

RECONSTRUCTION OF THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM AT ISLAMIC BOARDING SCHOOL

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Abstract

This study aims to analyze the reconstruction of the Islamic Religious Education curriculum at Al-Fattah Sarolangun Jambi Islamic Boarding School. The pesantren faces a tension between maintaining its traditional Islamic values and equipping students with modern competencies relevant to the era of globalization. This study employs a qualitative approach with a case study design. Participants were selected purposively, comprising the leaders of Pondok Pesantren Al-Fattah, the Headmaster, and the Vice Headmaster in charge of the curriculum. Data were collected through in-depth interviews, observation, and document analysis. The data were analyzed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing/verification. The research findings at Pondok Pesantren Al-Fattah Sarolangun indicate that: 1) the reconstruction of the Islamic Religious Education curriculum in facing globalization challenges is carried out by integrating the traditional curriculum (yellow books) with a modern, competency- and technology-based curriculum, adjusting teaching materials to global issues, and establishing educational collaborations domestically and internationally; 2) the approach used is integrative and contextual, combining classical teachings with modern methods such as multimedia and interactive discussions, and linking religious learning with global issues; and 3) the obstacles faced include limitations in technological human resources, inadequate facilities, and cultural resistance to change, although the pesantren continues to adapt gradually.

Keywords

Challenges, Globalization, Curriculum Reconstruction, Islamic Religious Education.



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INTRODUCTION

The Islamic Religious Education curriculum at Pondok Pesantren Al-Fattah Sarolangun, Jambi, faces a fundamental challenge in responding to contemporary changes while maintaining the pesantren's Islamic identity. Based on preliminary observations, interviews, and documentation at Pondok Pesantren Al-Fattah Sarolangun Jambi, the curriculum currently in place still places a strong emphasis on preserving established religious learning patterns. At the same time, the integration of contemporary competencies and digital developments remains limited. Such conditions indicate that the problem is not the existence of traditional Islamic education itself, but the extent to which the existing curriculum can accommodate contemporary educational demands without weakening the pesantren's religious foundations. This challenge is consistent with the finding that traditional Islamic educational institutions face increasingly complex pressures to balance classical values with contemporary academic and vocational competencies (Fahrurroji, 2021), while pesantren must also negotiate the tension between traditional religious authority and modern educational standards (Susanti et al., 2025).

At the same time, pesantren remains an important institution for transmitting religious and cultural values, including politeness, generosity, courtesy, and other character values rooted in religiosity (Nahruji & Syafrudin, 2025). Therefore, the central academic concern at Al-Fattah is how to reconstruct a curriculum that not only preserves an existing system but also responds to changing educational, social, and technological realities.

The need for curriculum reconstruction at Pondok Pesantren Al-Fattah Sarolangun Jambi becomes increasingly important because the contemporary learning environment has changed significantly, particularly through digitalization, the emergence of Generation Z, and the transformation of access to religious knowledge. The use of smartphones and digital media has created new patterns of learning and information consumption among santri. Research in several classic pesantren found that approximately 70–80 percent of students used mobile phones, particularly for non-academic content, highlighting the growing challenge posed by digital technology to traditional pesantren education (Hilmi et al., 2025). At the same time, the integration of digital technology into Kitab Kuning learning provides opportunities as well as challenges, with hybrid or blended learning identified as a possible means of combining traditional learning with digital technology (Asdar & et al., 2025).

The transformation of pesantren education for Generation Z likewise requires a selective approach that preserves fundamental values while adopting relevant innovations (Khunaivi et al., 2025). These developments demonstrate that curriculum reconstruction at Al-Fattah is necessary not simply because the curriculum is traditional, but because the existing curriculum must be capable of addressing changes in the ways santri obtain, process, and evaluate knowledge. This urgency is also related to the long-standing dichotomy between religious and general knowledge. Research indicates a shift from a dichotomous curriculum that separates religious and general education toward an integrative model that combines religious values, scientific knowledge, and ethics (Mustofa et al., 2025).

