

## REFRAMING THE ISLAMIC BOARDING SCHOOL CURRICULUM EDUCATIONAL INNOVATION FOR THE POST-TRUTH AND DISINFORMATION ERA

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### ABSTRACT

*This study aims to analyze how Islamic boarding schools (pesantren) reframe the curriculum as a form of relevant educational innovation in the face of the post-truth and disinformation era. The research method used a qualitative approach with a case study, located at the Blokagung Islamic Boarding School in Banyuwangi, Indonesia. Data were collected through in-depth interviews with caretakers, Islamic boarding school administrators, and students, participant observation, and documentation. Data analysis was conducted using the interactive model of Miles and Huberman, which includes data reduction, data presentation, and conclusion drawing. Data validity was checked through triangulation of sources, methods, and observers. The results reveal three main findings: first, the role of caretakers as literacy agents who strengthen students' critical attitudes towards information; second, curriculum innovation based on the integration of classical values and digital literacy that bridges tradition and modern needs; third, the urgency of synergy with external stakeholders, including the government, universities, media, and civil society, to strengthen the resilience of Islamic boarding schools from isolation to empowerment. This research contributes to offering a conceptual framework for an adaptive, contextual Islamic boarding school curriculum that is capable of addressing the challenges of global disinformation.*

**Keywords:** *Islamic boarding school curriculum, innovation, digital literacy, post-truth, disinformation*

### A. Introduction

In the post-truth era, a culture of false information is strengthening in society, including students in Islamic boarding schools (pesantren), where truth is often obscured by viral opinions spread on digital media (Abu Amar Bustomi, Muliana, 2024). As traditional Islamic educational institutions and social institutions, Islamic boarding schools have a moral

responsibility to develop a curriculum that adapts to this phenomenon (Ahmad Mustafidin & Fikri, Halimah, 2024). This is because Islamic boarding schools not only educate religious aspects but also foster critical awareness of social realities and developments. Literature studies show that young people who actively use social media are vulnerable to being trapped in a stream of disinformation, hoaxes, and digital propaganda that threatens their critical thinking skills (Ahmad Mustafidin & Aliwan, 2025). Therefore, reframing the Islamic boarding school curriculum with educational innovations that emphasize digital literacy, critical thinking, and epistemological understanding is urgently needed to protect students from the traps of the post- truth era.

In particular, there is a change in the communication patterns of Islamic boarding school students who now rely not only on face-to-face interactions, but also the digital world that is vulnerable to disinformation. According to (A. S. Hidayatullah & Sholikah, 2025; Purwaningtyas, 2024), disinformation has a major impact on the way the younger generation thinks and makes decisions, including in aspects of religiosity and morality. Islamic boarding schools, as agents of social transformation, need to play an active role in providing critical thinking skills and the ability to verify information, so that students are not easily trapped by misleading narratives (Indra & Alim, 2024). Research conducted by Islamic education experts shows that integrating the Islamic boarding school curriculum with digital literacy can increase students' critical awareness of the phenomenon of hoaxes and provocative issues circulating in society (Putra, 2025). Thus, Islamic boarding schools are required to formulate a curriculum that not only emphasizes classical scientific traditions but also accommodates the needs of the times in facing the challenges of post-truth and disinformation.

The increasingly complex relationship between students, Islamic boarding schools, and a digital society filled with the flow of global information. Islamic boarding schools require educational innovation that not only maintains tradition but also develops new approaches relevant to the challenges of the disinformation era (Zamzami, 2024). This is crucial because the existence of Islamic boarding schools as a bastion of the nation's morals will be more effective if they are able to internalize Islamic values while honing media literacy among their students (Ismet, 2025). Empirical data from various Islamic education studies show that Islamic boarding schools that implement digital literacy-based curriculum updates are able to produce graduates who are critical, adaptive, and competitive in the public sphere (Arizqi, Nisa, & Abdullah, 2025). Therefore, reframing the Islamic boarding school curriculum is a necessity so that these institutions remain relevant, progressive, and able to provide solutions to social problems in the post-truth and disinformation era.

The urgency of this research lies in the urgent need to respond to the significant challenges faced by Islamic boarding schools (pesantren) in the post-truth and disinformation era, where truth is often obscured by viral opinions and the massive circulation of false information in the digital space (Ichwan & Pabbajah, 2024). As traditional Islamic educational institutions, Islamic boarding schools (pesantren) play a strategic role in shaping a generation that is not only religiously devout but also critical, rational, and able to filter the flow of global information. In this context, reframing the Islamic boarding school curriculum is imperative to ensure that classical scientific values remain relevant while simultaneously adapting to contemporary challenges (Afifah & Syabrina, 2025). This research is worthwhile because it can make a real

contribution to formulating an innovative curriculum model that balances the scientific tradition of Islamic boarding schools with the needs of digital literacy, critical thinking, and skills in dealing with disinformation. Furthermore, the results of this study are expected to serve as an important reference for the development of progressive, contextual, and solution-oriented Islamic education in addressing the truth crisis in the modern era.

