



## Quba Curriculum: Modernizing Education through Transformative Leadership at Diniyyah Puteri Islamic Boarding School

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**Abstract:** This study examines how the modernization of Islamic education emerged through transformative leadership at Diniyyah Puteri Islamic Boarding School. Using a descriptive qualitative case study design, the research emphasizes a comprehensive understanding of the characteristics, conditions, and phenomena related to educational transformation. Data were collected through in-depth interviews, participatory observation, and documentation. The findings reveal that the modernization process of Islamic education at Diniyyah Puteri is reflected in the development and implementation of an adaptive curriculum, namely the Quba curriculum. This curriculum represents the integration of transformative leadership through key leadership dimensions: influence, inspiration, intellectual stimulation, and visionary thinking. These dimensions are manifested in a clear vision and mission that guide all elements of the educational institution. The Quba curriculum is grounded in the Qur'an and Hadith, aiming to shape students' cognitive, emotional, and spiritual capacities. Its impact can be observed in students' attitudes, character formation, and knowledge development. The curriculum is implemented through integrated learning activities both in classrooms and dormitory life, creating a holistic educational environment. This modernization reflects an adaptive effort within the Islamic education system to balance intellectual and emotional-spiritual intelligence in response to globalization. The study recommends broader collaboration with public schools and external institutions to foster innovative and adaptive curriculum development. This research contributes to the renewal of Islamic education systems by integrating scientific and technological advancements to prepare adaptive and competitive graduates.

**Abstrak:** Penelitian ini mengkaji bagaimana modernisasi pendidikan Islam muncul melalui kepemimpinan transformatif di Pondok Pesantren Diniyyah Puteri. Dengan menggunakan desain studi kasus kualitatif deskriptif, penelitian ini menekankan pada pemahaman komprehensif mengenai karakteristik, kondisi, dan fenomena yang berkaitan dengan transformasi pendidikan. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Temuan penelitian menunjukkan bahwa proses modernisasi pendidikan Islam di Diniyyah Puteri tercermin dalam pengembangan dan penerapan kurikulum yang adaptif, yaitu kurikulum Quba. Kurikulum ini merepresentasikan integrasi kepemimpinan transformatif melalui dimensi-dimensi kepemimpinan utama: pengaruh, inspirasi, stimulasi intelektual, dan pemikiran visioner. Dimensi-dimensi tersebut diwujudkan dalam visi dan misi yang jelas yang menjadi pedoman bagi

*seluruh elemen institusi pendidikan. Kurikulum Quba berlandaskan pada Al-Qur'an dan Hadis, dengan tujuan membentuk kapasitas kognitif, emosional, dan spiritual para santri. Dampaknya dapat diamati pada sikap, pembentukan karakter, dan pengembangan pengetahuan santri. Kurikulum ini diterapkan melalui kegiatan pembelajaran terintegrasi, baik di dalam kelas maupun dalam kehidupan asrama, sehingga menciptakan lingkungan pendidikan yang holistik. Modernisasi ini mencerminkan upaya adaptif dalam sistem pendidikan Islam untuk menyeimbangkan kecerdasan intelektual serta kecerdasan emosional-spiritual sebagai respons terhadap globalisasi. Penelitian ini merekomendasikan kolaborasi yang lebih luas dengan sekolah umum dan institusi eksternal guna mendorong pengembangan kurikulum yang inovatif dan adaptif. Penelitian ini berkontribusi pada pembaruan sistem pendidikan Islam dengan mengintegrasikan kemajuan ilmu pengetahuan dan teknologi demi menghasilkan lulusan yang adaptif dan kompetitif.*

**keywords :** transformative leadership, modernization of education, quba curriculum

## INTRODUCTION

The rapid flow of global change and development, marked by the accelerated development of digital technology transformation, openness of information, science, and increasing socio-economic needs, has had a significant impact on the development of the Islamic education system. Islamic educational institutions are no longer required to merely provide religious knowledge, but are also required to be able to integrate it with modern scientific developments in accordance with the demands of 21st-century development (Islam et al., 2025). Islamic educational institutions become a mobility for the formation of human resources who have the ability to think critically, are skilled, creative, adaptive, and able to respond to changes and challenges of the globalization era (Alharbi, 2023),

Global changes provide significant impetus for Islamic educational institutions, especially Islamic boarding schools, to improve (Syafe'i, 2017). Islamic boarding schools as the oldest Islamic educational institutions have a strategic role in the moral, character, spiritual and intellectual formation of the Muslim generation (Firmansyah, 2021). Islamic boarding schools are believed to be the center of Indonesian Islamic education and as

the forerunner to creating a quality Islamic generation (Rohman et al., 2023), maintaining these values, Islamic boarding schools need to reorient and modernize the adaptive education system to become an inclusive place of education for the entire community (Aly, 2015) by balancing and maintaining traditional identity (uniqueness) to meet the needs of society (Wawan Shofwani et al, 2025). Explained by (Azra, 2012) the process of modernizing Islamic boarding school education is a selective effort in integrating Islamic values with developments in science, technology and the social needs of society. However, from a contemporary perspective, Islamic boarding school modernization is no longer understood simply as administrative reform or the addition of general subjects, but as a multidimensional transformation involving epistemological reconstruction, institutional reform, pedagogical innovation, digital transformation, and strengthening the institution's social capacity. This perspective demonstrates that Islamic boarding school modernization is a strategy for maintaining institutional relevance amidst the complexity of global change.

In line with this, (Hargreaves, A., & Fullan, 2020) emphasized that modernization of education in the global era must be directed

at strengthening institutional resilience, namely the ability of institutions to survive, adapt, and continuously innovate. In the context of Islamic boarding schools, this means modernization involves not only curriculum changes but also transformations in learning culture, institutional governance, and graduate competency orientation.

Research findings (Mubasyiroh & Muttaqin, 2024)(Nabilatun Mubasyiroh, 2024) demonstrate that Islamic boarding schools must be prepared to rise and improve to strengthen the quality of their educational system, which offers diverse and innovative characteristics (Silva, 2020). Islamic boarding schools need to transform through the modernization of Islamic education (Purwanto et al., 2023). Studies of Islamic boarding school modernization in Indonesia show a variety of approaches. Darussalam Gontor Modern Islamic Boarding School developed modernization through the KMI system, which emphasizes the integration of religious and general knowledge based on a hidden curriculum and dormitory discipline. Meanwhile, Al-Mukmin Islamic Boarding School excels in modernization based on ideological cadre formation and integration of formal national education. On the other hand, Tebuireng Islamic Boarding School exhibits a modernization model based on institutional reform and the adoption of educational technology. This comparison demonstrates that Islamic boarding school modernization in Indonesia develops contextually according to the leadership vision and institutional orientation of each institution.

