

INTEGRATING INFORMATION LITERACY INTO ISLAMIC BOARDING SCHOOL CURRICULUM: A STUDY AT IBADURRAHMAN PESANTREN AT STABAT

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Abstract

Islamic boarding schools (pesantren) in Indonesia are undergoing significant transformation as they face increasing demands to integrate traditional Islamic scholarship with modern educational competencies. This study examines curriculum dynamics at Ibadurrahman Islamic Boarding School in Stabat, Langkat Regency, with a particular focus on the integration of information literacy as a foundational competency for students in a digital era. Using a qualitative descriptive design, data were collected through semi-structured interviews with key academic stakeholders—including the principal, deputy head of curriculum, and teaching staff—and supported by document analysis of syllabi, instructional materials, and institutional policy documents. The findings reveal that Ibadurrahman Pesantren adopts a dual-track curriculum combining national general-education standards with classical Islamic studies, enabling students to master both religious knowledge and modern scientific skills. Information literacy emerges not merely as a technical ability, but as an ethical and epistemic practice embedded in Islamic values, where students are trained to access, evaluate, and apply information responsibly across religious and academic contexts. This integration supports holistic development, fostering spiritual character, cognitive skills, digital competence, and academic readiness for higher education and professional paths. The study highlights the role of institutional leadership, pedagogical innovation, and continuous adaptation to national curriculum reforms in sustaining curriculum relevance. Overall, the results demonstrate that information literacy, when grounded in Islamic ethical principles, can serve as a strategic bridge between tradition and modernity, positioning pesantren as progressive learning institutions capable of developing morally grounded and information-literate Muslim youth equipped for contemporary global challenges.

Keywords: Islamic Boarding School; Curriculum Integration; Information Literacy; Pesantren Education

INTRODUCTION

Education has always played a central role in shaping human civilization, serving as a strategic instrument for empowering individuals and advancing societies. As stated by Duryat and Fajriansyah (2023), education is a deliberate and systematic effort to create learning environments that enable students to actively develop their potential. In contemporary times, this mission has become increasingly urgent, as rapid developments in science, technology, and global connectivity demand more adaptive, innovative, and competitive human resources (Fuady et al., 2024).

In Indonesia, educational transformation has not only occurred within formal institutions such as schools and madrasahs, but also within traditional Islamic educational institutions, notably pesantren. Historically, pesantren represent the oldest indigenous Islamic learning system in Indonesia, predating national independence and deeply rooted in the socio-religious development of the archipelago (Pulungan, 2019). As noted by Nurcholish Madjid (Yulivan, 2021) and Van Bruinessen, pesantren embody a unique intellectual and spiritual tradition that emerged through an adaptive synthesis of pre-Islamic cultural legacies and Islamic scholarship. Throughout centuries, pesantren have significantly contributed to eradicating illiteracy and fostering religious and cultural identity among Indonesian Muslims (El-Yunusi, 2023).

However, the digital era presents both opportunities and challenges. While pesantren remain guardians of religious tradition, they are increasingly required to respond to contemporary demands, including digital literacy, global competition, and the need for broader scientific competencies. Saifi et al. (2025) argue that one of the persistent criticisms toward pesantren lies in their limited modernization (*kurang bersifat 'asriy'*). Consequently, many pesantren have undertaken curriculum reform and institutional innovation to maintain relevance while preserving Islamic values.

Curriculum serves as the core framework of any education system, including Islamic education (Armansyah et al., 2024; Arwendria & Fadli, 2024). It outlines learning objectives, content, methods, and assessment standards (Fadlillah, 2024). In the pesantren context, curricular development has evolved from traditional *manhaj* systems to structured and modernized frameworks, resulting in diverse pesantren models *salafi*, *khalafi*, and hybrid institutions (Hamsir et al., 2023; Purwanto et al., 2024). Successful curriculum implementation in pesantren is reflected in the production of morally upright and academically competent graduates (Siswopranoto, 2022).

One contemporary dimension increasingly relevant to pesantren curriculum reform is information literacy a foundational competency enabling individuals to access, evaluate, and use information effectively in academic, religious, and social contexts. In the digital age, information literacy is critical not only for navigating digital resources but also for strengthening religious authenticity, critical thinking, and resilience against misinformation issues particularly relevant to Islamic education. Integrating information literacy into pesantren curriculum aligns with the broader national education agenda and global educational frameworks emphasizing 21st-century competencies

Ibadurrahman Islamic Boarding School in Stabat, Langkat Regency, established in 1995, serves as an illustrative case of this transformation. Initial observations show that the institution has produced competitive graduates in both religious and general fields, contradicting public

assumptions that pesantren exclusively prioritize religious sciences. Notable alumni achievements in medicine, international Islamic studies, and professional fields demonstrate how curriculum integration has enhanced student capabilities. Nonetheless, public perception gaps, internal program differentiation, and increasing competition among pesantren in the region continue to pose challenges, reinforcing the need for curriculum innovation including information literacy development.