The transformation from salafiyah to khalafiyah, therefore, represents not merely a structural change but an epistemological repositioning that requires collaborative, reflective, and context-sensitive approaches (Anisa & et al., 2025). In addition, the challenges of modernization, globalization, science, and technology require Islamic education to balance the preservation of traditional values with contemporary demands (Kemala & Al., 2025), while the integration of Al-Ghazali's framework emphasizes the continuing importance of ethics and spirituality amid contemporary educational transformation (Pahlawati & et al., 2025). Thus, curriculum reconstruction at Al-Fattah is important to ensure that the transmission of religious knowledge remains relevant to the actual conditions santri experience.

The reconstruction required at Al-Fattah is therefore directed toward transforming an educational curriculum that tends to function defensively into one that is integrative and transformative. A defensive curriculum primarily emphasizes protecting religious identity from external influences. In contrast, a transformative curriculum seeks to preserve core Islamic values while actively leveraging contemporary knowledge, technology, and pedagogical innovation to advance education. This transformation is increasingly necessary because the contemporary challenge facing pesantren is not merely globalization in its conventional sense, but also the emergence of artificial intelligence, changes in religious authority, and the expansion of digital spaces as sources of religious information. The integration of generative AI, particularly ChatGPT, into Indonesian Islamic boarding schools raises questions concerning the legitimacy, authority, and authenticity of religious knowledge produced by AI (Shalih, 2026).

Research at three Islamic boarding schools in East Java found that ChatGPT was accepted as a learning aid but rejected as an authoritative religious source; authenticity was negotiated through

sanad verification, textual examination, and contextualization according to madhhab; and AI generated both accessibility benefits and concerns about weakening the formative discipline of reading (Umar et al., 2025). These practices have subsequently been conceptualized through guided epistemic domestication, consisting of functional, epistemic, ethical, and institutional dimensions (Santoso & et al., 2025). At the same time, religious authority is increasingly influenced by social media, which has created new religious figures whose legitimacy is constructed through popularity, visibility (Wahid, 2020), and digital interaction (Ramadhani, 2026).

Digitalization consequently provides opportunities to expand access to religious knowledge while also creating challenges related to religious commodification, polarization, and the weakening of traditional scholarly authority (Abdullah, 2020), thereby requiring pesantren and ulama to strengthen media literacy and religious moderation (Qudsy, 2020). The emergence of a "digital schism" illustrates the epistemic tension between the hierarchical logic of sanad and the distributed logic of algorithms (Garuda, 2025), while new knowledge elites, including da'wah influencers and AI muftis, demonstrate changing patterns of religious legitimacy (Muzakka, 2020). Consequently, the transformation of religious authority in the digital era requires an epistemological reconstruction that integrates Islamic values with technological rationality (Kiptiyah, 2020). In this context, AI can support access to classical Islamic texts, Arabic learning, and personalized learning. Still, its use requires ethical guidance and pedagogical supervision so that it complements rather than replaces talaqqi and halaqah (Nikmatullah et al., 2023).

The proposed integration of AI with pesantren values also maintains teachers and moral guidance as central elements of the educational process (Fuad & Iswantir, 2024). Thus, the transformation of the Al-Fattah curriculum should not be understood as abandoning tradition, but as reconstructing the relationship between tradition, modern knowledge, digital technology, and Islamic values. Such integration is increasingly relevant in the Society 5.0 era, in which education is expected to become innovative, adaptive, and human-centered while retaining cultural and spiritual foundations (Intan et al., 2025). A comprehensive evaluation through the CIPP model can also support pesantren in developing a curriculum that remains relevant to contemporary needs (Stufflebeam, 2025).

