

Reconceptualization of Graduate Learning Outcomes (CPL): Integration of National Competency Standards and Turats Traditions in Islamic Education Institutions

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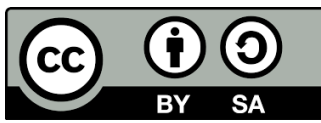
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ABSTRACT

The reconceptualization of Graduate Learning Outcomes (GLO/CPL) has become an urgent imperative for Islamic educational institutions seeking to harmonize the imperatives of national competency standards with the traditional scholarly heritage of turats. This study aims to investigate the formulation of integrated learning outcomes, analyze taxonomic collisions between technocratic metrics and the ethics of traditional *sanad* transmission, and formulate an Outcome-Based Education (OBE) curriculum framework accommodating *pesantren* epistemology. Utilizing a qualitative approach with a critical exploratory multi-case study design, this research examines three integrated Islamic educational institutions rooted in the *salafiyah* tradition across Kuningan Regency, West Java. Data were gathered through semi-structured in-depth interviews with 18 key informants (*pesantren* leaders/*Kyai*, *madrasah* curriculum developers, classical text *asatidz*, and senior students), participatory observation of annual curriculum alignment workshops, and document analysis of syllabi and authentic assessment rubrics. Data were analyzed interactively and circularly through data condensation, data display, and theoretical verification dialogued with Habermas's communicative action theory and the sociology of knowledge. The findings demonstrate that GLO integration produces a curricular hybridization model through taxonomic differentiation and reconciliation dividing competencies into three primary domains: standardized academic competencies based on 21st-century skills, classical textual-methodological proficiency, and internal *pesantren* spiritual ethics. The epistemological friction between rigid numerical outcome indicators and the metaphysical dimension of barakah was bridged through the *Kyai*'s transformational leadership, establishing sacred demarcation boundaries and formalizing traditional oral examinations (*imtihan syafahi*) into official *madrasah* quality reporting.



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INTRODUCTION

The transformation of contemporary education has encouraged educational institutions to adopt curriculum frameworks emphasizing measurable competencies, accountability, and graduate readiness for increasingly complex social and professional environments. One prominent approach is Outcome-Based Education (OBE), which shifts educational priorities from instructional inputs toward clearly defined learning

outcomes and demonstrable competencies. Within the Indonesian education system, this approach is reflected in the formulation of Graduate Learning Outcomes, commonly referred to as *Capaian Pembelajaran Lulusan (CPL)*, which serve as a foundation for curriculum development, instructional planning, and educational quality assurance. Aswad and Sari (2023) emphasize the importance of accountability and competency-oriented curriculum governance, while Zarkasyi et al. (2022) discuss the relationship between state recognition and institutional autonomy in Indonesian Islamic education. These perspectives indicate that curriculum reform involves not only technical adjustments to learning standards but also negotiations concerning institutional identity, educational authority, and the purposes of education.

For Islamic educational institutions integrating formal madrasah education with traditional pesantren learning, the implementation of competency-based curricula presents distinctive challenges. These institutions must satisfy national educational requirements while preserving the intellectual and spiritual traditions embedded in *turats*, the classical Islamic scholarly heritage transmitted across generations. The *turats* tradition emphasizes mastery of classical texts, continuity of scholarly transmission (*sanad*), teacher–student relationships, and the cultivation of ethical conduct (*adab*). Ismail et al. (2022) highlight the importance of religious culture and spiritual values in pesantren education, while Muttaqin et al. (2023) examine the challenges of integrating pesantren curricula within contemporary educational systems. These studies suggest that Islamic educational institutions operate within overlapping systems of educational legitimacy, where nationally recognized academic competencies coexist with traditional religious knowledge and moral formation.