Modernizing the Islamic education system through the curriculum is a strategic step, because the curriculum is a fundamental element of the education system and the heart of education (Gozali, 2021). In the context of the Islamic education system in Indonesia, the curriculum not only functions as a guideline in the learning process but also as an analytical tool, the curriculum is used as an instrument

for forming character, morals, and competencies that are expected to be in accordance with the needs of the times (Dhofer, 2011). The curriculum in adaptive education has a strategic role in ensuring the educational process is implemented effectively and responsive to the needs of the ever-evolving community (Januar Mahardhani et al., 2023). The Indonesian curriculum continues to develop, reflecting the ongoing and transformative educational process to meet the needs of society (Ali, 2020) Modernizing Islamic boarding schools through the curriculum is a reflection of the process of sustainability and transformation of education in preparing graduates Fauziah F: 2023.

In the contemporary context, the Islamic boarding school curriculum is not only required to integrate Islamic traditions with modern science, but also to build future competencies such as critical thinking, creativity, collaboration, communication, and digital literacy as emphasized in the framework of the Organization for Economic Co-operation and Development Learning Compass 2030. Thus, the Islamic boarding school curriculum must function as an agent of change that prepares students to be relevant and globally competitive without losing their spiritual and moral orientation.

The Islamic boarding school curriculum is expected to be an agent of change in integrating Islamic traditions with the needs of science, information technology in the modern era is currently becoming increasingly important in preparing graduates who are broad-minded, have character, are spiritual, intellectual, socially skilled, and globally academic (Jenderal & Islam, 2022), this is a step that needs to be taken so that Islamic boarding schools and graduates remain relevant and competitive amidst the current of global educational change.

Modernizing Islamic boarding schools through an adaptive curriculum is inseparable from the role of a leader as a catalyst for

change to achieve educational goals (Mubasyiroh & Muttaqin, 2024). Leaders serve not only as administrative staff but also as agents of change capable of building a vision, creating a culture of innovation, and mobilizing all elements of the institution toward a developing, adaptive, and progressive education system (Ushansyah, 2016). In the current conditions, leaders must be able to transform through the formulation of a vision, designing innovations in Islamic boarding school education by developing adaptive curriculum designs through an (Noviani & Habiby, 2023).

Adaptive curriculum transformation is a central policy of Islamic boarding school leaders by integrating the unique values of Islamic science with the needs of modern education in preparing graduates who are able to develop spiritual, intellectual growth and individual skills based on the Qur'an and Sunnah in facing the current wave of renewal (globalization) (Bashori, 2020) leaders have control and the main key in determining the direction of an educational institution's goals (Madyarti, 2021).

(Kotter, 2007) emphasized that improving Islamic education through a new curriculum model is a characteristic of transformative leadership as a key to the development of educational institutions. In recent literature, transformative leadership is more broadly understood as a strategic capacity for building sustainable innovation, digital transformation, and organizational resilience. According to (Bass et al., 2003), effective transformative leadership is characterized by four main dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. These four dimensions are essential foundations for creating sustainable educational innovation.

Furthermore, (Leigh, 2003), through their Adaptive Leadership theory, explain that modern educational leaders must be able to

interpret external changes, manage internal resistance, and lead strategic change contextually. This perspective is relevant in the context of Islamic boarding schools (pesantren), which are in tension between maintaining tradition and embracing modernity. A recent study by (Khan, M. A. Lone, 2023) also shows that transformative leadership has a significant influence on curriculum innovation, improving teacher quality, and the competitiveness of Islamic educational institutions.

Transformative leadership plays a strategic role in encouraging development and innovation in Islamic educational institutions, especially Islamic boarding schools (pesantren). Several studies have shown that transformative leadership plays a role and is a factor in creating innovation in Islamic education through developing a vision and goals for adaptive Islamic educational institutions, fostering an adaptive learning culture, and being responsive to global change (Noor & Dartim, 2021)

The study of Islamic boarding school modernization through curriculum development is a key element in the transformation of Islamic education, consistent with the findings of (Rozi et al., 2023) (Bahrur Rozi, Pujiono, 2023) and, who found that studies on Islamic boarding school modernization demonstrate curriculum renewal, requiring a systematic design process, a collaborative culture, and institutional support to respond to societal developments. (Rohmad, 2024) also emphasized that improving the quality of Islamic boarding school education is largely determined by the relationship between visionary leaders and an adaptive curriculum renewal process tailored to societal developments and needs.

The Diniyyah Puteri Padang Panjang Islamic Boarding School started an educational modernization approach to respond to developments and answer the needs of society in the future through the Quba

curriculum, which is a curriculum model developed as a form of innovation and modernization of Islamic education. The Quba curriculum integrates learning based on the Koran and Hadith with the implementation of the curriculum not only taking place in formal learning at school, but also in the dormitory environment, meaning that the Quba curriculum becomes a living curriculum at the Girls' Diniyyah College, aiming to shape the mindset, character, spirituality and competence of the students holistically.

The uniqueness of the Quba Curriculum also lies in its integration of a neuroscience approach into learning. From an educational neuroscience perspective, learning is understood as a biological-cognitive process involving the formation of synaptic connections, emotional management, and the strengthening of long-term memory. According to (E, 2011), brain-based learning emphasizes the importance of a meaningful, reflective, and emotional learning environment to enhance learning effectiveness.

Furthermore, (Immordino-Yang & Knecht, 2020) (Immordino-Yang, M. H., Darling-Hammond, L., & Krone, 2020) explains that emotions, social relationships, and spiritual experiences play a crucial role in cognitive development and character formation. This perspective is highly relevant to the boarding school-based Islamic boarding school (pesantren) education system, as learning occurs holistically through social interaction, value habituation, and spiritual guidance. Thus, the use of neuroscience in the Quba Curriculum provides a stronger scientific foundation for building an integrative Islamic education model.

Although many previous studies have studied transformative leadership as a factor in educational institutions and curriculum development as a technical instrument separately, previous studies have not specifically discussed and explained how transformational leadership is the main basis

for creating a curriculum model based on Islamic boarding school identity, namely the Koran and Hadith in the context of Islamic boarding school modernization. The uniqueness and exclusivity of the Quba curriculum is worthy of study because this curriculum model is a form of Islamic boarding school modernization through transformational leadership, which was prepared and developed independently based on the Al-Qur'an and Sunnah and community needs as well as a combination of curriculum models from the results of comparative studies of Diniyyah Puteri educational institutions abroad regarding foreign education systems and combined into a curriculum model implemented at Diniyyah Puteri by integrating Islamic values and global education needs in preparing students.

