

CURRICULUM MANAGEMENT IN PESANTREN (ISLAMIC BOARDING SCHOOL) IN THE SOCIETY 5.0 ERA AT DARUNNAJAH JAKARTA ISLAMIC BOARDING SCHOOL

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ABSTRACT

Curriculum management in Islamic boarding schools (Pesantren) in the era of Society 5.0 involves balancing traditional Islamic values with the need for modern competencies. Society 5.0 promotes the use of digital technology to enhance human well-being, offering Pesantren opportunities to innovate without losing their religious identity. This study examines how Pesantren Darunnajah manages its curriculum to address these demands. Using an exploratory qualitative approach, data were gathered through observation, interviews, and documentation, then analyzed through data reduction, data display, and conclusion drawing. The findings show that the Pesantren upholds core principles *panca jiwa*, *panca bina*, and *panca dharma* as the foundation for character development. Its curriculum integrates three systems: *Tarbiyatul Mu'allimin wal Mu'allimat Al-Islamiyah* (TMI), the Modern Boarding School System, and the Madrasah System. Curriculum management follows stages of planning, development, implementation, evaluation, and follow-up. To respond to Society 5.0, the Pesantren integrates technology in learning, develops competency-based curricula, strengthens social emotional skills, collaborates with external institutions, and reinforces Islamic values. Overall, the study highlights the Pesantren's ability to adapt to contemporary challenges while maintaining its identity and educational relevance.

Key Words: Curriculum management, Islamic boarding school, Era society 5.0

ABSTRAK

Manajemen kurikulum Pesantren di era Society 5.0 menghadapi tantangan dalam mengintegrasikan nilai-nilai tradisional dengan kebutuhan kompetensi abad ke-21. Society 5.0 menekankan pemanfaatan teknologi digital untuk meningkatkan kualitas hidup, sehingga menjadi peluang bagi Pesantren untuk melakukan inovasi pendidikan tanpa meninggalkan nilai-nilai keislaman. Penelitian ini bertujuan menganalisis manajemen kurikulum Pesantren Darunnajah dalam merespons tuntutan era tersebut. Menggunakan pendekatan kualitatif eksploratif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis melalui proses reduksi, penyajian, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Pesantren menerapkan pola dasar pendidikan yang mencakup panca jiwa, panca bina, dan panca dharma sebagai landasan pembentukan karakter. Kurikulum Pesantren mengintegrasikan tiga sistem kurikulum: Tarbiyatul Mu'allimin wal Mu'allimat al-Islamiyah (TMI), Sistem Pondok Modern, dan Sistem Madrasah. Manajemen kurikulum dilaksanakan melalui tahapan perencanaan, pengembangan, implementasi, serta evaluasi dan tindak lanjut. Untuk menghadapi tantangan Society 5.0, Pesantren mengambil langkah strategis berupa integrasi teknologi dalam pembelajaran, pengembangan kurikulum berbasis kompetensi, penguatan keterampilan sosial-emosional, kolaborasi kelembagaan, dan pengokohan nilai-nilai Islam. Temuan ini menunjukkan bahwa Pesantren mampu beradaptasi secara dinamis dengan perubahan zaman, tetap mempertahankan identitas keislamannya, serta berkembang sebagai lembaga pendidikan yang relevan dan berdaya saing.

Kata Kunci: *Manajemen kurikulum, Pondok pesantren, Era society 5.0.*

INTRODUCTION

The development of digital technology in the last decade has brought about major changes across various dimensions of human life. The concept of Society 5.0, first developed by the Japanese government, offers a new paradigm regarding the relationship between humans and technology: a human-centered society based on utilizing advanced technology like artificial intelligence, big data, internet of things, and robotics to balance economic advancement and social problem-solving (Deguchi et al., 2020, p. 1). In the context of education, the Society 5.0 era demands that educational institutions transform towards adaptive, creative, and technology-based learning systems so that students can face increasingly complex global challenges (Fadli, Rijal, 2021, p. 147).

In Indonesia, Islamic educational institutions based on the *Pesantren* model hold a strategic position in nurturing a generation that is both competitive and character-driven. *Pesantren* (Islamic boarding School) function not only as a center for the transmission of religious knowledge but also for the development of morals, spirituality, social skills, and 21st-century abilities (Azra, 2015). Formal recognition through Law No. 18 of 2019 strengthens the position of *Pesantren* within the national education system. The main challenge faced by *Pesantren* today is how to integrate the tradition of classical Islamic education, which is *turats*-based, with the modern competency needs that demand digital literacy,

technological literacy, and humanistic literacy in accordance with the demands of Society 5.0 (Nuryadin, 2017, p. 212).