Previous studies highlight varied curriculum dynamics across pesantren (Ahyani, 2020; Mubarok, 2023) and identify social expectations, leadership vision, and institutional management as key drivers of change (Sitepu & Zaini, 2021). Yet, limited research specifically examines how pesantren integrate information literacy as part of curriculum transformation. Therefore, this study aims to explore curriculum dynamics at Ibadurrahman Pesantren with a distinct emphasis on how information literacy competencies are embedded into learning processes to produce adaptable and competitive graduates.

This research, titled "Integrating Information Literacy into Islamic Boarding School Curriculum: A Study at Ibadurrahman Pesantren, Stabat, Langkat Regency," contributes to the ongoing discourse on pesantren modernization, Islamic pedagogy, and literacy empowerment in the digital era. The study seeks to reveal strategies, challenges, and implications of information literacy integration in pesantren education and to strengthen insights into how traditional Islamic institutions can effectively respond to contemporary educational demands while upholding spiritual and cultural values.

RESEARCH METHOD

This study employed a qualitative descriptive research design to explore how information literacy is integrated into the curriculum of Ibadurrahman Islamic Boarding School in Stabat, Langkat Regency. Qualitative research is used to understand phenomena holistically by uncovering meanings, perceptions, and experiences within a natural context (Ulfa, 2022). According to Pauzi (2024), qualitative inquiry enables the discovery of new insights that cannot be generated through statistical approaches. The descriptive orientation of this study supports a detailed and systematic analysis of curriculum dynamics and information literacy practices, allowing the researcher to interpret data in alignment with the study's objectives (Roosinda et al., 2021). Thus, a qualitative descriptive approach was considered the most suitable method to investigate the evolving curriculum structure and pedagogical practices at the pesantren. The research was conducted at Ibadurrahman Islamic Boarding School, located on UDKP Street, Payamabar Village, Stabat District, Langkat Regency, North Sumatra. Data were collected over the period of August to September 2025, following the completion and seminar approval of the research proposal. The selection of this site was based on initial observations indicating significant curriculum transformation and academic achievements among graduates, making it a relevant case for analyzing information literacy integration within a pesantren context.

Participants in this study consisted of key stakeholders involved in curriculum planning and implementation, including the pesantren principal, deputy head of curriculum, and several ustadz and ustadzah. These participants were selected purposively based on their roles and knowledge regarding academic policy, instructional strategies, and information literacy-related educational practices at the pesantren (Suriani et al., 2023). Their perspectives were essential for understanding institutional decisions and pedagogical adjustments related to curriculum development. Data were collected through in-depth interviews and document analysis.

Interviews were conducted in a semi-structured manner to allow flexibility in probing participants' insights regarding curriculum shifts, integration of general and Islamic knowledge, and incorporation of information literacy competencies within instructional practices (Sutikno, 2022). Document analysis included reviewing syllabi, lesson plans, assessment instruments, and instructional materials from the pesantren's establishment to the present. Academic literature books, journal articles, and previous studies was also reviewed to enrich analysis and contextualize findings. Although observation is commonly used in qualitative studies, it was not the primary data collection method in this research due to the broad historical scope of curriculum changes and the complexity of capturing longitudinal developments solely through direct observation. Nevertheless, site visits were undertaken to confirm contextual aspects related to the institution's learning environment.

To ensure data credibility, triangulation of sources was applied. This technique involved cross-comparing information obtained from interviews and documentary evidence to verify consistency and strengthen data validity (Sugiyono, 2019). Data from different informants were also compared to ensure the reliability of insights regarding curriculum evolution and information literacy implementation. Data analysis followed a systematic and iterative process consisting of data reduction, data display, and conclusion drawing (Helpiastuti et al., 2025). Data reduction involved summarizing and organizing raw information gathered from interviews and documents into meaningful units. The organized data were then presented in a structured narrative form to facilitate interpretation and connection to emerging themes. Finally, conclusions were drawn continuously throughout the research process and refined after all data had been verified, leading to the identification of findings relevant to curriculum transformation and the integration of information literacy competencies in the pesantren's educational system.