The uniqueness of this research lies in its focus, specifically linking the Islamic boarding school curriculum to the challenges of the post-truth and disinformation era, a relatively new theme in Islamic education studies. Previous research has generally focused more on innovations in Islamic boarding school curricula in the context of educational modernization, the integration of general and religious knowledge, or the strengthening of digital literacy in general. However, this research presents a different approach, namely a comprehensive reframing of the Islamic boarding school curriculum to equip students with critical literacy skills, information verification, and epistemological awareness in the face of the flood of false information dominating the digital public space. The purpose of this research is to analyze in depth the needs, directions, and strategies for reframing the Islamic boarding school curriculum to be able to present educational innovations relevant to the challenges of the post-truth and disinformation era. This research seeks to discover how the Islamic boarding school curriculum can be developed not only as a means of transmitting classical Islamic knowledge, but also as an instrument for developing critical awareness, digital literacy, and the ability of students to deal with misleading information.

## **B. Metode Penelitian**

This research was conducted at the Darussalam Blokagung Islamic

Boarding School in Banyuwangi, Indonesia. The location was chosen based on its relevance to the research theme, namely reframing the Islamic boarding school curriculum to face the challenges of the post-truth and disinformation era. This Islamic boarding school is a large Islamic boarding school with a network of formal and non-formal education and serves as a center of community social interaction. This situation makes the Blokagung Islamic boarding school a concrete representation of Islamic educational institutions facing the complexities of the digital era.

Furthermore, this Islamic boarding school is known for its progressive curriculum development and openness to educational innovation, making it highly relevant as a research location aimed at finding a new curriculum model that adapts to the flow of global disinformation.

This research approach used a qualitative method with a case study approach. The choice of a qualitative approach was based on the need to deeply understand the social, cultural, and educational realities occurring in Islamic boarding schools in the context of the post-truth era (Veigl, Vasilyeva, & Müller, 2025). Meanwhile, case studies were chosen because they allow researchers to holistically explore unique and contextual phenomena in a specific location (Usman, Al-Hendawi, & Bulut, 2025). Through this approach, researchers can gain a comprehensive understanding of how the Islamic boarding school curriculum is reframed and how educational strategies are implemented to address the challenges of disinformation (Putra, 2025). Thus, the research results are not only descriptive but also interpretive, thus providing meaningful findings for the development of the Islamic boarding school curriculum.

The research informants consisted of Islamic boarding school administrators, curriculum managers, the Head of the Islamic Boarding School, and students active in educational activities at the Blokagung Islamic Boarding School. Informants were selected purposively, considering their

knowledge, experience, and direct involvement in the formulation and implementation of the Islamic boarding school curriculum. Data collection techniques included in-depth interviews to explore the informants' perspectives and experiences in depth, participant observation to directly observe the dynamics of learning and student interactions, and documentation to obtain written data, archives, and notes related to the curriculum (Industry & Quality, 2025). This combination of these three techniques was chosen to ensure the data obtained were more comprehensive and more accurately reflect empirical reality.

The data analysis technique used the interactive model by Miles and Huberman, which includes three stages: data reduction, data presentation, and conclusion drawing/verification (Lubaba & Zulfi Zumala Dwi Andriani, 2025). This model was chosen because it is appropriate for qualitative research, which requires continuous analysis throughout the data collection process to obtain valid findings. To ensure data validity, this study employed triangulation of sources, methods, and observers (Azhari & Rofiq, 2025). Source triangulation was conducted by comparing data from various informants, method triangulation through the use of interviews, observation, and documentation, and observer triangulation by involving other researchers or supervisors to validate data interpretation (Daulay & Siregar, 2025). The rationale for using this technique was to ensure the data obtained was more credible, objective, and scientifically accountable. The following are some of the main actors in curriculum innovation in Islamic boarding schools:

**Table 1. Informant Criteria**

No	Informant Criteria	Gender	Informant Code	Total
1	Kiai / Islamic Boarding School Supervisor	Male	KI	2
2	Principal	Male / Female	KS	2
3	Teacher	Male / Female	G	3
4	Islamic Boarding School Alumni	Male / Female	AP	3

5	Student	Male / Female	S	2
<b>Total</b>				<b>12 Informants</b>

The table of informants above shows the involvement of 12 individuals with various strategic roles within the Islamic boarding school environment, consisting of kiai (Islamic scholars), curriculum managers, teachers, students, and students. Informants were selected purposively to obtain in-depth and relevant data for the research focus on Islamic boarding school curriculum innovation in the post-truth and disinformation era. The kiai provided normative perspectives and educational visions, curriculum managers explained implementation aspects, teachers described learning practices, alumni shared empirical experiences, and students provided theoretical analysis. This composition strengthened the validity of the data and enriched the overall research perspective.