A curriculum is a plan of educational experiences and activities provided to students by an educational institution, containing general and specific objectives, selection and organization of curriculum content, curriculum methods, and a program for evaluating learning outcomes (Bhaskar, K, Kurangi. & Basavaraj, K, Nanjwade, 2017, p. 1393). An effective curriculum must reflect the times and guide the learning process to produce students with the necessary knowledge, skills, and values (Triwiyanto, 2015, p. 6). Curriculum transformation in facing the Society 5.0 era certainly requires systematic management, starting from planning, development, implementation, supervision, evaluation, and curriculum revision (Hamalik, 2010). Effective curriculum management will ensure that every learning component runs harmoniously, is relevant, and is oriented towards strengthening the students' character and competence.

Previous research has highlighted the need for creativity, cultural literacy, and interdisciplinary integration in Islamic education curricula (Agus et al., 2023), the importance of adaptive leadership based on technology (Rohman et al., 2025), and the components of modern *Pesantren* curriculum management (Muflikhun, 2020). However, the integration of technology-based curriculum in the *Pesantren* environment is not without challenges. Some prior studies indicate that the main obstacles for *Pesantren* in digital transformation include limited technological infrastructure, human resource readiness, minimal teacher training in technology utilization, and concerns about the potential for moral degradation due to unrestricted technology use (Yuni, Astuti et al., 2024, p. 118). Conversely, institutional support, the commitment of *Pesantren* leaders, and an adaptive organizational culture can be supporting factors for the success of innovative curriculum implementation (Sulistia et al., 2025).

Darunnajah *Pesantren* Jakarta was chosen because it has three integrated curriculum systems (TMI, Modern Boarding School, Madrasah) and a vision of producing *ummah* leaders (*muttafaqah fiddin*). Darunnajah's efforts to adapt its curriculum to technological and social developments make it a relevant object for illustrating how modern *Pesantren* anticipate the Society 5.0 era. Thus, this research offers an original contribution in the form of an analysis of *Pesantren* curriculum management that not only maintains its Islamic identity but also strategically and measurably responds to the challenges of the digital era. The findings of this study are expected to provide both theoretical and practical contributions to the development of *Pesantren* curriculum management in the Society 5.0 era.

METHOD

The research design utilizes a qualitative exploratory approach. The qualitative exploratory method seeks to deeply explore a phenomenon by examining each case comprehensively, allowing the researcher to explore and understand the meaning and characteristics of the issue under study within social or humanitarian contexts (John, 2018). In this study, the author assesses the naturalistic conditions regarding curriculum management implemented at *Pesantren* Darunnajah Jakarta.

To obtain accurate data, data collection techniques involved observation, in-depth interviews, and documentation. Observation is a crucial technique for collecting data through the researcher's senses to watch and pay attention to phenomena in the field (John, 2018). Interviews in this study were conducted with the Head of Darunnajah *Pesantren*, the *Pesantren* Secretary, one source from the TMI Education Department, one source from the TMI Curriculum Director, one source from the Student Affairs Director, and one source from the IT DIGIKIDZ teacher at Darunnajah *Pesantren* Jakarta:

Table 1
Profile of Informants Darunnajah Pesantren Jakarta

No	Position/ Role	Informant Code
1	Head of <i>Pesantren</i>	HP 1
2	<i>Pesantren</i> Secretary	PS 2
3	TMI Education Department	ED TMI 3
4	TMI Curriculum Director	CD TMI 4
5	Student Affairs Director	SAD 5
6	IT.DIGIKIDZ Teacher	IT DT 6

Data triangulation in this study was carried out through three forms: 1) Source Triangulation : comparing information from various informants (Head of Pesantren, TMI Education Department, Curriculum Director, Student Affairs Department, IT Teacher) through interviews, observations, and documents. 2) Technique Triangulation : comparing data obtained through observation, interviews, and documentation on the same phenomenon. Inconsistencies were verified through member checking or additional observation. 3) Time Triangulation : repeating interviews and observations at different times to check the stability or change of information. 4) Analysis and Integration Triangulation : combining data from various sources, techniques, and times to check for consistency. 5) Final Verification : using the triangulation results to strengthen the final conclusion, ensuring the findings are valid and credible. The data analysis model used is the Miles and Huberman model, where activities include data reduction, data display, and conclusion drawing.(Sugiyono, 2013, 91).

The data reduction process involved systematically selecting and sorting data from interviews, observations, and curriculum documents, retaining only information directly related to curriculum management in the Society 5.0 era. Following reduction, the next step was data display, where the researcher grouped data based on thematic categories. The focus was specifically on four key components of curriculum management at Darunnajah: (1) curriculum planning, (2) curriculum development, (3) curriculum implementation, and (3) curriculum evaluation, all oriented towards adaptation to the demands of Society 5.0. The researcher identified information showing the integration of technology, teacher competency strategies, and curriculum policies that combine Islamic values with 21st-century skills. Finally, conclusion drawing was performed during and after the entire analysis process, based on the reduced and displayed data, to provide a clear picture of how Darunnajah *Pesantren* manages its curriculum to remain relevant to contemporary developments.