Based on the above, this study aims to analyze the role of transformational leadership in the formation and implementation of the Quba curriculum as a model of modernization of Islamic education, the research questions are 1. How the Quba Curriculum is designed as a model of modernization of education, 2. How transformational leadership shapes and develops the Quba curriculum and 3. How the form of school and boarding learning is implemented in the Quba curriculum. This study is expected to provide theoretical contributions in broadening the understanding of the relationship between transformative leadership and curriculum innovation in the context of Islamic boarding school modernization. Practically, the results of this study can be a reference for managers of Islamic educational institutions in designing an educational system that is adaptive, integrative and remains rooted in Islamic values.

## **METHODS**

This research uses a qualitative approach with a case study design, allowing for an in-depth and contextual exploration of the Quba Curriculum, a form of Islamic

educational modernization born from transformative leadership at Diniyyah Puteri. This design was chosen because it allows researchers to investigate a limited system in real life (Yin.R.k, 2018). This case study provides the methodological depth needed for research. This method prioritizes a comprehensive understanding of the attributes, circumstances, and significance of a phenomenon, or assesses specific factors (Creswell, 2016). Through this qualitative approach, researchers seek to understand and explore how leaders are able to create a vision and a modern educational model through the Quba curriculum development approach, which serves as the foundation for shaping Islamic education that is adaptive to the development and renewal of the Islamic education system.

#### **Time and Place**

This research was conducted over approximately five months, from May to September 2025, at the Diniyyah Puteri Islamic School, a role model in developing modern Islamic education through transformative leadership, leading to change through a designed Quba curriculum model.

#### **Population and Sample**

The population of this study included all elements of the Diniyyah Puteri curriculum development team: homeroom teachers, teachers, dormitory supervisors, the education department, the Diniyyah Puteri Islamic School leadership, and others who could contribute to the information needs related to the research data. The sampling method was conducted by selecting a large portion of the population, considered key informants for the research data. The sample selection strategy was based on criteria appropriate to the appropriateness of obtaining information related to the research problem. The sample, or informants, were considered to have a wealth of information and representativeness (Moleong, 2019) regarding the research problem, namely, the Quba curriculum, a form

of educational modernization through transformative leadership. The informants were directly involved in the research. The sample consisted of the Head of the Diniyyah Puteri School, the curriculum department of the school, the principal, the vice principal for curriculum, homeroom teachers, students, dormitory supervisors (heads of dormitories) and dormitory mothers with a total of 15 people.

#### **Data Collection Procedure**

Data collection methods included in-depth interviews related to the research problem with several key informants from the Department of Education, the head of the Islamic Boarding School Foundation for Women, the principal of the Madrasah, the deputy principal for curriculum, the dormitory guidance teacher, and several students. The research questions explored program design, experiences, processes, and implementation related to educational modernization and leadership. Interviews were audio-recorded, transcribed verbatim into Indonesian sentences, and proofread for accuracy to maintain information integrity.

Participatory observations were conducted regarding learning activities and the implementation of educational programs, extracurricular activities, and other development programs through adaptive education, in accordance with the Quba curriculum, implemented at both the school and the dormitory. Documentation is carried out on library materials through documents related to the problem being studied such as curriculum documents, designs for student development programs, seven skill test documents, documents on student development domains in accordance with the latest curriculum concept, documents on the readiness of parents and students to commit to each other in implementing the education system and also other literature studies to obtain in-depth and comprehensive

information related to the problem being studied.

## **RESULTS AND DISCUSSION**

### **Results**

#### **A. The Quba Curriculum is Designed as a Model for Educational Modernization**

Globalization challenges Islamic educational institutions, particularly Islamic boarding schools (pesantren) in Indonesia, to continuously adapt and innovate to remain relevant and play a crucial role in improving the quality of national education through human resources. The concept of modernizing Islamic boarding schools (pesantren) is one step in preparing to face the challenges of globalization, including various reforms to the education system through the curriculum.

Diniyyah Puteri is the only Islamic educational institution known as a modern Islamic boarding school (pesantren) that continues to improve its concept of modernizing education for women. Located in the city of Padang Panjang, this Islamic boarding school was established to produce Muslim women who are not overwhelmed by the currents of globalization. This Islamic boarding school offers several levels of formal education, from RA (early childhood education) to university, each using the Quba curriculum design developed to meet the needs of each level. The Quba curriculum was implemented on January 1, 2015.

This curriculum is a development of the 2013 curriculum which was integrated with various curricula of several countries in the world long before the 2013 curriculum was launched. Through comparative studies of Diniyyah Puteri to various countries aims to see the form of curriculum used and how the process of implementation in these countries, the countries visited were Finland, Japan, Australia, and Florida. The results of visits to various countries found a variety of curriculum models, the curriculum model was mixed, into a curriculum that suits the needs of students,

the goals of the school, the needs of society in the future. Furthermore, the curriculum that has been arranged and arranged is integrated with the guidelines of Islamic teachings namely the Qur'an and Hadith, so that the learning and education process carried out is in accordance with the goals of Islam and the vision of Diniyyah Puteri college. In general, Diniyyah Puteri has 3 curriculum models that are applied, namely, the National Merdeka Belajar curriculum, the Ministry of Religion Curriculum and the Islamic Boarding School Curriculum, namely the Quba Curriculum, this study only focuses on the Quba curriculum which is the basis of research as a form of modernization of education.

This was explained by the Head of the Education Department of Islamic Women's Higher Education Institutions (Diniyyah) regarding the Quba curriculum. The Head of the Education Department explained that:

The quba curriculum is a curriculum developed to meet the needs and demands of today's developments, taking into account what students need, what educational models are suitable for the generation amidst the rapid development of technology and information, and also considering the goals of the institution as a modern Islamic boarding school with Islamic boarding school characteristics. This curriculum uses a Neuroscience approach, namely a brain structure approach, namely the formation of attitudes and morals of students by studying the brain development of each student according to their age or biological age and chronological age of the students. Chronological age is the magnitude of age, the number of students' ages according to their date of birth. Meanwhile, biological age is all attitudes, habits, and abilities that students should have at a certain age or age of muscle development and so on. So this is where the QUBA curriculum plays a big role, to be able to study the development of children's brains, and adjust to their chronological age, so that it



use of the language of love includes 13 communication methods that must be avoided according to the Quba curriculum: ordering, blaming, belittling, comparing, labeling, threatening, advising, lying, consoling, criticizing, sarcasm, analyzing, and probing.

b. 7 love languages for children, talking to children must use good language, good methods so that the communication process in education is created conducive, such as using positive words, comfortable body language, exploring feelings, being willing to listen, expressing one's feelings, directing towards independence, building cooperation. Quba curriculum indicators in the educational process (Aesthetic, Affection, Cognition, Language, Physical, Pretend Play).