### C. Results and Discussion

#### The Role of Caregivers as Literacy Agents

The role of Islamic boarding school caregivers as literacy agents holds a highly strategic position in facing the challenges of the post-truth and disinformation era. Caregivers not only serve as central figures in preserving classical scholarly traditions, but also as moral leaders capable of guiding students in developing a critical attitude towards the flow of digital information (Arizqi, 2025). This is because the messages, guidance, and examples provided are more easily accepted and implemented in daily life. Research shows that in progressive Islamic boarding schools, caregivers who actively promote critical literacy through religious studies, discussions, and direct examples are able to raise students' awareness to be more selective in absorbing information from social media (Fanaqi, Aina Nurwaidi, & Sri Wahyuni, 2025). Students who are accustomed to receiving guidance from

caregivers have been shown to be more resilient in dealing with hoaxes, provocation, and digital propaganda. With these findings strengthened, Islamic boarding school administrators can play a role as the vanguard of literacy within the Islamic boarding school environment, so that curriculum innovations that actively involve them will be more effective in developing a generation of students who are critical, adaptive, and ready to face the challenges of the disinformation era. Here are some interview results from the interviewees:

“Today's students live in two worlds: the world of the scriptures and the digital world. If we only teach them the scriptures without guiding them in using social media, they can be swept away by the flow of unclear information. Therefore, I always emphasize the importance of *tabayyun* (reflection) before believing any news. I want students to not only be adept at reading scriptures, but also be astute in understanding reality.” (G.A)

“I once almost believed news that went viral on social media, but after my administrator emphasized the importance of verifying the information, I became more cautious. Now, before sharing anything, I try to verify the source. I think my administrator's guidance has made us realize that seeking knowledge isn't limited to scriptures, but also requires discerning information.” (S)

The interpretation of the two interviews above indicates that the role of Islamic boarding school administrators as literacy agents has a real impact on students' critical awareness in facing the flow of information in the post-truth and disinformation era. The first interview demonstrates that the administrators possess a deep awareness of the challenges faced by students who now live between the tradition of the text and the digital reality. This confirms that the administrator's role is not limited to preserving scholarly traditions but also guiding students so they don't fall prey to misleading information. Subsequent interviews confirmed that the internalization of the

literacy values instilled by the administrators is truly practiced by the students. The experience of a senior student who initially almost fell for a hoax, but was later able to avoid it after receiving guidance from the administrator, demonstrates the real success of this guidance. This interpretation confirms that administrators have a significant contribution in making students more selective, critical, and adaptive in facing the challenges of digital information. Thus, the role of administrators as literacy agents can be considered one of the main keys to the success of Islamic boarding school curriculum innovation in the era of disinformation.

#### Curriculum Innovation Based on the Integration of Classical Values and Digital Literacy

Curriculum Innovation Based on the Integration of Classical Values and Digital Literacy demonstrates the urgent need for Islamic boarding schools (pesantren) to combine classical scholarly traditions with digital literacy skills (Fajar & Arifin, 2025). Islamic boarding schools can no longer rely solely on traditional textbook-based teaching methods; they need to integrate them with contemporary approaches relevant to the lives of students in the digital age. Digital literacy is now a core competency

that determines students' ability to navigate the flow of information, while classical values remain essential as a moral and epistemological foundation that distinguishes Islamic boarding schools from other educational institutions (Dian & Sopiulloh, 2025). Islamic boarding schools that have begun integrating textbook material with digital literacy training, such as how to verify news or understand social media ethics, have successfully increased their students' critical awareness while maintaining a deep understanding of Islamic scholarly traditions (Arizqi et al., 2025). In fact, students who follow this integrative curriculum are more selective in filtering information and are able to connect classical principles with digital realities. Therefore, innovative Islamic boarding school curriculum based on

the integration of classical values and digital literacy is not only relevant but also strategic as a compromise that maintains the identity of Islamic boarding schools while addressing the challenges of the post-truth and disinformation era. The following table describes mentoring, explaining some of the research findings

**Table 2. Mentoring Description**

No	Description of Mentoring	Outcomes
1	Strengthening the tradition of yellow books with classical teaching methods maintained.	Students maintain a strong moral, religious, and epistemological foundation in keeping with the character of Islamic boarding schools.
2	Digital literacy mentoring in the form of training in verifying news and recognizing hoaxes.	Students are more critical, selective, and able to filter information from social media and other online sources.
3	Integration of religious text material with digital contexts, for example, social media ethics based on Islamic teachings.	Students can connect classical values with contemporary challenges in an applicable manner.
4	Thematic discussions between Islamic boarding school administrators and students on current issues linked to classical treasures.	Students are more open, argumentative, and able to build bridges between tradition and digital reality.
5	Boarding school administrators and students exemplify the wise use of social media.	Students view their boarding school administrators as role models, thus fostering a culture of critical literacy within the Islamic boarding school.