RESULTS AND DISCUSSION

Curriculum Management of Darunnajah *Pesantren* in the Society 5.0 Era

The study of curriculum management fundamentally stems from the effort to answer fundamental questions related to strategic steps in curriculum and learning process management. This question is not only relevant for education practitioners but also for all levels of society, given that education is a universal need realized through curriculum implementation and learning activities (Jin, 2019). In the context of Darunnajah Pesantren Jakarta, curriculum management is implemented through a multidimensional approach that emphasizes the participation of various stakeholders, ranging from Pesantren administrators, teachers, educational staff, to the community, education experts, and technology experts. The involvement of these stakeholders is intended to ensure that the curriculum is responsive to the spiritual and intellectual needs of the students, while also being adaptive to technological developments and social dynamics.

Thus, curriculum management at Darunnajah Pesantren is not only adaptive to the Pesantren's internal context but is also proactive in preparing graduates to face the demands of the Society 5.0 era, which requires a harmonious integration between technology, humanity, and spiritual values (Fukuyama, 2018). According to Ishak, the four stages of curriculum management are 1) planning, 2) development, 3) implementation, and 4) evaluation (Ishak, 2019). These four stages are executed systematically at Darunnajah Pesantren, resulting in an adaptive, responsive, and integrated curriculum management pattern aligned with 21st-century needs and the institutional vision.

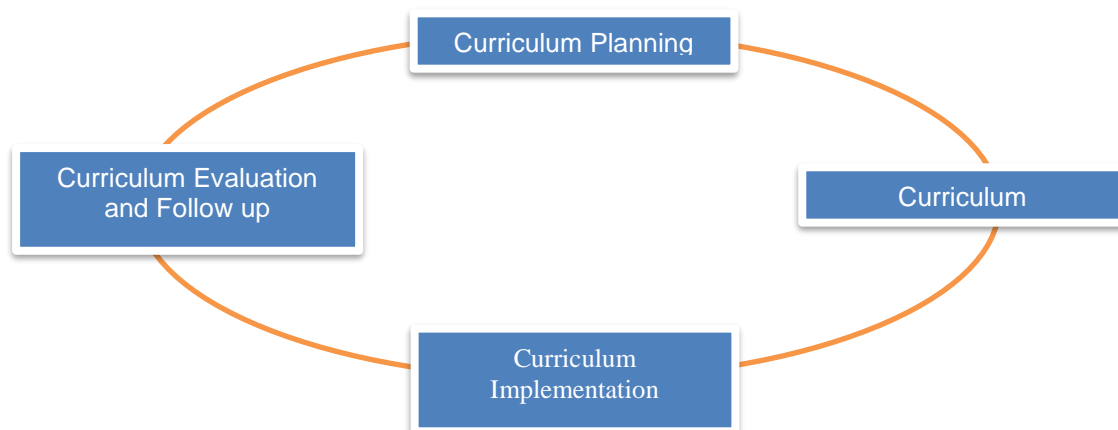


Figure 1. The curriculum management cycle of Darunnajah Pesantren Jakarta

- 1) Curriculum Planning Curriculum planning at Darunnajah Pesantren includes needs analysis, curriculum design determination, and the preparation of long-term, medium-term, and short-term master development plans. The main focus of planning is to formulate educational objectives that cover not only religious aspects but also 21st-century competencies, such as mastery of technology, digital literacy, and soft skills. Quality learning can be achieved through mature planning in the management process. This aligns with Encu and Juliansyah's (2024) opinion that curriculum planning is the foundation for producing quality learning processes (Encu & Juliansyah, 2024, p. 197). The

curriculum is structured based on the Pesantren's vision: forming individuals who are *muttafaqih fiddin* (deeply knowledgeable in religion) and ready to become leaders of the *ummah* and the nation. Besides providing a strong foundation of religious knowledge, the curriculum is also designed to develop leadership abilities, academic competencies, social skills, and noble character as the basis for community life. This principle is consistent with Hamalik's theory that good planning must have clear, comprehensive, hierarchical, economical, and flexible objectives (Zaini, 2020, p. 44). The result of curriculum planning at Darunnajah Pesantren divides the curriculum product into two categories: fixed curriculum (*tsawabit*), which includes the vision, mission, Pesantren educational pattern, TMI curriculum, and hidden curriculum. The second category is the changeable curriculum (*Mutaghoyyirat*) based on the needs of the era, such as intracurricular, co-curricular, and extracurricular activities. This division shows that the Pesantren curriculum has been flexibly designed to respond to current social and technological developments.