The relationship between national competency standards and pesantren traditions becomes particularly complex when educational achievement is translated into standardized assessment indicators. Modern competency frameworks commonly emphasize measurable cognitive, affective, and practical learning outcomes, whereas traditional pesantren education also recognizes forms of achievement that cannot be adequately represented through numerical assessment alone. These include ethical discipline, sincerity, respect for teachers, continuity of scholarly transmission, and spiritual development. Hanafi et al. (2021) discuss the transformation of Islamic education in response to digital disruption, emphasizing the challenges associated with educational modernization. Similarly, Mubarak and Nadhir (2025) examine hybrid approaches to Islamic education management and curriculum integration. Their perspectives indicate that curriculum modernization requires careful consideration of the philosophical foundations underlying traditional religious education rather than merely combining modern and classical subject matter.

Previous research has examined various dimensions of curriculum integration in Islamic educational institutions. Jayadi et al. (2023) investigated the integration of madrasah and pesantren curriculum management in strengthening religious moderation, demonstrating the relevance of institutional coordination in combining formal and

religious educational objectives. Fadlilah and Hasan (2023) addressed digital administrative transformation and institutional adaptability in modern Islamic boarding schools, highlighting organizational adjustments associated with educational modernization. Meanwhile, Subandi et al. (2022) discussed a hybrid pedagogical framework that seeks to balance traditional pesantren knowledge with twenty-first-century competencies. Collectively, these studies provide important insights into curriculum integration, institutional adaptation, and pedagogical modernization. Nevertheless, their respective emphases do not fully explain how national competency descriptors are reconstructed at the level of graduate learning outcomes to accommodate the distinctive epistemological characteristics of turats education.

More recent scholarship has further emphasized the changing relationship between traditional Islamic education and contemporary educational governance. Rohani (2025) discussed OBE-based pesantren curriculum reform in the context of Society 5.0, illustrating the relevance of learning-outcome-oriented approaches to Islamic educational modernization. Taqiyya et al. (2025), through a systematic literature review, examined the integration of modern and traditional pesantren curricula, while Manaf et al. (2026) addressed the transformation of religious and secular education within Islamic boarding schools. These studies indicate growing scholarly attention to the institutional and pedagogical dimensions of curriculum integration. However, an important question remains concerning how educational institutions translate national competency requirements into operational learning outcomes while maintaining traditional standards of classical textual mastery, scholarly authority, and spiritual formation.

This issue is particularly relevant because curriculum integration cannot be understood solely as an administrative process. It also involves negotiations between different systems of knowledge, educational values, and institutional authority. National competency standards prioritize transparent assessment, measurable performance, and standardized quality assurance, whereas pesantren traditions place considerable importance on direct scholarly transmission, moral exemplarity, and the recognition of religious authority. The interaction between these systems may generate tensions concerning the meaning of educational achievement, the legitimacy of assessment methods, and the authority responsible for determining graduate competence. Consequently, examining the reconceptualization of CPL requires an analytical perspective capable of explaining how institutional actors negotiate differences between formal educational requirements and culturally embedded pedagogical traditions.

The theoretical framework of this study draws upon curriculum appropriation, Habermas's theory of communicative action, and the sociology of knowledge developed by Berger and Luckmann (1966). Curriculum appropriation provides a perspective for understanding how educational institutions adapt external policies to their organizational cultures and educational priorities. Salovaara and Tamminen (2021) discuss appropriation and organizational bricolage, offering a conceptual basis for examining institutional adaptation rather than passive acceptance of externally prescribed systems. Habermas's communicative action perspective is relevant for interpreting tensions between

administrative rationality and the lived educational traditions of pesantren communities. Roderick (2022) discusses the relationship between systems and lifeworlds in educational contexts, providing a basis for examining the negotiation of institutional values within standardized learning environments. Furthermore, Berger and Luckmann's (1966) sociology of knowledge explains how shared meanings, institutional practices, and socially recognized forms of authority contribute to the construction and legitimization of educational realities. Integrating these perspectives enables the study to interpret CPL reform as a process of institutional and epistemological negotiation rather than merely a technical adjustment to curriculum documents.

