

Institutional Adaptation through Integrated Curriculum Management and Multiple Intelligences at a Modern Islamic Boarding School

*Silmi Syahidatun Nisa Abdillah¹, Nurul Latifatul Inayati²

^{1,2}Universitas Muhammadiyah Surakarta, Indonesia

*Corresponding Author: silmisyahida354@gmail.com

Abstract

Islamic boarding schools (*pesantren*) face the continuing challenge of maintaining a distinctive religious ethos while responding to contemporary educational demands shaped by digitalisation and changing public expectations. This study examines how integrated curriculum management at Imam Syuhodo Modern Islamic Boarding School in Central Java supports institutional adaptation by coordinating curriculum planning, implementation, supervision, and evaluation within a single governance arrangement. Using a qualitative case study design, data were collected through in-depth interviews with key institutional actors, participatory observation over three months, and document analysis. Data were analysed using the Miles, Huberman, and Saldaña interactive model to identify recurring patterns in organisational routines and educational practices. The findings show that collaborative planning enables the institution to negotiate the national *Kurikulum Merdeka* with *pesantren* theological priorities through structured decision-making and agreed time allocation for religious learning. Implementation reflects an inclusive curriculum orientation informed by Multiple Intelligences assumptions, enacted through multimodal classroom practices, structured organisational training, dormitory leadership roles, and student-managed units such as the Green House and Shofiyah Canteen. Sustainability is supported through developmental academic supervision that emphasises dialogic feedback and informs annual curriculum revision, reinforcing an organisational learning cycle. Interview accounts also indicate that leaders frame digital literacy through ethical guidance referred to as *adab digital*, positioning technology use within Islamic moral commitments. This study suggests that integrated curriculum governance can support inclusive learning pathways and institutional adaptation in a modern *pesantren* context, while future research should compare multiple sites and examine longer-term outcomes.

Keywords: Curriculum Management; Institutional Adaptation; Multiple Intelligences; Islamic Boarding School; Student Agency

A. Introduction

Islamic boarding schools (*pesantren*) remain central to religious learning, moral formation, and community-based education in Indonesia (Mustain and Abu Bakar 2025; Utama and Akbar 2023). At the same time, many *pesantren* now

operate in an educational landscape shaped by globalisation, digitisation, and growing public expectations for graduates who are both religiously grounded and socially competitive (Fiandi et al. 2023; Arroyan et al. 2024). Contemporary education agendas increasingly emphasise curriculum designs that integrate knowledge, skills, attitudes, and values to prepare learners for uncertain futures (OECD 2018). In Indonesia, this institutional pressure is reinforced by governance shifts following the enactment of the *Pesantren* Law (2019), which formalises aspects of *pesantren* education and reshapes how *pesantren* are managed in relation to national educational structures (Nurtawab 2022).

One institutional response to these pressures is the strengthening of curriculum management as a governance mechanism that aligns educational goals, learning processes, and student development within coherent organisational arrangements. Indonesian case studies show that *pesantren* increasingly adapt their curriculum and management practices to meet modern demands without abandoning their distinctive religious identity (Mas'udi 2024; Hakim and Herlina 2018). In more specific terms, research on curriculum modernisation in *salaf pesantren* indicates that reform can be pursued through systematic planning and alignment with national frameworks while retaining traditional characteristics (Alid, Pardiman, and Basalamah 2022). These findings support the argument that adaptation is not merely a classroom matter, but an institutional process that depends on governance routines such as planning, supervision, evaluation, and periodic revision (Rozi, Pujiono, and Maskud 2023).

Within these debates, Howard Gardner's Multiple Intelligences (MI) theory offers a pedagogically relevant perspective by challenging a single definition of intelligence and proposing multiple domains of human capability (Gardner 1983). In Indonesian Islamic education contexts, MI has been used to support more inclusive learning approaches by recognising variation in student strengths and learning profiles (Putra and Dewantoro 2022; Tomlinson 2014). However, much of the discussion on MI in practice tends to concentrate on instructional variation at the classroom level (Munzaini, Sugiyo, and Hasyim 2023; Seknun and Attamimi 2022), while giving limited attention to how MI-informed assumptions about student diversity can be embedded as an organising principle in curriculum governance and institutional routines. Similarly, broader scholarship on active learning often maps trends in learner-centred strategies without explaining how management structures sustain systematic implementation across programmes and school life (Inayati and Ariona 2023). Research on integrating 21st-century skills likewise frequently focuses on curriculum content and classroom practices rather than examining how these capacities are stabilised through institutional management (Herlinawati et al. 2024).