From the description above, the implemented curriculum uses the Quba curriculum, which is based on the Quran and Sunnah. The results are evident in the students' attitudes and character in their daily lives. Implementing this curriculum requires an analysis of the developmental domains of children or prospective students to facilitate the future learning process.

The Quba curriculum is designed to address the challenges of modern times in preparing students through character development and attitudes, and enhancing their cognitive abilities through knowledge. The Quba curriculum serves not only as a learning tool within the learning system, but also as a holistic and adaptive model for modernizing Islamic education to meet the needs of students in the future.

### **B. Transformational Leadership Shaping and Developing Curriculum Quba**

The 102-year-old Diniyyah Puteri Islamic Boarding School (pesantren) continues to adapt its educational system to become a modern Islamic boarding school by integrating the unique characteristics of traditional Islamic

boarding schools, the national curriculum, and the Quba curriculum. Within the concept of modernizing Islamic education, leadership plays a role in establishing a strong vision for building and developing the school to face ongoing change, involving all followers and elements within the institution to transform the vision into reality. Research shows that the Quba curriculum emerged from the leadership's response to the challenges of globalization in the development of science, technology, and social change, as well as the need for a modern education system in Islamic education (pesantren).

Interviews with the principal revealed that the principal of the Diniyyah Puteri Islamic Boarding School is a bold leader in transformation, a visionary in digital education management processes, and a concern for the development and needs of future generations. This is evident in her design and development of a curriculum tailored to the needs of future graduates, a modern and vibrant Quba curriculum. The results of interviews with the education department responsible for curriculum development at universities explain that: university leaders have several prominent characteristics related to concern for educational problems, elements that exist in educational institutions, provide motivation to create a conducive work environment and motivate members to be able to achieve the vision that has been designed together, have a high commitment to achieving progress.

Based on the findings in the field, the leadership of the Diniyyah Puteri Islamic boarding school has a strong vision of making Diniyyah Puteri a center of modern Islamic education based on the Qur'an and Hadith. This vision has led to the development of the Quba curriculum model as a form of modernizing Islamic education designed to address the challenges of globalization, technological development, and the needs of future generations. The leadership's development of the Quba curriculum model as

a form of educational modernization does not mean abandoning the identity or uniqueness of Islamic boarding schools but rather integrating developments in science, technology, and modern knowledge with the unique model of Islamic boarding schools. This is because the leadership believes that the educational system needs to transform to be more adaptive, innovative, and relevant to the identity.

The results of in-depth interviews with the madrasah principals describe the consistency of the leadership of the Diniyyah Puteri Islamic boarding school in the process of modernizing Islamic education in the era of globalization. At least the leaders possess four indicators of transformational leadership: the 4I's.

### ***1. Idealized influence***

This means that leaders possess self-confidence, a strong commitment, and a clear vision for the modernization of Islamic boarding schools. This aligns with Diniyyah Puteri's vision of becoming a center of modern Islamic education based on the Quran and Hadith. The leadership is committed to enhancing and continuously developing Islamic education to the fullest extent possible through the development of various strategic autonomous divisions, such as:

Interviews with the education department revealed that: Diniyyah Puteri also designs various strategic divisions to strengthen the quality and effectiveness of the implementation of its pluralistic education program. The divisions developed include: *Diniyyah Training Center (DTC)*, *Diniyyah Information Technology Center (DITC)*, *Diniyyah Science Centre (DSC)*, *Diniyyah Tahfizhul Qur'an (DTQ)*, *Diniyyah Counseling Center (DCC)*, *Diniyyah Research Center (DRC)*, *Diniyyah Enterprise (DE)*, *Diniyyah Robotic (DIRO)*, *Diniyyah Literacy Center (DLC)*, *Diniyyah English Center (DEC)*, *Diniyyah Arabic Center (DAC)*, *Diniyyah Outbound Agro (DOA)*, Polyclinic (Interview with the Department of Education).

Each of these divisions plays a distinct role in developing innovations within its field, while simultaneously strengthening the identity of modern Islamic boarding schools as adaptive Islamic educational institutions that prepare women capable of facing the changing times. These divisions play a role in facilitating the development of students' skills in their respective fields. Several of the aforementioned divisions, including the Diniyyah Research Center and Diniyyah Robotics, are particularly interesting and highly sought after by students developing robotics skills. These divisions are highly sought after and not necessarily found in all Islamic boarding schools in Indonesia.

The Diniyyah Robotics Division (DIRO) is an autonomous division under the auspices of Diniyyah Puteri. Established in 2018, DIRO aims to facilitate students' understanding of the field of robotics through the scientific concepts of Science, Technology, Engineering, Art, and Math (STEAM). (Interview with DIRO Division). This activity serves to further understand the Industrial Revolution 5.0. This division has been able to develop the robotics skills of students through the creation of two robots at the Diniyyah Puteri Islamic Boarding School (Sabai and Midun), which provide services at the Diniyyah Puteri Islamic Boarding School cafe. Similarly, other divisions provide services to develop students' skills in their respective fields. Each division integrates with the others to prepare qualified female students who can adapt to the changes of the current era of globalization.

Through the transformative leadership of the Diniyyah Puteri Islamic Boarding School, this Islamic boarding school is seen as an initiator in the development of knowledge, science, and technology to prepare students for the future. Through this innovative and adaptive curriculum, Diniyyah Puteri Islamic Boarding School demonstrates that maintaining traditional values or the unique characteristics of an Islamic boarding school can be

maintained by embracing and integrating them with new ideas and working hand in hand, creating an Islamic education system that is not only superior but also moderate and competitive in the face of change. Structurally, the concept of educational modernization is implemented in formal educational institutions starting from kindergarten to university. This is useful for aligning the educational process with the vision set by the university.

