

THE URGENCY OF CURRICULUM IN THE MANAGEMENT SYSTEM OF NON-FORMAL EDUCATIONAL INSTITUTIONS: A CASE STUDY AT PESMA AN NAJAH PURWOKERTO

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Abstract

Pondok Pesantren Mahasiswa (Pesma) An-Najah Purwokerto represents a distinctive model of Islamic boarding school that combines the classical salaf tradition of kitab kuning study with the academic demands of university life. This article examines how salaf-based education is managed at Pesma An-Najah, focusing on the functions of planning, organizing, actuating, and controlling as applied to curriculum, teaching methods, human resources, and supporting economic units. Drawing on institutional documentation, prior academic studies conducted at the pesantren, and the broader scholarly literature on pesantren management, the article argues that An-Najah has developed a hybrid management model that preserves the substance of salaf learning sorogan, bandongan, and kitab kuning mastery while embedding it within a more structured, goal-oriented, and technologically supported management system than is typical of conventional salafiyah pesantren. The article concludes that this integrative management approach enables the pesantren to produce santri who are simultaneously grounded in classical Islamic scholarship and competitive in contemporary academic and professional life.

Keywords: salaf management, pesantren mahasiswa, kitab kuning, Islamic boarding school, An-Najah Purwokerto

Abstrak

Pondok Pesantren Mahasiswa (Pesma) An-Najah Purwokerto merupakan model khas pesantren yang mengintegrasikan tradisi salaf dalam pembelajaran kitab kuning dengan tuntutan akademik kehidupan mahasiswa di perguruan tinggi. Artikel ini mengkaji bagaimana pendidikan berbasis salaf dikelola di Pesma An-Najah dengan berfokus pada fungsi-fungsi manajemen, yaitu perencanaan (planning), pengorganisasian (organizing), pelaksanaan (actuating), dan pengawasan (controlling), yang diterapkan pada aspek kurikulum, metode pembelajaran, sumber daya manusia, serta unit-unit ekonomi pendukung. Berdasarkan dokumentasi kelembagaan, berbagai penelitian terdahulu yang dilakukan di pesantren tersebut, serta kajian literatur mengenai manajemen pesantren, artikel ini berargumen bahwa An-Najah telah mengembangkan model manajemen hibrida yang mampu mempertahankan substansi pembelajaran salaf melalui metode sorogan, bandongan, dan penguasaan kitab kuning, sekaligus mengintegrasikannya ke dalam sistem manajemen yang lebih terstruktur, berorientasi pada pencapaian tujuan, serta didukung oleh pemanfaatan teknologi dibandingkan dengan pesantren salafiyah konvensional. Artikel ini menyimpulkan bahwa pendekatan manajemen yang integratif tersebut memungkinkan pesantren menghasilkan santri yang tidak hanya memiliki

fondasi kuat dalam keilmuan Islam klasik, tetapi juga mampu bersaing dalam kehidupan akademik dan profesional kontemporer.

Kata kunci: manajemen salaf; pondok pesantren mahasiswa; kitab kuning; pondok pesantren; An-Najah Purwokerto.

INTRODUCTION

Pesantren represents one of Indonesia's most enduring indigenous institutions of Islamic education and has played a central role in the transmission, preservation, and reproduction of Islamic scholarship across generations. Unlike educational institutions introduced during the colonial period or subsequently established through the modern national education system, pesantren developed from within Indonesian Muslim communities and established distinctive educational traditions rooted in religious learning, communal life, and the authority of Islamic scholars. Despite substantial transformations in Indonesian education, pesantren have demonstrated considerable institutional resilience by adapting their curricula, pedagogical practices, organizational structures, and management systems while maintaining their core identity as centers of Islamic learning. Recent scholarship has consequently emphasized pesantren not simply as traditional religious institutions but as dynamic educational organizations negotiating continuity and institutional change (Arif et al., 2024).