Previous studies provide important foundations for understanding pesantren curriculum transformation, but their findings remain focused on particular dimensions. First, (Fahrurroji, 2021) found that globalization and modern educational requirements create significant challenges for

traditional pesantren in harmonizing classical Islamic teachings with contemporary academic and vocational competencies. Second, (Mustofa et al., 2025) found that Islamic Religious Education curriculum development in pesantren, schools, and madrasahs has moved from a dichotomous separation between religious and general education toward an integrative curriculum combining religious values, scientific knowledge, and ethics (Suharto, 2018).

Third, (Witanti & et al., 2025) found that integrative-contextual curriculum management is strengthened through vision-based curriculum planning, collaborative learning supervision, and increased teacher capacity to manage integrative learning. Fourth, et al., 2025) found that implementing an integrated curriculum in pesantren requires the harmonious integration of formal learning, pesantren activities, and character formation, while integrating digital technology into Kitab Kuning learning can be developed through hybrid or blended learning. Fifth, (Nahruji & Syafrudin, 2025) found that the development of multicultural Islamic Religious Education curriculum in pesantren has shifted from traditional approaches toward contextual models responsive to social diversity, while (Khunaivi et al., 2025). found that pesantren continue to prioritize Islamic values and traditions while adapting them to contemporary needs. These findings demonstrate that curriculum integration, contextualization, digital adaptation, character formation, and the preservation of Islamic traditions have become important themes in contemporary pesantren education (Aria & Rohwiyono, 2026).

Nevertheless, these previous studies leave several gaps that provide the basis for the present research. 1) Emphasizes the challenge of balancing classical values and contemporary competencies, but does not specifically explain how such reconstruction is developed within the particular institutional context of Pondok Pesantren Al-Fattah Sarolangun Jambi. 2) Discusses the movement from dichotomous toward integrative curriculum development but does not specifically examine the process through which a pesantren transforms its curriculum in response to digitalization and changing religious authority. 3). Focuses on integrative-contextual curriculum management, but the study does not specifically address the reconstruction of PAI curriculum as a response to the simultaneous challenges of globalization, digital technology, and 4). Emphasizes the implementation of an integrated curriculum and digital technology, including hybrid learning, but does not examine how these elements are integrated into an institutional curriculum framework that maintains the authority of traditional pesantren scholarship. 6) Emphasizes multicultural and contextual curriculum development, while 7) focuses on maintaining traditional character values

amid contemporary change; neither specifically examines the movement from a defensive curriculum orientation toward a transformative and integrative PAI curriculum at a particular pesantren.

The novelty of this study, therefore, lies in examining curriculum reconstruction at Pondok Pesantren Al-Fattah Sarolangun, Jambi, as a process of moving from a defensive orientation to an integrative-transformative orientation that simultaneously preserves Islamic identity, strengthens contemporary competencies, responds to digitalization and AI, and addresses changes in religious authority. The study specifically aims to analyze the reconstruction of the Islamic Religious Education curriculum at Pondok Pesantren Al-Fattah Sarolangun, Jambi, by examining the strategies employed, the approaches adopted, and the obstacles encountered in the process. Theoretically, the study contributes to the discourse on pesantren curriculum reconstruction by connecting the preservation of traditional Islamic values with contemporary educational and technological demands. In practice, the findings are expected to serve as a reference for pesantren administrators and educators in developing an adaptive, contextual, and transformative Islamic Religious Education curriculum.

METHOD

This study employs a qualitative approach using an intrinsic case study design. The qualitative approach was chosen because the study aims to comprehensively understand the reconstruction of the Islamic Religious Education curriculum at Pondok Pesantren Al-Fattah Sarolangun, Jambi, in response to the challenges of globalization. The intrinsic case study design is appropriate because this research seeks to understand the particularity and complexity of a single case, namely, the curriculum reconstruction process at Pondok Pesantren Al-Fattah Sarolangun Jambi in its real-life context. This design allows researchers to uncover the meanings, processes, and social and educational dynamics that occur naturally in the pesantren environment, based on evolving facts and phenomena in the field (Creswell & Poth, 2024).