- 2) Curriculum development in Pesantren is a strategic process that ensures the suitability of education with the demands of the times. According to Hasan, curriculum development covers four main components: objectives, content of knowledge and learning experiences, strategies, and evaluation. Curriculum objectives are structured in several levels—national, institutional, curricular, and instructional—all forming a cohesive and interconnected whole (Nisa & Chotimah, 2020). In the context of Darunnajah Pesantren, curriculum development is found to take place through a rational and visionary approach, oriented towards the principles of curriculum quality. This development process includes several important stages: (a) formulating vision, mission, and goals that integrate Pesantren values with 21st-century competency demands; (b) establishing the curriculum structure and program content aligned with national, institutional, curricular, and instructional goals; (c) organizing and selecting relevant and up-to-date learning resources; and (d) determining assessment methods appropriate to the characteristics of the students. Curriculum development at Darunnajah is also based on fundamental principles, including: orientation to the Pesantren's vision and mission, relevance, efficiency, effectiveness, flexibility, integrity, democracy, and objectivity. These principles align with curriculum development theory emphasizing the importance of objectives, relevance, efficiency, flexibility, continuity, synchronization, objectivity, and democracy as the foundation for an adaptive and sustainable curriculum (Arifin, 2017, p. 31). These principles are also consistent with 21st-century curriculum standards that require the integration of values, competencies, and new literacy skills (Trilling & Charles, 2009). The products resulting from the curriculum development process at Darunnajah Pesantren include intracurricular, co-curricular, and extracurricular activities. Research findings show that the curriculum in the Pesantren has been developed based on scientific principles and modern curriculum practices, thus demonstrating a strong integration between traditional Pesantren education and contemporary needs.
- 3) Curriculum Implementation at Darunnajah Pesantren occurs at two main levels: the institutional level and the classroom level. At the institutional level, the Pesantren leadership acts as the coordinator who ensures that curriculum

policies and guidelines are consistently executed across all educational units. Meanwhile, at the classroom level, teachers are responsible for translating the curriculum into learning activities, including preparing syllabi and Lesson Plans (RPP), elaborating material, and selecting teaching methods and strategies appropriate to the students' needs. The findings indicate that curriculum implementation is effective thanks to the support of facilities and infrastructure, including the utilization of digital media and learning applications. The learning environment is also regulated to support students' academic and character development. This implementation process aligns with the theory that curriculum execution involves several important steps: preparing learning plans, elaborating material, selecting strategies and teaching methods, providing resources and facilities, determining assessment methods, and creating a conducive learning environment (Syafaruddin & Amiruddin, 2017, p. 45). Consistent with this, Hamalik also asserts that curriculum implementation is carried out in a coordinated manner between the institutional and classroom levels (Hamalik, 2010, p. 173). These findings indicate that curriculum implementation at Darunnajah Pesantren is running well, is collaborative, and integrates technology as part of learning modernization. This shows the Pesantren's commitment to developing learning relevant to 21st-century needs.

- 4) Curriculum Management Evaluation, is a systematic process used to assess all aspects of the management and implementation of the curriculum in an educational institution. It includes assessing the planning, implementation, and results of the curriculum applied, as well as the effectiveness of curriculum management in supporting the achievement of educational goals (Tyler, 1949). Curriculum management evaluation at Darunnajah Pesantren is carried out systematically and continuously, in line with Tyler's curriculum evaluation concept and a modern evaluation model based on reflection and continuous quality improvement (Sagala, 2022). Evaluation is conducted over four periods: weekly, monthly, semesterly, and annually. Weekly and monthly evaluations are carried out by teachers and supervisors to measure the effectiveness of curriculum implementation. Semesterly evaluation is conducted comprehensively involving students, teachers, Pesantren leaders, and principals. Annual evaluation involves internal and external parties, such as the government, the community, industry, and the National Accreditation Board, which function as external and internal assessors in evaluating the quality of Darunnajah Pesantren. By involving external parties, this evaluation is expected to provide an objective perspective for improving the quality of education in the Pesantren. Local and national industries involved include the information technology sector, creative media, and entrepreneurship, such as the company PT Salim Ivomas Pratama Tbk, which partners in industrial visits (*Rihlah Iqtishodiyah*). Input from these industry partners is used to adjust the curriculum to be more relevant to workforce needs ; for example, emphasis on digital literacy, coding skills, micro-business management, digital marketing, and Pesantren-based entrepreneurship. The implementation of this input is visible in the Digital KIDZ program, Pesantren business units, and entrepreneurship and information technology modules, which equip students with practical skills relevant to industry demands and the development of the

Society 5.0 era. Thus, the involvement of external parties not only provides an objective perspective but also ensures that the Darunnajah Pesantren curriculum is adaptive to the needs of the modern working world.