Within the diverse pesantren landscape, the distinction between *salaf* (*salafiyah*) and *khalaf* (*modern*) remains analytically important. Salaf-oriented pesantren traditionally prioritize the study of classical Islamic texts (*kitab kuning*), particularly works in Qur'anic studies, Hadith, Islamic jurisprudence (*fiqh*), theology (*aqidah*), Arabic grammar, and Islamic ethics. Learning is commonly organized through pedagogical traditions such as *sorogan*, *bandongan*, and *wetonan*, in which the *kyai* or *ustadz* occupies a central position in transmitting authoritative knowledge. By contrast, khalaf or modern pesantren tend to incorporate formal schooling structures, general academic subjects, standardized curricula, and contemporary pedagogical and managerial practices (Musoffa, 2024). Although this distinction is useful for understanding institutional variation, treating salaf and modern pesantren as mutually exclusive categories may obscure the increasingly hybrid forms of Islamic educational organization emerging in contemporary Indonesia.

One important manifestation of this transformation is the emergence and expansion of *pesantren mahasiswa* (student pesantren). Unlike conventional pesantren whose primary residents are generally school-age students, pesantren mahasiswa accommodate university students who simultaneously participate in formal higher education and residential Islamic education. This institutional configuration creates a distinctive educational and managerial context. Students are expected to fulfill the academic requirements of universities while participating in structured religious learning, communal activities, and character formation within the pesantren. Consequently, the management of Islamic education in student pesantren involves a more complex process of allocating time, organizing learning activities, coordinating academic and religious expectations, and sustaining student engagement. The central managerial challenge is

therefore not merely whether classical Islamic knowledge should be preserved, but how its transmission can be institutionally organized so that it remains meaningful and sustainable for students whose primary educational trajectories are located within contemporary higher education (Delfiana, 2024).

This challenge becomes particularly significant when a student pesantren seeks to preserve an authentically salaf-oriented curriculum while simultaneously adopting modern organizational and technological practices. The management of *kitab kuning* education in such a setting requires more than the reproduction of conventional teaching methods. It requires institutional decisions concerning curriculum planning, division of managerial responsibilities, scheduling, teacher coordination, student supervision, evaluation mechanisms, leadership, resource mobilization, and the integration of supporting technologies. The coexistence of classical pedagogical traditions and contemporary organizational arrangements thus creates a distinctive form of educational management in which institutional continuity depends upon the capacity to reconcile inherited religious practices with changing educational conditions.

Pondok Pesantren Mahasiswa An-Najah Purwokerto provides an important empirical setting for examining this phenomenon. Established in 2009 under the spiritual guidance of KH. Prof. Dr. Mohammad Roqib, M.Ag., and Hj. Nortri Y. Muthmainnah, S.Ag., Pesma An-Najah was developed as a student-oriented pesantren that seeks to integrate classical pesantren education with the demands of modern academic life. Institutional documentation describes an educational orientation that combines the study of classical Islamic knowledge with a modern curriculum supported by information and communication technology (Pesantren Mahasiswa An-Najah Purwokerto, 2024a). Its institutional position is therefore particularly relevant for investigating how salaf-based education is managed when its learners are not only *santri* but also university students with demanding academic schedules, diverse disciplinary backgrounds, and expectations shaped by contemporary higher education.

The significance of this case extends beyond the institutional profile of a single pesantren. The management of salaf education in a student pesantren raises a broader question concerning how traditional Islamic educational institutions respond organizationally to social and educational change. Existing scholarship has examined pesantren from various perspectives, including curriculum transformation, leadership, institutional development, religious learning, and the preservation of *kitab kuning*. However, much of this literature tends to examine traditional and modern forms of pesantren separately or to focus on pedagogical and cultural dimensions without sufficiently examining the managerial mechanisms through which classical Islamic education is organized within a contemporary institutional environment. Studies concerning Pesma An-Najah have similarly addressed particular dimensions of its educational and institutional practices (Delfiana, 2024; Dewi, 2025; Safitri, 2022; Saputri, 2024), but these studies have not yet been sufficiently synthesized to explain the overall management architecture of its salaf-based education.