This study addresses that gap by examining how integrated curriculum management in a modern *pesantren* incorporates MI-oriented assumptions about student diversity within institutional governance. The study is situated at Imam Syuhodo Modern Islamic Boarding School (PPMIS) in Central Java and focuses on the organisational mechanisms through which curriculum planning, implementation, supervision, and evaluation are coordinated to accommodate diverse student profiles while remaining consistent with religious standards. This focus is relevant to ongoing Indonesian discussions about how *pesantren* negotiate and integrate national curriculum directions, including *Kurikulum Merdeka*, with *pesantren* curricular priorities (Kurnia and Romadlon 2025). It is also increasingly relevant to how *pesantren* respond to digitisation, where digital literacy is expected not only as technical competence but also as ethical practice grounded in Islamic values (Arizqi et al. 2025). Accordingly, this study examines how the institution plans an integrated curriculum that negotiates national curriculum demands alongside *pesantren* theological priorities. It also explores how MI-informed assumptions about student diversity are enacted across learning spaces and structured student programmes, and how supervision, evaluation, and periodic curriculum revision work together to sustain the integrated model over time. By centring curriculum governance and institutional routines, the study contributes to Indonesian Islamic education scholarship by clarifying how an integrated management approach can support inclusive learning pathways within a *pesantren* setting.

B. Methods

This study employs a qualitative case study design to investigate the institutional dynamics of curriculum management at Imam Syuhodo Islamic Boarding School. We selected this approach to gain a comprehensive understanding of how educational actors interpret and implement the integration of religious values with the Multiple Intelligences framework within a specific social setting. This method allows the researcher to examine the complex decision-making processes and the lived experience of the curriculum in its natural context without manipulating the environment (Creswell 2013). We selected the research participants through purposive sampling techniques based on their strategic positions within the organizational structure. The study involved four key informants who possessed direct authority in curriculum development and implementation. These participants included the head of the *pesantren* and the school principal as well as the vice principal for curriculum and a senior teacher with significant tenure. We established specific criteria for selection to ensure the depth of information and required that informants have at least three years of institutional experience along with direct involvement in the planning of the Multiple Intelligences program.

The data collection process relied on three primary techniques to capture the social reality of the institution. We first conducted in-depth interviews to understand the administrative rationale and pedagogical strategies employed by the school leaders regarding curriculum governance. The researcher then performed participatory observation over a three-month period to document daily social interactions. This phase focused on formal learning activities inside classrooms as well as student-managed economic units like the Green House and Shofiyah Canteen which serve as practical laboratories for intelligence development. We recorded these observations in systematic field notes to track how theoretical concepts translated into practical student behaviors. We also utilized documentation to analyze institutional artifacts such as policy decrees and lesson plans as well as teacher evaluation reports to validate the verbal data obtained from the interviews. We analyzed the collected data using the interactive model developed by Miles, Huberman, and Saldaña (2014) which consists of three concurrent flows of activity.

C. Results and Discussion

1. Results

a. Collaborative Planning and Structural Adaptation of the Curriculum

The planning of the curriculum at Imam Syuhodo Modern Islamic Boarding School represents a strategic negotiation between the standardized requirements of the national Merdeka Curriculum and the specific theological goals of the *pesantren*. This process operates through a collective decision-making structure rather than a rigid top-down directive. The school administration recognizes that the successful integration of multiple intelligences into the educational framework requires the active participation of various institutional actors. The Principal emphasized that the planning phase involves a broad coalition to ensure that the integration of general and religious education remains balanced and stated the following:

“When it comes to curriculum planning here we do not work alone. The team is fairly large and includes myself as the principal as well as the vice principal of curriculum and the vice principal of student affairs along with senior teachers. Essentially we try to combine the Merdeka Curriculum with the *pesantren* curriculum so the students get both general education and strong religious education.”

The rationale behind this planning structure rests on three sociological pillars designed to address the complexities of modern education. The Vice Principal of Curriculum explained that the design process begins with a comprehensive analysis of external and internal factors. The first pillar addresses the temporal context of the digital era while the second focuses on the diverse intelligence profiles of the students. The third pillar responds to the external pressure from parents who demand graduates with both religious proficiency

and competitive skills. The Vice Principal of Curriculum described this analytical process in detail:

“When we plan the curriculum we first look at three main things. First we look at the times because now everything is digital. Second we look at the needs of the students because they have different levels of intelligence and interests. Third we look at the demands of society since parents want their children to graduate not only knowledgeable in religion but also skilled and with good character. For religious subjects alone we allocate more than 20 hours per week including Al-Qur'an and Hadith as well as Fiqh and *Aqidah-Akhlaq* along with *Nahwu-Sharaf* and *Tafsir* plus the Arabic language.”

