INTEGRATION OF THE MODERN PESANTREN MR BOB CURRICULUM BASED ON SOCIO-CONSTRUCTIVISM IN STRENGTHENING KITAB KUNING AND LANGUAGE LEARNING

ARTIKEL

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Integration of the Modern Pesantren Mr BOB Curriculum Based on Socio-Constructivism in Strengthening Kitab Kuning and Language Learning

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ABSTRACT

This study examines the integration of socio-constructivist principles within the Modern *Pesantren* Mr BOB curriculum to strengthen *kitab kuning* studies and Arabic-English language learning in contemporary Islamic boarding school education. The transformation of *pesantren* education in Indonesia requires institutions to preserve classical Islamic scholarly traditions while responding to modern educational and linguistic challenges. This study aims to analyze how socio-constructivist principles are integrated into the curriculum, how these approaches enhance students' understanding of *kitab kuning*, and how collaborative learning supports language acquisition among *santri*. This research employed a qualitative case study approach conducted at Modern *Pesantren* Mr BOB. Data were collected through participant observation, in-depth interviews, and documentation studies involving *pesantren* leaders, teachers, language instructors, and *santri*. The data were analyzed using the interactive qualitative analysis model of Miles, Huberman, and Saldaña. The findings reveal that the curriculum successfully integrates collaborative learning, scaffolding, contextual interpretation, peer tutoring, and immersion-based communication into religious and language instruction. These approaches strengthened students' understanding of *kitab kuning* while improving Arabic and English communicative competence through active social interaction. Teachers functioned as facilitators who guided students according to their learning capacities. This study concludes that socio-constructivist pedagogy provides an effective framework for modernizing *pesantren* education while preserving its classical Islamic identity.

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1. INTRODUCTION

The transformation of Islamic boarding schools (*pesantren*) in Indonesia reflects an increasing effort to integrate traditional Islamic scholarship with modern educational demands. Contemporary *pesantren* are no longer limited to the transmission of classical Islamic sciences but are also expected to develop students' linguistic competence, digital literacy, critical thinking, and social adaptability in response to globalization and technological advancement (Sofi et al., 2025). In this context, the Modern *Pesantren* Mr BOB curriculum represents an innovative educational model that seeks to combine the study of *kitab kuning* with intensive foreign language learning through student-centered and interactive pedagogical approaches. Such integration becomes increasingly relevant as *pesantren* are challenged to maintain their intellectual authenticity while simultaneously preparing *santri* to participate in global academic and social environments (Bahri et al., 2026; Jamil et al., 2025).

The strengthening of *kitab kuning* and language learning in *pesantren* cannot merely rely on conventional teacher-centered instruction. The current educational shift encourages learning environments that emphasize collaboration, dialogue, scaffolding, and active knowledge construction. Socio-constructivist theory views learning as a social process in which understanding is constructed through interaction with peers, teachers, and cultural contexts (Noel, 2000). In *pesantren* settings, this approach aligns closely with collective learning traditions such as *halaqah*, peer discussion, mentoring, and collaborative interpretation of classical texts. The integration of socio-constructivist principles into *pesantren* curricula is therefore considered strategic for improving students' comprehension of *kitab kuning* while simultaneously enhancing communicative language competence in Arabic and English (Sultana, 2022; Zan, 2014).

Several previous studies have discussed the modernization and transformation of *pesantren* education from various perspectives. Research has shown that *pesantren* increasingly adopt integrated curricula combining religious and modern knowledge to maintain institutional relevance in contemporary society (Sofi et al., 2025; Asrori et al., 2026). Curriculum innovation has also been linked to the development of emotional intelligence, character formation, and multicultural values among *santri* (Najib et al., 2026; Firmansyah et al., 2026; Ma'arif et al., 2026; Wicaksono et al., 2024). Other studies emphasize the important role of *pesantren* leadership and institutional management in preserving traditional Islamic values while promoting educational modernization (Yusuf et al., 2024; Bahri et al., 2026). These findings indicate that *pesantren* possess strong adaptive capacities in responding to educational transformation without abandoning their classical foundations.

In addition, many scholars have highlighted the growing importance of language learning and digital integration in *pesantren* education. The integration of ICT has been found to support English learning effectiveness and increase students' engagement in Islamic boarding schools (Alfisuma et al., 2025; Saepurohman et al., 2025). Studies on blended learning and project-based learning also demonstrate that collaborative and technology-assisted learning environments significantly improve speaking performance and language acquisition (Al-Mallahma, 2025; Hoesny et al., 2024). Furthermore, the use of scaffolding strategies in language instruction contributes to deeper comprehension and learner autonomy, especially in multilingual and immersion classrooms (Heo, 2022; Johnson, 2021). Research on English learning in *pesantren* further reveals that students require contextualized learning materials integrating religious identity with global communication competence (Fahriany & Wahyunengsih, 2025; Sofi & Jenks, 2025). These studies collectively reinforce the importance of socio-constructivist learning environments that facilitate interaction, collaboration, and contextual meaning-making.

Despite the growing body of literature on *pesantren* transformation, several limitations remain evident. Most previous studies focus separately on curriculum modernization, character education, ICT integration, or language learning without comprehensively examining how socio-constructivist principles are systematically integrated into *pesantren* curricula for strengthening both *kitab kuning* mastery and language competence simultaneously. Existing research tends to emphasize institutional transformation or technological adaptation while giving limited attention to the pedagogical

interaction between collaborative learning, classical Islamic text studies, and multilingual education. Moreover, studies rarely explore how socio-constructivist learning practices operate within the unique cultural ecosystem of modern *pesantren*, where traditional authority, communal learning, and religious values intersect dynamically (Pahrudin et al., 2025; Mustopa et al., 2026).

Based on these limitations, a significant research gap can be identified in the lack of studies investigating the integration of the Modern *Pesantren* Mr BOB curriculum through a socio-constructivist framework that simultaneously strengthens *kitab kuning* learning and language acquisition. Previous research has not sufficiently explained how collaborative interaction, peer learning, scaffolding, contextual learning, and digital support systems are pedagogically integrated into *pesantren* curricula to bridge traditional Islamic scholarship with modern linguistic competencies. In addition, limited attention has been given to how socio-constructivist curriculum models contribute to sustaining *pesantren* identity while responding to contemporary educational challenges, globalization, and digital transformation (Saepudin et al., 2023; Minhaji et al., 2025).

This study therefore offers a novel contribution by proposing and analyzing the integration of the Modern *Pesantren* Mr BOB curriculum based on socio-constructivist principles as a holistic educational model in *pesantren*. The novelty of this research lies in its attempt to conceptualize curriculum integration that combines collaborative learning, scaffolding strategies, interactive language instruction, and contextual *kitab kuning* studies within the socio-cultural environment of *pesantren*. Unlike previous studies that discuss *pesantren* modernization in fragmented ways, this research positions socio-constructivism as the central pedagogical framework connecting religious learning, language development, character education, and digital adaptation. The study also contributes theoretically by expanding socio-constructivist discourse within Islamic education and practically by providing an alternative curriculum model for modern *pesantren* development in Indonesia (Shafwan & Asrori, 2025; Lang et al., 2017).

Based on the background above, this study aims to examine the integration of the Modern *Pesantren* Mr BOB curriculum based on socio-constructivism in strengthening *kitab kuning* and language learning. Specifically, this research seeks to explore: (1) how socio-constructivist principles are integrated into the Modern *Pesantren* Mr BOB curriculum; (2) how the curriculum strengthens students' understanding of *kitab kuning*; (3) how socio-constructivist learning strategies support Arabic and English language acquisition among *santri*.

2. METHODS

This study employed a qualitative case study approach to investigate the integration of the Modern *Pesantren* Mr BOB curriculum based on socio-constructivism in strengthening *kitab kuning* and language learning. A qualitative approach was selected because this study aimed to explore educational phenomena, social interactions, learning experiences, and curriculum implementation within their natural context through an in-depth interpretative process (Creswell & Creswell, 2018). The case study design was employed because the research focused intensively on a particular educational institution that possesses unique characteristics related to curriculum integration, socio-constructivist pedagogy, and *pesantren* learning culture (Yin, 2018). Through this approach, the researcher was able to comprehensively understand the interaction between traditional Islamic learning and modern collaborative educational practices within the *pesantren* environment.