The data sources in this study were obtained from informants and documents, both of which are equally important in providing information relevant to the research focus. The informants in this study consisted of three key figures selected through purposive sampling based on three criteria: (1) direct involvement in the curriculum reconstruction process at Pondok Pesantren Al-Fattah Sarolangun Jambi, (2) strategic role in decision-making regarding curriculum policy, and (3)

possession of comprehensive knowledge about the pesantren's educational practices. Based on these criteria, the informants were the leaders of Pondok Pesantren Al-Fattah, the school principal, and the vice principal in charge of the curriculum. In addition to informants, documents were used as data sources, including pesantren curriculum documents, both old and reconstructed; educational activity reports; learning guidebooks; and relevant internal pesantren archives related to the research topic (Rahmawati & Yulianto, 2024).

First, direct observations were conducted at Pondok Pesantren Al-Fattah, Sarolangun, Jambi, from January 1, 2025, to June 30, 2025. The observations focused on the implementation of the Islamic Religious Education curriculum, learning activities, interactions between teachers and santri, learning methods, the use of learning resources and digital technology, and the integration of religious and general knowledge in educational activities. The observations were conducted through both participatory and non-participatory approaches, depending on the activities and situations encountered in the field. Participatory observation involved the researcher being directly involved in observing educational activities, whereas non-participatory observation involved observing activities without becoming directly involved in the learning process (Arianto, 2024).

Second, in-depth interviews were conducted with informants selected for their institutional roles and direct involvement in curriculum implementation and educational activities at Pondok Pesantren Al-Fattah Sarolangun, Jambi. The informants consisted of the head of the pesantren, the curriculum coordinator, Islamic Religious Education teachers, teachers of religious subjects, teachers of general subjects, and santri representatives. The interviews employed a semi-structured interview guide and explored the vision and mission of the pesantren, the existing curriculum, curriculum implementation practices, responses to globalization and digitalization, the integration of traditional Islamic values with contemporary competencies, the use of technology in learning, and the strategies, processes, and obstacles involved in reconstructing the Islamic Religious Education curriculum. Informants were identified by their institutional status rather than by personal names to emphasize their roles and relevance to the research focus (Sugiyono, 2021).

Third, documentation studies were conducted to complement and verify the data obtained through observations and interviews. The documents examined included the Islamic Religious Education curriculum documents, the pesantren curriculum, curriculum structure and learning schedules, syllabus or teaching modules, lesson plans or other learning planning documents, the pesantren's vision and mission documents, educational policies and regulations, records of learning

activities, and relevant documentation of pesantren programs and curriculum development activities. These documents were analyzed to identify the structure, objectives, learning content, implementation patterns, and evidence of curriculum development at Pondok Pesantren Al-Fattah Sarolangun Jambi. Documentation also served to cross-check information obtained from observations and interviews, thereby strengthening the credibility and completeness of the empirical findings (Abdussamad, 2021).

The data analysis technique in this study employed the Miles and Huberman model, which consists of three main steps. The first step was data reduction, involving the sorting, focusing, simplifying, and transforming of raw data obtained from the field into a more organized and meaningful form. This stage helped researchers manage data to avoid overlap and stay focused on the research objectives. The second step was data display, in which the reduced data were presented as descriptive narratives, tables, or matrices to enhance comprehension. This presentation allowed for interpretation and the identification of specific patterns or trends in the research findings. The final step was drawing conclusions and verification. After the data presentation, researchers drew preliminary conclusions based on patterns, relationships among variables, and emerging information. These conclusions were continuously verified with other data to ensure accuracy and consistency (Miles et al., 2020).