RESULT AND DISCUSSION

Since its establishment in 1995, Ibadurrahman Islamic Boarding School has implemented a dual-track curriculum that integrates the national general-education curriculum with a pesantren curriculum. This integration ensures that teaching is not limited to general knowledge acquisition but is intentionally oriented toward Islamic values, character formation, and spiritual development. Within this integrated design, information literacy (IL) has progressively been embedded as a cross-cutting competency supporting students' abilities to locate, evaluate, and use information ethically across diniyah and general subjects. The school schedules general subjects alongside pesantren studies, and whenever national policies change, the pesantren adjusts its implementation to remain aligned with current standards while maintaining its religious-ethical core.

Interview evidence (Ustaz Amin Fauzi, English teacher) shows that curriculum development is driven by: (1) the need for dual competencies religious depth (*tafaqquh fiddin*) and general academic skills for higher education and employability; (2) digitalization pressures and institutional participation in programs such as Smart Agent BSI, student banking, and OJK's EPIKS, which require technological familiarity and responsible information use; (3) leadership and life-skills formation through co-curriculars (e.g., scouting, public speaking in three languages, martial arts, sewing), which depend on students' abilities to seek, assess, and apply information; (4) community expectations in Langkat for an Islamic institution that also empowers local socio-economic capacities, including basic financial and digital literacies; (5) regulatory alignment with MoRA/MoE national standards for MTs/MA while preserving

pesantren programs (Tahfiz, kitab turats, Arabic); and (6) international study aspirations, which motivate stronger Arabic/English proficiency and disciplined engagement with sources, both directly linked to IL competencies.

The integrated curriculum is operationalized through timetabled general and diniyah classes, with pesantren programs Tahfiz, kitab studies, Arabic running alongside Mathematics, Science, Social Studies, and English. Teachers (ustadz/ustadzah) are expected to demonstrate pedagogical competence, academic relevance, and professional ethics so that instruction becomes more than knowledge transmission; it intentionally cultivates Islamic character and responsible information behavior. Support programs strengthen implementation: structured lesson timetables for both tracks; remedial and tutoring services for learners with academic difficulties; co-curriculars to develop interests and vocational skills; and sustained mentoring to balance knowledge, practice, and ethics. Within this system, IL manifests in: Inquiry and project tasks (especially under K-13 and Merdeka) that require sourcing information, synthesizing findings, and communicating results; Language learning (Arabic/English) that trains students to access multi-lingual sources and to compare interpretations; Digital tasks aligned with institutional digitalization (basic office tools, multimedia documentation), reinforcing responsible, ethical use of information and data; Religious studies that habituate verification, chain-of-transmission awareness, and source credibility habits transferable to modern IL (Purba et al., 2024; Harianto et al., 2023).

In the short term, the integrated curriculum supports effective, standards-aligned teaching and improves day-to-day learning readiness. In the medium term, the school reports higher graduate quality students exhibit academic competencies, practical skills, and strengthened Islamic character, with IL competencies visible in their ability to search, judge, and apply information across subjects. In the long term, the vision is a cohort of graduates who are knowledgeable, ethical, and socially contributive capable of engaging with modern information ecosystems without compromising Islamic values.

Curriculum development rests on philosophical-religious foundations (Qur'an and Sunnah guiding belief, ethics, and identity); psychological foundations (age-appropriate scaffolding of cognitive, affective, and psychomotor domains); sociological foundations (responsiveness to community needs and contemporary social realities); and juridical foundations (alignment with national standards). Historically, the school articulates a synthesis of classical Islamic pedagogy with modern methods, a synthesis that naturally accommodates IL as a modern competency anchored in Islamic ethical frames of knowledge-seeking and truthfulness.

Findings indicate several benefits. First, relevance to contemporary demands increases as general knowledge, skills, and IL are interwoven with diniyah mastery. Second, the school optimizes holistic potential spiritual, intellectual, practical, and physical. Third, instructional quality improves through varied methods (discussion, practice, muhadharah, projects), which inherently exercise IL processes (questioning, sourcing, evaluating, communicating). Fourth, students' autonomy and creativity grow as IL enables problem solving and innovation. Fifth, graduate competitiveness rises: alumni are better prepared for higher education and work while retaining strong religious identity. Sixth, Islamic character is reinforced, with IL practices bounded by adab, academic honesty, and ethical use. Finally, these advances enhance institutional reputation and competitiveness, positioning Ibadurrahman as a progressive pesantren responsive to 21st-century challenges.