The research was conducted at Modern *Pesantren* Mr BOB as the primary research site because the institution integrates *kitab kuning* studies, Arabic language instruction, and English language learning within its curriculum system. The subjects of this study consisted of Yulian Hadi Hurkholiq as the leader of the *pesantren*, Ahmad Ghorib as the Diniyah teacher, Maria Ulfah Fitriana as the Arabic language teacher, and Rima Dewi Puspitasari as the English language teacher, all of whom were directly involved in the implementation of the curriculum. The participants were selected using a purposive sampling technique to obtain informants who possessed relevant experience and in-depth understanding of the curriculum and the learning processes under investigation (Patton, 2015).

The research procedure was conducted through several stages, namely preliminary observation, participant selection, data collection, data verification, and interpretation of findings. Preliminary observation was conducted to understand the institutional setting, learning environment, curriculum structure, and *pesantren* culture. The researcher then conducted fieldwork through classroom observations, participation in *halaqah* activities, language immersion programs, collaborative learning sessions, and institutional activities related to *kitab kuning* learning and language development. Documentation related to curriculum structures, lesson plans, learning modules, institutional regulations, and digital learning platforms was also collected to support data completeness.

The instruments used in this study included observation guidelines, semi-structured interview protocols, field notes, and documentation sheets. Observation guidelines were developed to identify socio-constructivist learning indicators such as scaffolding, peer interaction, collaborative discussion, contextual learning, and active student participation. Semi-structured interviews allowed participants to express their experiences, perceptions, and educational practices openly while maintaining alignment with the research focus (Kvale & Brinkmann, 2009). Documentation analysis was employed to strengthen the validity of findings by examining written institutional records and curriculum-related documents.

Data collection techniques consisted of participant observation, in-depth interviews, and documentation study. Participant observation enabled the researcher to directly observe the interaction patterns between teachers and *santri* during *kitab kuning* and language learning activities. In-depth interviews were conducted with *pesantren* stakeholders to obtain comprehensive information regarding curriculum objectives, instructional methods, learning challenges, and institutional strategies. Documentation studies were conducted by reviewing curriculum documents, student learning materials, teaching schedules, language programs, and institutional policies. The use of multiple data collection techniques allowed the researcher to conduct triangulation and strengthen data credibility (Miles et al., 2014).

The data analysis in this study was conducted using the interactive model of qualitative analysis proposed by Miles, Huberman, and Saldaña (2014), which is characterized by a continuous and cyclical process involving data condensation, data display, and conclusion drawing and verification. In the initial stage, data condensation was undertaken through systematic selection and refinement of field data obtained from interviews, classroom observations, and document analysis. This process involved coding relevant segments of data and grouping them into analytically meaningful categories, such as collaborative learning practices, scaffolding through peer interaction, dialogical engagement in kitab kuning learning, and the contextual integration of language instruction within pesantren daily life.

Following the condensation process, the data were organized and presented in structured displays, including thematic matrices, narrative descriptions, and comparative charts. This visualization enabled the researcher to systematically map the emergence of key patterns, particularly those related to the operationalization of socio-constructivist learning principles in both religious and language education contexts. Through this stage, relationships among categories were identified, such as the linkage between peer tutoring practices and the strengthening of students' conceptual understanding, as well as the role of immersive language environments in enhancing communicative competence in Arabic and English.

The process of conclusion drawing and verification was performed iteratively throughout the research process. Preliminary interpretations were continuously refined through constant comparison with incoming data to ensure consistency and conceptual accuracy. Whenever new evidence emerged, earlier interpretations were re-evaluated to maintain analytical rigor. To ensure the trustworthiness of the findings, the study applied several validation strategies, including source triangulation, method triangulation, prolonged engagement in the field, and member checking with selected participants. These strategies align with the criteria of qualitative rigor proposed by Lincoln and Guba (1985), particularly in establishing credibility, dependability, and confirmability of the research findings.

3. FINDINGS AND DISCUSSION

3.1 Findings

3.1.1 Integration of Socio-Constructivist Principles in the Modern *Pesantren* Mr BOB Curriculum

The findings of this study indicate that the curriculum implemented at Modern *Pesantren* Mr BOB reflects socio-constructivist principles through the integration of collaborative learning, dialogical interaction, contextual understanding, and scaffolded instruction within both religious and language education. Based on interview data, classroom observations, and curriculum documentation, the *pesantren* has undertaken pedagogical transformation efforts by shifting from a predominantly teacher-centered instructional model toward a more participatory and student-centered learning approach while maintaining the traditional characteristics of *pesantren* education.

Interviews conducted with Yulian Hadi Hurkholiq revealed that the institution no longer positions *santri* merely as passive recipients of religious knowledge. Instead, *santri* are encouraged to actively construct knowledge through social interaction, collaborative discussion, and contextual interpretation of Islamic texts. He further explained that the curriculum was systematically designed to balance the preservation of the *kitab kuning* tradition with contemporary educational demands, particularly in the development of communication skills, critical thinking, and language proficiency.

> *"The curriculum at Modern Pesantren Mr BOB is designed not only to preserve the tradition of kitab kuning learning but also to encourage santri to think critically, communicate actively, and construct knowledge collaboratively through discussion and social interaction."* (Hurkholiq, personal communication, February 5, 2026).

The implementation of socio-constructivist principles was also reflected in classroom instructional practices. Ahmad Ghorib explained that the learning process of *kitab kuning* employed collaborative interpretation strategies in which students were organized into small discussion groups to analyze Arabic grammatical structures, interpret classical Islamic texts, and present the outcomes of their discussions before the class. According to him, this pedagogical approach enhanced students' engagement and confidence in comprehending complex religious materials through collective learning experiences and dialogical interaction.

> *"Students are not merely instructed to listen to the teacher's explanation; they are also encouraged to discuss, interpret, and explain classical Islamic texts collaboratively. Through this process, students become more active and confident in understanding religious materials."* (Ghorib, personal communication, March 17, 2026).

In the context of language instruction, Maria Ulfah Fitriana explained that socio-constructivist learning principles were implemented through communicative and interactive pedagogical activities. She stated that Arabic language learning was not limited to memorizing vocabulary and grammatical rules but emphasized contextual communication practices through daily interaction, collaborative dialogue, role-playing, and classroom presentations. She further emphasized that students' language competence developed more effectively when language was utilized within authentic social contexts.

> *"Arabic language learning becomes more meaningful when students actively interact and communicate with one another. Therefore, classroom instruction emphasizes daily conversations, collaborative discussions, and communicative activities to ensure that language is practiced naturally and contextually."* (Fitriana, personal communication, March 17, 2026).

Similarly, Rima Dewi Puspitasari emphasized that teachers primarily functioned as facilitators who guided students progressively according to their respective learning capacities. She explained that scaffolding strategies were implemented through gradual instructional assistance and peer tutoring activities, in which senior *santri* supported junior students in practicing English communication and understanding instructional materials. According to her, peer-assisted learning contributed significantly to strengthening students' confidence and fostering a more participatory learning environment.

"Teachers function as facilitators who provide gradual guidance according to students' learning capacities. In addition, peer tutoring activities create a more interactive learning environment because students often feel more comfortable learning collaboratively with their peers." (Puspitasari, personal communication, March 17, 2026).

Table 1 below summarizes the integration of socio-constructivist principles within the curriculum structure of Modern *Pesantren* Mr BOB.

Table 1. Integration of Socio-Constructivist Principles in the Modern *Pesantren* Mr BOB Curriculum

Socio-Constructivist Principle	Curriculum Implementation	Observed Impact
Collaborative learning	Group discussions and peer tutoring in *kitab kuning* classes	Increased student participation and interaction
Scaffolding	Teacher guidance in text interpretation and language analysis	Improved comprehension of complex materials
Contextual learning	Linking classical Islamic texts with contemporary realities	Enhanced critical thinking abilities
Student-centered learning	Interactive discussions and project-based learning activities	Greater learner autonomy
Social interaction	Arabic and English immersion environment	Strengthened communicative competence

Classroom observation findings further demonstrated that social interaction constituted a central component of the learning process within the *pesantren* environment. Senior *santri* frequently assisted junior students in understanding *nahwu, sharaf*, and textual interpretation through peer mentoring activities conducted both inside and outside the classroom. This collaborative learning atmosphere strengthened students' academic engagement and reduced learning anxiety in studying complex classical Islamic texts. Consequently, the *pesantren* environment functioned not merely as a site for religious knowledge transmission but also as a socio-educational community in which knowledge was collectively constructed through interaction, dialogue, and shared learning experiences.