This allocation of over twenty hours for religious instruction demonstrates a structural commitment to maintaining the distinct identity of the institution within the modern framework. The documentation reveals that these planning meetings intentionally integrate cognitive and psychomotor as well as spiritual and social aspects into the syllabus. This comprehensive approach ensures that the curriculum serves as a blueprint for holistic development rather than a mere schedule of academic subjects.

Beyond the formal academic planning the curriculum management also incorporates a hidden curriculum designed to shape the habitus of the students through routine activities. These programs serve as calculated structural interventions intended to foster linguistic confidence and spiritual discipline rather than acting as optional additions. The Vice Principal of Student Affairs highlighted the role of these habitual programs in training communication skills and building character:

“In addition to classroom learning we have routines like Duha prayer every morning and *qira'ah* before lessons start as well as short sermons. We also have studying *kitab kuning* and *muhadharah* or speech exercises along with Islamic holiday commemorations such as *Nuzulul Qur'an* night and *Lailatul Qadar*. All of these are designed to train the communication skills of the students and build confidence in public speaking and of course strengthen their Islamic character.”

This implementation illustrates how the Multiple Intelligences approach shapes curriculum management beyond mere scheduling. The systematic inclusion of activities such as public speaking or *muhadharah* and text analysis or *kitab kuning* provides diverse avenues for students to demonstrate their potential. This planning structure establishes a solid foundation for the subsequent implementation of differentiated learning strategies where the unique intelligence profile of each student is recognized and nurtured within the communal setting of the boarding school.

b. Differentiated Instructional Strategies and the Cultivation of Student Agency

The implementation of the curriculum at Imam Syuhodo Modern Islamic Boarding School manifests through a differentiated instructional strategy that prioritizes the active engagement of students. This pedagogical approach moves beyond the traditional transmission of knowledge and functions as a dynamic process where learning is tailored to the distinct intelligence profiles of the students. Classroom observations indicate that teachers employ a multimodal approach to accommodate diverse learning styles. The instructional design integrates visual and auditory as well as kinesthetic elements to ensure that students with different cognitive strengths can participate meaningfully. A subject teacher described this inclusive classroom environment and the use of technology to foster creativity:

“In our class we use various learning media including LCD projectors and PowerPoint as well as pictures and videos. What is interesting is that we do not just use ready-made videos from the internet because we also make videos together with the students. They become more active and creative and they really enjoy it when asked to make videos.”

This finding suggests that the curriculum implementation promotes student agency by transforming them from passive recipients into active producers of knowledge. Students with high linguistic intelligence demonstrated marked enthusiasm during discussions and presentations while those with kinesthetic aptitude engaged more deeply during practical sessions. To further support this developmental trajectory the school implements a structured outing class program that is stratified by grade level. This age-graded socialization process ensures that activities align with the increasing maturity of the students. The Principal explained the progression of these external learning programs:

“Our outing class programs vary by grade level. For the tenth grade there is a Language Camp where they must use Arabic and English all day. They play games and perform dramas as well as give presentations all in foreign languages. For the eleventh grade the focus is on organizational training with workshops on management and leadership as well as public speaking and team building. For the twelfth grade we take them on campus visits so they get an idea of where they might want to study later.”

The educational process extends into the residential sphere where the dormitory functions as a site for intensive character formation. The management of the dormitory is designed to internalize religious values and foster social responsibility through strict discipline and communal living. A dormitory supervisor noted that the assignment of leadership roles within the living quarters helps students discover their potential:

“In the dormitory we encourage students to perform sunnah prayers and engage in self-reflection as well as follow the strict discipline of boarding

school life. We also assign students responsibilities such as being room managers or group leaders. Through this they learn responsibility and understand their true potential."

A unique feature of the implementation at PPMIS is the existence of student-managed economic and ecological units which serve as laboratories for naturalist and interpersonal intelligences. The Green House and Shofiyah Canteen operate under the direct management of the students and provide a practical space for the application of entrepreneurial skills and environmental stewardship. This hands-on approach bridges the gap between theoretical curriculum concepts and real-world economic activities. The Green House manager highlighted the high level of student autonomy in these programs:

"The Green House and Shofiyah Canteen programs are the favorites of the students because they manage them themselves. In the Green House they learn directly from nature by planting and caring for as well as harvesting crops. In the canteen they learn to run a business from buying ingredients and cooking to selling and calculating profits and losses. They also become more environmentally conscious through regular dormitory cleaning duties."