The steps taken in the curriculum evaluation stage at Darunnajah Pesantren are: Evaluation Planning, Clearly defining evaluation objectives, including curriculum aspects, teaching methods, learning outcomes, and educator performance. The determination of specific indicators facilitates the measurement of curriculum implementation success. 1) Data Collection, Conducted through various sources, such as student test and exam results, observation of learning activities, interviews with students and teachers, and analysis of curriculum documents. This data collection provides a comprehensive overview of curriculum implementation. 2) Data Analysis and Findings, Data is analyzed to identify gaps between curriculum goals and achieved outcomes, including students' understanding of the material and the effectiveness of teaching methods. 3) Reporting Evaluation Results, Findings are analyzed and compiled into a report that includes an assessment of every aspect of curriculum management, as well as recommendations for improvement or development. 4) Follow-up and Curriculum Improvement, Based on the evaluation report, the Pesantren can improve the curriculum or provide retraining for teachers to enhance learning effectiveness. 5) Monitoring and Re-Evaluation, Evaluation is continuous. After improvements are applied, monitoring is conducted to ensure the changes have a positive impact and the curriculum remains relevant to the needs of the students and contemporary developments. At this stage, besides the Pesantren leadership being responsible for monitoring curriculum implementation, the Darunnajah Quality Assurance Institute (LPM) also plays an active role in this process. Furthermore, the Foundation also creates training and education programs for educators and Pesantren staff. This program aims for educators to continuously develop their skills and knowledge, so they can provide learning with more innovative, effective methods, and aligned with the demands of the times.

Table 2
Curriculum Management of Darunnajah Pesantren Jakarta

Stage	Main Activities	Executor	Product / Result
Curriculum Planning	1. Needs analysis (spiritual, academic, 21st-century), 2. Curriculum design determination, 3. Preparation of long-term, medium-term, and short-term master plans, 4. Establishment of educational objectives (national, institutional, curricular, instructional)	Pesantren leadership, curriculum team	<i>Tsawabit</i> Curriculum (fixed) & <i>Mutaghoyyirat</i> Curriculum (flexible)
Curriculum Development	1. Formulation of vision, mission, and integrative goals, 2. Establishment of curriculum structure & program content, 3. Selection of learning resources and evaluation methods	Curriculum team, teachers	Intracurricular, co-curricular, extracurricular curriculum

Stage	Main Activities	Executor	Product / Result
Curriculum Implementation	<ol style="list-style-type: none"> 1. Coordination of implementation at the institutional level, 2. Preparation of syllabus and RPP, 3. Selection of teaching methods and strategies, 4. Use of digital media & applications, 5. Regulation of a conducive learning environment 	Pesantren leadership (institution), teachers (class)	Effective and collaborative learning implementation
Curriculum Evaluation	<ol style="list-style-type: none"> 1. Periodic evaluation: weekly, monthly, semesterly, annually, 2. Data collection: tests, observation, interviews, documents, 3. Analysis and reporting of findings, 4. Follow-up: curriculum revision & teacher training, 5. Continuous monitoring 	Teachers, supervisors, Pesantren leadership, Quality Assurance Institute, external parties (BAN, government, community, industry)	<ol style="list-style-type: none"> 1. Comprehensive evaluation report, 2. recommendations for improvement, quality enhancement

These findings show that evaluation at Darunnajah Pesantren is carried out comprehensively and reflectively, supporting continuous improvement and ensuring the relevance of the curriculum to social and technological developments, and student competence.

Relevant Learning Implementation at Darunnajah Pesantren in the Society 5.0 Era

Research findings indicate that curriculum implementation at Darunnajah Pesantren refers to the concept of *Outcome Thing Into Effect*, which is the application of an idea or program that provides a real impact in educational practice (Ishak, 2019). This understanding is consistent with the view of Miller and Seller that curriculum implementation is the process of turning curricular ideas into instruction and learning practices expected to bring about change for the better (Miller, J, p. & w, 1985).

The curriculum implemented at Darunnajah Pesantren integrates three curricula, where the shortcomings of one system are filled by the strengths of the others. The three systems applied are: (1) The *Tarbiyatul Mua'alimin Wal Mu'alimat Al-Islamiah* (TMI) System; (2) The Modern Education System (DIKNAS); (3) The Madrasah Education System (DEPAG). Research findings show that this integration is complementary. The independently structured TMI curriculum is an integrated education system that combines the Darussalam Gontor Pesantren curriculum, the national curriculum, and the Salaf Pesantren curriculum. Meanwhile, the Modern Pesantren curriculum and the Madrasah curriculum provide national standards and formal education structure according to government regulations. This TMI curriculum is structured into six continuous education levels: class 1–3, equivalent to the *Madrasah Tsanawiyah* (MTs) level, and class 4–6, equivalent to *Madrasah Aliyah* (MA) or Senior High School (SMA).

