

Adaptasi Kurikulum Dan Teknologi Dalam Menyikapi Arus Globalisasi: Studi Kasus PPM Al-Azhar Muncar Banyuwangi

Muhammad Alif Al-Raihan^{1*}, Anisa Ananda², Muthmainah³, Muhammad Reza Syahbudi⁴, Arga Sabda Wiguna⁵

¹Universitas Negeri Jakarta, Indonesia

²Universitas Negeri Jakarta, Indonesia

³Universitas Negeri Jakarta, Indonesia

⁴Universitas Negeri Jakarta, Indonesia

* Correspondence: Muhammad Alif Al Raihan ✉ Email: muhammadaliff907@gmail.com

Abstract

This study aims to analyze curriculum and technology adaptation at Pondok Pesantren Modern Al-Azhar Muncar Banyuwangi in response to the challenges of globalization. As an Islamic educational institution striving to uphold traditional values while remaining relevant to contemporary developments, the pesantren has made various curricular adjustments to comprehensively integrate both religious and general knowledge. This research employs a descriptive qualitative method, which seeks to describe and explain phenomena in depth based on field data. The findings reveal that Pondok Pesantren Modern Al-Azhar Muncar strategically addresses globalization by combining the national and pesantren curricula, optimizing technology, promoting students' character development, and implementing a cashless payment system to enhance efficiency and security. Despite the challenge of limited student access to technology, the pesantren continues to make significant efforts through regular teacher training, encouraging students to create positive content and participate in various extracurricular activities.

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INTRODUCTION

Globalization originates from the word "Global," which means worldwide or comprehensive. According to the *Kamus Besar Bahasa Indonesia* (KBBI), it is defined as a process of becoming part of the global sphere. In short, globalization is a phenomenon where everything becomes interconnected and spreads across the globe (Widianti, 2022). According to Ernst & Haar (2019), globalization is an event that impacts our daily lives worldwide, influenced by various factors such as politics, economy, culture, and communication. In the era of globalization, Islamic educational institutions such as pesantren (Islamic boarding schools) face challenges in maintaining the relevance of their educational systems. Traditional curricula, which tend to be inflexible, are often considered inadequate in responding to contemporary dynamics. Maftuhah & Tobroni (2024) argue

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that many pesantren remain rigidly attached to classical curricula without significant innovation. Meanwhile, Sutiono & Soraya (2024) highlight that pesantren unable to transform will lag in educational quality. These viewpoints suggest that an unadaptive curriculum poses a serious obstacle to the development of modern pesantren.

Field evidence shows that most pesantren experience stagnation in updating their learning systems. A study by Anshori & Hizbulloh (2023) found that many pesantren have yet to integrate technology optimally into their learning processes, with some teachers still struggling to operate digital media. Similarly, Rosyidah (2024) reveals that the lack of digital literacy is a major barrier to transformation in pesantren. These realities indicate the urgent need for curriculum revitalization and a more adaptive, globally oriented learning system. Several factors contribute to the weak curriculum adaptation in pesantren, including low digital literacy among educators, limited technological infrastructure, and conservative curriculum management patterns. Many pesantren maintain classical systems with strong resistance to change, further worsened by the absence of institutional policies supporting comprehensive technological integration. Adawiyah & Zahrudin (2024) point out the gap between national education policy and its implementation in pesantren as a key obstacle to adopting technology and revising curricula. They also note the lack of internal regulations allowing for synchronization between pesantren curricula and the national education system. Consequently, many pesantren remain stagnant despite rapidly evolving global demands.