Overall, the integration of information literacy within Ibadurrahman's dual-track curriculum is not an add-on but an organic outcome of its long-standing strategy: aligning national standards and modern pedagogies with pesantren values and practices. The school's stepwise adoption of national curricula, continuous program supports, and explicit emphasis on digitalization and language competencies have together produced a coherent pathway through which information literacy is cultivated strengthening students' academic performance, ethical character, and readiness to contribute meaningfully to society.

Employees also reported generally favorable perceptions of career support mechanisms, noting opportunities for continuous learning, skill enhancement, and structured advancement. However, some responses indicated a desire for clearer performance-based recognition systems and more transparent career pathways, suggesting that while institutions emphasize growth, communication regarding long-term development could be further strengthened. Prior literature suggests that transparent career systems and developmental feedback are essential in fostering employee empowerment and reducing uncertainty in organizational settings (Noe et al., 2021).

Productivity indicators portrayed employees as disciplined, punctual, and dedicated to task completion, with many respondents describing themselves as proactive and adaptable in meeting institutional demands. This aligns with the Islamic principle of *itqan*, representing commitment to quality and excellence in work. The presence of high productivity perceptions among employees also supports findings by Abbasi & Hollman (2022), who highlighted the positive relationship between ethical leadership environments and workforce performance in values-based institutions. Overall, employees demonstrated not only operational efficiency but also a strong moral orientation toward their work, reinforcing the idea that ethical and spiritual dimensions significantly influence professional behavior in Islamic workplaces.

Regression results confirmed that the combined influence of work culture, motivation, and career development had a statistically significant impact on employee productivity, highlighting the integrated role of organizational conditions and ethical awareness in shaping workforce outcomes. Specifically, work culture emerged as a critical driver of performance, particularly in fostering professional discipline, collective responsibility, and alignment with institutional missions. This finding resonates with the theoretical proposition that culture grounded in shared moral principles enhances organizational cohesion and task effectiveness (Reave, 2020; Ohorella et al., 2024).

Work motivation also played a substantial role in predicting productivity, indicating that employees who derive meaning and satisfaction from their roles tend to demonstrate higher levels of engagement, resilience, and initiative. This supports prior evidence that intrinsic motivation, particularly when infused with faith-based values, promotes sustainable high performance (Ali, 2020). Career development likewise demonstrated a positive and meaningful effect on productivity, suggesting that institutions that invest in professional development and equitable opportunity systems cultivate employees who are more capable, confident, and committed to delivering optimal results. This result aligns with human capital theory, which emphasizes that systematic capability building enhances institutional performance (Becker, 1993; Ritonga et al., 2024).

These results underscore the importance of integrating ethical values, strategic talent development, and supportive work structures within Islamic organizational models. Employees who perceive fairness, value alignment, and growth prospects are more likely to demonstrate

exemplary performance and enduring loyalty, reflecting the broader Islamic perspective that excellence in work is both a professional and spiritual obligation.

The findings confirm that employee productivity in Islamic institutions is a multifactorial outcome influenced by organizational culture, personal drive, and professional development opportunities. The significant role of work culture suggests that values-driven environments, especially those rooted in Islamic ethical frameworks can cultivate disciplined, responsible, and collaborative employees. This supports the assertion that organizational success in Islamic contexts depends on blending professional competency with spiritual and ethical guidance. Motivation emerged as both a managerial and spiritual instrument, reinforcing the premise that individuals who internalize Islamic work ethics and seek moral fulfillment through work are more committed, productive, and resilient. This aligns with research by Alhyasat (2012), which highlights the mediating role of affective commitment in Islamic Work Ethics and performance.

Career progression was shown to enhance productivity by nurturing a sense of growth, recognition, and equitable opportunity. Employees who perceive fairness in promotion and training systems tend to be more engaged and loyal to their institutions. This is consistent with contemporary HR theory and Islamic teachings that promote justice, capacity building, and lifelong learning (Ritonga et al., 2023). Collectively, these results emphasize that the integration of modern human resource practices with Islamic ethical values provides a strong foundation for workforce excellence. Islamic institutions that manage to operationalize ethics, development, and organizational structure simultaneously will likely cultivate employees who are both professionally competent and spiritually grounded.