3.1.2 Strengthening Students' Understanding of *Kitab kuning*

The findings of this study indicate that the integration of socio-constructivist principles significantly strengthened students' understanding of *kitab kuning*. The curriculum implemented at Modern *Pesantren* Mr BOB did not merely emphasize memorization-oriented learning but also encouraged *santri* to engage actively with classical Islamic texts through collaborative interpretation, contextual analysis, reflective discussion, and participatory learning activities. This instructional orientation enabled students to perceive *kitab kuning* not only as religious literature but also as intellectual resources that remain relevant to contemporary social and religious life.

Interviews conducted with Yulian Hadi Hurkholiq revealed that the curriculum was intentionally designed to encourage students to interpret and contextualize classical Islamic teachings through dialogical and collaborative learning processes. According to him, the learning process emphasized critical understanding and collective discussion rather than rote memorization alone.

"The learning of kitab kuning is not directed solely toward memorization, but also toward understanding, interpretation, and contextual reflection. Santri are encouraged to discuss religious issues collectively so that classical Islamic knowledge remains relevant to contemporary social life." (Hurkholiq, personal communication, February 5, 2026).

Similarly, Ahmad Ghorib explained that students were trained to examine linguistic structures, analyze contextual meanings, and compare interpretations from various Islamic scholars. In many learning sessions, students collaboratively interpreted selected passages from classical Islamic texts before presenting their understanding to their classmates. Teachers subsequently guided the discussion

process by clarifying concepts, correcting misunderstandings, and encouraging deeper reflection on the relevance of classical Islamic teachings within modern society.

> *"Students are encouraged to examine linguistic structures, compare scholarly opinions, and collaboratively interpret classical Islamic texts. Through discussion and presentation activities, students become more confident and critical in understanding kitab kuning materials."* (Ghorib, personal communication, March 17, 2026).

Classroom observation findings further demonstrated that students became more confident in reading and interpreting *kitab kuning* because they were directly involved in the process of meaning construction. Learning activities such as collaborative translation, thematic discussion, peer explanation, and reflective interpretation encouraged students to engage critically with the text rather than relying solely on teacher-centered instruction. This participatory learning model also enhanced students' learning motivation because the instructional process was perceived as more interactive and meaningful.

Observations conducted during *halaqah* activities additionally revealed a high level of student participation in collaborative religious discussions. *Santri* actively contributed by reading passages from classical Islamic texts, analyzing Arabic grammatical structures, proposing interpretations, asking questions concerning difficult concepts, and responding to peers' arguments during group discussions. The *halaqah* environment created dialogical interactions in which students collectively negotiated meaning under the guidance of teachers. In several observed sessions, students were also able to relate the content of classical Islamic texts to contemporary religious and social issues, indicating the emergence of contextual and reflective understanding.

Furthermore, the observational findings indicated that senior *santri* frequently assisted junior students during *halaqah* sessions by explaining difficult vocabulary, clarifying grammatical patterns (*nahwu* and *sharaf*), and guiding text interpretation. This peer-assisted learning atmosphere strengthened collaborative academic relationships within the *pesantren* environment and fostered a supportive learning culture. Such interaction not only improved students' textual comprehension but also developed communication skills, critical reasoning, and confidence in expressing religious arguments. Figure 1 illustrates the learning atmosphere of *santri* during *kitab kuning* study sessions, highlighting the interactive and collaborative characteristics of the instructional process.



Figure 1. Learning Atmosphere of *Santri* During *Kitab kuning* Study Sessions

The findings also revealed that digital learning resources were occasionally integrated to support students' understanding of difficult concepts. Teachers utilized digital dictionaries, presentation slides, and online references to clarify Arabic vocabulary and provide additional contextual explanations. Nevertheless, technology functioned primarily as a complementary instructional instrument rather than a substitute for traditional *pesantren* learning traditions. The following Table 2 presents the principal curriculum strategies implemented to strengthen students' understanding of *kitab kuning*.

Table 2. Curriculum Strategies for Strengthening Students' Understanding of *Kitab kuning*

Learning Strategy	Implementation Practice	Learning Outcome
Collaborative text interpretation	Group analysis of classical Islamic texts	Deeper conceptual understanding
Peer explanation	Senior *santri* guiding junior students	Improved learning confidence
Comparative interpretation	Discussing multiple scholarly opinions	Stronger analytical thinking
Contextual discussion	Relating texts to contemporary issues	Relevant religious understanding
Digital learning support	Use of digital dictionaries and online references	Easier linguistic comprehension

Overall, these findings indicate that socio-constructivist learning approaches enabled students to engage more actively with *kitab kuning* materials. Through collaborative interpretation, participatory *halaqah* discussions, and contextual reflection, students not only improved their textual comprehension but also developed critical reasoning, communicative competence, and reflective religious understanding within the *pesantren* learning environment.

3.1.3 Socio-Constructivist Learning Strategies in Arabic and English Language Acquisition

The findings of this study indicate that the implementation of socio-constructivist learning strategies made a significant contribution to the acquisition of Arabic and English language skills among students at Modern *Pesantren* Mr BOB. The *pesantren* established an immersive linguistic environment in which Arabic and English were continuously practiced through classroom interactions, dormitory communication, extracurricular activities, and daily social engagement. Consequently, language learning was not limited to formal instructional settings but became an integral part of the students' social and communicative experiences within the *pesantren* environment.

Interviews conducted with Yulian Hadi Hurkholiq revealed that the language program was intentionally designed to develop a communicative learning culture emphasizing active interaction and practical language use. According to him, the *pesantren* sought to move beyond conventional learning models that focused solely on grammatical mastery by encouraging students to use Arabic and English naturally in authentic communicative contexts in their daily lives.

> *"The pesantren seeks to create a language environment in which students continuously practice Arabic and English in their daily activities. Language learning is not limited to classroom instruction, but becomes part of students' social interaction and communication culture within the pesantren."* (Hurkholiq, personal communication, February 5, 2026).

Maria Ulfah Fitriana further explained that Arabic language learning emphasized communicative competence and collaborative participation rather than mere memorization of grammatical structures. Learning activities were designed to actively engage students in role-playing, collaborative dialogue, storytelling, group discussions, and oral presentations. She emphasized that students demonstrated more effective language acquisition when Arabic was practiced continuously within meaningful interactional contexts.

> *"Arabic language learning is directed toward communicative practice through discussion, dialogue, storytelling, and collaborative speaking activities. Students acquire language skills more effectively when they use Arabic actively in authentic communication situations."* (Fitriana, personal communication, March 17, 2026).

Similarly, Rima Dewi Puspitasari emphasized the importance of interactive learning strategies and scaffolding techniques in supporting students' English language acquisition. She explained that teachers frequently organized students into collaborative learning groups to complete communicative tasks, presentations, and problem-solving activities using English as the primary medium of

interaction. In addition, peer tutoring and gradual instructional assistance were consistently implemented to strengthen students' confidence and reduce anxiety throughout the language learning process.

> *"English language learning emphasizes interaction and collaboration among students. Teachers provide gradual guidance, while peer learning activities help students become more confident in expressing their ideas and communicating in English."* (Puspitasari, personal communication, March 17, 2026).

Classroom observation findings further demonstrated that language learning activities were highly interactive and participatory. Teachers regularly divided students into small collaborative groups to complete communicative tasks requiring negotiation of meaning, dialogue, and collective problem-solving. In Arabic learning sessions, students collaboratively interpreted short religious texts before discussing their contextual meanings, whereas in English classes students delivered presentations on Islamic themes and contemporary social issues using English as the primary medium of communication. These instructional practices indicate that language acquisition within the *pesantren* was constructed through sustained social interaction, collaborative engagement, and contextual communicative experiences.

Observations conducted during language immersion programs additionally revealed that Arabic and English were consistently practiced beyond formal classroom settings. *Santri* were observed using Arabic and English in daily dormitory conversations, institutional announcements, informal peer discussions, and various extracurricular activities organized by the *pesantren*. The immersion environment encouraged students to use language naturally in authentic social interactions, thereby strengthening their communicative fluency and linguistic confidence. In several observed situations, students corrected one another's pronunciation, vocabulary usage, and grammatical expressions through peer interaction, reflecting the collaborative and socially constructed nature of language learning within the *pesantren* environment.