Despite these theoretical and empirical contributions, several research gaps remain. First, previous studies have predominantly examined curriculum integration through institutional management, pedagogical adaptation, religious moderation, or educational modernization, while the specific reconstruction of Graduate Learning Outcomes integrating national competency standards and *turats* epistemology has received comparatively limited attention in the literature reviewed. Second, existing discussions of OBE implementation in Islamic educational institutions have not sufficiently explained how measurable competency indicators can be reconciled with traditional educational values such as *adab*, *sanad*, *talaqqi*, and *barakah*. Third, empirical evidence remains limited regarding the role of pesantren leadership and deliberative curriculum governance in negotiating tensions between standardized academic assessment and traditional scholarly evaluation. Fourth, the operational mechanisms through which classical textual proficiency and spiritual-ethical competencies are incorporated into formal curriculum mapping and institutional quality assurance require further investigation. These gaps highlight the need for context-sensitive empirical research that examines both the conceptual formulation and institutional implementation of integrated learning outcomes.

The novelty of this study lies in its examination of CPL reconceptualization as an epistemological and institutional negotiation process connecting national competency requirements with the *turats* tradition. Rather than treating curriculum integration as the administrative combination of formal and religious subjects, this research investigates how Islamic educational institutions differentiate, reconcile, and institutionalize distinct forms of graduate competence. Specifically, the study develops an empirically grounded interpretation of a three-dimensional hybrid CPL framework comprising standardized academic competencies, classical textual and methodological proficiency, and spiritual-ethical formation. Furthermore, it examines how the leadership of *kyai* and collaborative curriculum deliberation contribute to reconciling standardized assessment requirements with traditional evaluation practices, including *imtihan syafahi* and recognition of scholarly *sanad*. By connecting curriculum appropriation, communicative action, and the sociology of knowledge, the study offers an interdisciplinary explanation of how educational institutions negotiate modernization while maintaining their traditional intellectual identities.

The empirical context of this study comprises three integrated salafiyah Islamic boarding schools in Kuningan Regency, West Java, Indonesia. These institutions provide a relevant setting because they combine formal educational units with established traditions of classical Islamic scholarship. Their curriculum governance involves interactions among kyai, madrasah curriculum developers, asatidz, and students, each representing different experiences and responsibilities within the educational system. Investigating these institutional relationships provides an opportunity to understand how curriculum integration is formulated, negotiated, and implemented in actual educational settings. The multiple-case approach also enables the identification of shared patterns and contextual differences across institutions without assuming that the findings are statistically representative of all Islamic boarding schools in Indonesia.

Based on the identified research gaps, this study aims to investigate the reconceptualization of Graduate Learning Outcomes through the integration of national competency standards and turats traditions in Islamic educational institutions. Specifically, the research seeks to examine how integrated CPL formulations are developed, identify the epistemological and taxonomic tensions arising from the interaction between standardized educational requirements and traditional pesantren values, and explore the managerial and pedagogical strategies employed to reconcile these differences. The study also aims to formulate a contextually grounded hybrid CPL framework that accommodates modern academic competencies, classical Islamic textual proficiency, and spiritual-ethical development within an integrated curriculum structure.

Theoretically, this research is expected to contribute to Islamic education management, curriculum studies, and the sociology of education by providing an interdisciplinary explanation of how different knowledge traditions can coexist within competency-based educational frameworks. The proposed hybrid CPL framework offers a conceptual basis for understanding curriculum integration beyond administrative compliance and subject-level coordination. Practically, the findings are expected to benefit pesantren leaders, madrasah curriculum developers, teachers, and educational quality assurance institutions by providing insights into the formulation of integrated learning outcomes and the development of assessment mechanisms that recognize both academic competencies and traditional scholarly achievements. At the policy level, the implications of this study emphasize the importance of developing flexible curriculum and accreditation frameworks that maintain national educational accountability while accommodating the distinctive pedagogical characteristics of Islamic boarding schools. Ultimately, this research seeks to support a model of Islamic educational modernization that strengthens graduate competencies without diminishing the intellectual continuity, ethical foundations, and cultural identity of the turats tradition.