FINDINGS AND DISCUSSION

Findings

The Strategy of Al-Fattah Sarolangun Jambi Islamic Boarding School in Facing the Challenges of Globalization Through Reconstruction of the Islamic Religious Education Curriculum

Pondok Pesantren Al-Fattah Sarolangun Jambi has formulated various strategies to ensure that the Islamic Religious Education curriculum taught remains relevant and adaptable to the changing times. The main strategy applied is the integration of the traditional curriculum (yellow books) with the modern competency-based and technology-based curriculum. The pesantren conducts regular reviews of teaching materials, especially in creed, morals, jurisprudence, and Islamic history, to align with contemporary issues such as radicalism, pluralism, and digital ethics. Moreover, the pesantren has begun incorporating character-strengthening materials, Islamic entrepreneurship, and information technology grounded in Islamic values. Another strategy is to establish collaborations with formal and non-formal educational institutions, both domestically and

internationally, to broaden students' insights into the global world, without diminishing the pesantren's distinctive feature as a center for moral and spiritual education. Through these strategies, Pondok Pesantren Al-Fattah aims to produce students who are not only religious but also ready to compete in the global era.

Table 1. Strategies of Pondok Pesantren Al-Fattah Sarolangun Jambi
In Reconstructing the Islamic Religious Education Curriculum

No	Strategy	Description
1	Integration of traditional and modern curriculum	Combining yellow book curriculum with competency- and technology-based curriculum
2	Regular review of teaching materials	Aligning creed, morals, jurisprudence, and Islamic history with contemporary issues (radicalism, pluralism, digital ethics)
3	Incorporation of new materials	Character strengthening, Islamic entrepreneurship, and information technology based on Islamic values
4	Establishment of educational collaborations	Partnerships with formal and non-formal institutions, both domestically and internationally

Source: Observations, interviews, and document analysis

The Approach of Al-Fattah Sarolangun Jambi Islamic Boarding School in Facing the Challenges of Globalization Through Reconstruction of the Islamic Religious Education Curriculum

Pondok Pesantren Al-Fattah has adopted an integrative and contextual approach in restructuring the curriculum in response to globalization. This approach underscores the importance of integrating classical Islamic understanding with the evolving needs and social realities of the modern world. The pesantren not only relies on traditional teaching methods like sorogan and bandongan but also explores interactive discussion models, utilizes multimedia in learning, and implements digital technology as an educational tool. The aim is for students not only to attain a profound understanding of religious knowledge but also to communicate Islamic teachings effectively in the information age. Furthermore, the contextual approach involves linking religious education with global phenomena such as environmental issues, human rights, and Sharia economics. Consequently, the students are encouraged to think critically and apply their understanding of religious teachings amidst the multifaceted and dynamic global challenges.

Table 2. Approaches of Pondok Pesantren Al-Fattah Sarolangun Jambi
In Reconstructing the Islamic Religious Education Curriculum

No	Approach	Description
1	Integrative approach	Integrating classical Islamic understanding with modern needs and social realities
2	Contextual approach	Linking religious education with global phenomena (environmental issues, human rights, Sharia economics)
3	Traditional teaching methods	Sorogan and bandongan as classical learning methods
4	Modern teaching methods	Interactive discussions, multimedia, and digital technology as educational tools

Source: Observations, interviews, and document analysis

Obstacles of Al-Fattah Islamic Boarding School in Sarolangun, Jambi, in Facing the Challenges of Globalization Through Reconstruction of the Islamic Religious Education Curriculum

Pondok Pesantren Al-Fattah faces several significant obstacles in reconstructing the Islamic Religious Education curriculum. The first obstacle is the limited availability of human resources, particularly teachers' proficiency with technology and modern teaching methodologies. Not all ustazes, or teachers, are ready and able to adapt to changes in a digital or integrative learning system. The second obstacle is the limited availability of facilities and infrastructure, such as internet access, digital devices, and adequate libraries, to support the new curriculum, which is more open to global issues. In some cases, the learning process is still very conventional and untouched by technology, which should be an effective tool. The third obstacle is the cultural resistance from some internal factions of the boarding school who still view globalization as a threat to the purity of Islamic teachings. This has slowed the curriculum reconstruction process, as it requires a persuasive approach to build a shared understanding of the importance of reform in Islamic education. Despite facing various obstacles, Al-Fattah Islamic Boarding School remains committed to gradual transformation while maintaining traditional Islamic values as the primary foundation for every change.