This creates an important empirical and conceptual gap. First, there is limited research examining the management of salaf-based education specifically within pesantren mahasiswa, where religious education operates alongside the institutional demands of higher education. Second, existing discussions of pesantren transformation frequently emphasize curriculum modernization or technological adaptation, while less attention has been given to how the classical *salaf* curriculum itself is planned, organized, implemented, supervised, and sustained within a contemporary organizational structure. Third, the literature provides insufficient explanation of how leadership, institutional division of labor, student management, and economic resource mobilization interact to maintain the continuity of salaf education. Addressing these gaps is important because the sustainability of classical Islamic scholarship depends not only on the content of the curriculum but also on the organizational systems through which that curriculum is delivered.

The present study therefore conceptualizes pesantren transformation not simply as a movement from traditional to modern education but as a process of institutional negotiation between continuity and adaptation. From this perspective, the coexistence of salaf and modern elements at Pesma An-Najah is not necessarily evidence of the erosion of traditional pesantren identity. Rather, it may represent an organizational strategy through which classical Islamic educational values are preserved by adapting their management to the circumstances of contemporary learners. The analytical focus consequently moves beyond the binary classification of salaf versus khalaf toward an examination of how traditional educational purposes are sustained through contemporary management arrangements.

Accordingly, this study investigates how salaf-based Islamic education is managed at Pondok Pesantren Mahasiswa An-Najah Purwokerto. Specifically, it examines four interconnected dimensions of educational management: (1) planning, including the formulation and organization of the salaf curriculum and learning programs; (2) organizing, including institutional structures, role distribution, and coordination among educational actors; (3) actuating, including leadership, implementation of *kitab kuning* learning, teacher–student interaction, and the management of student participation; and (4) controlling, including supervision, evaluation, and mechanisms for maintaining educational quality. The study also examines the role of the pesantren’s leadership and economic units in sustaining the implementation of salaf-based education.

The study contributes to the literature in two ways. Empirically, it provides an in-depth account of how classical Islamic education is organized within a student pesantren whose members simultaneously inhabit the worlds of *santri* and university students. Conceptually, it advances an understanding of pesantren management in which tradition and modernization are not necessarily competing forces but can operate as complementary institutional resources. By examining how curriculum, leadership, organizational structures, educational practices, and economic resources are coordinated, the study offers a more comprehensive explanation of how salaf-based Islamic education

can be sustained within contemporary higher education contexts. The findings may therefore provide practical and theoretical insights for pesantren and other Islamic educational institutions seeking to preserve classical Islamic scholarship while responding strategically to the organizational demands of contemporary education.

METHOD

Research Design

This study employed a qualitative descriptive-analytical research design to examine how salaf-based Islamic education is institutionally managed at Pondok Pesantren Mahasiswa An-Najah Purwokerto. A qualitative approach was considered appropriate because the study sought to interpret institutional practices, organizational arrangements, and managerial processes rather than measure their effects statistically. The analysis focused specifically on how the management of Qur'anic, Hadith, and *kitab kuning* education is organized within the distinctive context of a student pesantren, where religious education operates alongside the academic demands of higher education. Rather than treating Pesma An-Najah as a conventional salafiyah pesantren, the study approached it as a contemporary Islamic educational organization in which traditional educational objectives coexist with modern curricular, organizational, and technological arrangements. This analytical position enabled the study to examine the institutional mechanisms through which classical Islamic scholarship is maintained and adapted to the circumstances of university students.

Data Sources and Data Collection

The study relied primarily on documentary data rather than new fieldwork. Data were obtained from two principal sources. First, institutional documents and official publications issued by Pesma An-Najah Purwokerto were examined to identify the institution's educational orientation, organizational profile, curriculum, programs, and institutional development (Pesantren Mahasiswa An-Najah Purwokerto, 2024a, 2024b). Second, previously published academic studies that investigated specific dimensions of Pesma An-Najah were analyzed as secondary empirical sources. These studies included research on the collaborative management of salaf and khalaf curricula (Delfiana, 2024), literacy-program management within the pesantren curriculum (Saputri, 2024), human resource development and the leadership of the pesantren's founder (Safitri, 2022), and the management of entrepreneurial units supporting the pesantren (Dewi, 2025). The documentary sources were selected purposively according to three criteria: (1) direct relevance to the institutional management of Pesma An-Najah; (2) explicit discussion of educational, organizational, leadership, or resource-management practices; and (3) sufficient methodological or contextual information to enable analytical comparison. The selected sources were read comparatively rather than treated as independent datasets, allowing recurring institutional patterns and distinctive management practices to be identified.