## **2. *Inspirational Motivation,***

The principal of the Diniyyah Puteri Islamic school exhibits transformative leadership characteristics in leading Islamic education, evident in her habit of inspiring, motivating, and nurturing members of the educational organization to increase their capacity through continuous learning and achievement. This is achieved through an autonomous institution, the Diniyyah Training Center, which functions to provide training and development services for teachers, staff, students, and parents.

This is consistent with an interview with the principal: the training is conducted by the Diniyyah Training Center (DTC), which is responsible for providing training for teachers and their trainer, the principal, during each semester break. Employees are also given training to motivate work in achieving shared goals through training in Managerial Skills, Emotional Intelligence, Education, Neuro Linguistic Programming (NLP), Outbound Training, students are given training to develop their capacity as students who grow in the turbulent times of globalization and science and technology development. The training provided is skills development through santri camp training, leadership camp, challenging camp, sholehah camp, cognitive skills training, 7 essential life skills training and outbound training, and training provided for parents is through developing parents' capacity through parenting activities.

From the documentation results, data was also obtained on the achievements of leaders

in the field of motivators, namely in 2013, the figure of the leader of the Diniyyah Puteri school received an award as the Top 50 Leader of Indonesia through the President of Indonesia Susilo Bambang Yudhoyono, and in 2025 received the Rangkayo Minang Awards 2025 as an Inspirational Female Figure. Other findings show that the leadership not only encourages innovation in the learning system, but also facilitates the development of the potential of students through various strategic programs such as international comparative studies according to students' interests, development of innovative works, and strengthening life skills. This shows that transformative leadership at Diniyyah Puteri plays an important role in expanding the orientation of the Quba Curriculum from just a learning system to a holistic education model.

## **3. *intellectual stimulation***

The leadership of the Diniyyah Puteri Islamic Boarding School consistently provides guidance, attention, motivation, and support to all employees and teachers, both within the school and the dormitory, to help them develop their skills and competencies. This aims to align the institution's vision and goals to consistently achieve and produce outstanding work. The leadership consistently encourages achievement and continuous learning.

From the results of interviews with the principal of the madrasah, an integrated educational process is implemented for students through facilitation to develop their talents and interests through extracurricular activities that are academic and non-academic in nature. These activities are chosen by the students themselves according to their wishes. Furthermore, programs that foster student stimulus in developing knowledge talents through comprehensive presentation activities in 3 languages are tested directly by experts from universities in West

Sumatra and are adjusted to the background of the examiners. This activity applies to final year students, students are allowed to raise themes in the form of scientific works and discussions of developing issues. Furthermore, at the end of each academic year, a student Display Project activity is also carried out which is developed by students and attended by parents. In addition, there are also superior programs that are able to develop talents and interests, students' creative skills that need to be developed to be ready to face future developments.

According to the research findings above, transformative leadership at Diniyyah Puteri plays a role in aligning the institution's vision and goals by strengthening human resource capacity and creating a learning culture oriented toward achievement and innovation. In practice, this support is directed not only at the teaching staff but also at the students through various talent, interest, and skill development programs, such as extracurricular activities, comprehensive trilingual presentations, and student project displays. These findings indicate that transformative leadership at Diniyyah Puteri serves as a catalyst in building an integrative, participatory, and adaptive educational ecosystem to support the implementation of the Quba Curriculum as a model for modernizing Islamic education.

#### **4. Individual Consideration**

A transformative leader is one whose leadership is able to provide a new source of energy and strength to all subordinates, fostering and developing the creativity, skills, and critical thinking of all elements within the Diniyyah Puteri work environment in resolving various problems and improving the educational process. The drive for intellectual development means recognizing how to solve problems intelligently, rationally, carefully, and measuredly, enabling members to think

about how to address problems in new ways and generate creative solutions.

This was outlined in interviews with the Quba curriculum development team, which demonstrated that the leadership facilitates and is open to the concept of building emotional relationships with students on a personal level through seven skills tests based on the students' domain development. The coaching and mentoring process will be tailored to the students' needs. Likewise, teachers will develop their skills through training and mentoring related to scientific and technological developments.

Transformative leadership at Diniyyah Puteri demonstrates individual consideration through personal attention to teachers and students. Leaders not only provide a uniform educational system but also establish a coaching pattern that considers individual needs, potential, and characteristics, making the educational process more adaptive and effective.

### **C. Implementation of the Quba Curriculum in School and Boarding School Learning**

#### **a. Implementation of the Quba Curriculum in School Learning**

##### **a) Instilling Spiritual Values through the Dhuha Prayer**

Before lessons begin each morning, students are encouraged to perform the Dhuha prayer in their respective classrooms before the learning process begins. Students are encouraged to perform ablution (wudu') in the dormitory and pray immediately upon arrival, before continuing with the classroom learning process. This practice is designed to educate students to make the most of their time and to teach them that no matter how busy they are, worship of God should never be neglected. According to interviews with homeroom teachers, students are accustomed to performing the Dhuha prayer before starting the learning process. Field findings indicate

that the implementation of the Quba curriculum in the classroom begins with the instilling of spiritual values, namely the Dhuha prayer, which serves as the foundation for the development of the Quba curriculum.

#### b) Strengthening Literacy Reflection through Journal Writing

Journals are written works by each student aimed at developing creativity in writing and word processing, and fostering reading habits, thereby fostering a desire to read. The theme of these journals is tailored to the topic of the day's lesson. For example, if the lesson theme is character education, students will develop their writing in the form of a character journal, followed by an interview with the teacher.

"Each child is given a blank sheet of paper to fill in each time they write a journal, they are free to write anything about the theme of the lesson that day, based on their knowledge, their feelings, the lessons they can take and their attitudes, and then the results of their written work in the form of a journal are corrected by their respective homeroom teachers to improve their writing and the students' writing in the future."

As explained in the interview above, journal writing is a process of developing students' creativity and reasoning, which is expressed in reflective writing. Journal writing teaches them to understand, analyze, and interpret various topics they understand based on the current theme.

#### c) Monitoring Student Development through Homeroom Teachers

Homeroom teachers are parents who are present in different classes than in other schools. In this supervision activity, homeroom teachers play a crucial role in monitoring students' progress throughout each lesson. Homeroom teachers are present in the classroom every day because their workspace is located in the classroom, where responsibilities have been shared. Therefore, homeroom

teachers are no longer in the teacher's assembly room or other rooms but remain present in their students' classrooms throughout the learning process. Homeroom teachers play a crucial role in shaping the character and development of students at school. They assist students during the learning process, ensuring they are aware of their students' learning and progress. Homeroom teachers serve as a forum for discussion with the dormitory principal in assessing their students' character development and development. Homeroom teachers play a vital role in supervising and guiding students and monitoring their progress within the school environment.