Darunnajah Pesantren has adapted its curriculum to face the demands of Society 5.0. The curriculum is directed toward developing 21st-century competencies, which include critical thinking, collaboration, communication, and

creativity skills. This implementation is reflected through the provision of Information Technology (IT) subjects, IT-based Entrepreneurship, as well as digital learning through the Digikidz extracurricular activity. The concept of Society 5.0 demands the integration of technology and humanity. Darunnajah Pesantren responds to this demand by introducing digital-based learning without losing the characteristic identity of Pesantren education guided by the Qur'an and Hadith. Thus, modern education aligns with the spiritual and moral development of the students.

Darunnajah Pesantren provides 17 types of extracurricular activities to support students' capabilities in the Society 5.0 era, as outlined in the following table

Table 3
Extracurricular Activities of Darunnajah Pesantren Jakarta

No	Type	Variable
1	Foreign Course	Language Arabic Language, English Language
2	Scouting	Scouting
3	Sports	Soccer, Futsal, Basketball, <i>Tapak Suci</i> , Table Tennis, Body Building, Badminton, Rugby, Volleyball, Gymnastics, Mountaineering
4	Arts	Caricature Drawing, Calligraphy, <i>Marawis</i> , <i>Hadroh</i> , Band, Marching Band, <i>Angklung</i> , Choir, Handicrafts, Sewing, <i>Qosidah</i>
5	Journalism	<i>Cidokom Post</i> , <i>Reading Club (Book Store)</i>
6	Mental Development	Three-Language Speech Training (Indonesian, Arabic, English), Student Organization, Teaching Practice, Basic Leadership Training, Community Service Practice, <i>Economy Study Tour</i> , <i>Keputrian (Girls' Activities)</i>
7	Technology	Multimedia & <i>Robotic (DOGI KIDZ)</i>
8	Entrepreneurship	Entrepreneurship Training

The extracurricular activities implemented in Darunnajah Pesantren function as a platform for forming *soft skills* as well as a medium for student self-actualization. These activities train critical thinking, collaboration, communication, and problem-solving abilities, which are core competencies in the Society 5.0 era. Furthermore, student character is formed through the development of *da'i da'iyah* (preachers), *jamiyyah Qurra* (Qur'an recitation groups), and leadership training in OSIS (Student Council) and *Ikatan Santri Darunnajah*. (Darunnajah Student Association). This aligns with the concept that the dynamics of 21st-century society demand a curriculum framework that not only transmits knowledge but also encourages the ability to create, transform, and develop new knowledge. Thus, the contemporary curriculum must transcend linearity, scientific positivism, and technical rationality, moving towards a model that is more adaptive, collaborative, and innovative, according to the demands of the modern knowledge and technology era (Helen et al., 2013).

Research findings show that character education is the main foundation of learning implementation at Darunnajah Pesantren. This is done through the application of *Panca Jiwa*, *Panca Bina*, and *Panca Dharma*, 1) *Panca Jiwa* is an educational approach applied to instill values in every student, with the aim of forming and strengthening their personality, such as the spirit of sincerity, the

spirit of simplicity, the spirit of self-reliance, the spirit of *ukhuwah islamiyah* (Islamic brotherhood), and the spirit of free independence. 2) *Panca Bina* is the direction of student development designed to produce real-life attitudes, reflected in their daily steps and practices (*amaliah*), such as piety to Allah SWT, noble character, good health, broad and creative perspective, and skillfulness. 3) *Panca Dharma* is a form of student devotion as creatures of God, members of society, and citizens.

Thus, the existence of students not only benefits themselves but also others and the surrounding environment, such as worship, knowledge useful in society, cadres of the *ummah*, *dakwah islamiyah* (Islamic propagation), and love for the homeland and national insight. These three sets of values function as a framework for comprehensively forming student personality, in spiritual, intellectual, and social aspects. With the application of these values, student character is formed not only through formal subjects but also through daily life. This is consistent with the concept of *life based education* in Pesantren, where the education process takes place 24 hours a day.

The research also found that Darunnajah Pesantren carries out educational modernization through the provision of infrastructure that supports digital learning and the development of student potential. Available facilities include libraries, sports facilities, organizational facilities, internet networks, and laboratories. There are 2 Language Laboratories (Arabic and English), 3 MIPA (Mathematics and Natural Sciences) Laboratories (Biology, Physics, Chemistry), and 3 Computer Laboratories. In addition, there is an Audio Visual Room equipped with LCD projectors and soundproof rooms, a Counseling Room (BK) that serves as a place for guidance and counseling for students facing various problems, and a Career Center room that is a place for students to consult about career opportunities and future education prospects. This modernization aligns with Rulam's view that modern Pesantren must be responsive to the development of science, technology, and social dynamics (Rulam, 2016). The renewal steps taken by Darunnajah Pesantren are consistent with the 21st Century Learning framework, which emphasizes the importance of technology literacy, critical thinking competence, creativity, communication, and collaboration (UNESCO, 2024).