Unit of Analysis and Analytical Framework

The unit of analysis was the institutional management system of salaf-based education at Pesma An-Najah Purwokerto. The analysis was structured around the classical management functions of planning, organizing, actuating, and controlling (POAC). These four dimensions were operationalized specifically in relation to salaf education. Planning referred to the formulation, selection, sequencing, and scheduling of Qur'an, Hadith, and *kitab kuning* learning programs. Organizing concerned the distribution of institutional responsibilities, coordination among the *kyai*, administrators, teachers, and student residents, and the organizational structures supporting religious education. Actuating referred to the implementation of learning programs, leadership practices, teacher–student interaction, student participation, and the integration of traditional and contemporary pedagogical practices. Controlling encompassed supervision, evaluation, monitoring of educational activities, and institutional mechanisms for maintaining the continuity and quality of salaf-based education. In addition to the POAC framework, the analysis considered three contextual dimensions that emerged across the sources: leadership, human-resource management, and economic sustainability. These dimensions were examined as supporting mechanisms rather than as separate management functions. This approach made it possible to investigate not only how the salaf curriculum is implemented but also how the institutional resources and leadership arrangements sustain its implementation.

Data Analysis

Data analysis was conducted through an iterative process of document reading, data reduction, thematic categorization, cross-source comparison, and interpretation. First, relevant textual information was extracted from institutional documents and previous academic studies. Second, the extracted information was coded according to the four POAC dimensions. Third, related codes were grouped into broader analytical categories, including curriculum management, organizational structure, leadership, instructional implementation, supervision, human-resource development, and economic support. Fourth, findings from different sources were compared to identify convergent and divergent patterns. Particular attention was given to distinguishing institution-specific practices from characteristics more generally associated with salafiyah pesantren. A practice was considered institution-specific when it was repeatedly documented in relation to Pesma An-Najah or emerged from its particular status as a student pesantren. Conversely, practices documented more broadly in the literature on salafiyah pesantren were interpreted as contextual features of the wider pesantren tradition. This comparative procedure reduced the risk of presenting characteristics of Pesma An-Najah as universally representative of salaf-based pesantren. The final stage involved analytical interpretation of the relationships among the POAC functions. Rather than presenting planning, organizing, actuating, and controlling as isolated stages, the study interpreted them as interconnected components of an institutional management system. This enabled the analysis to explain how curriculum planning is translated into organizational

arrangements, how those arrangements shape educational implementation, and how supervision and resource management contribute to institutional continuity.

Trustworthiness

The credibility of the analysis was strengthened through source triangulation and analytical comparison. Information concerning curriculum, leadership, human resources, literacy programs, and entrepreneurial activities was compared across official institutional publications and independent academic studies. Convergence among different sources was used to strengthen interpretations, whereas inconsistencies were retained and examined rather than automatically resolved in favor of a single source. An additional strategy was contextual triangulation, whereby institution-specific findings were compared with the broader scholarly literature on pesantren, salafiyah education, and *kitab kuning* learning. This comparison helped establish whether particular practices represented distinctive characteristics of Pesma An-Najah or reflected broader patterns of pesantren management. An audit-oriented reading process was also applied by maintaining a clear correspondence between source materials, analytical categories, and interpretive conclusions.

Ethical Considerations and Limitations

Because the study analyzed publicly available institutional materials and previously published academic research rather than collecting new data from human participants, no new participant recruitment or direct intervention was undertaken. The analysis nevertheless followed principles of responsible scholarly interpretation by accurately representing the institutional sources and distinguishing documented evidence from the researchers' analytical interpretation. The study has several limitations. First, because it relies on documentary and secondary empirical sources rather than original fieldwork, the analysis cannot directly capture current perceptions, informal practices, or changes that may have occurred after the publication of the underlying sources. Second, institutional statistics and other quantitative information reflect the period in which the respective sources were produced and therefore should not be interpreted as current enrollment or organizational figures. Third, the findings are analytically focused on Pesma An-Najah Purwokerto and should not be generalized statistically to all pesantren. Instead, the study aims to provide analytical and contextual insights into how salaf-based Islamic education can be managed within the distinctive organizational environment of a student pesantren. These limitations also define the contribution of the study. By systematically synthesizing institutional documentation and prior empirical studies through a common management framework, the research provides an integrated account of salaf educational management at Pesma An-Najah and identifies the institutional mechanisms through which classical Islamic education is maintained within a contemporary higher-education context.