Furthermore, observations during collaborative learning sessions demonstrated that students actively participated in group-based communicative tasks, including debates, storytelling, role-playing, language games, and problem-solving discussions. These activities encouraged students to negotiate meaning collectively, exchange ideas, and develop communicative competence through interaction with peers. Teachers functioned primarily as facilitators who guided discussions, provided corrective feedback, and supported students' participation without dominating the learning process. Such collaborative learning experiences strengthened students' confidence in expressing ideas publicly and reduced anxiety frequently associated with second-language acquisition.

Observational findings from institutional activities related to language development also indicated the existence of a strong *pesantren*-wide commitment toward creating a multilingual learning culture. Activities such as daily vocabulary enrichment programs, public speaking exercises (*muhadharah*), bilingual ceremonies, language competitions, and student-led discussion forums provided additional opportunities for students to practice Arabic and English in meaningful contexts. These institutional activities reinforced the continuity of language exposure and contributed to the integration of communicative language learning into the broader social life of the *pesantren* community. Figure 2 illustrates Arabic and English immersion activities among *santri* at Modern *Pesantren* Mr BOB, highlighting the participatory and communicative dimensions of language learning practices within the *pesantren* environment.



Figure 2. Arabic and English Immersion Activities among *Santri* at Modern *Pesantren* Mr BOB

The findings further revealed that scaffolding techniques were consistently implemented throughout the instructional process. Teachers provided gradual assistance based on students' proficiency levels, while advanced students frequently functioned as peer mentors for less proficient learners. This participatory learning atmosphere strengthened students' confidence because mistakes were perceived as natural components of the learning process rather than failures deserving punishment. The implementation of socio-constructivist strategies in language learning is summarized in the following table 3.

Table 3. Socio-Constructivist Strategies in Arabic and English Language Learning

Strategy	Classroom Practice	Educational Impact
Language immersion	Daily Arabic and English communication	Increased fluency
Peer interaction	Collaborative speaking activities	Improved communicative confidence
Scaffolding	Teacher and peer assistance	Better language mastery
Project-based learning	Group presentations and assignments	Enhanced active language use
Reflective discussion	Group reflection after activities	Stronger critical communication skills

These findings indicate that social interaction, collaborative learning, and immersion-based communication significantly strengthened students' Arabic and English language proficiency. By integrating language learning into everyday *pesantren* life, students developed not only linguistic competence but also self-confidence, social engagement, and critical communication skills within authentic communicative contexts.

3.2 Discussion

The findings of this study demonstrate that the curriculum implemented at Modern *Pesantren* Mr BOB reflects the integration of socio-constructivist principles within *pesantren*-based education. The curriculum no longer positioned teachers as the sole source of knowledge transmission, but instead encouraged collaborative interaction, dialogical learning, peer participation, and reflective engagement among students. Learning activities such as *halaqah* discussion, collaborative interpretation of *kitab kuning*, group learning, and immersion-based communication indicate that knowledge construction occurred through continuous social interaction within the *pesantren* environment. These findings strongly align with socio-constructivist theory, which emphasizes that learning develops through social mediation, collaborative participation, and contextual interaction (Noel, 2000; Sultana, 2022; Zan, 2014).

The implementation of collaborative learning practices within the *pesantren* environment further illustrates a transformation from teacher-centered pedagogy toward a more student-centered learning orientation. Students were actively involved in discussion, interpretation, questioning, and collaborative problem-solving processes. Such participatory learning environments allowed *santri* to negotiate meaning collectively and construct understanding through interaction with peers and teachers. This finding supports previous studies asserting that constructivist learning environments enhance students' active participation, critical engagement, and reflective thinking capacities (Johnson, 2021).

In addition, the findings indicate that teachers functioned primarily as facilitators who guided students progressively according to their learning capacities. Rather than dominating classroom interaction through one-way instruction, teachers encouraged discussion, peer interaction, and collaborative inquiry. This pedagogical orientation strongly reflects socio-constructivist assumptions concerning the changing role of teachers in contemporary education, where teachers serve as facilitators of meaning-making rather than mere transmitters of information (Noel, 2000; Sultana, 2022). The implementation of scaffolding and peer tutoring strategies observed in this study also demonstrates the practical relevance of Vygotskian socio-constructivist principles within *pesantren* education (Heo, 2022; Johnson, 2021).

Furthermore, the integration of digital learning support, including digital dictionaries, online references, and presentation media, indicates that Modern *Pesantren* Mr BOB has gradually adapted to technological developments while preserving its Islamic educational identity. Although technology primarily functioned as a complementary learning instrument, it positively contributed to students' participation, linguistic comprehension, and collaborative engagement. These findings correspond with previous studies showing that ICT integration in Islamic educational institutions strengthens collaborative learning environments and expands students' access to educational resources (Alfisuma et al., 2025; Saepurohman et al., 2025). Consequently, the curriculum transformation implemented at Modern *Pesantren* Mr BOB reflects an adaptive educational model that harmonizes traditional *pesantren* values with contemporary socio-constructivist pedagogy.

The findings reveal that socio-constructivist learning practices significantly contributed to strengthening students' understanding of *kitab kuning* at Modern *Pesantren* Mr BOB. The learning process emphasized collaborative interpretation, contextual reflection, peer discussion, and dialogical interaction, allowing students to engage critically with classical Islamic texts. Students were not merely encouraged to memorize textual content, but also to interpret, compare scholarly opinions, and contextualize Islamic teachings within contemporary social realities. This finding suggests that *pesantren* learning has evolved beyond traditional textual transmission toward reflective and contextual religious understanding (Iswahyudi et al., 2025; Noor et al., 2026).

The collaborative interpretation activities observed during *halaqah* learning also indicate that meaning construction occurred collectively through discussion and social interaction. Students frequently exchanged opinions, clarified difficult concepts, and collaboratively interpreted textual meanings under the guidance of teachers and senior *santri*. These findings strongly support socio-constructivist assumptions that knowledge develops more effectively through dialogue, collaborative inquiry, and shared learning experiences (Noel, 2000; Johnson, 2021). Through participatory discussion, students became active participants in the construction of religious understanding rather than passive recipients of doctrinal information.

Another important finding concerns the implementation of peer-assisted learning in strengthening students' comprehension of *nahwu, sharaf*, and textual interpretation. Senior students regularly guided junior *santri* in understanding difficult linguistic structures and classical texts, thereby creating a supportive academic environment that reduced learning anxiety and encouraged participatory engagement. This finding aligns closely with scaffolding theory and the concept of the Zone of Proximal Development (ZPD), which emphasize the importance of gradual assistance and social support in facilitating learners' cognitive development (Heo, 2022; Johnson, 2021). Peer mentoring practices

within *pesantren* therefore functioned not only as instructional support but also as a mechanism for strengthening collaborative learning culture.

Moreover, the findings indicate that collaborative and contextual learning contributed to the development of critical and reflective religious reasoning among students. Through dialogical interpretation and contextual discussion, *santri* developed the ability to connect classical Islamic teachings with modern social issues. This finding is particularly significant because it demonstrates that *pesantren* education can cultivate moderate, reflective, and socially engaged religious understanding rather than merely literal textual comprehension (Saepudin et al., 2023; Minhaji et al., 2025). Thus, the socio-constructivist learning orientation implemented at Modern Pesantren Mr BOB strengthened not only students' cognitive understanding of *kitab kuning* but also their analytical, communicative, and reflective capacities.

The findings further demonstrate that socio-constructivist learning strategies significantly contributed to Arabic and English language acquisition among students at Modern *Pesantren* Mr BOB. The *pesantren* established an immersion-based communicative environment in which language learning occurred through authentic social interaction rather than isolated grammatical memorization. Arabic and English were continuously practiced through classroom discussions, dormitory communication, *muhadharah* activities, peer interaction, and extracurricular programs. This finding strongly supports socio-constructivist assumptions that language acquisition develops most effectively when learners engage in meaningful communication within authentic social contexts (Heo, 2022; Sofi & Jenks, 2025).

The immersion-based communication environment observed in this study also reflects the importance of collaborative participation in strengthening students' communicative competence. Students actively practiced speaking, discussion, and presentation skills through interactive activities that encouraged continuous language exposure and social participation. These findings correspond with previous studies asserting that collaborative and immersion-based language learning environments significantly improve learners' communicative confidence, motivation, and interactional competence (Mustopa et al., 2026; Hoesny et al., 2024). The *pesantren* environment therefore functioned not merely as a formal educational institution but also as a linguistic community that facilitated natural language acquisition through social interaction.