In general, the three curricula (TMI, Modern Pesantren, and Madrasah/DEPAG) result in an integrated education model relevant for addressing the challenges of Society 5.0. This curriculum combines: 1) Spiritual and moral depth (TMI-based), Character and leadership formation (Madrasah-based), Mastery of science and technology (DIKNAS-based). Research findings show that the resulting education model is the Darunnajah Pesantren Integrated Curriculum Model, which has four main characteristics: *Integrated curriculum* (religious, modern, science), *Life based learning* through a 24-hour education system, *Technopreneurship development* through IT learning and Pesantren business units, *Value based education* through *panca jiwa*, *panca bina*, and *panca dharma*. This education model is proven capable of preparing students to become a generation with character, who are adaptive, technologically literate, and economically independent in facing the super smart society ecosystem (Society 5.0) without losing Islamic values

This integration aligns with the contemporary Islamic education paradigm oriented towards a holistic approach, which is an educational framework demanding the comprehensive and simultaneous integration of spiritual, intellectual, and digital capabilities (Alawilhuda et al., 2025).

Curriculum Management Strategy of Darunnajah Pesantren in the Society 5.0 Era

Trilling and Fadel assert that the 4Cs competencies (critical thinking, communication, collaboration, and creativity) are the main foundation for innovative and adaptive learning implementation. In addition, information literacy, media literacy, and digital proficiency are key elements so that students can actively contribute to an increasingly complex and digitally connected society (Trilling & Charles, 2009). Sasikirana's findings (2020) expand this framework by adding leadership competence, digital literacy, interpersonal communication, emotional intelligence, entrepreneurship, global citizenship, and teamwork as essential skills for facing the challenges of Society 5.0 (sasikirana, Anisa. & Yusuf, 2020).

In line with this theory, Darunnajah Pesantren applies a number of innovative and adaptive curriculum management strategies in facing the demands of the Society 5.0 era. These strategies are realized through five main approaches:

- 1) Integration of Technology in Learning: Research findings reveal that Darunnajah Pesantren has carried out the digitalization of the learning process gradually but comprehensively. The use of technology is not done through the use of personal gadgets by students, but through technology-based facilities provided centrally by the Pesantren. This infrastructure includes multimedia rooms, computer laboratories, Darunnajah TV studio, and digital presentation devices used in both intracurricular and co-curricular activities. Furthermore, video conference services, a digital-based evaluation management system, and the broadcasting of religious material through the Darunnajah TV channel serve as supporting means for distance learning and media-based *dakwah* (preaching). This model allows for more interactive and efficient delivery of material, while maintaining the Pesantren's control over students' technology use. This implementation is proven to increase the effectiveness of curriculum management and expand the reach of learning without compromising discipline and the boarding school-based lifestyle.
- 2) Development of Digital Competency-Based Curriculum: The Darunnajah Pesantren curriculum is not only focused on strengthening religious knowledge and general knowledge but is also directed at enhancing students' digital competence. Through the Digital KIDS program, students acquire technology-related skills such as the use of digital applications, robotics, coding, and digital entrepreneurship. This curriculum aligns with the demands of future literacy, *digital literacy*, *technological literacy*, and *human literacy*, mentioned in the Society 5.0 education framework by Nakanishi (Nakanishi & Kitano, 2018). Thus, the graduates produced not only have a strong religious understanding but are also competent in digital skills relevant to the needs of the modern workforce.