RESULT AND DISCUSSION

Institutional Configuration of Salaf-Based Education

The analysis of institutional publications and previous empirical studies indicates that salaf-based education at Pondok Pesantren Mahasiswa An-Najah Purwokerto is embedded within an institutional model that deliberately combines classical Islamic education with contemporary academic and organizational arrangements. Rather than operating as an exclusively traditional salafiyah institution, Pesma An-Najah positions the study of the Qur'an, Hadith, and *kitab kuning* alongside modern academic, technological, literacy, leadership, and entrepreneurial programs (Pesantren Mahasiswa An-Najah Purwokerto, 2024a, 2024b).

This configuration is significant because the primary residents of the institution are university students. The institutional sources describe Pesma An-Najah as a residential educational environment for male and female students enrolled in higher education, thereby creating a dual educational commitment: students must fulfill the requirements of their university studies while participating in the pesantren's religious and communal programs. The resulting organizational structure reflects an attempt to accommodate these two educational trajectories within a single institutional framework.

The documentary evidence further indicates that the salaf curriculum is not positioned as an auxiliary religious program but as one of the central components of the pesantren's educational identity. Qur'anic learning, Hadith, and *kitab kuning* are integrated with programs directed toward academic literacy, leadership, entrepreneurship, and character development. The institutional design therefore represents a form of curricular integration rather than the simple addition of religious subjects to a modern curriculum.

Planning: Integrating Salaf Learning with the Academic Life of University Students

The analysis identifies curriculum integration as the central feature of the planning function. Delfiana's (2024) study of curriculum management at Pesma An-Najah indicates that the institution deliberately coordinates salaf and khalaf curricular components. Classical Islamic learning is maintained while general academic and competency-oriented learning is simultaneously developed. The planning process therefore reflects two complementary objectives: preserving classical Islamic knowledge and preparing students to participate effectively in contemporary academic and social environments. This planning arrangement differs from the more conventional image of salafiyah education in which curricular decisions may depend substantially on the authority and experience of individual *kyai* or teachers. Studies of pesantren management have identified limited formalization, centralized authority, and inconsistent curriculum planning as recurring organizational challenges in some pesantren contexts (Fatoni & Isa, 2024; Setiawan, 2022). In contrast, the sources concerning Pesma An-Najah indicate the presence of a more explicitly organized curriculum-management process.

The student-pesantren context appears to be an important factor in this formalization. Because santri are simultaneously university students, the pesantren cannot organize its educational program independently of external academic schedules. Curriculum planning consequently has to accommodate the temporal demands of higher education while retaining regularity in religious instruction. The evidence suggests that this condition has encouraged the development of an organizational arrangement in which salaf education is deliberately positioned within a broader academic timetable rather than treated as an isolated religious activity. The planning function also extends beyond religious instruction. The institutional curriculum incorporates literacy, leadership, entrepreneurship, and other developmental programs. Saputri's (2024) study, for example, documents a structured literacy program organized progressively from foundational writing skills to academic writing, article development, and research-oriented activities. Although the literacy program is not itself equivalent to salaf instruction, its systematic organization illustrates the broader institutional principle of progressive learning development operating at Pesma An-Najah.

Organizing: Differentiated Roles and Multi-Level Educational Structures

The findings show that the organizing function at Pesma An-Najah is characterized by differentiated institutional roles and multiple organizational units. The institution does not rely exclusively on the *kyai* or *ustadz* as the sole organizational actors. Instead, educational and developmental activities are supported by administrators, teaching personnel, student organizations, and economic units. At the educational level, santri participate in structured learning programs and differentiated activities according to their educational needs. Evidence from the literacy program indicates the use of progressive levels through which students develop competencies from basic writing to more advanced academic and research-oriented activities (Saputri, 2024). This organizational principle is relevant to the management of salaf education because it indicates an institutional preference for differentiated learning structures rather than a completely undifferentiated residential learning model.