#### d) Thematic-Integrated Learning by Subject Teachers

The implementation of the Quba curriculum is a process of developing and fostering the development of skills and knowledge that is continuously implemented in every school activity, including when studying specific subjects. The themes developed and determined at the beginning of the semester become the basis for integration in the form of student skills. Subject teachers are responsible for fostering students' knowledge and creativity during classroom learning. The integrated learning process is project-based, with students' work displayed to their parents/guardians at the end of the semester/school year. This integrated thematic learning activity is carried out continuously during the learning process, practice, and evaluation. The aim is to increase students' skills and capacity to produce projects integrated with developments in science and technology.

#### e) Developing Knowledge and Skills through

a Comprehensive Exam in 3 Languages  
Another integrated implementation of the Quba curriculum in schools is the final

exam, which uses a comprehensive exam concept in 3 languages. This is intended to develop students' language skills and research-based scientific writing skills. The results of an interview with one of the students who took the comprehensive exam explained that "we were prepared to carry out the comprehensive exam for 3 languages through the results of research that we developed related to the latest phenomena related to our field of expertise (major) such as my development on waste management into compost, because I am a natural science student, and the examiners were brought in from universities throughout West Sumatra with the appropriate field or expertise of the examiners." This activity aims to develop the capacity of students as developers of knowledge, develop writing skills, and speak in public and in front of friends.

### **Implementation of the Quba Curriculum in the Dormitory Environment**

The Quba curriculum serves as a guideline for the activities undertaken by students in the dormitory environment, preparing them to become high-quality learners. The educational process within the Quba curriculum concept is implemented 24/7, not just within the school environment. This aims to strengthen and encourage students to develop according to their biological and chronological ages, thus preparing them to face the challenges of globalization. The implementation of the Quba curriculum within the dormitory environment includes:

a) **Habituating Daily Worship through Congregational Prayer and Sunnah Prayer**

In this dormitory education, students are guided using a diverse approach tailored to their developmental level, as

determined by the results of the seven-skills test administered at the beginning of school. In dormitory life, children are mixed between classes, not confined to a single class or grade within the dormitory. This aims to foster a greater sense of mutual respect and appreciation for the younger ones.

The results of the interview with Umi dormitory explained: the formation of students is done through congregational prayer at every prayer time this activity will train and foster the value of discipline, responsible for obligations. Female students start activities in the dormitory since 03.30, starting from tidying up, continued with evening prayers and other activities such as dhikr, praying and at 04.30 -05.00 the students prepare to bathe, perform ablution for congregational dawn prayer, then preparation for school such as breakfast, continued with morning class activities until 07.00. After the morning class activities are completed, it is continued with congregational dhuhā prayer in each class with the homeroom teacher and continued with studying in class until 12.20. At midday they return to the dormitory for congregational midday prayer and also have lunch with friends in the dining room simultaneously.

Based on the interview results, it can be concluded that the implementation of the Quba curriculum in the dormitory environment is carried out through an adaptive educational approach and is oriented towards the individual development of students. The guidance pattern is adjusted based on the results of the initial mapping through the seven skills tests, so that the guidance process can be tailored to the needs, character, and developmental stage of each student. The system of grouping students that is not limited by class level indicates a strategy for building

social character, such as fostering mutual respect, affection, and building familial relationships among students. In addition, the habituation of worship such as congregational prayer, night prayer, dhikr, and structured daily activities are a key part of fostering the values of discipline, responsibility, and spiritual awareness. These findings indicate that the dormitory in the Quba Curriculum functions as a character education space that instills the values of the Qur'an and Sunnah through sustainable daily living habits.

b) Tahfiz Program

This flagship program contributes to the character development of students through the tahfiz program. To implement this program, the university facilitates this through a strategic organization (DTQ) responsible for mentoring and guiding students in memorizing the Quran. The tahfiz program division is responsible for monitoring students' memorization. The following is an interview with the dormitory supervisor regarding the tahfiz program.

That students are indeed given minimum requirements in the tahfiz program, this aims to show the characteristics of a Qur'anic student and as a form of manifestation of the quba curriculum based on the Qur'an and hadith. This program is facilitated by a tahfiz mentor, that students are divided into 3 levels in the process of memorizing the Qur'an according to the background and development of their children, there is a muazama level where the target is to memorize 15 verses or one page a day, I'dad 8 lines a day, the tahfiz level 5 lines a day. DTQ is responsible for the development of students in memorizing the Qur'an, they submit memorization as much as they can as long as it is in accordance with the target. When students who are not able to submit memorization, their exam number is postponed until the student

receives a certificate of passing from DTQ.

- c) Based on the interview results, it can be concluded that the tahfiz program in the dormitory is a concrete implementation of the Quba Curriculum, which is based on the Qur'an and hadith in shaping the character of Qur'anic students. This program is not only oriented towards achieving memorization, but also serves as an instrument for fostering discipline, responsibility, consistency, and perseverance in students in achieving predetermined targets. The implementation of tahfiz is carried out systematically through the guidance of special mentors and grouping students based on their individual ability levels and development, so that the coaching process is more focused and tailored to the students' circumstances. The existence of minimum memorization standards as an academic requirement shows that tahfiz is an integral part of the education system, not just an additional program. Thus, the tahfiz program in dormitory life functions as a means of forming student identity, strengthening spirituality, and developing character that aligns with the main objectives of the Quba Curriculum.

- d) Studying together or studying in groups

The dormitory is a place for students to review lessons learned at school, develop skills and talents, and serve as a second home or a comfortable place for students during their education at the female Islamic boarding school. Students are expected to develop skills in science, writing, and critical thinking about new things. The following is an interview with the dormitory supervisor:

This was explained by the dormitory head, explaining that the students study together in the dormitory after school hours, they study in groups, repeat their memorization, repeat together, listen to each other and correct each other, learn to discuss, give speeches (Arabic, English) this also aims to train the students' public speaking and also they learn to increase their Arabic and English vocabulary.

Dormitories play a crucial role in the 24-hour implementation of the curriculum, serving as a domain for habituation and character formation. For students, dormitories serve as a place to review and deepen the lessons learned at school. In dormitories, learning takes place collaboratively through activities such as memorization, discussions, and mutual correction, thereby enhancing understanding and fostering collaborative learning habits. Furthermore, dormitories also serve as a platform for students to develop skills, such as public speaking through speech practice in Arabic and English, while also enriching their vocabulary.