Table 3. Obstacles Faced by Pondok Pesantren Al-Fattah Sarolangun Jambi
In Reconstructing the Islamic Religious Education Curriculum

No	Obstacle	Description
1	Human resource limitations	Teachers' limited mastery of technology and modern teaching methodologies
2	Facility and infrastructure limitations	Inadequate internet access, digital devices, and libraries to support the new curriculum
3	Cultural resistance	Internal factions viewing globalization as a threat to the purity of Islamic teachings

Source: Observations, interviews, and document analysis

Discussion

The Strategy of Al-Fattah Sarolangun Jambi Islamic Boarding School in Facing the Challenges of Globalization Through Reconstruction of the Islamic Religious Education Curriculum

The findings show that Pondok Pesantren Al-Fattah Sarolangun Jambi has developed a curriculum reconstruction strategy by integrating the traditional pesantren curriculum based on the yellow books with a modern curriculum oriented toward competency development and the use of technology. The strategy is based on management's recognition that globalization is an unavoidable reality requiring pesantren to prepare santri without abandoning their Islamic identity. The reconstruction is also reflected in the periodic review of teaching materials in areas such as creed, ethics, jurisprudence, and Islamic history, particularly by relating them to contemporary issues such as radicalism, pluralism, and digital ethics. In addition, the pesantren integrates character strengthening, Islamic entrepreneurship, and information technology into its educational orientation and develops domestic and international educational cooperation. These findings indicate that curriculum reconstruction at Al-Fattah is not aimed at replacing the traditional curriculum but at expanding its scope so that religious knowledge can interact with contemporary competencies.

The strategy can be understood through the perspective of curriculum reconstruction and the role of pesantren as an institution that responds to social change. The integration of religious knowledge with science, ethics, technology, and contemporary competencies reflects a shift from a dichotomous curriculum to an integrative one. This is consistent with the finding that Islamic Religious Education curricula have shifted from a dichotomous approach to an integrative model that combines religious values with science and ethics (Hadi et al., 2024). The periodic review of teaching materials also demonstrates that curriculum reconstruction involves not only adding new subjects but also reconsidering the relevance of existing content in relation to changing social realities. This interpretation is supported by research showing that curriculum transformation in modern pesantren has improved students' understanding of both modern knowledge and religious knowledge (Achmadin et al., 2024). Furthermore, the incorporation of character development, Islamic entrepreneurship, and information technology aligns with the four curriculum development approaches: academic, humanistic, educational technology, and social reconstruction (Kango et al., 2021). The development of domestic and international educational cooperation is likewise consistent with the argument that pesantren require broader global transformation to respond to contemporary

educational developments (Miftah & Suharto, 2024).

These findings affirm the view that pesantren have historically functioned as agents of social change rather than institutions that merely preserve inherited traditions. (Fahrurroji, 2021) explains that pesantren have historically responded to social transformation while maintaining their religious foundations. In the context of Al-Fattah, this role is manifested through the effort to combine the yellow book tradition with competency- and technology-oriented learning. However, the findings also reveal an important antithesis. Although Al-Fattah has adopted academic and educational technology approaches, the extent to which the social reconstruction approach has been fully realized remains open to examination when viewed against the framework proposed by (Kango et al., 2021). Similarly, (Parlan et al., 2024) emphasizes that successful integrative-contextual curriculum management depends on vision-based planning and teacher capacity building. Thus, curriculum reconstruction at Al-Fattah can be affirmed as an integrative strategy. Still, its transformative potential depends on whether the integration changes how knowledge is organized and understood, rather than merely adding modern competencies to the existing curriculum. The strategy, therefore, represents an important step toward curriculum integration while simultaneously revealing the ongoing challenge of reconceptualizing the relationship among religious knowledge, general knowledge, technology, and social realities.