The organizational structure is further reinforced by the existence of Organisasi Santri Mahasiswa (OSMA). Institutional documentation identifies several student organizations, including Luthfunnajah, Komunitas Pondok Pena, An-Najah Kreatif, An-Najah Arabic Javanese English Community (AArJEC), An-Najah Entrepreneur Club (AEC), and NH Perkasya (Pesantren Mahasiswa An-Najah Purwokerto, 2024a). These organizations create differentiated spaces for religious arts, literacy, language development, creativity, and entrepreneurship. The analysis suggests that OSMA functions as more than an extracurricular structure. Within the institutional model documented by Pesma An-Najah, student organizations form part of the broader educational infrastructure through which santri exercise leadership, organizational responsibility, and practical skills. Consequently, the organization of salaf education is situated within a wider structure of student development rather than operating independently from the institution's non-religious programs.

Leadership constitutes another important dimension of the organizing function. Safitri's (2022) study characterizes the leadership of the pesantren's founder, KH. Prof. Dr. Mohammad Roqib, M.Ag., as transformational-prophetic leadership, emphasizing transcendence, humanization, and liberation. Within the evidence analyzed, this leadership orientation provides an integrating framework connecting educational, organizational, and human-resource development activities. The resulting organizational pattern can therefore be characterized as hierarchically guided but functionally differentiated. The founder retains a central position in defining the institutional vision, while implementation is distributed across educational personnel, administrators, student organizations, and other institutional units. This pattern represents a more differentiated organizational structure than a model in which virtually all institutional functions remain concentrated around the *kyai*.

Actuating: Maintaining Classical Religious Learning within a Contemporary Institutional Environment

The analysis indicates that the actuating function is manifested through the continued implementation of classical Islamic learning alongside contemporary student-oriented programs. Institutional sources identify the study of the Qur'an, Hadith, and *kitab kuning* as central components of the educational program (Pesantren Mahasiswa An-Najah Purwokerto, 2024a, 2024b). Thus, curricular modernization does not appear to have resulted in the removal of classical religious learning from the institutional program. The available evidence also indicates the continuation of pedagogical practices associated with traditional pesantren education, particularly text-based religious learning, recitation, explanation, and teacher-guided study. These practices correspond broadly to the pedagogical characteristics historically associated with *sorogan* and *bandongan*. The significance of these practices in the An-Najah context lies not simply in their preservation but in their incorporation into a student-pesantren environment characterized by modern academic commitments.

The institutional calendar also contains collective religious activities that reinforce the implementation of salaf-based education. Among the documented activities are Harlah Pesantren, Khotmil Qur'an wal Kutub, and intensive Ramadan programs (Pesantren Mahasiswa An-Najah Purwokerto, 2024b). These activities demonstrate that salaf education is enacted not only through routine classroom-based learning but also through collective religious practices that reinforce institutional identity and communal participation. A particularly distinctive implementation mechanism is the Tahfidz program for female santri established in 2021. The program is organized within the An-Nisa residential complex and provides a more concentrated environment for Qur'anic memorization (Pesantren Mahasiswa An-Najah Purwokerto, 2024a). This arrangement indicates an institutional capacity to differentiate educational provision according to specific learning objectives while maintaining those activities within the broader religious mission of the pesantren. The sources also indicate the incorporation of information and communication technology into the broader educational system. Importantly, the

available evidence does not support interpreting technology as a replacement for classical pedagogical practices. Rather, ICT is positioned as a supporting component of the institution's integrated curriculum. This distinction is important because it suggests that technological adaptation at Pesma An-Najah operates within a framework of pedagogical continuity rather than technological substitution.

Controlling: Supervision, Evaluation, and Institutional Continuity

The controlling function is reflected in the monitoring and evaluation mechanisms reported in previous research on curriculum management at Pesma An-Najah. Delfiana (2024) indicates that planning, organizing, and implementation processes were generally aligned with established curricular objectives and that educational activities were subject to supervisory processes. These findings suggest the existence of a management cycle in which curriculum planning is followed by implementation and subsequent monitoring. The controlling function also appears in recurring educational and religious milestones. Khotmil Qur'an wal Kutub represents one such institutional mechanism. While the event has a ceremonial and spiritual dimension, its occurrence also provides a recognizable point at which the completion of specific religious learning activities is formally acknowledged. The evidence therefore suggests that evaluation at Pesma An-Najah operates through both organizational supervision and culturally embedded religious practices.