Furthermore, the challenge of integrating the national curriculum into the pesantren system lies in philosophical and ideological aspects. Many pesantren administrators still perceive modernization as a threat to deeply rooted Islamic identities. Amrullah, Lail, and Khobir (2025) suggest a progressivist approach in pesantren education—harmonizing traditional values with contemporary innovations. This approach enables flexibility in utilizing technology and adopting the national curriculum without sacrificing pesantren's scholarly heritage. Pesantren must adopt an adaptive and open mindset, as rigidity in the educational system will only distance them from social and global relevance. Thus, value- and technology-based educational reform becomes essential in developing pesantren today. Moreover, field realities show that most pesantren lack concrete and systematic transformation strategies. Husen & Rusli (2024), in their study on *Dayah Aceh*, emphasize the importance of curriculum innovation and digital learning media

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to address the challenges of globalization and digitalization. Pesantren that fail to update themselves will lag behind and struggle to produce competent graduates in the information era. Their research also underlines the need for intensive teacher training to ensure they are not outpaced by students in using technology. In this context, the institution's management capacity is crucial in determining whether a pesantren can navigate change or remain trapped in outdated models. Transformation must therefore involve not only technological tools but also shifts in educational management paradigms and academic culture.

It is also important to understand that the development of pesantren as future-oriented educational institutions cannot be done unilaterally. Zahro (2025) stresses that multi-stakeholder collaboration—between pesantren, the government, communities, and the private sector—is key to successful transformation. One strategic approach proposed is the implementation of a hybrid curriculum such as the Merdeka Curriculum, which allows personalized learning and enhances 21st-century competencies without compromising Islamic foundations. This adaptation would strengthen the role of pesantren in producing students who are not only religiously grounded but also digitally literate, communicative, and competitive on both national and global levels. In this way, pesantren will not merely maintain their existence but emerge as pioneers of change in the modern Islamic education system. Pondok Pesantren Modern Al-Azhar Muncar Banyuwangi serves as an example of a pesantren undergoing transformation towards integrating religious education (*diniyyah*) with digital technology. By adopting an integrated curriculum and introducing e-learning and project-based learning approaches, the pesantren strives to meet contemporary challenges. However, there is still a lack of studies that explore how this adaptation process unfolds practically and contextually in the field. Therefore, this study aims to fill that gap by presenting an empirical analysis from the pesantren and evaluating the effectiveness of the implemented approaches. The results of this research are expected to serve as a scientific and practical reference in revitalizing curriculum and technology within pesantren in the global era.

METHODOLOGY

This study adopts a qualitative descriptive method, which aims to describe and explain phenomena in-depth based on data collected in the field. Qualitative research is particularly relevant for understanding social and cultural processes within a community,

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including traditional educational institutions such as pesantren. In this context, the approach allows researchers to deeply explore how curriculum adaptation and technology utilization are implemented by pesantren in response to globalization challenges. Through this approach, researchers can capture various meanings, interpretations, and dynamics from the perspective of field actors. The descriptive approach in this research aims to gain a comprehensive understanding of technology integration in pesantren education and curriculum adjustments in response to modern needs. According to Miles, Huberman & Saldaña (2014), qualitative methods offer high flexibility to explore social meaning and human experiences holistically. Therefore, this study relies on in-depth interviews, participatory observation, and documentation as the main instruments for data collection. This is well-suited to the characteristics of Pondok Pesantren Modern Al-Azhar Muncar, which is currently undergoing transformation in its educational methods. As an Islamic educational institution, pesantren has strong social structures and values, making it distinct from general education institutions. However, in the face of the digital era and globalization, it cannot remain static. Curriculum adaptation in this context means not only adding new subjects but also addressing aspects such as teaching methodology, use of digital tools, and technology-based management. A study by Awaliah, Shanie, & Suryahadi (2024) states that rapid social change pushes pesantren to embrace reform, especially through curriculum moderation and innovation.

Globalization brings new values, moral challenges, and expectations for 21st-century skills that educational institutions must address. Failure to adapt will result in pesantren being left behind. According to Scott (2004), institutional change is greatly influenced by external pressures such as technology and global culture. Within this framework, pesantren must develop their adaptive capacity by implementing curriculum changes based on current needs without compromising their Islamic identity. Thus, this study seeks to observe the extent of the adaptation process on the ground. This case study uses pesantren as the primary unit of analysis. Yin (2017) asserts that case studies are highly suitable for investigating contemporary phenomena within real-life contexts where the boundaries between the phenomenon and the context are unclear. Therefore, the choice of case study method is appropriate for understanding how curriculum and technology are adapted in educational settings rooted in traditional religious values but moving toward

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modernity. This research does not aim to prove causal relationships but rather to describe in detail the ongoing socio-educational changes.