In addition, the findings indicate that peer interaction played a crucial role in supporting students' language development. Students frequently corrected each other's pronunciation, vocabulary usage, and grammatical errors during daily communication activities. Such collaborative interaction created a supportive learning atmosphere that enhanced students' confidence and reduced anxiety in using foreign languages. This finding aligns with socio-constructivist perspectives emphasizing that language learning is socially mediated through participation, dialogue, and collaborative engagement (Lang et al., 2017; Noel, 2000).

Another significant finding concerns the integration of digital learning support within language acquisition activities. The use of digital dictionaries, online translation tools, audiovisual media, and presentation technologies facilitated students' understanding and enriched their linguistic exposure. Although digital technology functioned primarily as supplementary support, it positively contributed to students' communicative participation and language comprehension. These findings support previous research demonstrating that digital technology integration strengthens language learning effectiveness and collaborative interaction within educational environments (Alfisuma et al., 2025; Al-Mallahma, 2025).

Overall, the findings of this study indicate that the integration of socio-constructivist principles within the curriculum of Modern *Pesantren* Mr BOB contributed significantly to strengthening students' understanding of *kitab kuning*, improving Arabic and English language proficiency, fostering a collaborative learning culture, and developing students' critical and reflective thinking skills. The *pesantren* successfully integrated traditional Islamic educational values with contemporary student-centered pedagogical approaches without diminishing its religious and cultural identity. Therefore, this study confirms that socio-constructivist pedagogy provides an effective framework for

transforming *pesantren* education into a more participatory, contextual, and socially meaningful learning environment.

Tabel 4 . Matrix of Curriculum Findings and Socio-Constructivist Interpretation

Field Data Findings	Emerging Theme	Interpretation	Socio-Constructivist Perspective
Students collaboratively interpreted *kitab kuning* through group discussion and presentation activities	Collaborative learning	Knowledge was constructed collectively through social interaction and dialogical participation	Learning develops through collaborative social interaction (Noel, 2000).
Senior *santri* assisted junior students in understanding *nahwu* and *sharaf*	Peer tutoring and scaffolding	Learning occurred through gradual assistance from more capable peers	Zone of Proximal Development (ZPD) and scaffolding (Heo, 2022).
Teachers acted as facilitators rather than dominant lecturers	Student-centered pedagogy	Instruction shifted from teacher-centered to participatory learning	Teachers function as mediators of learning experiences (Sultana, 2022).
Students connected classical Islamic texts with contemporary social issues	Contextual learning	Religious understanding became reflective and socially relevant	Knowledge is constructed contextually through lived experience (Zan, 2014).
Halaqah discussions involved questioning, debating, and collective interpretation	Dialogical learning	Meaning was negotiated through interaction and reflective dialogue	Learning emerges through communicative negotiation of meaning (Johnson, 2021).
Arabic and English were practiced continuously in dormitories and institutional activities	Language immersion	Language acquisition developed through authentic social communication	Social interaction is central to cognitive and linguistic development (Heo, 2022).
Collaborative speaking, storytelling, and role-playing activities strengthened communication skills	Interactive language learning	Communicative competence developed through participation and engagement	Learning is socially mediated through interaction (Lang et al., 2017).
Students corrected peers' language usage during communication	Peer-mediated learning	Learners actively supported each other's language development	Cognitive development occurs through cooperative learning (Johnson, 2021).
Teachers provided gradual assistance based on students' proficiency levels	Instructional scaffolding	Learning support enabled students to achieve higher competence progressively	Scaffolding facilitates movement within the ZPD (Heo, 2022).
Institutional activities such as *muhadharah* and bilingual programs	Socio-cultural learning environment	Learning extended beyond classroom	Knowledge construction is embedded within

reinforced language practice		boundaries into institutional culture	socio-cultural contexts (Zan, 2014).
Collaborative translation and thematic discussion improved textual comprehension	Participatory meaning construction	Students became active interpreters rather than passive recipients	Constructivist learning emphasizes active engagement (Johnson, 2021).
Digital dictionaries and online references supported comprehension	Mediated learning tools	Technology functioned as a supportive mediational instrument	Learning is mediated through cultural and technological tools (Alfisuma et al., 2025).

The matrix above demonstrates that the findings of this study consistently reflect the central assumptions of socio-constructivist learning theory. The curriculum implemented at Modern *Pesantren* Mr BOB emphasized collaborative participation, dialogical interaction, scaffolding, contextual interpretation, immersion-based communication, and communal learning experiences. These findings indicate that knowledge construction within the *pesantren* environment occurred through sustained interaction among teachers, students, peers, and the broader social environment. Consequently, the *pesantren* functioned not only as an institution for religious knowledge transmission but also as a dynamic socio-educational learning community grounded in participatory and contextual learning practices.

4. CONCLUSION

This study concludes that the implementation of socio-constructivist principles at Modern *Pesantren* Mr BOB has significantly contributed to the transformation of *pesantren* learning into a more interactive, collaborative, and student-centered educational environment. The curriculum successfully integrates collaborative learning, scaffolding, contextual interpretation, peer interaction, and immersion-based communication within religious and language education without eliminating the classical identity of *pesantren* traditions. Through these approaches, *santri* are positioned not merely as passive recipients of knowledge but as active participants in the construction of religious and linguistic understanding.

The findings further demonstrate that socio-constructivist learning strategies strengthened students' comprehension of *kitab kuning* through collaborative interpretation, thematic discussion, contextual analysis, and peer tutoring. Students developed stronger analytical reasoning, interpretive confidence, and communicative competence because learning activities encouraged active engagement with classical Islamic texts rather than memorization alone. The integration of Arabic and English immersion activities also contributed positively to students' language acquisition by creating authentic communicative environments embedded within daily *pesantren* life.

Another important finding of this study is that the role of teachers shifted from authoritative transmitters of knowledge toward facilitators who provided scaffolding according to students' learning capacities. Peer mentoring among *santri* further reinforced collaborative learning and created a participatory academic atmosphere that reduced learning anxiety and strengthened social engagement. In addition, the limited integration of digital learning resources supported students' understanding of linguistic and contextual concepts while still maintaining the traditional values of *pesantren* education.

This study therefore confirms that socio-constructivist pedagogy provides a relevant framework for the modernization of Islamic boarding school education. The findings indicate that *pesantren* institutions can preserve classical Islamic traditions while simultaneously responding to contemporary educational demands related to critical thinking, communication skills, language mastery, and collaborative learning.

However, this study was limited to a single case study at Modern *Pesantren* Mr BOB and primarily focused on curriculum implementation and learning interaction. Future research may explore comparative studies among traditional and modern *pesantren*, investigate the long-term impact of socio-constructivist learning on students' academic achievement and character formation, and examine the effectiveness of digital technology integration in strengthening Islamic learning environments. Further studies may also analyze how socio-constructivist approaches influence students' religious moderation, intercultural communication, and global educational competencies in contemporary Islamic education contexts.

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Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this study. The research was conducted independently without any financial, institutional, or personal relationships that could inappropriately influence the findings, interpretation, or presentation of the research results.

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Integration of the Modern Pesantren Mr BOB Curriculum Based on Socio-Constructivism in Strengthening Kitab Kuning and Language Learning

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ABSTRACT

This study examines the integration of socio-constructivist principles within the Modern *Pesantren* Mr BOB curriculum to strengthen *kitab kuning* studies and Arabic-English language learning in contemporary Islamic boarding school education. The transformation of *pesantren* education in Indonesia requires institutions to preserve classical Islamic scholarly traditions while responding to modern educational and linguistic challenges. This study aims to analyze how socio-constructivist principles are integrated into the curriculum, how these approaches enhance students' understanding of *kitab kuning*, and how collaborative learning supports language acquisition among *santri*. This research employed a qualitative case study approach conducted at Modern *Pesantren* Mr BOB. Data were collected through participant observation, in-depth interviews, and documentation studies involving *pesantren* leaders, teachers, language instructors, and *santri*. The data were analyzed using the interactive qualitative analysis model of Miles, Huberman, and Saldaña. The findings reveal that the curriculum successfully integrates collaborative learning, scaffolding, contextual interpretation, peer tutoring, and immersion-based communication into religious and language instruction. These approaches strengthened students' understanding of *kitab kuning* while improving Arabic and English communicative competence through active social interaction. Teachers functioned as facilitators who guided students according to their learning capacities. This study concludes that socio-constructivist pedagogy provides an effective framework for modernizing *pesantren* education while preserving its classical Islamic identity.