METHOD

This study used a qualitative approach with an exploratory-critical case study design to dissect the dialectic of cultural and epistemological negotiation in the formulation of integrative Graduate Learning Outcomes (CPL) (2018). The critical case study design was chosen because it allows researchers to investigate contemporary phenomena that are closely tied to real-life contexts, especially when the boundaries between the managerial phenomena of the modern curriculum and the cultural context of *pesantren* traditions cannot be rigidly separated. The research locus was determined purposively in Kuningan Regency, West Java, by involving three Islamic boarding schools based on the Salafi tradition that organize accredited formal education units (*Madrasah* Tsanawiyah, *Madrasah* Aliyah, and SMK) and have implemented an integrated curriculum based on achievement for at least three consecutive school years. These three *pesantren* were selected based on inclusion criteria: have a strong track record of teaching *turats* with the *sorogan* and *bandongan* methods, have a formal *madrasah* unit with A accreditation status, and show an active negotiation process between the national curriculum and the tradition of *sanad pesantren* in the preparation of *madrasah* operational curriculum documents (KOM).

The research participants were determined through purposive sampling techniques combined with snowball sampling techniques to represent the dialectic between the technocratic system (system) and the religious living space (lifeworld). The key informants included 18 participants who were divided into four role categories: *pesantren* leaders or *Kyai* (3 people) as the highest authority holder of the legitimacy of religious values; the head of *madrasah* curriculum affairs and curriculum developers (4 people) as representatives of rational technocratic governance; *asatidz* Yellow Book Instructors and General Subject Teachers (6 people) as hybrid pedagogical articulation agents; and final year students (5 people) who directly experienced the learning and evaluation process with the dual CPL system. The determination of the number of informants is based on the achievement of a data saturation point, where the information extraction process is stopped when the variation of new findings regarding the CPL formulation mechanism, *asatidz* resistance, and integrated assessment model has been saturated and does not give rise to new conceptual themes.

Data collection was carried out comprehensively through three triangulation techniques: semi-structured in-depth interviews, passive participatory observations, and institutional documentation analysis (Lincoln & Guba, 1985). In-depth interviews were guided by a theory-based instrument protocol that explored the dimensions of CPL formulation, the friction of determining learning success indicators, the meaning of *barakah* in competency assessment, and the role of *kyai* leadership in resolving the impasse in curriculum design. Participatory observation focused on the dynamics of the annual workshop on the alignment of the *madrasah-pesantren* curriculum, the learning process of the yellow book in the dormitory, and the implementation of the final assessment of students in the formal class. Meanwhile, the documentation review examined the blueprint manuscript of the *madrasah* curriculum, the academic standard

operating procedure (SOP) document, the syllabus of the recitation of the *salaḥiyah* book, the CPL mapping matrix to the Subject Learning Outcomes (CPMK), the transcript of the formal report card book score, and the certificate of graduation of the scientific *sanad* (*syahadah*).

To ensure the validity and reliability of the data, this study applied four strict criteria of qualitative validity: credibility, transferability, dependability, and confirmability. The credibility test was strengthened through source triangulation, triangulation techniques, and periodic member-checking by reconfirming the draft interview transcript and provisional conclusions to key informants (especially *Kyai* and the head of curriculum). Diversification is built through the presentation of thick *descriptions* of the socio-historical background and empirical conditions of *salaḥiyah* Islamic boarding schools in Kuningan Regency. Dependency and certainty are guaranteed through systematic recording of methodological audit trails, including raw field records, digital audio recordings, coding logbooks, and visualization of the final findings matrix to prevent the subjectivity of researchers. All data are analyzed interactively and circularly referring to the framework of data condensation, data presentation, and conclusion drawing (Miles et al., 2014), which are critically dialogued with Habermas' communicative action theory and curriculum sociology.