RESULTS AND DISCUSSION

Curriculum & Technology at Pondok Pesantren Modern Al-Azhar Muncar

Pondok Pesantren Modern Al-Azhar Muncar is an educational institution based on the pesantren (Islamic boarding school) model, where students (*santri*) are equipped not only with sufficient religious knowledge but also with general academic education. The institution comprises five levels of education: Al-Azhar Muncar Superior Islamic Senior High School (MA Unggulan), Al-Azhar Muncar Junior High School (SMP), Al-Azhar Muncar Diniyyah School (MADIN), Tahfidz Program Post-TPQ (PTPT), Al-Azhar Muncar Qiro'ati Program. The curriculum used at Pondok Pesantren Modern Al-Azhar Muncar is a combination of the national education office's curriculum (*Kurikulum Dinas*) and the Ministry of Religious Affairs curriculum (*Kurikulum Kemenag*). For formal education levels such as SMP Al-Azhar Muncar, the curriculum from the education office is implemented, whereas the MA level uses the curriculum from the Ministry of Religious Affairs. However, this pesantren has a unique strategy to enhance the quality of its students in response to globalization, namely by enriching the curriculum with local content—adopting both the government's curriculum and an internally developed curriculum—thus forming an integrated hybrid curriculum.

This approach aligns with the vision of Pondok Pesantren Modern Al-Azhar Muncar: "To become an outstanding pesantren that nurtures intelligent generations with Islamic character, resilient in facing global challenges." The pesantren mandates that all students, regardless of their educational level, participate in *diniyyah* (religious) learning through nightly *ta'lim kitab* sessions after *Maghrib* prayers. These sessions focus on studying classical Islamic texts, such as the book of manners and character *Ta'lim Muta'allim* by Shaykh Az-Zanurji and the *fiqh* book *Fathul Qorib* by Shaykh Muhammad bin Qasim Al-Ghazzi.

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Figure 1. Interview with Respondent



Regarding the curriculum, we strive to keep up with the times. At present, alhamdulillah, we have provided dedicated facilities such as a computer laboratory and a multimedia room. Teaching activities are also supported by the use of PowerPoint presentations. One of the main reasons we aim to follow current developments is our concern about being left behind by the times. Although students at this pesantren are not allowed to bring mobile phones, we make an effort to provide and balance their needs through the available facilities at the pesantren, so that they can still imagine, explore, and be creative."

Figure 2. Vocational Training Center at PPM Al-Azhar Muncar



Etymologically, the word "curriculum" in Indonesian comes from a Latin term meaning "race" or "course," derived from the verb *currere*, which means "to run/to proceed." In Dutch, it is referred to as *Leerplan*, in German as *Lehrplan*, and in Swedish as *Läroplan*. In Arabic, the term is more commonly known as *al-manhaj* or *al-manhaj al-dirasi*, which etymologically means "al-thariq al-wadhih," or a clear and well-defined path. Essentially, a curriculum refers to a structured and clearly planned trajectory to achieve specific educational goals.

According to J. Galen Saylor and William A. Alexander, the curriculum encompasses all school efforts to influence student learning, including classroom activities, schoolyard experiences, and extracurricular activities. William B. Ragan similarly explains that the curriculum is the entire program and life at school, covering all student learning experiences under the school's responsibility. Curriculum is not just about subjects (Sibawaihi, Mohd. Arifullah, 2025), but also includes teacher-student relationships, teaching methods, and evaluation. Alice Miel defines curriculum as the entirety of school activities and facilities designed to shape graduates who meet expected standards. Thus, the curriculum involves managing the scope of student education to create a safe and conducive learning environment.

There are three types of curriculum: 1) The Separated Subject Curriculum separates one discipline from another, where content is taught as independent subjects with a focus on specific materials and skills relevant to each field. 2) The Correlated Curriculum attempts to link one subject to another to enrich student understanding and broaden perspectives. 3) The Integrated Curriculum combines or merges several subjects into a unified approach (Budiyo, 2021).