#### c) Use of Foreign Languages in Daily Life

Communication is a way to convey messages and foster mutual understanding. The following are the results of interviews with students in dormitories regarding language use in the dormitory environment:

"In the dormitory, we get used to using two languages in everyday life. The use of language for new students is not pressured. As long as we speak English and Arabic, we can combine them if we don't understand the vocabulary when talking to friends, Umi. The process of using language is also trained by the language team in the dormitory so that our vocabulary increases."

The implementation of the Quba curriculum in the dormitory environment promotes bilingualism through daily communication in

Arabic and English. Students are guided to actively use the languages in interactions within the dormitory environment without pressure, especially for new students, so that the adaptation process occurs gradually. The use of mixed languages contributes to the process of accustoming new students to language use, fostering flexibility in the learning process. This aims to improve communication skills in a gradual, active, and sustainable manner.

Based on interviews, it can be concluded that the implementation of the Quba Curriculum in the dormitory environment is carried out through an adaptive educational approach oriented towards the individual development of the students. The guidance pattern is adjusted based on the results of the initial mapping using the seven skills test, allowing the guidance process to adapt to the needs, character, and developmental stage of each student. The system of grouping students in the dormitory without being limited by grade level demonstrates a strategy for developing social character, such as fostering mutual respect, affection, and building familial relationships among students. Furthermore, the habituation of religious practices such as congregational prayer, night prayer, dhikr, and structured daily activities from early morning are key elements in instilling the values of discipline, responsibility, and spiritual awareness. These findings indicate that the dormitory in the Quba Curriculum functions as a character education space that instills the values of the Qur'an and Sunnah through continuous daily living habits.

## DISCUSSION

The results of the study show that the modernization of Islamic education (Madjid, 1997) explains that the modernization of Islamic boarding schools is directed at three main aspects, namely curriculum renewal, strengthening institutional systems, and human resource development. The modernization of

Diniyyah Puteri education through the development of the Quba Curriculum emerged as a process of educational transformation born from adaptive leadership in responding to global changes, developments in science and technology and the needs of modern society. The modernization of Diniyyah Puteri Islamic boarding schools is not merely an administrative change, or curriculum adjustment, but a form of educational paradigm transformation that includes the epistemological dimension of an education and Islamic educational institutions. In accordance with the perspective of the Adaptive Leadership theory of (Heifetz, R. A., & Linsky, 2020), adaptive leaders are characterized by the ability to read environmental changes, identify complex challenges, design innovations, and be strategic in maintaining the relevance of an education system with its unique characteristics. Research findings show that the Quba curriculum emerged from a comparative study of foreign education contextualized within the Islamic boarding school education system. The modernization of education at Diniyyah Puteri demonstrates the implementation of a leader's capacity to manage strategic change within the Islamic boarding school.

The Quba curriculum substantively demonstrates success in building integration between the Qur'an and Hadith, science, technology, and 21st-century skills by improving the quality of educators and strengthening the integrated curriculum through an Islamic education revolution to make it more adaptive to changing times (Zuhriansah, 2025). In relation to the Integrated Knowledge Framework theory, (Morin, Edgar, 2021) emphasizes the importance of addressing the fragmentation of knowledge through an interdisciplinary and holistic approach in the context of Islamic education. This model expands on the idea of knowledge integration previously proposed by

Ismail Raji al-Faruqi in (Syihabuddin et al., 2023), demonstrating that such integration exists not only at the philosophical level but is also operationally implemented in curriculum design. This demonstrates that modern Islamic boarding schools are no longer trapped in the dichotomy of religious and general knowledge, but are moving toward a more contextual and responsive educational paradigm to the complexities of the times. Islamic boarding schools are required to expand their role through the integration of general knowledge, technology, and 21st-century skills (Dhofer, 2011).

The Quba curriculum demonstrates a more holistic orientation toward graduate development by expanding and developing digital literacy, critical thinking, communication, collaboration, and creativity, in contrast to the orientation of traditional Islamic boarding schools, which generally focus on mastering religious knowledge. Islamic education must be integrated and adaptable to technological advances, with graduates possessing digital skills and broad perspectives (Shofwani et al., 2025). These findings illustrate the readiness of modern Islamic educational institutions, through Islamic boarding schools, to transform competencies as the core of future education. Students are prepared not only as religious actors but also as subjects capable of participating in a global society based on technology and innovation. The concept of modernization of the Diniyyah Puteri Islamic boarding school reflects the opinion of (Azra, 2012) that the renewal of Islamic education through institutions and thinking without eliminating the unique characteristics of the Islamic boarding school itself.

From a pedagogical perspective, the integration of a neuroscience approach into the Quba Curriculum represents a relatively new innovation in Islamic boarding school education. Referring to (Asiah et al., 2022) learning that considers brain function,

emotions, and learning experiences has greater potential for improving knowledge retention and character development. This demonstrates that modernization at Diniyyah Puteri encompasses not only curriculum content but also learning methodology. Thus, the innovations implemented have greater pedagogical depth than modernization at Islamic boarding schools that focus solely on digitalization or the addition of general subjects.

Modernization of Islamic boarding schools is essential in preparing the next generation to face the development of digital disruption and the diversity of societal needs (Zarkasyi, 2020). On the other hand, it is important to note that the shortcomings of the curriculum that underpin the educational modernization process have the potential to create curriculum complexity, in accordance with the theory of curriculum overload, (Hargreaves, A., & Fullan, 2020). The more competencies that are integrated, the greater the risk of overload for students and educators, and this needs to be balanced. In accordance with research findings that students are not only required to excel academically but also in character through character education, proportional management is needed. The success of a new curriculum requires teacher Professional Capital. (Hargreaves, A., & Fullan, 2021) state that curriculum innovation will run well when supported by resources through strong teacher professionals. Research findings show that teachers at Diniyyah Puteri are required to have multidisciplinary competencies: mastering religious knowledge, technology, neuroscience approaches, and 21st-century pedagogy. The limitation is that not all teachers have the same readiness, so the sustainability of this model is very dependent on long-term investment in training, human resource development provided internally and externally.