The Approach of Al-Fattah Sarolangun Jambi Islamic Boarding School in Facing the Challenges of Globalization Through Reconstruction of the Islamic Religious Education Curriculum

The findings indicate that Pondok Pesantren Al-Fattah Sarolangun, Jambi, applies an integrative and contextual approach to reconstructing its Islamic Religious Education curriculum. The pesantren continues to maintain traditional learning methods such as sorogan and bandongan while simultaneously integrating interactive discussions, multimedia, and digital technology into the learning process. The curriculum is also connected with contemporary issues, including environmental problems, human rights, and Sharia economics. This approach is accompanied by an emphasis on critical thinking, enabling santri to respond to diverse ideas and developments associated with globalization. Therefore, Al-Fattah's approach seeks to situate traditional Islamic knowledge within contemporary social realities rather than treating the two as separate domains.

From a curriculum perspective, this approach indicates that the reconstruction process is not limited to curriculum content but also involves learning methods, learning resources, and the relationship between religious knowledge and contemporary issues. The integrative-contextual

orientation is consistent with research emphasizing that successful curriculum management requires vision-based planning, collaborative supervision, and teacher capacity building (Haris, 2023). The continued use of sorogan and bandongan alongside interactive and technology-supported learning demonstrates that innovation need not eliminate traditional pedagogical methods. This is supported by research showing that curriculum transformation in modern pesantren can strengthen the critical and creative thinking abilities of santri through innovative and student-centered learning methods (Karimah & et al., 2023). Furthermore, connecting Islamic Religious Education with environmental issues, human rights, and Sharia economics reflects the contextualization of Islamic values in contemporary social realities, consistent with the argument that Islamic Religious Education curricula need to integrate Islamic values with contemporary issues (Muhith, 2023). The emphasis on critical thinking is also relevant to the challenge posed by globalization because santri encounter diverse ideologies and information that may not always align with Islamic teachings (Subair et al., 2024).

The findings affirm the proposition that curriculum development in pesantren is moving from a dichotomous orientation toward an integrative model. (Achmadin et al., 2024) found that curriculum transformation in modern pesantren contributes to students' understanding of both religious and modern knowledge. The approach adopted by Al-Fattah provides empirical support for this direction, as traditional methods are retained while modern pedagogical approaches and contemporary issues are incorporated into learning. Nevertheless, an antithetical dimension remains. The existence of interactive learning, multimedia, and digital technology does not automatically demonstrate that an epistemological transformation has occurred. Integration can potentially remain superficial when modern elements are simply added to a traditional curriculum without changing the underlying relationship between religious and general knowledge. The same issue is relevant to the findings emphasized by (Haris, 2023), which identify vision-based planning, collaborative supervision, and teacher capacity building as important conditions for integrative-contextual curriculum management. Therefore, the approach at Al-Fattah can be interpreted as an important transition toward transformative education. Still, its transformative character depends on the extent to which integration occurs at the level of curriculum objectives, knowledge construction, learning processes, and assessment rather than only at the methodological level.

Obstacles of Al-Fattah Islamic Boarding School in Sarolangun, Jambi, in Facing the Challenges of Globalization Through Reconstruction of the Islamic Religious Education Curriculum

The findings reveal four principal obstacles encountered by Pondok Pesantren Al-Fattah Sarolangun Jambi in reconstructing its Islamic Religious Education curriculum: limited human resources, limited facilities and infrastructure, cultural resistance to globalization, and the burden of implementing a dual curriculum. The human resource problem is particularly evident in the limited technological and methodological competencies of some teachers, especially teachers with traditional pesantren educational backgrounds who are more accustomed to conventional learning approaches. The second obstacle concerns supporting infrastructure, including internet access, digital devices, and library resources. The third obstacle is the resistance of some internal parties who perceive globalization as a potential threat to the purity of Islamic teachings. The fourth obstacle is the dual-curriculum burden arising from the simultaneous implementation of religious and general educational components. Despite these obstacles, the pesantren continues to pursue gradual curriculum transformation while maintaining its traditional educational identity.