RESULTS AND DISCUSSION

Empirical investigations at three integrated *salaḥiyah* Islamic boarding schools in Kuningan Regency show that the reconceptualization of Graduate Learning Outcomes (CPL) is carried out through a process of differentiation and taxonomic reconciliation that divides the competency profile of graduates into three structured integrative pillars. The first pillar is focused on mastering the ministry's standard academic competencies which include higher-order thinking skills, science and technology literacy skills, and analytical communication capabilities (Aswad & Sari, 2023). The second pillar contains textual and methodological proficiency of the *turats* tradition, where students are required to master classical Arabic grammar (*nahwu*, *sharaf*, *balaghah*, *mantiq*, *ushul fiqh*) to be able to read, translate with *gandul* meanings, and contextualize the texts of the classical master book of *pesantren* reference (Mubarak & Nadhir, 2025). The third pillar establishes the affective-spirituality achievements of *pesantren* that are rooted in the internalization of *adab*, ritual piety, moral integrity, and the steadfastness of the transmission of scientific *sanad* to teachers (Ismail et al., 2022). These three pillars are not placed separately, but are knitted into one profile of a hybrid graduate: a student who has a highly competitive formal academic qualification while at the same time holding the capacity as a fiddly *mutafaqqih* with noble moral integrity.

The formulation of the tri-dimensional CPL reflects the strategy of curriculum appropriation and organizational bricolage carried out by Islamic education managers in Kuningan Regency (Salovaara & Tamminen, 2021). The curriculum designers did not reject the national qualification framework set by the Ministry of Education and the Ministry of Religious Affairs, but rather deconstructed the national CPL descriptor and

filled it with substantive material from Islamic scientific treasures. As an illustration, the national competency descriptor regarding "logical, critical, systematic, and innovative thinking skills" is not only taught through the formal science or mathematics syllabus, but is aligned with the study of the rules of *ushul fiqh* and *ilmu mantiq* taught in Islamic boarding schools. This managerial practice is in line with previous findings regarding hybrid governance in Islamic educational institutions, where the modernity of the formal education system is deliberately combined in a complementary manner with the tradition of *pesantren* to strengthen quality differentiation and institutional dual legitimacy in the eyes of the community.

However, the process of aligning the two curriculum entities at the initial design stage triggers a deep taxonomic and cultural tension between the logic of rational technocracy and the *lifeworld* of *pesantren* pedagogy. The main friction stems from fundamental differences in the view of the essence of competency measurement: national curriculum standards require learning *outcomes* descriptors that can be operationalized quantitatively through number-based rubrics, linear performance indicators, and short-term achievement targets based on lesson hours (Rohani, 2025). On the other hand, the *salafiyah asatidz* council views that the scientific competence *of turats* and the formation of the character of students cannot be broken down into artificial numerical units; mastery of knowledge is measured through the sharpness of oral comprehension (*fahm*), the durability of the completeness of the text (*khatam*), the sincerity of devotion (*khidmah*), and the adherence to *adab* to *kyai* (Hanafi et al., 2021). Traditional educators are concerned that the rigid formalization of CPL will reduce the sacredness of the learning process and eliminate the orientation of seeking blessings (*barakah*).

The second cultural tension emerges in the resistance of yellow book educators to the standardization of ministry evaluation instruments which are considered incompatible with the pedagogy of *turats*. In the view of senior *asatidz* in Kuningan, the mastery of the yellow book is not enough to be measured through multiple-choice worksheets or computer-based digital portfolios. One of the senior *asatidz* informants at the Miftahul Huda Islamic Boarding School in Kuningan confirmed these concerns in an in-depth interview session:

"The yellow book is not just a pile of memorization theories that can be assessed with the numbers 1 to 100 on a computer. If the student can only answer the written exam questions, but when he is told to read the book of fathul qarib in front of the kyai, he does not understand the position of i'rab and the manners are messy, then the knowledge is considered to have not arrived. The scientific sanad requires oral accuracy, face-to-face, and inner recognition of the teacher to his students. The standardization of the formal curriculum should not deprive the spirit of sorogan recitation that has been maintaining the authenticity of religious knowledge in our Islamic boarding schools for hundreds of years." (AS-02 Informant Interview, February 14, 2026).