However, the available sources do not provide sufficient evidence to conclude that the institution has adopted a standardized, quantitative assessment system for all components of *kitab kuning* learning. This distinction is methodologically important. The findings support the existence of supervision and evaluation, but they do not justify the stronger claim that salaf learning at An-Najah is evaluated through a uniformly standardized institutional assessment system comparable to that of formal schools. Accordingly, the controlling function is better understood as a combination of administrative supervision, educational monitoring, and culturally embedded forms of achievement recognition. This combination allows the institution to retain traditional modes of recognizing religious learning while operating within a more formal organizational environment.

Human Resources as a Supporting Mechanism

The synthesis of the available studies identifies human-resource development as an important supporting mechanism for the management of salaf-based education. Safitri (2022) reports that the leadership of the pesantren's founder plays a significant role in shaping the development of administrative personnel and santri. The leadership model described in the study emphasizes transcendence, humanization, and liberation, providing normative principles for institutional development. Within the integrated structure of Pesma An-Najah, human-resource development extends beyond the formal teaching relationship between *ustadz* and santri. Student organizations provide opportunities for santri to assume organizational responsibilities, while entrepreneurial units provide opportunities to develop practical competencies. This arrangement expands the

institutional meaning of educational management from the delivery of religious knowledge toward the broader formation of students' intellectual, organizational, and practical capacities. The findings consequently indicate that human-resource management operates as a cross-cutting mechanism connecting the institution's religious, academic, organizational, and entrepreneurial functions. Leadership provides the normative direction, while organizational units create spaces in which santri and staff can enact those institutional values through concrete responsibilities.

Economic Units and the Sustainability of Salaf Education

Another significant finding concerns the relationship between economic management and educational sustainability. Dewi's (2025) study documents the management of pesantren-owned entrepreneurial units, including Najah Mart, Najah Trans, and Najah Laundry. These units are managed through planning, organizing, actuating, and controlling functions and involve santri in operational activities. The economic units therefore have a dual institutional function. First, they constitute organizational resources that can contribute to the operational sustainability of the pesantren. Second, they provide practical learning environments through which santri acquire entrepreneurial and managerial competencies. This dual function distinguishes economic activities at Pesma An-Najah from a purely financial-support model. Nevertheless, the available evidence does not justify treating these business units as fully self-sufficient financial mechanisms for the pesantren. Rather, they should be interpreted as supporting institutional resources whose economic contribution forms part of a broader sustainability strategy. This more cautious interpretation is consistent with the documentary nature of the present study and avoids making claims about financial performance that cannot be independently verified from the available sources.

An Integrated Management Pattern

The cross-source analysis identifies an integrated management pattern in which the four POAC functions operate as interconnected components rather than independent administrative stages. Planning establishes the integration of salaf and contemporary curricula; organizing distributes responsibilities across educational personnel, administrators, student organizations, and supporting units; actuating translates the curriculum into religious learning and student-development activities; and controlling provides supervision and recognition of educational progress. The distinctive characteristic of this model is the coexistence of classical educational substance and increasingly differentiated institutional management. The salaf orientation remains visible through Qur'anic learning, Hadith, *kitab kuning*, memorization, communal religious activities, and teacher-guided learning. At the same time, the institution employs structured curriculum management, student organizations, literacy programs, ICT, leadership development, and entrepreneurial units. The evidence therefore supports characterizing Pesma An-Najah as an institution practicing managed continuity rather than either traditional preservation or wholesale modernization. Classical Islamic

educational content is retained, while the organizational mechanisms surrounding its delivery are adapted to the realities of university students.