These activities demonstrate that the implementation of the Multiple Intelligences curriculum at PPMIS is deeply embedded in the social structure of the school. By integrating academic instruction with organizational training and economic practice the institution creates a holistic learning environment that prepares students for the complexities of social life beyond the *pesantren* walls.

Collaborative Supervision and Cyclical Curriculum Revision

The monitoring mechanism at Imam Syuhodo Modern Islamic Boarding School functions as a system of professional support rather than a rigid tool for administrative control. The school leadership employs a collaborative supervision model that emphasizes pedagogical improvement through open dialogue. This approach aims to reduce the hierarchical distance between administrators and teachers to foster a culture of continuous learning. The Principal explained that the primary objective of academic supervision is to provide constructive assistance rather than to identify errors and described the philosophy behind this practice:

"Every year we conduct academic supervision covering all aspects from planning and implementation to the evaluation of learning. But our supervision is not about finding faults because it is more about helping teachers improve their teaching. Our approach is more familial."

The operationalization of this supervision follows a systematic cycle designed to ensure clarity and mutual understanding. The process begins with a pre-observation conference where the supervisor and teacher discuss instructional plans and continues with classroom observation using

standardized instruments before concluding with a post-observation reflection. The Vice Principal of Curriculum detailed this structural sequence:

“The process involves a specific sequence where first there is a pre-observation conference where we meet with the teacher to discuss their teaching plan. After that we observe the class using prepared instruments. Once finished there is a post-observation conference to provide feedback and discuss future improvement plans.”

Data from the field indicates that this dialogic approach generates a positive response from the teaching staff. Teachers view supervision as a valuable opportunity for professional development rather than a bureaucratic burden. The feedback provided is described as specific and actionable which allows teachers to refine their strategies in real time. A teacher who recently underwent supervision shared their perspective on the benefits of this mentorship:

“Supervision here really helps me because the feedback is detailed and constructive. It does not just point out shortcomings but also provides solutions. Sometimes the supervisor even does demonstration teaching to show specific strategies and we can also observe other more experienced teachers.”

The findings from these supervision activities do not remain static but serve as the empirical foundation for institutional change. The school implements a cyclical revision policy where curriculum adjustments are made annually based on a comprehensive analysis of the accumulated data. This ensures that the educational program remains responsive to both internal performance indicators and external societal shifts. The Vice Principal of Curriculum explained the timing and basis for these systematic revisions:

“Every year in June before the new academic year we revise the curriculum. The basis is monitoring and evaluation results from the past year. We analyze data from various sources such as student learning outcomes and feedback from teachers and students as well as new educational policies and the ever-changing needs of society.”

This continuous feedback loop demonstrates that curriculum management at PPMIS is a data-driven process. By systematically linking teacher performance data with curriculum planning the institution maintains a dynamic educational structure that evolves in alignment with the developmental needs of the students and the strategic goals of the *pesantren*.

c. Holistic Assessment and Responsive Academic Interventions

The evaluation system at Imam Syuhodo Modern Islamic Boarding School operates through a holistic framework that extends beyond standard metric-based testing. This approach reflects a sociological understanding of student achievement where success is defined not only by cognitive mastery but also by spiritual maturity and social competence. The assessment mechanism integrates

various dimensions of student development to capture the full educational experience. The Vice Principal of Curriculum emphasized that the evaluation process is designed to measure long-term institutional impact rather than merely immediate recall of information:

“Evaluation is not just about final grades because we look at the entire process and the long-term impact on students including spiritual and social as well as academic aspects.”

To operationalize this comprehensive philosophy the teaching staff employs a diverse range of assessment instruments. These tools are selected to align with the specific intelligence domains of the students and ensure that evaluation practices do not privilege a single mode of expression. A subject teacher explained that the assessment repertoire includes complex performance tasks alongside traditional written examinations:

“Our assessment techniques are varied and include oral tests and written tests as well as attitude observations and participation assessments. Oral tests are not just simple questions and answers but include presentations and discussions as well as debates and even memorization. For written tests we use Higher Order Thinking Skills or HOTS questions while attitude observations are continuously conducted by subject teachers and homeroom teachers as well as dormitory supervisors.”