The concept of Islamic boarding school modernization carried out by the female

diniyyah college through adaptive educational Transformative leadership is designed to align the vision of education to become Smart People in achieving excellence and empowerment (Bali & Susilowati, 2019). If we look at the modernization of Islamic boarding schools that are developing in Indonesia in the concept of educational modernization such as the Gontor Islamic boarding school, Al Mukmin has significant similarities and differences. Gontor carries out transformation through holistic system-based modernization with a hidden curriculum and strengthening the dormitory culture as the core of transformation, Al-Mukmin is more prominent in strengthening ideological cadre formation and da'wah militancy. Diniyyah Puteri through the Quba Curriculum shows a modernization model based on epistemological integration, pedagogical innovation, and strengthening global competencies. This comparison shows that the modernization of Islamic boarding schools in Indonesia is not singular and rigid but is greatly influenced by the leadership vision and institutional orientation of each (Kasmanto et al., 2024). The implementation of the Modernization of Diniyyah Puteri through the Quba curriculum based on the Qur'an and Hadith is significantly influenced by Minangkabau culture with the traditional philosophy of basandi syarak, syarak basandi Kitabullah, becoming a cultural basis that strengthens the legitimacy of educational modernization. In accordance with Mark Granovetter's theory of cultural Embeddedness, which emphasizes the instillation of cultural and social structures in the educational realm to form a legitimacy of change. In this study, the integration of religion and modernity in Diniyyah Puteri is more easily accepted because it is in harmony with Minangkabau culture which from the beginning placed Islam as the foundation of social life. In addition, the Minangkabau matrilineal system also provides strong legitimacy to women's education, thus

strengthening the position of Diniyyah Puteri as a modern and progressive female Islamic boarding school. Islamic education in Minangkabau has adapted to the demands of modern education, but still maintains a balance of the diversity of traditional values in the concept of Islamic boarding schools that are in accordance with today's education (Isbah, MF, & Sakhiyya, 2023).

The findings of this study have important implications for Islamic education policy in Indonesia. First, the Quba Curriculum model demonstrates the need for a more flexible and contextual curriculum policy for Islamic boarding schools. The Ministry of Religious Affairs of the Republic of Indonesia needs to provide greater space for innovation so that Islamic boarding schools can develop curriculum models that are appropriate to local and global needs. Second, the successful modernization of Diniyyah Puteri demonstrates the importance of policies to strengthen Islamic boarding school leadership. To date, policies have focused more on infrastructure and accreditation, even though leadership is a key variable in driving educational transformation. Third, teacher competency development must be a policy priority for optimal implementation of curriculum modernization.

In the context of the development of modern Islamic boarding schools (*pesantren*) in Indonesia, these findings demonstrate that the future of Islamic boarding schools lies in their ability to creatively integrate tradition and modernity (Alfiyah et al., 2026). *Pesantren* are no longer sufficient centers for the transmission of religious knowledge; they must become strategic institutions in developing a generation that is religious, adaptive, and globally competitive. The Quba Curriculum model can serve as an important reference for the development of modern Islamic boarding schools in Indonesia, particularly in developing holistic, integrative, and contextual education. However, this model

cannot be universally adopted, as its success is heavily influenced by the socio-cultural context, institutional capacity, and leadership quality.

Overall, this study confirms that the modernization of Islamic boarding schools at Diniyyah Puteri demonstrates a hybrid form of contemporary Islamic education, a blend of the conservation of traditional values and modern educational innovation. The study's primary contribution lies in strengthening the argument that *pesantren* modernization is not a form of westernization of education, but rather a process of contextualization that enables *pesantren* to remain relevant in the era of digital disruption. Thus, the modernization of Islamic boarding schools must be understood as a dynamic process that requires continuous evaluation, visionary leadership, and the ability to maintain a balance between Islamic identity, local culture, and global demands.

## CONCLUSIONS

The modernization of Islamic education at the Diniyyah Putri Islamic Boarding School demonstrates the dynamic and complex process of institutional adaptation and development to the globalization era. As the oldest Islamic educational institution and the only one focused on educating women in Minangkabau, at 102 years old, this Islamic boarding school not only explores how to survive in the era of globalization but also explores how to become a pioneer in building change through modern Islamic education, preparing graduates who are adaptive to current developments, guided by the Quran and Hadith, and integrated with digital technology.

Modernization of Islamic education is carried out through leadership willing to transform. In Islamic boarding schools, it is not merely a form of responsiveness to scientific developments. Educational modernization provides access to implement the distinctive values of Islamic boarding

schools into a systematic, efficient, and future-oriented form of Islamic education. Many of the distinctive values of Islamic boarding schools need to be integrated with the latest scientific knowledge based on the Quran and Sunnah. The modernization of Islamic education was initiated by a transformative leader through the adaptive Quba curriculum, which does not erase the authentic identity and unique values embedded in the Islamic boarding school system. The contribution of female Islamic boarding schools to the modernization of Islamic education is through the development of a Quba curriculum that shapes the human brain through the integration of the Quran and Sunnah, as reflected in the values and character of students. This curriculum is systematic and structured, starting with the initial entrance test, a seven-skills test aimed at assessing children's developmental domains based on child development indicators. This curriculum is integrated with technological advancements, and supports academic and non-academic educational activities through extracurricular activities regulated by each division. The Quba curriculum was born from the hands of a leader who is adaptive to scientific developments and the quality of graduates who must be able to compete with the needs of the 21st century.

This study describes the modernization of Islamic boarding schools, demonstrating that these educational institutions are adapting to the demands of the digital era while continuing to preserve the distinctive Islamic identity of Islamic boarding schools. The development of Islamic boarding schools (pesantren) is evident in the integration of science and technology into the Quba curriculum and the strengthening of extracurricular programs that support the complex development of student competencies, encompassing cognitive, affective, and psychomotor skills. Pesantren are not merely places to preserve traditional

values but also a form of Islamic educational innovation aligned with the divine nature of the times. Pesantren have a significant opportunity to produce a classy, adaptive, and visionary generation of Muslims ready to face the challenges of the 21st century.

The results of this study serve as a theoretical and practical reference source for Islamic educational institutions in designing strategies for modernizing Islamic education. The Diniyyah Puteri Islamic Boarding School provides an example of adapting the education system to changes in the globalization era through a new curriculum designed by a visionary leader who developed a quality Islamic boarding school for women in Minangkabau. Pesantren Diniyyah Puteri illustrates that the Islamic education process will continue to be viewed and developed when leaders are willing to evolve within the Islamic education system. This Islamic boarding school develops with a new curriculum model, but without losing its distinctive Islamic values and embracing the ever-evolving innovations in science. In this way, Islamic boarding schools can continue to play a strategic role in Islamic civilization. History has recorded the struggle of Islamic boarding schools in developing Indonesian national morality and as agents of adaptive and transformative socio-cultural change in this developing world.

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