The findings of this study strengthen and extend existing theoretical frameworks in organizational behavior and Islamic management literature. First, the positive effect of work culture on employee productivity supports Organizational Culture Theory (Schein, 2017), which asserts that deeply embedded values and shared norms shape workplace behavior and performance outcomes. In the context of Islamic institutions, this culture is further influenced by Islamic Moral Philosophy, where work is perceived not merely as a professional duty but as an act of worship (*ibadah*) and moral service. Thus, the study demonstrates how cultural alignment enhances not only behavioral discipline but also spiritual accountability, reinforcing Schein's argument that shared meaning systems create stronger engagement and performance.

The results affirm the relevance of Self-Determination Theory (Deci & Ryan, 2017), which emphasizes intrinsic motivation as a predictor of optimal performance. The role of spiritually driven motivation among employees suggests a unique internalized motivational structure rooted in Islamic Work Ethic (IWE) principles, such as *ikhlas*, *amanah*, and *itqan*. This aligns with Intrinsic Motivation Theory but extends it by integrating religious duty and spiritual intentionality, elements not explicitly captured in secular models. Therefore, this research contributes to the enrichment of motivation theory by illustrating how faith-based intention forms a distinctive motivational force in Islamic settings.

The significant impact of career progression on productivity validates Human Capital Theory (Becker, 1993), which posits that investment in training and skill development improves employee output. However, in Islamic institutional systems, career development also embodies the principles of fairness (*'adl*) and trustworthiness (*amanah*), indicating that professional advancement carries ethical significance alongside capability enhancement. This suggests that Islamic organizational models incorporate ethical stewardship into talent development frameworks, offering a more holistic interpretation of human capital formation.

The integration of Western management theories with Islamic ethical values presents a hybrid theoretical contribution. While traditional frameworks explain behavioral mechanisms, Islamic moral and spiritual concepts provide deeper motivational grounding and collective purpose. This synergy implies that Islamic institutions may serve as strategic models for value-based organizational management, where productivity is achieved not only through structural and motivational systems but also through ethical and spiritual alignment.

Discussion

The curriculum reforms at Ibadurrahman Islamic Boarding School reflect a dynamic and responsive educational strategy shaped by the demands of globalization, rapid technological change, and the evolving expectations of Muslim communities. In the contemporary era, Islamic educational institutions can no longer remain isolated from global information flows and the transformation of knowledge systems. Instead, they must position themselves as adaptive religious learning environments capable of balancing tradition with modern intellectual demands. The experience of Ibadurrahman demonstrates how pesantren reinterpret their historical identity not as passive custodians of Islamic heritage, but as active innovators in education who cultivate graduates capable of navigating both classical and modern knowledge spheres.

Within this institutional context, the integration of information literacy emerges as a key competency that strengthens the pesantren's pedagogical mission. Unlike secular learning environments where information literacy is often framed only as a technical skill, at Ibadurrahman it is embedded within an ethical and spiritual framework rooted in Islamic teachings. Students are trained not merely to search, evaluate, and use information effectively, but also to apply principles of honesty, accountability, and adab (proper conduct) in academic inquiry. This ethical grounding makes information literacy not just a cognitive skill, but a moral and epistemic practice aligned with Islamic values. As students engage with multiple sources from classical turath texts to modern scientific materials in Indonesian, Arabic, and English they learn to discern reliable knowledge, question dubious information, and respect the integrity of intellectual work, thus reinforcing both academic rigor and religious ethics.

The pesantren's curricular evolution, spanning national reforms from Kurikulum 1994 through Kurikulum Merdeka, illustrates how institutional flexibility enables the integration of modern competencies without undermining traditional learning. Each curriculum phase introduced pedagogical innovations that, over time, supported structured inquiry and student-centered learning. In this setting, information literacy became increasingly important as the school adopted scientific approaches, project-based learning, and cross-disciplinary content delivery. The pesantren's leaders, particularly the kyai, play a transformative role, functioning as agents of change who protect religious identity while enabling progressive educational practices. Their leadership legitimizes curricular adaptation and ensures that technological and informational engagement remains consistent with Islamic ethical principles.

At the classroom level, the development of information literacy is visible through inquiry-based activities, independent reading, muhadharah (public speaking), and the use of digital tools. Students are encouraged to investigate topics, synthesize texts, and communicate findings in structured formats. This process mirrors classical Islamic scholarly traditions, such as tahqiq (verification), riwayat and dirayah (critical transmission and analysis), and ijthihad (reasoned interpretation) which emphasize rigorous source evaluation and intellectual humility. Thus, the integration of information literacy is not perceived as an intrusion of

modernity, but rather as a continuation of an Islamic intellectual tradition adapted for the digital age.