Comparative Interpretation: Pesma An-Najah and Conventional Salafiyah Management

When compared with the broader literature, the management pattern identified at Pesma An-Najah differs from descriptions of some conventional salafiyah pesantren characterized by highly centralized authority, relatively informal curriculum planning, and limited administrative formalization (Fatoni & Isa, 2024; Setiawan, 2022). The evidence reviewed here instead points toward greater differentiation of institutional roles and a more explicit coordination of educational, organizational, and economic activities. This difference should not, however, be interpreted as evidence that Pesma An-Najah has abandoned the salaf tradition. The continuation of *kitab kuning* learning, Qur’anic study, memorization, communal religious activities, and teacher-guided learning indicates substantive continuity. What has changed more visibly is the organizational architecture through which these activities are managed.

The student-pesantren context provides a plausible institutional explanation for this pattern. Because santri simultaneously occupy the roles of university students and pesantren residents, the institution requires management mechanisms capable of coordinating competing academic and religious demands. The integration of modern organizational structures can therefore be interpreted as an adaptive response to the institutional conditions of contemporary student life. The synthesis also reveals three persistent tensions. First, the dual status of santri as university students and pesantren residents creates a continuing challenge of time and schedule coordination. Second, the integration of ICT raises the need to ensure that technological tools support rather than displace the relational and authoritative dimensions of classical Islamic learning. Third, the operation of pesantren-owned economic units requires managerial capacity that must be balanced with the institution’s primary educational mission. Taken together, these findings suggest that the distinctive contribution of Pesma An-Najah lies not simply in combining salaf and khalaf curricula, but in developing an organizational system through which the two can coexist within the institutional constraints of higher education. The case demonstrates how classical Islamic educational objectives can be maintained through contemporary mechanisms of curriculum planning, organizational differentiation, leadership, supervision, student participation, and resource management.

Emergent Model of Salaf Educational Management

Based on the cross-source synthesis, the management of salaf education at Pesma An-Najah can be represented as an integrated continuity–adaptation model. The model consists of five interconnected elements. First, classical religious substance constitutes the institutional core, particularly Qur’an, Hadith, and *kitab kuning*. Second, formalized management functions provide the organizational structure through planning, organizing, actuating, and controlling. Third, distributed institutional actors—including the founder,

administrators, teachers, and student organizations—translate institutional objectives into operational practices. Fourth, supporting systems, particularly literacy programs, ICT, human-resource development, and entrepreneurial units, expand the institution's capacity to respond to contemporary educational demands. Fifth, institutional continuity emerges from the interaction among these components, allowing classical Islamic educational purposes to remain central while their organizational delivery adapts to the conditions of university students.

The resulting model can be summarized as:

Classical Islamic educational substance → integrated curriculum planning → differentiated organizational structure → implementation through traditional and adaptive practices → supervision and evaluation → institutional continuity and adaptation.

This model should be understood as an analytical proposition derived from the available documentary and secondary empirical evidence rather than as a universally applicable model of pesantren management. Its principal value lies in explaining the organizational pattern evident in the specific case of Pesma An-Najah Purwokerto and in providing a basis for future comparative studies involving other pesantren mahasiswa.

CONCLUSION

The management of salaf education at Pondok Pesantren Mahasiswa An-Najah Purwokerto demonstrates that classical Islamic pedagogy and structured institutional management are not inherently incompatible. Through deliberate curriculum planning that integrates salaf and khalaf content, an organizational structure built around tiered classes and a dense network of student-led OSMA units, an implementation strategy that preserves text-centered instruction methods while incorporating information and communication technology, a supervisory system that links planning to evaluation, and a transformational-prophetic leadership style exercised by its founder, the pesantren has constructed a management model capable of sustaining intensive kitab kuning study among a population of full-time university students. This model is further reinforced by pesantren-owned economic units that provide both operational support and practical entrepreneurial training grounded in the same disciplined ethos cultivated through salaf study. These findings suggest that the pesantren mahasiswa format need not represent a dilution of the salaf tradition, but can instead function as a context in which that tradition is managed with particular deliberateness precisely because it must compete for the time and attention of students who are also pursuing formal academic degrees. Future research would benefit from direct comparative fieldwork examining multiple pesantren mahasiswa across Indonesia, in order to assess whether the integrative management pattern observed at An-Najah represents a broader trend within this emerging institutional category or a distinctive feature of this particular pesantren's history and leadership.

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