The curriculum serves several functions: 1) As a cognitive process, it is designed to foster and sharpen students' intellectual capabilities. 2) As a process of self-actualization, it acts as a caring facilitator that enables each child to grow according to their unique potential, interests, and talents. 3) As a process of social reconstruction, it empowers students to proactively contribute to a better, more just, and high-quality society. 4) As an academic program, it represents the core of students' learning experience, a structured and systematic platform for imparting knowledge and honing skills (Amarta et al., 2024).

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Technology, from the Greek word "technologia," combines "techne" (skill) and "logia" (study). Thus, technology is the skill acquired through scientific knowledge. Primitive humans initially understood technology merely as tools for survival, hunting, and cooking using simple natural materials. Over time, as human culture advanced, technology also progressed rapidly. While communication used to be a challenge, today technology encompasses the use of tools, skills, and knowledge to control and alter the surrounding environment for beneficial outcomes (Sukatin & Saputra, 2023).

According to Widyosiswoyo, as cited by Hamzah B. Uno et al., ICT media types can be classified into four categories: 1) Television, transmitting audio-visual signals as electric signals. 2) Radio, using electromagnetic waves to deliver messages at the speed of light. 3) Computer, processing raw data into meaningful information in various formats. 4) Internet, a system of interconnected networks allowing users to share information and access a wide range of resources (Darimi, 2017). According to Koyo Kartasurya, as cited by Arif Sadirman et al., media used in instructional communication can also be categorized into four: 1) Visual media like pictures, sketches, diagrams, charts, graphs, cartoons, posters, maps, and globes. 2) Audio media like tape recorders, magnetic recorders, language labs, and radios. 3) Projected still media including slides, film strips, overhead projectors, microfilm, and micro projectors. 4) Projected motion media such as films, television, CCTV, computers, and video tape recorders. These media can be synergized in teaching, enabling students to learn not only through lectures but also through visual, audio, and video content. Such media must be optimized in learning, as relying solely on lectures limits educational development and impairs student understanding.

Findings indicate that Pondok Pesantren Modern Al-Azhar has already integrated modern curricula to keep up with globalization. Acknowledging that globalization cannot be resisted, the pesantren strives to adapt to global developments. Its educational curriculum integrates elements from the National Education Office and Ministry of Religious Affairs, combined with the pesantren's own program known as the Muslim Personal Development Curriculum (KP2M). This aims to nurture students who are ethical, knowledgeable, and adaptable to modern changes.

The existence of a computer lab signifies the pesantren's integration with the global era. Furthermore, financial transactions within the pesantren are conducted using cashless

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systems. By equipping students with basic technological literacy, the pesantren ensures they are tech-savvy and capable of evolving with the times. Students are encouraged to be creative and explore their talents using the available facilities.

Challenges in Implementing Technology

Technology has significantly simplified access to learning resources and transcended spatial and temporal limitations in education. This underscores the critical role of technology and the importance of teachers in integrating it into the learning process. Globally, educators use two categories of educational media: non-projected (models, kits, real objects, field trips, print materials, static visuals, boards, and audio) and projected media (films, OHPs, DVDs, slides, multimedia presentations, mobile phones, tablets). Technology is expected to optimize projected media use and promote mobile pedagogy in education.

Curriculum success largely depends on teachers' ability to implement it. Teachers must understand educational technologies relevant to current developments. With easier access to information, they are expected to refine their skills to match student needs. Curriculum development should emphasize students' ability to understand and adapt to technologies used in Indonesia in line with scientific and technological advancements. Thus, funding availability, parental support, and the competence of teachers and learners are key to successful tech-based curriculum implementation (Nur'ariyani & Jumyati, 2022).

Our field research found that one of the main challenges in technology implementation is the limited time available to students. However, the existing facilities are expected to be maximized. To ensure students keep up with globalization, teachers receive training every six months. Even if students struggle with technology, at least the teachers should be updated on technological applications.

