et al. (2024)on the implementation of the Pancasila Student Profile (P5) within the *Merdeka Curriculum* at the senior high school level showed that the program has been running well, with students demonstrating active participation, particularly in the themes of "Entrepreneurship" and "Unity in Diversity" (*Bhinneka Tunggal Ika*). However, the implementation still faces several challenges, such as resource allocation, time constraints, limited funding, and insufficient teacher mentoring—all of which require serious and thorough attention (Fahrudin & Malik, 2025).

In contrast, a study conducted by Maharani et al. (Bowolaksono et al., 2021) analyzed the P5 Program as part of the implementation of the *Merdeka Curriculum*. The findings of the study provide valuable insights for education practitioners and policymakers in identifying and addressing the inhibiting factors in the implementation of the P5 Program. These insights are essential for enhancing the program's effectiveness and success in achieving its intended educational goals.

Considering the aforementioned studies, the researcher is interested in exploring the *Merdeka Curriculum* more deeply. What distinguishes this study from previous research is the specific focus. While earlier studies examined the Pancasila Student Profile (P5) project as part of the *Merdeka Curriculum*, this study centers on one particular dimension of P5—Faith in and Devotion to God Almighty—through the implementation of the *Pondok Kilatan* program.

Methods

Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. This method was chosen to obtain accurate research result. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data (Creswell & Creswell, 2018). The data collected from the *pondok* are presented in the results and discussion section.

The subject of the study is the *Pondok Kilatan* program, with a focus on its curriculum framework. The object of the research is *Pondok Pesantren Tarbiyatul Falah*. Data collection

was conducted through participatory observation (direct observation), interviews, and documentation. Interviews were conducted b researcher with informants during the activities of the pondok kilata. The informants selected were the boarding school administrators and teachers. Participatory observation is when the researcher is directly involved in the daily activities of the people being observed or used as research objects (Roque et al., 2024). The researcher's active involvement in the *Pondok Kilatan* activities helped to strengthen the validity of the findings.

Interviews were conducted using a snowball system with the administrators and teachers at *Pondok Tarbiyatul Falah*, allowing for a more relaxed and natural interaction during the data collection process. Documentation was carried out discreetly due to the *pondok's* regulations prohibiting the use of mobile phones during class hours.

Data analysis is one of the most important, yet least understood stages of the qualitative research process. Through rigorous analysis, data can illuminate the complexity of human behavior, inform interventions, and give voice to people's lived experiences. During this phase extensive fieldwork and illustrative data are transformed into substantive and actionable conclusions (Bingham, 2023; Shaffir & Stebbins, 1990). The data were analyzed using triangulation by comparing responses from administrators and teachers to assess the accuracy and consistency of the interview data.

The data were analyzed using phenomenological analytic procedures adapted from Moustakas (1994), complemented by interactive cycles from Miles et al. (2014). The analysis began with horizonalization, identifying significant statements from interview and observational data, which were then grouped into meaning units. These meaning units were synthesized into thematic clusters that captured the essence of students' experiences. This process continued with the development of textural descriptions (what participants experienced) and structural descriptions (how the experiences occurred), culminating in an integrative synthesis that articulated the essential structure of students' vulnerability and the internalization of moral values in digital contexts. Data validity was ensured through triangulation, participant confirmation (member checking), and reflective researcher memos. The research was carried out over one month, a duration deemed sufficient due to the intensity of data collection, which involved repeated observations and interviews each week, ensuring both depth and saturation of phenomenological themes.

Result and Discussion

In general, the majority of Indonesian society adheres to the Shafi'i school of thought (madhhab) in understanding and practicing Islamic teachings (Subeitan, 2022). This is reflected in the influence of *fiqh* (Islamic jurisprudence) on daily life, including within religious education. Religious education—particularly in Islamic boarding schools (*pondok pesantren*)—emphasizes Islamic teachings through a curriculum structure grounded in the strengthening of *sharia* and *aqidah*, both of which are strongly associated with the Shafi'i tradition (Subeitan, 2022). In practice, *pondok pesantren* offer a variety of religious activities, including intensive *kilatan* programs during the month of Ramadan.

Based on the researcher's direct involvement in the field and interviews with administrators and teachers at *Pondok Pesantren Tarbiyatul Falah*, it can be concluded that the *kilatan* program contributes significantly to reinforcing the dimension of "Faith in God

Almighty and Noble Character" as outlined in the Pancasila Student Profile Strengthening Project (P5). This P5 dimension is reflected in two main aspects: the curriculum framework, which includes learning materials rooted in Islamic values, and the instructional strategies, which are implemented through religious practices and traditional *pesantren* teaching methods such as *sorogan* (individual reading with guidance) and *bandongan* (group reading with explanation).