These findings indicate that curriculum reconstruction is not solely a matter of changing curriculum documents but also involves human resources, institutional infrastructure, cultural orientation, and the organization of learning. The limitation of human resources is consistent with (Maram, 2024), which identifies human resource limitations, financial constraints, and infrastructure as major challenges in developing the curriculum of modern pesantren. The infrastructure problem identified at Al-Fattah also aligns with Kholili (2021) those who emphasize the importance of infrastructure that meets educational standards for effective curriculum implementation. Meanwhile, cultural resistance confirms the observation by Fandir (2024). that transformation in traditional educational institutions may encounter resistance when modernization is perceived as a threat to established values. The dual curriculum burden is also consistent with (Witanti & et al., 2025), who identify the complexity of integrating different curriculum components as an obstacle in modern pesantren. Thus, the obstacles encountered by Al-Fattah are not isolated institutional problems but reflect broader structural and cultural challenges in the transformation of Islamic education.

The findings affirm that the transformation of pesantren requires flexibility and openness while maintaining its distinctive Islamic identity. This is consistent with (Miftah & Suharto, 2024), who emphasize the importance of flexibility and openness in curriculum integration as pesantren respond to global transformation. The gradual strategy adopted by Al-Fattah can therefore be understood through the principle of *al-muhafazhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid*

al-ashlah, namely maintaining good traditions while adopting better new developments. At the same time, the findings provide a counterpoint to the understanding that regards the four obstacles merely as technical barriers. Human resource limitations, infrastructure constraints, cultural resistance, and dual curriculum burdens reveal a deeper tension between the pesantren's responsibility to preserve tradition and its need to adapt to changing social conditions. In particular, the dual-curriculum burden suggests that the relationship between religious and general knowledge has not been fully reconstructed.

From this perspective, the obstacles themselves become evidence that curriculum transformation involves an epistemological and institutional challenge rather than merely an administrative adjustment. The position of pesantren as agents of social change, as described by (Fahrurroji, 2021), is therefore accompanied by the challenge of overcoming internal and external constraints. The principle of preserving good traditions while adopting new, better values provides a normative basis for this process. Still, its implementation requires the pesantren to continually negotiate between tradition and modernity, religious and general knowledge, and local identity and global developments (Sofian & Nurhayati, 2021). Consequently, the transformation of Al-Fattah's curriculum can be understood as an ongoing process in which obstacles not only hinder change but also expose deeper issues that must be addressed for the reconstruction of Islamic Religious Education to become genuinely integrative and transformative.

CONCLUSION

Based on the research findings and discussion, it can be concluded that Pondok Pesantren Al-Fattah Sarolangun Jambi has reconstructed its Islamic Religious Education curriculum through three interrelated dimensions: strategy, approach, and obstacles. The reconstruction strategy integrates the traditional curriculum based on classical Islamic texts with a modern competency- and technology-based curriculum, supported by periodic reviews of teaching materials addressing contemporary issues such as radicalism, pluralism, and digital ethics, as well as character education, Islamic entrepreneurship, information technology, and partnerships with educational institutions nationally and internationally. The reconstruction approach is integrative and contextual, combining classical Islamic understanding with modern social realities through interactive discussions, multimedia, and digital technology to strengthen students' religious understanding, critical thinking, and ability to respond to global issues, including environmental concerns, human

rights, and Islamic economics. However, the reconstruction process faces four main obstacles: limited teacher competence in technology and modern teaching methodologies, inadequate digital facilities and infrastructure, cultural resistance to globalization, and the burden of managing dual curricula. Despite these challenges, the pesantren maintains a gradual transformation based on the principle of *al-muhafazhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*, namely preserving valuable traditional values while embracing better new developments. Therefore, sustainable curriculum reconstruction requires continuous teacher training, progressive improvement of digital infrastructure, constructive dialogue with internal stakeholders, expanded educational and institutional partnerships, and periodic curriculum evaluation to ensure that Islamic Religious Education remains relevant while strengthening students' character, global perspectives, and 21st-century competencies.

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