Strategy to Balance Islamic Values and Formal Learning

Pondok Pesantren Modern Al-Azhar Muncar implements a comprehensive strategy to balance religious and worldly education for students who live in the pesantren 24/7. This balance is achieved through a blend of formal curricula from the National Education Office and Ministry of Religious Affairs with the pesantren's own program. Students are given flexibility to focus on either tahfidz (Qur'an memorization) or classical Islamic texts

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based on their interests. This is supported by classification of nahwu levels ('ula, wustho, and kulliyah) and memorization targets for tahfidz students. Intensive diniyyah activities from dawn to morning and evening, along with post-Maghrib *bandongan* learning, ensure the reinforcement of Islamic values in character and fiqh.

Student placement based on talents and interests is key to this balance. Through initial selection, students are directed to suitable programs such as da'i training, overseas study preparation in Al-Azhar 2 with a language focus, or intensive tahfidz. The pesantren is also known for its excellence in Tahfidz using the Hanifida method and early mastery of classical Arabic texts starting at junior high. Graduates are prepared for further studies abroad, supported by Arabic and English language proficiency. Activities from 3 AM to 9 PM are designed to ensure students receive strong religious foundations alongside their formal studies.

Strategies to Face Globalization Challenges

Etymologically, "globalization" comes from "globalize," referring to the emergence of international socio-economic networks. In Arabic, it is *awlaama* (العولمة), involving the spread of ideas, customs, institutions, and attitudes from one region to another. In English, "globalization" implies a universalizing process. Thus, globalization represents the global spread of ideas and culture and the formation of interconnected networks.

Globalization is a complex, multidimensional phenomenon involving economic, socio-cultural, and political aspects. Economically, it reflects interconnected markets and global financial systems. Socio-culturally, it entails the spread of values and ideas through media and technology. Politically, it necessitates international collaboration on issues like conflict, climate change, and migration. In short, globalization creates an increasingly connected and interdependent world (Mustomi et al., 2024).

Pondok Pesantren Modern Al-Azhar Muncar adopts adaptive strategies in facing globalization, focusing on character development and relevant skill-building. Although students are not allowed to bring mobile phones, they interact with technology in controlled settings, such as during *mubadhoroh* every Saturday night. These events showcase student talents—dance, calligraphy, martial arts, archery—and involve them as photographers or event organizers. This fosters creativity, ownership, and motivation

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among junior students. Students are also encouraged to create positive content like Qur'an recitation or cleanliness videos aligned with pesantren values.

The pesantren offers diverse extracurriculars every Friday, ranging from sports (archery, soccer, badminton, volleyball, basketball) to arts (recitation, calligraphy, *hadrah*, marching band) and modern skills (broadcasting, culinary arts, graphic design, journalism). This freedom to choose based on interest helps students grow holistically. The pesantren actively participates in external programs like East Java Eco Pesantren, showing openness to the broader environment. Spiritually, it strengthens its defense against negative globalization effects through monthly *istighotsah* prayers involving teachers, parents, and students—fostering collective spiritual resilience.

CONCLUSION

Pondok Pesantren Modern Al-Azhar Muncar strategically addresses globalization by integrating the national and pesantren curricula while optimizing technology and fostering students' character development. The pesantren offers five levels of education with a combined curriculum enriched by local content, ensuring that students gain not only strong religious knowledge through intensive *diniyyah* activities and classical text studies but also a solid foundation in general academic subjects. Aligned with its vision of “*Producing intelligent generations with strong Islamic character capable of facing global challenges*,” the pesantren invests in modern facilities such as computer laboratories and multimedia rooms, and has adopted a cashless payment system to promote efficiency and security. Despite facing challenges such as limited student access to technology due to time constraints, Al-Azhar Muncar continues to make every effort by conducting regular teacher training and encouraging students to create positive content and engage in various extracurricular activities. This strategy, combined with collective *istighotsah* prayer sessions, helps form students who are intellectually and spiritually balanced—well-prepared to face the challenges of the modern world.

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