The above statement emphasizes the existence of a real ontological clash between two different epistemological systems. Using the lens of Jürgen Habermas's

communicative action theory, this friction confirms the threat of the colonization of the lifeworld—the space of *pesantren* traditions that rely on the consensus of values, moral exemplarity, and the charismatic authority of *kyai*—by the imperative system represented by the ministry's technocratic bureaucracy and number-based accreditation metrics (Roderick, 2022). When instrumental rationality dominates the formulation of the CPL, the deepest affective dimension of students rooted in sincerity and spiritual obedience is threatened to be degraded to mere administrative transactions of fulfilling the value of graduation.

The taxonomic and cultural tensions were successfully negotiated through *Kyai*'s transformational leadership who acted as an epistemological mediator and cultural *filter* for policy. The leadership of the *pesantren* in Kuningan Regency took the initiative by holding periodic deliberative workshops that brought together the *madrasah* curriculum development team and representatives of the Islamic Boarding School Council. In the deliberative forum, *Kyai* set the boundaries of the demarcation of sacredness and agreed on a hybrid assessment reconciliation model. The strategic decision taken was to ratify the instrument of *shahadah wa imtihan syafahi* (a comprehensive oral test of the mastery of the book and memorization of the rules) as a component of official assessment whose grades have a balanced weight with the *madrasah* national exam scores (Fauzi & Nadhir, 2024). More than that, *Kyai* holds a moral veto in the graduation of students: high formal cognitive academic scores cannot graduate students if there is a gross violation of the standards of manners and morality of the boarding school. Traditional religious authority does not collapse in the face of modern standardization, but actively disciplines modern instruments to remain subject to the hierarchy of Islamic ethics (Hjarvard, 2023). This discursive negotiation is in line with the findings regarding the adaptive leadership of *kyai* in various Islamic educational institutions on the island of Java that are able to absorb the modernity of governance without relinquishing its spiritual control (Rohman, 2024).

As a synthesis of the negotiation process, the three *salafiyah* Islamic boarding schools in Kuningan Regency formulated a hybrid CPL blueprint that operationally combines the *madrasah* curriculum and the *turats* tradition. The pattern of reconciliation between the ministry's national competency standards, the epistemology of the *turats* tradition, and the integrated hybrid CPL formula are analyzed comparatively in Table 1.

Table 1. Typology of Reconceptualization of Integrative Graduate Learning Outcomes (CPL) in Islamic Education Institutions of Kuningan Regency

Curriculum Dimensions	National Competency Standards (Ministry)	<i>Turats</i> Epistemological Tradition (<i>Pesantren</i>)	Integrated Hybrid CPL Model
Philosophy	Humanistic rational technocracy; oriented towards 21st century job readiness, science, and skills.	Holistic theocentric; oriented towards worship, transmission of <i>sanad</i> , <i>adab</i> , and	Ethical-Pragmatic Convergence: Combining the professional readiness of students with the depth of

Curriculum Dimensions	National Competency Standards (Ministry)	Turats Epistemological Tradition (<i>Pesantren</i>)	Integrated Hybrid CPL Model
External Formulation (Outcomes)	Specifically measured, graded according to Bloom's taxonomy, and linear based on semester time.	eschatological salvation. It is oriented towards the completeness of the text (<i>khatam</i>), the independence of talaqqi, and the habituation of noble morals.	integrity of Islamic spirituality. Tri-Dimensional Descriptor: Formulating CPL in 3 units: modern scientific literacy, turats literacy, and <i>adab</i> commitment.
Evaluation Mechanism	Standardized written exams, digital portfolio assessments, and achievement-based quantitative rubrics.	Oral tests of reading the book (<i>imtihan syafahi</i>), <i>tasmi'</i> memorization of <i>nahwu</i> rules, and observation of examples.	Recognition of Authentic Assessment: Conversion of the results of oral tests of the book and moral compliance into the weight of formal academic quality assessment.
Benchmark Recognition	Formal diploma of graduation of <i>madrasah</i> /school licensed by the National Accreditation Board.	Scientific <i>sanad</i> , <i>shahadah khataman</i> , and teaching permit (<i>bi al-tadris</i> diploma) from <i>Kyai</i> .	Complementary Legitimacy System: Graduates obtain a dual-credential certificate: a state diploma and a traditional <i>sanad</i> .
Quality Policy Determinants	National Education Standards (SNP) regulations and ministry quality assessment instruments.	The Deliberation of the <i>Masyayikh</i> Assembly and the authority of the fatwa of <i>Kyai</i> 's cultural leadership.	Collaborative Governance: The <i>madrasah</i> curriculum team harmonizes the administrative format under the direction of the <i>Kyai</i> Assembly.