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1. INTRODUCTION

The transformation of Islamic boarding schools (*pesantren*) in Indonesia reflects an increasing effort to integrate traditional Islamic scholarship with modern educational demands. Contemporary *pesantren* are no longer limited to the transmission of classical Islamic sciences but are also expected to develop students' linguistic competence, digital literacy, critical thinking, and social adaptability in response to globalization and technological advancement (Sofi et al., 2025). In this context, the Modern *Pesantren* Mr BOB curriculum represents an innovative educational model that seeks to combine the study of *kitab kuning* with intensive foreign language learning through student-centered and interactive pedagogical approaches. Such integration becomes increasingly relevant as *pesantren* are challenged to maintain their intellectual authenticity while simultaneously preparing *santri* to participate in global academic and social environments (Bahri et al., 2026; Jamil et al., 2025).

The strengthening of *kitab kuning* and language learning in *pesantren* cannot merely rely on conventional teacher-centered instruction. The current educational shift encourages learning environments that emphasize collaboration, dialogue, scaffolding, and active knowledge construction. Socio-constructivist theory views learning as a social process in which understanding is constructed through interaction with peers, teachers, and cultural contexts (Noel, 2000). In *pesantren* settings, this approach aligns closely with collective learning traditions such as *halaqah*, peer discussion, mentoring, and collaborative interpretation of classical texts. The integration of socio-constructivist principles into *pesantren* curricula is therefore considered strategic for improving students' comprehension of *kitab kuning* while simultaneously enhancing communicative language competence in Arabic and English (Sultana, 2022; Zan, 2014).

Several previous studies have discussed the modernization and transformation of *pesantren* education from various perspectives. Research has shown that *pesantren* increasingly adopt integrated curricula combining religious and modern knowledge to maintain institutional relevance in contemporary society (Sofi et al., 2025; Asrori et al., 2026). Curriculum innovation has also been linked to the development of emotional intelligence, character formation, and multicultural values among *santri* (Najib et al., 2026; Firmansyah et al., 2026; Ma'arif et al., 2026; Wicaksono et al., 2024). Other studies emphasize the important role of *pesantren* leadership and institutional management in preserving traditional Islamic values while promoting educational modernization (Yusuf et al., 2024; Bahri et al., 2026). These findings indicate that *pesantren* possess strong adaptive capacities in responding to educational transformation without abandoning their classical foundations.

In addition, many scholars have highlighted the growing importance of language learning and digital integration in *pesantren* education. The integration of ICT has been found to support English learning effectiveness and increase students' engagement in Islamic boarding schools (Alfisuma et al., 2025; Saepurohman et al., 2025). Studies on blended learning and project-based learning also demonstrate that collaborative and technology-assisted learning environments significantly improve speaking performance and language acquisition (Al-Mallahma, 2025; Hoesny et al., 2024). Furthermore, the use of scaffolding strategies in language instruction contributes to deeper comprehension and learner autonomy, especially in multilingual and immersion classrooms (Heo, 2022; Johnson, 2021). Research on English learning in *pesantren* further reveals that students require contextualized learning materials integrating religious identity with global communication competence (Fahriany & Wahyunengsih, 2025; Sofi & Jenks, 2025). These studies collectively reinforce the importance of socio-constructivist learning environments that facilitate interaction, collaboration, and contextual meaning-making.

Despite the growing body of literature on *pesantren* transformation, several limitations remain evident. Most previous studies focus separately on curriculum modernization, character education, ICT integration, or language learning without comprehensively examining how socio-constructivist principles are systematically integrated into *pesantren* curricula for strengthening both *kitab kuning* mastery and language competence simultaneously. Existing research tends to emphasize institutional transformation or technological adaptation while giving limited attention to the pedagogical

interaction between collaborative learning, classical Islamic text studies, and multilingual education. Moreover, studies rarely explore how socio-constructivist learning practices operate within the unique cultural ecosystem of modern *pesantren*, where traditional authority, communal learning, and religious values intersect dynamically (Pahrudin et al., 2025; Mustopa et al., 2026).

Based on these limitations, a significant research gap can be identified in the lack of studies investigating the integration of the Modern *Pesantren* Mr BOB curriculum through a socio-constructivist framework that simultaneously strengthens *kitab kuning* learning and language acquisition. Previous research has not sufficiently explained how collaborative interaction, peer learning, scaffolding, contextual learning, and digital support systems are pedagogically integrated into *pesantren* curricula to bridge traditional Islamic scholarship with modern linguistic competencies. In addition, limited attention has been given to how socio-constructivist curriculum models contribute to sustaining *pesantren* identity while responding to contemporary educational challenges, globalization, and digital transformation (Saepudin et al., 2023; Minhaji et al., 2025).

This study therefore offers a novel contribution by proposing and analyzing the integration of the Modern *Pesantren* Mr BOB curriculum based on socio-constructivist principles as a holistic educational model in *pesantren*. The novelty of this research lies in its attempt to conceptualize curriculum integration that combines collaborative learning, scaffolding strategies, interactive language instruction, and contextual *kitab kuning* studies within the socio-cultural environment of *pesantren*. Unlike previous studies that discuss *pesantren* modernization in fragmented ways, this research positions socio-constructivism as the central pedagogical framework connecting religious learning, language development, character education, and digital adaptation. The study also contributes theoretically by expanding socio-constructivist discourse within Islamic education and practically by providing an alternative curriculum model for modern *pesantren* development in Indonesia (Shafwan & Asrori, 2025; Lang et al., 2017).

Based on the background above, this study aims to examine the integration of the Modern *Pesantren* Mr BOB curriculum based on socio-constructivism in strengthening *kitab kuning* and language learning. Specifically, this research seeks to explore: (1) how socio-constructivist principles are integrated into the Modern *Pesantren* Mr BOB curriculum; (2) how the curriculum strengthens students' understanding of *kitab kuning*; (3) how socio-constructivist learning strategies support Arabic and English language acquisition among *santri*.

2. METHODS

This study employed a qualitative case study approach to investigate the integration of the Modern *Pesantren* Mr BOB curriculum based on socio-constructivism in strengthening *kitab kuning* and language learning. A qualitative approach was selected because this study aimed to explore educational phenomena, social interactions, learning experiences, and curriculum implementation within their natural context through an in-depth interpretative process (Creswell & Creswell, 2018). The case study design was employed because the research focused intensively on a particular educational institution that possesses unique characteristics related to curriculum integration, socio-constructivist pedagogy, and *pesantren* learning culture (Yin, 2018). Through this approach, the researcher was able to comprehensively understand the interaction between traditional Islamic learning and modern collaborative educational practices within the *pesantren* environment.

The research was conducted at Modern *Pesantren* Mr BOB as the primary research site because the institution integrates *kitab kuning* studies, Arabic language instruction, and English language learning within its curriculum system. The subjects of this study consisted of Yulian Hadi Hurkholiq as the leader of the *pesantren*, Ahmad Ghorib as the Diniyah teacher, Maria Ulfah Fitriana as the Arabic language teacher, and Rima Dewi Puspitasari as the English language teacher, all of whom were directly involved in the implementation of the curriculum. The participants were selected using a purposive sampling technique to obtain informants who possessed relevant experience and in-depth understanding of the curriculum and the learning processes under investigation (Patton, 2015).

The research procedure was conducted through several stages, namely preliminary observation, participant selection, data collection, data verification, and interpretation of findings. Preliminary observation was conducted to understand the institutional setting, learning environment, curriculum structure, and *pesantren* culture. The researcher then conducted fieldwork through classroom observations, participation in *halaqah* activities, language immersion programs, collaborative learning sessions, and institutional activities related to *kitab kuning* learning and language development. Documentation related to curriculum structures, lesson plans, learning modules, institutional regulations, and digital learning platforms was also collected to support data completeness.

The instruments used in this study included observation guidelines, semi-structured interview protocols, field notes, and documentation sheets. Observation guidelines were developed to identify socio-constructivist learning indicators such as scaffolding, peer interaction, collaborative discussion, contextual learning, and active student participation. Semi-structured interviews allowed participants to express their experiences, perceptions, and educational practices openly while maintaining alignment with the research focus (Kvale & Brinkmann, 2009). Documentation analysis was employed to strengthen the validity of findings by examining written institutional records and curriculum-related documents.