The table above demonstrates that innovations in Islamic boarding school curriculum based on the integration of classical values and digital literacy are not merely conceptual but can also be implemented through various forms of systematic mentoring. Strengthening the tradition of the yellow books (kitab kuning) is maintained to ensure students have a solid moral and epistemological foundation, while digital literacy mentoring provides practical tools for navigating the complex flow of information. This integration is evident in teaching practices, for example, linking Islamic teachings with social media ethics, ensuring classical values are not

disconnected from contemporary realities. Thematic discussions between ustadz (teacher) and students encourage critical thinking skills while broadening students' horizons in responding to current issues. Furthermore, the mentors' exemplary social media use serves as a concrete model for students to emulate, fostering critical and wise attitudes. Thus, the table illustrates that Islamic boarding schools are capable of designing curriculum innovations that balance tradition with the needs of the times, enabling students to become not only religious but also adaptive and literate in an era of post-truth and disinformation.

#### The Urgency of Synergy with External Stakeholders

The urgency of synergy with external stakeholders demonstrates that Islamic boarding schools cannot act alone in responding to the challenges of the post-truth and disinformation era. Islamic boarding schools need to collaborate with various external parties, such as the government, universities, civil society organizations, and media practitioners (Fahmi & Untung, 2025). This synergy is crucial because the challenges of disinformation are broad and require resource support, whether in the form of technology, regulations, or literacy materials, which Islamic boarding schools do not yet fully possess (Zacky, 2025). This research shows that Islamic boarding schools that actively partner with universities and government institutions have successfully developed more comprehensive digital literacy training programs, including news verification workshops, media skills classes, and the development of anti-hoax modules based on Islamic values (Hidayatullah & Lestari, 2025). This collaboration also opens Islamic boarding schools' access to broader technological resources and social networks, enabling effective implementation of curriculum innovations. This research demonstrates that synergy with external stakeholders is both a strategic strategy and an urgent need for Islamic boarding schools to remain relevant and competitive. With cross-sector

support, Islamic boarding schools can more effectively develop religious, critical, and resilient students in the face of the global information crisis. The graph below illustrates some of the external stakeholders involved in synergy within Islamic boarding schools:



**Chart 1. Synergy between Islamic Boarding Schools and External Stakeholders**

The graph illustrates the synergy between Islamic boarding schools (pesantren) and external stakeholders as key to producing critical and resilient students in the post-truth and disinformation era. The central section displays the key concept of Stakeholder Synergy, which implies that the success of Islamic boarding school curriculum innovation cannot occur in isolation but requires the involvement of various supporting parties. The graph outlines four crucial elements: collaboration with universities, which play a role in providing academic expertise and literacy programs; partnerships with the government, which provide regulatory support and resources; partnerships with the media, which provide media literacy and fact-checking skills; and civil society involvement, which strengthens networks and community support. Furthermore, the graph highlights two contrasting conditions: isolated Islamic boarding schools, characterized by limited resources and networks, and empowered Islamic boarding schools, capable of producing critical and resilient students. In other words, this

graph illustrates that the empowerment of Islamic boarding schools is determined not only by their internal capacity but also by the quality of the external relationships they build. The key interpretation is that the broader and stronger the stakeholder synergy, the greater the opportunity for Islamic boarding schools to be relevant and effective in facing the challenges of global disinformation.

#### **D. Conclusion**

It can be concluded that reframing the Islamic boarding school curriculum with educational innovations to address the post-truth and disinformation era is a highly relevant and urgent step. Research shows that Islamic boarding schools are not only centers of religious education but also serve as strategic spaces for developing a generation of critical, adaptive, and empowered students (santri) in the face of the often misleading flow of information. The role of caregivers as literacy agents has proven effective in instilling values of wisdom in filtering information, while curriculum innovations based on the integration of classical values and digital literacy provide a balance between scholarly traditions and contemporary needs. Other findings, emphasizing the importance of synergy with external stakeholders, confirm that Islamic boarding schools cannot stand alone but require collaboration with the government, universities, the media, and civil society to strengthen resilience against disinformation. Thus, this research demonstrates that reframing the Islamic boarding school curriculum is not merely an academic requirement, but rather a cultural and educational strategy that can strengthen the role of Islamic boarding schools in preserving the truth, building the resilience of students, and realizing relevant Islamic education amidst the complexities of the digital era.

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