The implementation of the hybrid CPL model requires the arrangement of an operational learning architecture at the level of *madrasah* and *pesantren* dormitory education units. The three Islamic boarding schools in Kuningan Regency designed a curriculum alignment matrix that connects linearly the Graduate Learning Outcomes (CPL), Subject Learning Outcomes (CPMK), yellow book study materials, and the assessment methods applied. This taxonomic organization proves that learning outputs are not reductionist, but are able to embrace the complexity of classical texts into an accountable quality framework. The operational design of the hybrid CPL implemented in the three Islamic educational institutions is mapped in detail in Table 2.

Table 2. Hybrid Graduate Learning Outcomes (CPL) Alignment Matrix Architecture in Integrated Islamic Boarding School Education Units in Kuningan Regency

CPL code	Formulation of Integrative Learning Outcomes	Taxonomic Domains & Performance Indicators	Study Materials for Turats & Integrated Knowledge Cluster	Authentic Assessment Instruments
CPL-01	Internalize the values of pure monotheism, spiritual ethics, and the manners of the student in personal and social life.	Holistic Affective: Devotion to worship, obedience to <i>sanad, tawadhu'</i> , and moral integrity of students.	<i>Taisirul Khalaq, Ta'limul Muta'allim, Tijan Ad-Darori</i> , and Fiqh of Basic Worship.	Daily exemplary observation in the dormitory, student reflection journal, and moral validation by the <i>Asatidz</i> Council.
CPL-02	Mastering the rules of classical Arabic grammar and formal logic as an analytical instrument for reading Islamic texts.	Cognitive-Methodological: Analysis of syntactic-morphological grammatical structure and syllogistic reasoning of texts.	<i>Al-Ajrumiyyah, Al-Amtsilah At-Tashrifiyyah, Matan Bina'</i> , and <i>Kulliyat Mantiq</i> .	Oral exam of <i>imtihan syafahi</i> , analysis of the sentence structure of <i>i'rab</i> of the bare book, and written test of Arabic grammar.
CPL-03	Analyze the doctrine of Islamic law (<i>fiqih</i>) and the methodology of determining law (<i>ushul fiqih</i>) in responding to contemporary issues.	Complex Cognitive: Thematic <i>fiqh</i> law problem solving (<i>bahtsul masail</i>) and contextual critical thinking.	<i>Fathul Qarib Al-Mujib, Safinatun Najah, Mabadi Awaliyah</i> , and <i>Al-Waraqat</i> .	Practice of <i>bahtsul masail</i> trials, writing papers on analysis of applied Islamic law, and case study exams.
CPL-04	Mastering digital literacy skills, applied science, and scientific research methodologies according to national curriculum standards.	Modern Cognitive-Psychomotor: Digital literacy, scientific analytical thinking, empirical problem-solving.	Subjects of Integrated Science, Mathematics, ICT, and Simple Research Methodology.	Data-based portfolio projects, science/computer laboratory practicums, and ministry summative assessments.
CPL-05	Communicating Islamic scientific ideas and general knowledge in a polite, inclusive, and moderate manner in society.	Multidimensional Communication: Public da'wah rhetoric, popular essay writing, religious moderation.	Khazanah Akhlak Madani, Scientific Indonesian, Communicative English, and National Insights.	The practice of public sermons/lectures (<i>muhadharah</i>), presentation of scientific paper assignments, and directed argumentative debates.