Data collection techniques consisted of participant observation, in-depth interviews, and documentation study. Participant observation enabled the researcher to directly observe the interaction patterns between teachers and *santri* during *kitab kuning* and language learning activities. In-depth interviews were conducted with *pesantren* stakeholders to obtain comprehensive information regarding curriculum objectives, instructional methods, learning challenges, and institutional strategies. Documentation studies were conducted by reviewing curriculum documents, student learning materials, teaching schedules, language programs, and institutional policies. The use of multiple data collection techniques allowed the researcher to conduct triangulation and strengthen data credibility (Miles et al., 2014).

The data analysis in this study was conducted using the interactive model of qualitative analysis proposed by Miles, Huberman, and Saldaña (2014), which is characterized by a continuous and cyclical process involving data condensation, data display, and conclusion drawing and verification. In the initial stage, data condensation was undertaken through systematic selection and refinement of field data obtained from interviews, classroom observations, and document analysis. This process involved coding relevant segments of data and grouping them into analytically meaningful categories, such as collaborative learning practices, scaffolding through peer interaction, dialogical engagement in kitab kuning learning, and the contextual integration of language instruction within pesantren daily life.

Following the condensation process, the data were organized and presented in structured displays, including thematic matrices, narrative descriptions, and comparative charts. This visualization enabled the researcher to systematically map the emergence of key patterns, particularly those related to the operationalization of socio-constructivist learning principles in both religious and language education contexts. Through this stage, relationships among categories were identified, such as the linkage between peer tutoring practices and the strengthening of students' conceptual understanding, as well as the role of immersive language environments in enhancing communicative competence in Arabic and English.

The process of conclusion drawing and verification was performed iteratively throughout the research process. Preliminary interpretations were continuously refined through constant comparison with incoming data to ensure consistency and conceptual accuracy. Whenever new evidence emerged, earlier interpretations were re-evaluated to maintain analytical rigor. To ensure the trustworthiness of the findings, the study applied several validation strategies, including source triangulation, method triangulation, prolonged engagement in the field, and member checking with selected participants. These strategies align with the criteria of qualitative rigor proposed by Lincoln and Guba (1985), particularly in establishing credibility, dependability, and confirmability of the research findings.

3. FINDINGS AND DISCUSSION

3.1 Findings

3.1.1 Integration of Socio-Constructivist Principles in the Modern *Pesantren* Mr BOB Curriculum

The findings of this study indicate that the curriculum implemented at Modern *Pesantren* Mr BOB reflects socio-constructivist principles through the integration of collaborative learning, dialogical interaction, contextual understanding, and scaffolded instruction within both religious and language education. Based on interview data, classroom observations, and curriculum documentation, the *pesantren* has undertaken pedagogical transformation efforts by shifting from a predominantly teacher-centered instructional model toward a more participatory and student-centered learning approach while maintaining the traditional characteristics of *pesantren* education.

Interviews conducted with Yulian Hadi Hurkholiq revealed that the institution no longer positions *santri* merely as passive recipients of religious knowledge. Instead, *santri* are encouraged to actively construct knowledge through social interaction, collaborative discussion, and contextual interpretation of Islamic texts. He further explained that the curriculum was systematically designed to balance the preservation of the *kitab kuning* tradition with contemporary educational demands, particularly in the development of communication skills, critical thinking, and language proficiency.

> *"The curriculum at Modern Pesantren Mr BOB is designed not only to preserve the tradition of kitab kuning learning but also to encourage santri to think critically, communicate actively, and construct knowledge collaboratively through discussion and social interaction."* (Hurkholiq, personal communication, February 5, 2026).

The implementation of socio-constructivist principles was also reflected in classroom instructional practices. Ahmad Ghorib explained that the learning process of *kitab kuning* employed collaborative interpretation strategies in which students were organized into small discussion groups to analyze Arabic grammatical structures, interpret classical Islamic texts, and present the outcomes of their discussions before the class. According to him, this pedagogical approach enhanced students' engagement and confidence in comprehending complex religious materials through collective learning experiences and dialogical interaction.

> *"Students are not merely instructed to listen to the teacher's explanation; they are also encouraged to discuss, interpret, and explain classical Islamic texts collaboratively. Through this process, students become more active and confident in understanding religious materials."* (Ghorib, personal communication, March 17, 2026).

In the context of language instruction, Maria Ulfah Fitriana explained that socio-constructivist learning principles were implemented through communicative and interactive pedagogical activities. She stated that Arabic language learning was not limited to memorizing vocabulary and grammatical rules but emphasized contextual communication practices through daily interaction, collaborative dialogue, role-playing, and classroom presentations. She further emphasized that students' language competence developed more effectively when language was utilized within authentic social contexts.

> *"Arabic language learning becomes more meaningful when students actively interact and communicate with one another. Therefore, classroom instruction emphasizes daily conversations, collaborative discussions, and communicative activities to ensure that language is practiced naturally and contextually."* (Fitriana, personal communication, March 17, 2026).

Similarly, Rima Dewi Puspitasari emphasized that teachers primarily functioned as facilitators who guided students progressively according to their respective learning capacities. She explained that scaffolding strategies were implemented through gradual instructional assistance and peer tutoring activities, in which senior *santri* supported junior students in practicing English communication and understanding instructional materials. According to her, peer-assisted learning contributed significantly to strengthening students' confidence and fostering a more participatory learning environment.

"Teachers function as facilitators who provide gradual guidance according to students' learning capacities. In addition, peer tutoring activities create a more interactive learning environment because students often feel more comfortable learning collaboratively with their peers." (Puspitasari, personal communication, March 17, 2026).

Table 1 below summarizes the integration of socio-constructivist principles within the curriculum structure of Modern *Pesantren* Mr BOB.

Table 1. Integration of Socio-Constructivist Principles in the Modern *Pesantren* Mr BOB Curriculum

Socio-Constructivist Principle	Curriculum Implementation	Observed Impact
Collaborative learning	Group discussions and peer tutoring in *kitab kuning* classes	Increased student participation and interaction
Scaffolding	Teacher guidance in text interpretation and language analysis	Improved comprehension of complex materials
Contextual learning	Linking classical Islamic texts with contemporary realities	Enhanced critical thinking abilities
Student-centered learning	Interactive discussions and project-based learning activities	Greater learner autonomy
Social interaction	Arabic and English immersion environment	Strengthened communicative competence

Classroom observation findings further demonstrated that social interaction constituted a central component of the learning process within the *pesantren* environment. Senior *santri* frequently assisted junior students in understanding *nahwu*, *sharaf*, and textual interpretation through peer mentoring activities conducted both inside and outside the classroom. This collaborative learning atmosphere strengthened students' academic engagement and reduced learning anxiety in studying complex classical Islamic texts. Consequently, the *pesantren* environment functioned not merely as a site for religious knowledge transmission but also as a socio-educational community in which knowledge was collectively constructed through interaction, dialogue, and shared learning experiences.

3.1.2 Strengthening Students' Understanding of *Kitab kuning*

The findings of this study indicate that the integration of socio-constructivist principles significantly strengthened students' understanding of *kitab kuning*. The curriculum implemented at Modern *Pesantren* Mr BOB did not merely emphasize memorization-oriented learning but also encouraged *santri* to engage actively with classical Islamic texts through collaborative interpretation, contextual analysis, reflective discussion, and participatory learning activities. This instructional orientation enabled students to perceive *kitab kuning* not only as religious literature but also as intellectual resources that remain relevant to contemporary social and religious life.

Interviews conducted with Yulian Hadi Hurkholiq revealed that the curriculum was intentionally designed to encourage students to interpret and contextualize classical Islamic teachings through dialogical and collaborative learning processes. According to him, the learning process emphasized critical understanding and collective discussion rather than rote memorization alone.

"The learning of kitab kuning is not directed solely toward memorization, but also toward understanding, interpretation, and contextual reflection. Santri are encouraged to discuss religious issues collectively so that classical Islamic knowledge remains relevant to contemporary social life." (Hurkholiq, personal communication, February 5, 2026).

Similarly, Ahmad Ghorib explained that students were trained to examine linguistic structures, analyze contextual meanings, and compare interpretations from various Islamic scholars. In many learning sessions, students collaboratively interpreted selected passages from classical Islamic texts before presenting their understanding to their classmates. Teachers subsequently guided the discussion

process by clarifying concepts, correcting misunderstandings, and encouraging deeper reflection on the relevance of classical Islamic teachings within modern society.