The evaluation system also incorporates a responsive support mechanism to address individual learning trajectories. The school rejects a one-size-fits-all approach to academic remediation and instead utilizes a diagnostic strategy to identify the root causes of student underperformance. This allows for targeted interventions that address specific barriers to learning while simultaneously providing growth opportunities for high-achieving students through peer mentorship roles. A homeroom teacher described the stratification of these support programs:

“If a student has not yet mastered the material we provide a remedial program but first we diagnose the problem to see whether it is a conceptual misunderstanding or a lack of skills or low motivation. Then we provide a remedial program tailored to that while conversely for students who finish early there are enrichment programs such as research projects or acting as a mentor to their peers.”

This structured approach to evaluation and intervention demonstrates that the curriculum management at PPMIS functions as an adaptive system. By integrating continuous assessment with personalized remedial strategies the institution ensures that the educational process remains inclusive and capable of accommodating the diverse developmental needs of the student body.

d. Strategies for Institutional Resilience and Future Adaptation

The sustainability of the integrated curriculum at Imam Syuhodo Modern Islamic Boarding School relies on a proactive strategy to navigate the tension

between traditional preservation and modern adaptation. The school leadership openly acknowledges the sociological resistance from segments of the community who fear that modernization might erode the foundational values of the *pesantren*. To address this challenge the institution employs a strategy of cultural synthesis where modern competencies are framed within Islamic ethics. The Principal described this delicate balancing act:

“Our biggest challenge actually comes from part of the community who fear that modernity will overshadow the traditional values of the *pesantren*. Then there are also very complex global demands like students needing twenty-first century competencies and being technologically literate but also able to compete internationally. Our solution is to try to balance Islamic tradition with modernity so we conduct intensive training for teachers so they can teach innovatively while still maintaining traditional values.”

A central component of this adaptation strategy is the rigorous integration of the 4C competencies which include Critical Thinking and Creativity as well as Collaboration and Communication into the daily learning process. The Vice Principal of Curriculum explained that these skills are not taught as abstract concepts but are embedded in specific pedagogical practices such as Higher Order Thinking Skills or HOTS questions and collaborative projects. Furthermore the school emphasizes linguistic capital through intensive Arabic and English programs to ensure graduates possess global mobility.

In response to the digital era, interview data suggest that institutional leaders emphasise digital literacy not only as technical competence but also as a moral orientation. Technology use is described by leaders through an ethical framing referred to as *adab digital* (digital etiquette), which functions primarily as normative guidance in this study’s interview accounts. The Principal emphasized that technology serves as a neutral tool that must be guided by religious values:

“What is important for us is that technology is adapted to Islamic values because technology itself is neutral but the way it is used must align with Islamic moral principles. Our students are taught digital etiquette rooted in Islamic values such as honesty and justice as well as social responsibility so that technology does not lead them away from religious values.”

Finally the resilience of the curriculum is supported by a robust mechanism for teacher professional development. The school views teacher training not merely as skill acquisition but as a means to align the faculty with the institutional vision. Teachers regularly participate in workshops and seminars organized by external bodies such as the Ministry of Religious Affairs and Muhammadiyah. A senior teacher noted that these external networks provide vital opportunities for knowledge exchange:

“The trainings we attended are truly beneficial because we not only learn about new technology and teaching methods but also how to integrate

them with pesantren values. What is exciting is that through these professional forums we gain a wide network and can share experiences with teachers from other pesantrens."

This multi-layered strategy demonstrates that PPMIS actively constructs its future by harmonizing external modern pressures with internal religious convictions through continuous capacity building and ethical grounding.

2. Discussion

Institutional Hybridity and the Dissolution of Curricular Dichotomies

The findings indicate that curriculum management at Imam Syuhodo Modern Islamic Boarding School reflects a form of institutional hybridity in which religious authority and modern educational demands are negotiated through structured governance rather than positioned as competing domains. This hybridity is evident in collaborative curriculum planning that integrates the national Merdeka Curriculum with *pesantren* theological priorities through agreed time allocation, shared decision making, and institutional routines (Rozi, Pujiono, and Maskud 2023). Such arrangements support the argument that adaptation in Islamic education is more sustainable when it is managed as an organisational process rather than as fragmented instructional change.

This pattern resonates with Indonesian scholarship on *pesantren* modernisation which shows that curriculum integration can occur without eroding religious identity when governance mechanisms are clearly defined and collectively negotiated (Alid, Pardiman, and Basalamah 2022; Mas'udi 2024). Studies of curriculum integration in *pesantren* contexts further demonstrate that the alignment of national standards and religious learning is often achieved through institutional deliberation rather than strict compliance or resistance (Putri et al. 2025; Kurnia and Romadlon 2025). The case examined in this study supports these findings by showing how curriculum planning functions as a mediating space where institutional values and external policy demands are reconciled.