- 3) Empowerment of Individual, Social, and Emotional Skills: The development of *soft skills* is a priority in Darunnajah curriculum management. The formation of critical thinking skills is implemented through *kitab kuning* (classical Islamic texts) studies and scientific discussions, while communication skills are developed through speech activities, presentations, and microteaching. Collaboration skills are strengthened through the student organization structure and teamwork activities, while creativity is fostered through art activities, the use of digital media, and Pesantren entrepreneurship programs. The strengthening of emotional intelligence is carried out through activities such as *Rihlah Iqtishodiyah* (Economic Journey), dormitory development, and Community Service Practice (PMKM). This approach is consistent with the Social Emotional Learning (SEL) model emphasized by UNESCO, which views social and emotional competence as a prerequisite for 21st-century educational success (UNESCO, 2024). Darunnajah Pesantren also develops economic independence through business units such as a supermarket, cooperative, laundry, travel agency, production house, Pesantren cafe, and student savings. The *experiential learning* approach through direct involvement of students in business activities is proven to build self-reliance as well as financial and digital literacy.
- 4) Collaboration with National and International Institutions: Research findings show that Darunnajah builds strategic partnerships with national and international educational institutions, such as The Holy Family School (England), *Turkiye Diyanet Vakfi* (Turkey), and Al-Azhar University (Cairo), as well as several countries such as Japan, the United States, the United Arab Emirates, Germany, and Singapore. This collaboration includes student exchange, teacher training, comparative studies, and strengthening learning technology. This strategy broadens students' global perspective and increases their competitiveness in the international education context, consistent with the principle of global citizenship education.
- 5) Reinforcement of Islamic Values as the Curriculum Foundation: Although technology is an integral component of the curriculum, Darunnajah Pesantren still places Islamic values as the main foundation of education. The *salafiyah* curriculum, which includes *fiqh* (Islamic jurisprudence), *aqidah akhlak* (creed and morals), *kitab kuning*, and other Islamic disciplines, serves as a pillar of character formation. The use of technology is directed in a controlled and value-based manner, functioning as a medium for learning, enhancing digital literacy, educational communication, and a means of student creativity. This integration is implemented within the corridor of regulation, ethical curriculum, and dormitory supervision, thereby allowing the Pesantren to maintain a balance between the development of digital proficiency and the reinforcement of piety in facing the challenges of Society 5.0.

Several empirical and conceptual studies show that modern Islamic Pesantren or boarding schools have adopted forms of education relatively similar to the Darunnajah Pesantren model. In the study *Islamic Education and Globalization: Curriculum, Identity, and Digital Integration*, the findings of an international narrative review show that global Islamic education is gradually

adjusting to modern pedagogical practices through competency-based curriculum reform, technology integration, and an interdisciplinary approach emphasizing critical thinking (Malizal, 2025). Several empirical and conceptual studies show that modern Islamic Pesantren or boarding schools have adopted forms of education relatively similar to the Darunnajah Pesantren model. In the study *Islamic Education and Globalization: Curriculum, Identity, and Digital Integration*, the findings of an international narrative review show that global Islamic education is gradually adjusting to modern pedagogical practices through competency-based curriculum reform, technology integration, and an interdisciplinary approach emphasizing critical thinking (Ibrahim, 2021).

Based on comparison with international/regional literature, Darunnajah's curriculum management strategy can be categorized as convergent with the global trend of contemporary Islamic education. Their approach, which synergizes Pesantren tradition, curriculum modernization, digital literacy, 21st-century skills, and Islamic values, is consistent with an adaptive, integrative, relevant, and sustainable model of Islamic education in the Society 5.0 era, while also being deeply rooted in Islamic values and character formation. The integration of technology, social skills, international collaboration, and values education makes the Darunnajah curriculum a model of Pesantren education management that is responsive to the challenges of the super smart society (Society 5.0).

CONCLUSION

Based on the research findings, the curriculum management of Darunnajah Pesantren in the Society 5.0 era is carried out through an integrative, adaptive, and quality-oriented approach, which is able to bridge the Pesantren tradition with the demands of modern technological and social developments. The four stages of curriculum management—planning, development, implementation, and evaluation—are executed systematically. The inclusion of a fixed curriculum (*tsawabit*) and a flexible curriculum (*mutaghayyirat*) demonstrates that the Pesantren can carry out curriculum modernization without abandoning its core Islamic values. The implementation stage shows the synergy between three curriculum systems: TMI, the Modern Pesantren System, and the Madrasah/DEPAG System, applied integratively through 24-hour *life based learning*. Darunnajah's curriculum management strategy emphasizes technology integration, digital literacy, *soft skills* development, character building through *Panca Jiwa*, *Panca Bina*, and *Panca Dharma*, as well as global collaboration. This forms the Darunnajah Integrated Curriculum Model, characterized by: integration of religion, modern knowledge, and science; life-based learning; *technopreneurship* development; and value-based education. Thus, Darunnajah Pesantren successfully presents a curriculum management that produces graduates with spiritual, intellectual, social, and digital competence, relevant to the demands of the super smart society (Society 5.0), and serves as a model for modern Pesantren curriculum development that can be referenced by other Islamic educational institutions.

Based on the success of Darunnajah Pesantren, the recommendation for other Pesantren is to develop adaptive, integrative, and quality-oriented curriculum management by integrating traditional and modern curricula (TMI,

Modern Pesantren, Madrasah/DEPAG) , managing technology use effectively, and emphasizing character education through a clear values framework such as *Panca Jiwa*, *Panca Bina*, and *Panca Dharma*. Furthermore, the implementation of *life based learning*, continuous evaluation, and national and global collaboration are recommended to prepare graduates who are spiritually, academically, socially, and digitally competent, in accordance with the demands of the Society 5.0 era.

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