These two aspects complement and reinforce each other to form an integrative educational system that not only transmits religious knowledge but also instills *tawhid* (belief in the oneness of God), noble character, discipline, cooperation, and social responsibility. Thus, the *pondok kilatan* program serves as a model of spiritual-based character education that effectively supports the core dimensions of the P5 framework. The following section provides a more detailed explanation.

1. Curriculum Framework of the *Pondok Kilatan* Program

Curriculum development should be undertaken by every educational institution to ensure the optimal achievement of educational goals. The development of contemporary curriculum is marked by a significant shift from subject-centered models, which emphasize knowledge transfer, to a learner-centered approach. This new approach places greater emphasis on the development of competencies, 21st-century skills, and adaptability (Martin et al., 2020; Mitchell & Buntic, 2023). Effective implementation strategies require professional support from all educational stakeholders, both internal and external, along with proper managerial accommodation (Harrison & St. John, 1996; Rudzki, 1995). Innovative curriculum designs that integrate the pesantren curriculum with that of the Ministry of Education can significantly improve student outcomes, particularly in developing cognitive, affective, and psychomotor competencies (Alafnan, 2025; Owan et al., 2022).

Pondok Pesantren Tarbiyatul Falah serves as a reference institution and partner for formal schools in organizing the *pondok kilatan* (intensive Ramadan program). The *pesantren*'s management is responsible for designing the *kepondokan* (boarding school) curriculum structure and disseminating it to partner schools, which use it as a guideline for implementing the *pondok kilatan* program. The curriculum content designed for the program includes the following instructional materials:

Tabel 3. Pondok Kilatan Theme Structure

No	Theme	Timing
1	Tauhid	45' x 4
2	Fiqih & masa'il fiqih	45' x 2
3	Al-Quran & hadis	45' x 2
4	Kitab	45' x 2
5	Akhlaq	45' x 3
6	Ahlussunah wal jamaah	45' x 3
7	Sejarah dan kebudayaan Islam	45' x 2

In the *Pondok Kilatan* program, the variety of instructional materials provided to students does not solely focus on content mastery, but also emphasizes the development of practical skills and the application of Islamic values in daily life. The program aims to foster students' religious character and cultivate compassion toward others, in accordance with the core teachings of Islam.

In addition to theoretical learning, *Pondok Pesantren Tarbiyatul Falah* places great importance on best practices as a complement to classroom instruction. These best practices are designed to provide real-life experiences that reinforce the theoretical concepts taught. The following are the best practice activities implemented at *Pondok Pesantren Tarbiyatul Falah*:

Tabel 4. Best Practice Materials

No	Materi *best practice*	Keterangan	
1	Prayer Practice (Sholat)	Wajib	Sunah
		Subuh	Qabilyah-Ba'diyah
		Dzuhur	Tarawih
		Asar	Tasbih
		Maghrib	Hajat
		Isya	Tahajud
			Duha
2	Qur'an and Hadith Studies	Reading Structure	
3	Purification (Thaharah)	Praktik berwudhu	

2. Learning Implementation Strategies

Learning activities in the *Pondok Kilatan* program at Pondok Pesantren Tarbiyatul Falah are carried out using a variety of strategies. Essentially, every learning activity has a specific goal, and to achieve these goals, appropriate learning strategies are necessary. For teachers, learning strategies serve as a guide and reference for acting systematically during the implementation of instruction. For students, the use of effective learning strategies can facilitate the learning process and accelerate their understanding of the content, as each strategy is designed to simplify and support the learning process. Project-based learning not only enhances students' mastery of core concepts but also improves their soft skills, such as collaboration, communication, and creativity, which are essential for success in the 21st century (Haryanti et al., 2025; Smith & Denton, 2005). The learning strategies within the *Pondok Kilatan* curriculum framework at Pondok Pesantren Tarbiyatul Falah are categorized as follows:

2.1 Learning Process

The learning activities in the *Pondok Kilatan* program at Tarbiyatul Falah Islamic Boarding School are conducted using a *living study* model. The primary aim of *living study* is to shape the students' Islamic character. The learning process does not merely focus on outcomes but also emphasizes the learning stages experienced by students. With enhanced supervision, activities within the boarding school become more immersive in both time and space. The integration of active learning strategies, including project-based

learning (PBL), flipped classes, and collaborative activities, has been shown to enhance student engagement, improve performance, and increase satisfaction levels (Sahito & Hussain, 2025). External factors are factors that come from the outside of students' individual self, including the family environment, class or school conditions, teacher quality and qualifications, learning methods, technology, and relationships with other students. Several studies have identified student participation as one of the internal factors that can affect learning achievement (Wibowo et al., 2023).