Beyond planning, evaluation and curriculum revision also operate as governance instruments that stabilise this hybridity. Assessment practices that integrate academic, spiritual, and social dimensions enable the institution to monitor learning outcomes while maintaining moral commitments. This confirms that integrated curriculum management in *pesantren* settings is not limited to curriculum structure but extends to how institutions regulate learning processes and value formation through routine cycles of monitoring and revision.

Multiple Intelligences and Differentiated Learning as Inclusive Curriculum Practice

Rather than functioning solely as a classroom level pedagogical technique, the Multiple Intelligences framework at the institution operates as a guiding assumption for recognising diversity in student learning profiles across academic and non-academic settings. The findings show that differentiated instruction is enacted through multimodal teaching strategies, structured organisational training, dormitory leadership roles, and student managed programmes such as the Green House and Shofiyah Canteen. These activities provide varied spaces for students to participate and demonstrate competence in ways that extend beyond conventional academic testing.

This interpretation aligns with Indonesian studies on differentiated instruction in Islamic education which emphasise the importance of adapting learning experiences to students' readiness, interests, and learning profiles within the framework of the national curriculum (Asrori and Saputro 2025). In this sense, Multiple Intelligences functions as a practical orientation toward inclusive learning rather than as a formalised system of intelligence measurement. The institution does not appear to employ standardised MI assessment instruments, but instead embeds recognition of diverse abilities within curriculum implementation and student programmes.

The holistic assessment system reported in the findings reinforces this inclusive orientation. By combining oral examinations, performance tasks, attitude observation, and diagnostic remedial support, the institution reduces reliance on a single academic metric and allows multiple forms of competence to be acknowledged. This approach is consistent with Indonesian Islamic education literature that highlights the importance of comprehensive evaluation frameworks in supporting student development across cognitive, moral, and social domains. As such, Multiple Intelligences in this context should be understood as an organising logic that informs curriculum practice and assessment design rather than as a rigid classificatory tool.

Reconstructing Professional Authority through Developmental Supervision

The supervision model implemented at Imam Syuhodo Modern Islamic Boarding School illustrates a shift in professional authority from administrative surveillance toward developmental and dialogic support. The supervision cycle consisting of pre observation conferences, classroom observation using agreed instruments, and post observation reflection positions supervision as a process of professional learning rather than fault finding. Teachers perceive supervision as constructive because it provides specific feedback and opportunities for pedagogical improvement, including demonstration teaching and peer observation.

This model corresponds with Indonesian research on academic supervision which emphasises reflective guidance and continuous feedback as central to strengthening teacher competence and instructional quality (Susanto 2025; Rahmadani, Muspawi, and Rahman 2025). By integrating supervision outcomes into annual curriculum revision, the institution establishes an organisational learning cycle where evidence from teaching practice informs curriculum governance. This reduces dependence on individual initiative and embeds improvement within institutional routines.

Teacher professional development is further supported through participation in external training and professional networks facilitated by the Ministry of Religious Affairs and Muhammadiyah. These networks expand teachers' pedagogical repertoire while reinforcing alignment with *pesantren* values. Such practices contribute to institutional sustainability by ensuring that curriculum integration is supported by teacher capacity building rather than by structural reform alone.

Interview accounts indicate that leaders frame adaptation to digitalisation through an ethical perspective referred to as *adab digital*. In this framing, technology is described as a neutral tool whose use should align with Islamic moral commitments such as honesty, responsibility, and social awareness. In this framing, digital literacy extends beyond technical skills to include expectations about appropriate conduct in digital spaces; however, the present evidence mainly captures leadership perspectives rather than systematic documentation of rules, routines, or evaluative mechanisms.

This approach is consistent with Indonesian studies on digital transformation in *pesantren* which stress the importance of integrating ethical regulation into technology adoption to prevent value disorientation among students (Arizqi et al. 2025). While leaders describe ethical guidance as part of the *pesantren*'s educational environment, this study does not directly document the extent to which such guidance is formalised into routines, supervision procedures, or evaluative instruments. Therefore, the contribution here is best read as evidence of normative framing rather than measured institutional effects.