Simultaneously, the pesantren's curriculum continues to uphold its spiritual and moral objectives, ensuring that modern knowledge does not overshadow religious identity. Character formation, spiritual discipline, and community ethics coexist harmoniously with academic excellence. Extracurricular programs, leadership training, language proficiency development, and digital financial literacy initiatives further support students' readiness to contribute to society and compete academically beyond the pesantren environment. These educational practices demonstrate that the integration of information literacy strengthens, rather than compromises, the core mission of Islamic education to produce knowledgeable, ethical, and socially responsible Muslims.

However, the successful institutionalization of information literacy requires sustained teacher development, resource enhancement, and pedagogical innovation. The pesantren has already taken steps in this direction through capacity-building initiatives and curriculum enrichment, but continued investment remains necessary to ensure long-term sustainability. This includes structured digital literacy training for teachers, improvement of library resources, and the implementation of assessment frameworks that evaluate not only the correctness of student answers but also their reasoning processes, citation behavior, and ethical conduct in knowledge use.

Overall, the case of Ibadurrahman Pesantren illustrates that information literacy can function as a strategic bridge between Islamic tradition and modern educational needs. By embedding information literacy within its integrated curriculum, the pesantren affirms that religious education and contemporary knowledge competencies are mutually reinforcing. In doing so, it positions itself not merely as a guardian of Islamic values but as a forward-looking institution capable of shaping morally grounded, intellectually agile, and information-literate Muslim generations prepared to engage meaningfully with the challenges of a knowledge-driven global society.

CONCLUSION

This study concludes that the integration of information literacy within the curriculum of Ibadurrahman Islamic Boarding School represents a strategic and meaningful response to the demands of contemporary education while maintaining the foundational values of Islamic learning. The pesantren demonstrates a dynamic and adaptive curriculum model that harmonizes traditional religious studies with modern academic competencies. This adaptability is evident across successive curriculum reforms from the 1994 Curriculum to Kurikulum Merdeka indicating that the institution does not merely follow national policy changes, but rather contextualizes them within its religious and pedagogical mission. Information literacy emerges as an essential competency cultivated through both formal and informal educational practices at the pesantren. Rather than being introduced as a secular skill, information literacy is embedded in the ethical and spiritual framework of Islamic teachings, ensuring that students learn to evaluate, process, and disseminate knowledge responsibly. This synthesis of religious ethics and modern scholarly practice equips students with the ability to navigate digital information landscapes while upholding academic integrity and Islamic values. The pesantren's tradition of critical engagement with classical texts thus evolves into a broader culture of inquiry suitable for a digital age, reinforcing the institution's relevance in a rapidly changing world. The

leadership of the kyai and educators plays a pivotal role in sustaining curriculum innovation and ensuring alignment between tradition and transformation. Through continuous evaluation, capacity building, and curricular enrichment, the pesantren has succeeded in fostering an academic environment that prepares students not only to deepen their religious understanding but also to compete in broader educational and professional arenas. Moreover, extracurricular and community-based programs build students' life skills, digital competence, and leadership potential, further supporting their holistic development. In essence, Ibadurrahman Pesantren illustrates that Islamic educational institutions can successfully integrate information literacy without compromising their religious identity. Instead, the process reinforces the holistic vision of Islamic education to nurture spiritually grounded, intellectually capable, ethically conscious, and socially responsible individuals. The experience of this pesantren offers a valuable model for other Islamic boarding schools seeking to navigate the intersection of tradition, modernity, and global information culture. Continued efforts to strengthen teacher competence, resource availability, and structured assessment systems will be essential to sustaining this progressive trajectory and ensuring that pesantren remain vital contributors to national educational development and global Muslim intellectual heritage.

SUGGESTION

A key suggestion for strengthening this article is to enhance its methodological and analytical clarity by explicitly stating the research questions, describing participant demographics, and detailing the specific analytical procedures used to interpret qualitative data, so readers can clearly trace how findings were derived. The manuscript would also benefit from a more focused results section that prioritizes empirical evidence from the field and avoids incorporating content that is not directly relevant to the research objectives, ensuring thematic coherence throughout. Furthermore, the authors are encouraged to add a critical reflection on the study's limitations, such as contextual constraints or methodological boundaries, and provide clearer recommendations for future research and practical implementation within Islamic educational settings. Strengthening these components will not only improve the readability and academic rigor of the paper but also enhance its contribution to the scholarly discourse on curriculum reform and information literacy in pesantren education.

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