Students participating in *Pondok Kilatan* are required to follow all activities; violations result in a punishment system. Punishment is a negative response to actions that violate the rules and norms of the boarding school. At Tarbiyatul Falah, the punishment system is known as *takdziran*. Based on interviews and direct observation, the researcher found a student being punished by reciting Surah Yasin three times for sleeping in the dorm during learning hours.

2.2 Learning Schedule

All subjects are structured into an organized pattern. This scheduling prevents overlaps between materials or teachers in different classes at the same time. Reliance on manual scheduling often leads to clashes in teacher schedules, misalignment with curriculum requirements, and suboptimal use of space and resources (Martínez-Martínez et al., 2025). For academic activities in the boarding school, the learning schedule is prepared and applied using a timetable application without interfering with prayer times. *Timetable* is a system that helps users organize schedules efficiently. Manual subject scheduling is time-consuming and complex. Timetable applications are used in the process of creating school academic schedules. The aSc TimeTables program, which uses the Windows platform, is relatively lightweight and fast. It is also designed to handle more complex scheduling tasks. As a result of this community service, participants can create schedules using the aSc TimeTables application (Saputra & Bahri, 2021). The time allocation per session at Tarbiyatul Falah is 45 minutes.

2.3 Learning Environment

As a non-formal educational institution, Tarbiyatul Falah boarding school applies positive discipline throughout the *Pondok Kilatan* process. The learning environment cannot be separated from the supporting facilities and infrastructure. A study found that the learning environment in elementary schools plays a crucial role in shaping student experiences and educational outcomes (Abdurrahmansyah et al., 2022; Zhao et al., 2020). As a faith-based educational institution, Tarbiyatul Falah offers representative facilities to support *Pondok Kilatan* activities. A mosque, complete with a traditional *Nahdlatul Ulama*-style ablution pool, serves as a worship space. Classrooms are designed for learning, equipped with chalkboards at the front. There are no desks or chairs; students sit on the floor during lessons.

2.4 Teaching Methods

The *Pondok Kilatan* program targets students from schools affiliated with Tarbiyatul Falah. To ensure structured learning, appropriate teaching methods are essential to optimize the delivery of learning materials. Inquiry-Based Learning (IBL) is considered an

effective model for fostering higher-order thinking skills, although the specific components that enhance critical thinking skills are still not well understood. However, research shows a significant impact of IBL on students' critical thinking skills (Arifin et al., 2025). With comprehensive knowledge of teaching methods, teachers can more easily select the most appropriate approach for specific classroom contexts. Two main methods are applied in the *Pondok Kilatan* program:

2.4.1 Sorogan Method (Individual Learning)

In this method, the teacher or *kyai* has full authority. A student reads a classical Islamic text (*kitab kuning*) in front of the *kyai*, who directly verifies the accuracy in terms of meaning and language (Arifin et al., 2025; Bruinessen, 1990; Husnaini et al., 2023). After explanation by the teacher, students must recite or present their understanding. At *Pondok Kilatan*, this method is applied in subjects like the Qur'an and Hadith and in practical sessions such as ablution. Each student reports individually to the *kyai*.

2.4.2 Bandongan Method (Collective Learning)

Similar to formal schools, the *bandongan* method is teacher-centered. Students focus on listening to the teacher's lectures or explanations. In this method, students collectively listen to the *kyai's* recitation and explanations while making notes in their own books (Bruinessen, 1990; Weix, 1998). Unlike conventional classrooms where the teacher stands in front, in the *bandongan* system, the *ustadz* is surrounded by the students. This method is applied in the delivery of *Ahlussunnah wal Jama'ah* material and Islamic cultural history. *Bandongan* is a classical method that originated from traditional *santri* learning styles. Both methods serve distinct purposes. *Sorogan* emphasizes courage and mental readiness as students present their understanding to the teacher. Meanwhile, *bandongan* focuses on uniformity in receiving knowledge from the teacher.

3. *Pondok* Kilatan Activities from the Perspective of the Dimension of Faith in God Almighty

The dimension of Faith in God Almighty and Noble Character is the core foundation of the *Merdeka Curriculum* in strengthening students' spiritual character. Within the framework of the *Pancasila Student Profile Strengthening Project* (*P5*), this dimension highlights the importance of instilling values of monotheism (*tauhid*), worship, and social ethics in daily life (Riana et al., 2025; Weix, 1998). During the intensive *Pondok Kilatan* program in the month of Ramadan at Tarbiyatul Falah, these values are not only taught theoretically but also practiced daily. This ensures lasting impact on students' character, as these habits are often carried home after the program ends.