Taken together, the combination of integrated curriculum governance, inclusive learning practices informed by Multiple Intelligences, developmental supervision, and ethically grounded digital literacy constitutes a coherent institutional strategy for adaptation. Rather than introducing isolated innovations, the *pesantren* constructs resilience through interconnected management practices that align educational change with moral commitments and organisational learning.

D. Conclusion

This study shows that integrated curriculum management at Imam Syuhodo Modern Islamic Boarding School functions as a practical mechanism for institutional adaptation in a contemporary educational environment. The findings indicate that collaborative planning enables the institution to negotiate the national Merdeka Curriculum with *pesantren* theological priorities through structured decision making and agreed time allocation for religious learning. This governance orientation supports curriculum coherence across classroom instruction, dormitory life, and routine religious programmes, thereby maintaining institutional identity while responding to external policy demands.

The study also finds that the Multiple Intelligences perspective is enacted primarily as an inclusive curriculum practice through differentiated learning experiences rather than as a formal measurement system of intelligence. Learning is organised through multimodal classroom strategies, structured organisational training, dormitory leadership roles, and student managed units such as the Green House and Shofiyah Canteen. Holistic assessment and responsive academic interventions further reinforce this inclusive orientation by recognising student development across academic, spiritual, and social domains.

Sustainability is strengthened through a developmental supervision model that emphasises dialogic support and continuous improvement. The supervision cycle provides structured feedback and mentoring, and its outcomes inform annual curriculum revision. This produces an organisational learning routine that supports teacher professionalism and helps maintain the integrated model over time. In addition, interview data show that leaders frame digital literacy through an ethical orientation referred to as *adab digital*, positioning technology use within Islamic moral guidance. However, this study does not assess the degree to which this orientation is formalised into written policies or its longer-term effects on student digital practices. This study is limited to one case and relies on qualitative evidence drawn primarily from institutional leaders and key staff, which may not fully capture student and parent perspectives. Future research should expand the range of participants, compare multiple *pesantren*, and examine longer term outcomes such as alumni trajectories to assess how governance mechanisms relate to educational and social mobility across different contexts.

References

Alid, C. R., Pardiman, and R. Basalamah. 2022. "Curriculum modernization strategy in salaf Islamic boarding school based on Indonesian national qualification framework." *Nazhruna: Jurnal Pendidikan Islam* 5(3):1118-1128. doi:10.31538/nzh.v5i3.2459.

Arizqi, Arizqi Ihsan Pratama, Ulfatun Wahidatun Nisa, Achmad Farouq Abdullah, and Muhammad Irfanudin Kurniawan. 2025. "The role of Islamic boarding schools in digital literacy: Strategies to shape a critical and productive Muslim generation." *At-Ta'dib* 20(1):116-125. doi:10.21111/attadib.v20i1.14588.

Arroyan, Muhammad, Muhlisin, and Moh Nasrudin. 2024. "Kebijakan pendidikan dan masa depan pondok pesantren dalam era revolusi industri 4.0." *Jurnal Intelek dan Cendikiawan Nusantara* 1(6):10747-10756. <https://jicnusantara.com/index.php/jicn/article/view/2209>

Asrori, A., and R. D. A. Saputro. 2025. "The relationship between differentiated instruction and academic achievement in the teaching of Islamic education under Indonesia's independent curriculum." *Al Mudarris Journal of Education*. doi:10.32478/5728eq20.

Creswell, John W. 2013. *Qualitative inquiry and research design: Choosing among five approaches*. 3rd ed. Thousand Oaks, CA: Sage.

Fiandi, Arif, Edi Warmanto, and Iswantir. 2023. "Manajemen kurikulum pembelajaran Islam di pesantren menghadapi era 4.0." *Jurnal Pendidikan Tambusai* 7(1):3639-3646. <https://jptam.org/index.php/jptam/article/view/5776>

Gardner, Howard. 1983. *Frames of mind: The theory of multiple intelligences*. New York: Basic Books.

Hakim, Abdul, and N. Hani Herlina. 2018. "Manajemen kurikulum terpadu di pondok pesantren modern Daarul Huda Banjar." *Jurnal Penelitian Pendidikan Islam* 6(1):111-132. doi:10.36667/jppi.v6i1.157.

Herlinawati, Herlinawati, Marwa, Noriah Ismail, Junaidi, Ledy Oktavia Liza, and Dominikus David Biondi Situmorang. 2024. "The integration of 21st century skills in the curriculum of education." *Heliyon* 10(15):e35148. doi:10.1016/j.heliyon.2024.e35148.