The success of the design of a hybrid CPL architecture in Table 2 shows that Islamic educational institutions in Kuningan Regency have succeeded in demonstrating

the process of social construction on a solid new institutional reality (Berger & Luckmann, 1966). Salafi Islamic boarding schools are not trapped in an attitude of isolationism that rejects the modernity of the curriculum, nor are they dissolved in passive assimilation that sacrifices their traditional scientific identity. This reconciliation empirically proves that the Outcome-Based Education (OBE) framework can be modified and articulated responsively to accommodate the tradition of classical texts without losing the strict quality standards of the ministry (Subandi et al., 2022). The deliberative dialogue between the *madrasah* curriculum team and senior *asatidz* under the auspices of *Kyai* has given birth to an emancipatory communication space that reconciles the technocratic system with *the life world* of Islamic boarding schools.

The institutional impact of the implementation of this hybrid CPL is the realization of a dual-credential system, in which graduates of madrassas based on Islamic boarding schools in Kuningan receive an official state diploma with national accreditation as well as *a scientific sanad shahadah* signed directly by *Kyai*. On the one hand, students have formal qualifications to continue their studies at the level of leading public and Islamic universities; on the other hand, students are recognized by the traditional Muslim community as a cadre of scholars who have a continuous scientific *sanad (muttashil)*. These findings enrich the cutting-edge proposition in Islamic education management, which emphasizes that effective curriculum integration does not lie in the haphazard fusion of subject matter, but in the clarity of the graduate achievement architecture that maintains a proportionate integration of general science and religion (Manaf et al., 2026). Although this model has proven to be effective in maintaining institutional cohesion, this research has limitations because it focuses on qualitative loci in three Islamic boarding schools in Kuningan Regency; therefore, further research with a quantitative approach or mixed-methods is needed to empirically test the correlation of the implementation of this hybrid CPL to the rate of alumni absorption in the professional world and universities more broadly (Zarkasyi et al., 2022).

CONCLUSION

The reconceptualization of Graduate Learning Outcomes (CPL) in Islamic educational institutions, particularly those following the Salafi tradition, is essential to meet national quality standards while preserving the scientific turats identity. Empirical research in three integrated Islamic boarding schools in Kuningan Regency demonstrates that the Outcome-Based Education curriculum can be effectively integrated through a tri-dimensional hybrid CPL model. This model combines modern scientific skills, classical text proficiency, and Islamic boarding school discipline. The study successfully reconciles the technocratic focus on numerical outputs with the metaphysical aspect of barakah through *Kyai*'s transformational leadership, which integrates traditional oral exams into formal academic quality systems. This approach shows that modernising Islamic education does not necessitate the loss of traditional values but can enhance institutional quality assurance. Theoretically, the study contributes to Islamic curriculum

sociology and education management by proposing a hybrid curriculum model that overcomes the traditional versus technocratic divide, using Habermas' communicative action theory and curricular appropriation. Practically, it suggests that the Ministry of Religion and the National Accreditation Board in Indonesia should revise curriculum quality assurance tools to be more adaptable to sanad-based evaluations in salafiyah schools. The study's limitations are its qualitative focus and regional scope, so future research should develop a standardised hybrid CPL measurement tool and assess its impact on student cognitive load and holistic performance nationwide.

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CONFLICT OF INTEREST

The author(s) declared that this work was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

AUTHOR CONTRIBUTIONS

If applicable, the Author's Contribution Statement.

GENERATIVE AI STATEMENT

The author(s) declared that generative AI was used in the creation of this manuscript. The author(s) wish to acknowledge the use of Generative AI for refining the language clarity and grammatical structure of this manuscript. This application was conducted in adherence to established ethical guidelines regarding the use and disclosure of generative AI in scholarly research. Each author has provided substantial intellectual contributions to the work, which has been rigorously vetted for accuracy, and the author(s) assume full responsibility for the integrity and final content of the manuscript.

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