As a contextual learning model, *Pondok Kilatan* provides a spiritual and educational space that effectively instills faith-based values in students (Masturin, 2025). Activities such as congregational prayer, Qur'an recitation, classical text studies, and religious discussions are effective instruments for shaping pious and moral students. The *living study* approach allows students to personally experience the meaning of Islamic life. They gain a deep understanding of the disciplined, independent, and socially aware dynamics of boarding school life. Even if such habits begin with compulsion, over time they become embedded in students' behavior and mindset.

Furthermore, the implementation of *sorogan* and *bandongan* methods illustrates the transformation of spiritual values, both individually and collectively (Fathoni & Raharjo, 2024). *Sorogan* nurtures confidence and responsibility, as students must present memorized material directly to the teachers. This teaches them to be accountable for their own needs. Meanwhile, *bandongan* trains students to listen, take notes, and reflect collectively on religious values. It reminds them of the importance of continuous self-improvement. These practices align with the principle of *experiential learning*, which prioritizes direct and personal experiences.

Another element reinforcing the spiritual dimension is the pesantren culture that emphasizes religious norms—such as respect for teachers, regular remembrance (*dzikir*) and supplication (*doa*), and the application of *takdziran* (punishment) as a character-building tool. In the pesantren context, strengthening etiquette is crucial to prevent arrogance. Students are likened to rice plants—the more they bear, the lower they bow. The more knowledge a student acquires, the more humble they should become (Mujahid, 2021; Rahmatullah et al., 2021). This is reinforced through *takdziran*, such as reciting Surah Yasin, which serves as a spiritual reflection on one's mistakes. Such punishments convey the moral message that wrongdoings require spiritual accountability—not merely administrative consequences.

Moreover, *Pondok Kilatan* functions as a space for students to actualize themselves in a religiously conducive environment. The values taught are not dogmatic but are directly experienced in the students' daily life, forming new positive habits (Erbaş & Kiraz Karabulut, 2026). Regular practices such as waking up before dawn, maintaining personal hygiene before prayer, and other routines foster subconscious awareness and prepare students for future life challenges. Students' active participation in religious activities deepens their spiritual experience and shapes a strong religious identity.

In conclusion, *Pondok Kilatan* has proven to be a strategic instrument in reinforcing the dimension of Faith in God Almighty and Noble Character. Value education through real-life experiences, supported by a well-structured curriculum and strategic implementation, significantly contributes to shaping students who are not only intellectually capable but also spiritually mature.

Conclusion

This research shows that the implementation of the "pondok kilatan" (lightning boarding school) at the Tarbiyatul Falah Islamic Boarding School is not simply an annual routine, but rather a strategic instrument for strengthening religious character. The primary objective of this program is to provide intensive, in-depth religious knowledge in a short period of time, while equipping students with an understanding of classical literature and practical learning relevant to the challenges of the times. Through a condensed curriculum, the "pondok kilatan" aims to shape individuals with spiritual independence and intellectual acumen in understanding sharia. The existence of Islamic boarding schools (pesantren) has proven to be an effective means of fostering faith and piety in God Almighty due to its religious-based learning system. In this environment, students not only learn cognitively but also directly practice the values of disciplined worship, simplicity, and devotion. The 24-hour interaction pattern between teachers and students creates a strong

ecosystem of self-discipline, where divine values are internalized through the habit of congregational prayer, dhikr (remembrance of God), and in-depth study that touches on emotional and spiritual aspects. Tarbiyatul Falah Islamic Boarding School deserves to be an example of contemporary education due to its success in hybridizing authentic Islamic boarding school traditions with modern educational management. Amidst the moral crisis and the negative influence of digitalization, this Islamic boarding school offers an educational model that is able to filter the flow of information by strengthening ethical foundations (akhlak). Its educational structure that prioritizes exemplary behavior (uswah hasanah) is the antithesis of the formal education system, which sometimes only focuses on achieving academic grades without addressing character development. A novelty of this research compared to previous studies is the discovery of the integration of active learning methods in the teaching of classical texts during the Islamic boarding school (pondok kilatan) period. While previous research focused more on doctrinal aspects, this study reveals that Pondok Tarbiyatul Falah is now beginning to adapt a dialogical approach and contextualization of religious texts to contemporary social issues. Furthermore, the use of self-reflection-based evaluation is an innovative point that ensures that religious understanding does not stop at memorization but becomes a real inner awareness in the students' daily lives.

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