Inayati, Nurul Latifatul, and Vanneza Diva Ariona. 2023. "Charting the course of active learning methods research: A comprehensive bibliometric analysis." *Didaktika: Jurnal Kependidikan* 12(4):689-704. <https://jurnaldidaktika.org/contents/article/view/282>

Kurnia, N. I., and D. A. Romadlon. 2025. "Analisis penerapan integrasi kurikulum Merdeka dan kurikulum pesantren di PP An Nur Sidoarjo." *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10(3). doi:10.23969/jp.v10i03.29355.

Mas'udi, Ahmad Thoyib. 2024. "The evolution of pesantren education: Continuity and change in curriculum and management amid modernization." *Journal of Pesantren and Diniyah Studies* 1(2):211-218. doi:10.63245/jpds.v1i2.23.

Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. 2014. *Qualitative data analysis: A methods sourcebook*. 3rd ed. Thousand Oaks, CA: Sage.

Munzaini, Muhammad, Sugiyo Sugiyo, and A. Dardiri Hasyim. 2022. "Implementation of Multiple Intelligences in Bayt Al-Hikmah Pasuruan

First Middle School." *Language Circle: Journal of Language and Literature* 17(2):357-367. doi: 10.36418/jrssem.v1i9.145

Mustain, M. and M. Y. Abu Bakar. 2025. "The Role of Islamic Boarding School Education in Shaping Students' Religious Character Amid the Challenges of Globalization." *Hikmah*, 22(1), 83-100. <https://e-jurnal.staisumateramedan.ac.id/index.php/hikmah/article/view/455>

Nurtawab, Ervan, and Dedi Wahyudi. 2022. "Restructuring traditional Islamic education in Indonesia: Challenges for pesantren institution." *Studia Islamika* 29(1):55-81. doi:10.36712/sdi.v29i1.17414.

OECD. 2018. *The future of education and skills: Education 2030*. Paris: OECD.

Putra, Handal Pratama, and M. Hajar Dewantoro. 2022. "Penerapan teori multiple intelligences Howard Gardner dalam pembelajaran pendidikan agama Islam." *Madania: Jurnal Ilmu-Ilmu Keislaman* 12(2). doi:10.24014/jiik.v12i2.18709.

Putri, B. C., et al. 2025. "Management of Islamic boarding school based Merdeka Belajar curriculum." *JIE: Journal of Islamic Education* 10(1). doi:10.52615/jie.v10i1.555.

Rahmadani, Leni, Mohamad Muspawi, and K. A. Rahman. 2025. "Teknik observasi, evaluasi dan umpan balik dalam supervisi pendidikan." *Jurnal Madinasika: Manajemen Pendidikan dan Keguruan* 6(2):118-125. doi:10.31949/madinasika.v6i2.13691.

Rozi, Bahrur, Pujiono, and Maskud. 2023. "Islamic boarding schools and universities' curriculum management based on spiritual and intellectual mentality." *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4(2):187-196. doi:10.31538/munaddhomah.v4i2.329.

Seknun, Faqih and Mahatir Afandi Attamimi. 2022. "Implementasi Teori Kecerdasan Majemuk (Multiple Intelligences) dalam Meningkatkan Kompetensi Peserta Didik pada Mata Pelajaran Pendidikan Agama Islam." *Journal of Education and Culture* 2(2):132-142. doi: 10.58707/jec.v2i2.295

Susanto, Ahsanul Huda, Anam Sutopo, Murfiah Dewi Wulandari, and Minsih Minsih. 2025. "Supervisi Akademik Sebagai Strategi Penguatan Kompetensi Guru Dalam Pembelajaran Kolaboratif." *Cetta: Jurnal Ilmu Pendidikan* 8(3):110-121. doi:10.37329/cetta.v8i3.4196

Tomlinson, Carol Ann. 2014. *The differentiated classroom: Responding to the needs of all learners*. 2nd ed. Alexandria, VA: ASCD.

Triandani, Mirsa, Rahma Aswani, Wira Fitria, and Sahkholid Nasution. 2024. "Pembelajaran bahasa Arab fushah dalam konteks globalisasi: Peluang dan tantangan." *Jurnal Intelek Insan Cendikia* 1(10):7170-7181. <https://jicnusantara.com/index.php/jiic/article/view/1914>

Utama, I. H. and R. F. Akbar. 2023. "Pesantren Education and Its Contribution to Developing Religious Values in the Kudus Community." *Education and Sociedad Journal* 1(1):13-23. doi: 10.61987/edsojou.v1i1.405