> *"Students are encouraged to examine linguistic structures, compare scholarly opinions, and collaboratively interpret classical Islamic texts. Through discussion and presentation activities, students become more confident and critical in understanding kitab kuning materials."* (Ghorib, personal communication, March 17, 2026).

Classroom observation findings further demonstrated that students became more confident in reading and interpreting *kitab kuning* because they were directly involved in the process of meaning construction. Learning activities such as collaborative translation, thematic discussion, peer explanation, and reflective interpretation encouraged students to engage critically with the text rather than relying solely on teacher-centered instruction. This participatory learning model also enhanced students' learning motivation because the instructional process was perceived as more interactive and meaningful.

Observations conducted during *halaqah* activities additionally revealed a high level of student participation in collaborative religious discussions. *Santri* actively contributed by reading passages from classical Islamic texts, analyzing Arabic grammatical structures, proposing interpretations, asking questions concerning difficult concepts, and responding to peers' arguments during group discussions. The *halaqah* environment created dialogical interactions in which students collectively negotiated meaning under the guidance of teachers. In several observed sessions, students were also able to relate the content of classical Islamic texts to contemporary religious and social issues, indicating the emergence of contextual and reflective understanding.

Furthermore, the observational findings indicated that senior *santri* frequently assisted junior students during *halaqah* sessions by explaining difficult vocabulary, clarifying grammatical patterns (*nahwu* and *sharaf*), and guiding text interpretation. This peer-assisted learning atmosphere strengthened collaborative academic relationships within the *pesantren* environment and fostered a supportive learning culture. Such interaction not only improved students' textual comprehension but also developed communication skills, critical reasoning, and confidence in expressing religious arguments. Figure 1 illustrates the learning atmosphere of *santri* during *kitab kuning* study sessions, highlighting the interactive and collaborative characteristics of the instructional process.



Figure 1. Learning Atmosphere of *Santri* During *Kitab kuning* Study Sessions

The findings also revealed that digital learning resources were occasionally integrated to support students' understanding of difficult concepts. Teachers utilized digital dictionaries, presentation slides, and online references to clarify Arabic vocabulary and provide additional contextual explanations. Nevertheless, technology functioned primarily as a complementary instructional instrument rather than a substitute for traditional *pesantren* learning traditions. The following Table 2 presents the principal curriculum strategies implemented to strengthen students' understanding of *kitab kuning*.

Table 2. Curriculum Strategies for Strengthening Students' Understanding of *Kitab kuning*

Learning Strategy	Implementation Practice	Learning Outcome
Collaborative text interpretation	Group analysis of classical Islamic texts	Deeper conceptual understanding
Peer explanation	Senior *santri* guiding junior students	Improved learning confidence
Comparative interpretation	Discussing multiple scholarly opinions	Stronger analytical thinking
Contextual discussion	Relating texts to contemporary issues	Relevant religious understanding
Digital learning support	Use of digital dictionaries and online references	Easier linguistic comprehension

Overall, these findings indicate that socio-constructivist learning approaches enabled students to engage more actively with *kitab kuning* materials. Through collaborative interpretation, participatory *halaqah* discussions, and contextual reflection, students not only improved their textual comprehension but also developed critical reasoning, communicative competence, and reflective religious understanding within the *pesantren* learning environment.

3.1.3 Socio-Constructivist Learning Strategies in Arabic and English Language Acquisition

The findings of this study indicate that the implementation of socio-constructivist learning strategies made a significant contribution to the acquisition of Arabic and English language skills among students at Modern *Pesantren* Mr BOB. The *pesantren* established an immersive linguistic environment in which Arabic and English were continuously practiced through classroom interactions, dormitory communication, extracurricular activities, and daily social engagement. Consequently, language learning was not limited to formal instructional settings but became an integral part of the students' social and communicative experiences within the *pesantren* environment.

Interviews conducted with Yulian Hadi Hurkholiq revealed that the language program was intentionally designed to develop a communicative learning culture emphasizing active interaction and practical language use. According to him, the *pesantren* sought to move beyond conventional learning models that focused solely on grammatical mastery by encouraging students to use Arabic and English naturally in authentic communicative contexts in their daily lives.

> *"The pesantren seeks to create a language environment in which students continuously practice Arabic and English in their daily activities. Language learning is not limited to classroom instruction, but becomes part of students' social interaction and communication culture within the pesantren."* (Hurkholiq, personal communication, February 5, 2026).

Maria Ulfah Fitriana further explained that Arabic language learning emphasized communicative competence and collaborative participation rather than mere memorization of grammatical structures. Learning activities were designed to actively engage students in role-playing, collaborative dialogue, storytelling, group discussions, and oral presentations. She emphasized that students demonstrated more effective language acquisition when Arabic was practiced continuously within meaningful interactional contexts.

> *"Arabic language learning is directed toward communicative practice through discussion, dialogue, storytelling, and collaborative speaking activities. Students acquire language skills more effectively when they use Arabic actively in authentic communication situations."* (Fitriana, personal communication, March 17, 2026).

Similarly, Rima Dewi Puspitasari emphasized the importance of interactive learning strategies and scaffolding techniques in supporting students' English language acquisition. She explained that teachers frequently organized students into collaborative learning groups to complete communicative tasks, presentations, and problem-solving activities using English as the primary medium of

interaction. In addition, peer tutoring and gradual instructional assistance were consistently implemented to strengthen students' confidence and reduce anxiety throughout the language learning process.

> *"English language learning emphasizes interaction and collaboration among students. Teachers provide gradual guidance, while peer learning activities help students become more confident in expressing their ideas and communicating in English."* (Puspitasari, personal communication, March 17, 2026).

Classroom observation findings further demonstrated that language learning activities were highly interactive and participatory. Teachers regularly divided students into small collaborative groups to complete communicative tasks requiring negotiation of meaning, dialogue, and collective problem-solving. In Arabic learning sessions, students collaboratively interpreted short religious texts before discussing their contextual meanings, whereas in English classes students delivered presentations on Islamic themes and contemporary social issues using English as the primary medium of communication. These instructional practices indicate that language acquisition within the *pesantren* was constructed through sustained social interaction, collaborative engagement, and contextual communicative experiences.

Observations conducted during language immersion programs additionally revealed that Arabic and English were consistently practiced beyond formal classroom settings. *Santri* were observed using Arabic and English in daily dormitory conversations, institutional announcements, informal peer discussions, and various extracurricular activities organized by the *pesantren*. The immersion environment encouraged students to use language naturally in authentic social interactions, thereby strengthening their communicative fluency and linguistic confidence. In several observed situations, students corrected one another's pronunciation, vocabulary usage, and grammatical expressions through peer interaction, reflecting the collaborative and socially constructed nature of language learning within the *pesantren* environment.

Furthermore, observations during collaborative learning sessions demonstrated that students actively participated in group-based communicative tasks, including debates, storytelling, role-playing, language games, and problem-solving discussions. These activities encouraged students to negotiate meaning collectively, exchange ideas, and develop communicative competence through interaction with peers. Teachers functioned primarily as facilitators who guided discussions, provided corrective feedback, and supported students' participation without dominating the learning process. Such collaborative learning experiences strengthened students' confidence in expressing ideas publicly and reduced anxiety frequently associated with second-language acquisition.

Observational findings from institutional activities related to language development also indicated the existence of a strong *pesantren*-wide commitment toward creating a multilingual learning culture. Activities such as daily vocabulary enrichment programs, public speaking exercises (*muhadharah*), bilingual ceremonies, language competitions, and student-led discussion forums provided additional opportunities for students to practice Arabic and English in meaningful contexts. These institutional activities reinforced the continuity of language exposure and contributed to the integration of communicative language learning into the broader social life of the *pesantren* community. Figure 2 illustrates Arabic and English immersion activities among *santri* at Modern *Pesantren* Mr BOB, highlighting the participatory and communicative dimensions of language learning practices within the *pesantren* environment.



Figure 2. Arabic and English Immersion Activities among *Santri* at Modern *Pesantren* Mr BOB

The findings further revealed that scaffolding techniques were consistently implemented throughout the instructional process. Teachers provided gradual assistance based on students' proficiency levels, while advanced students frequently functioned as peer mentors for less proficient learners. This participatory learning atmosphere strengthened students' confidence because mistakes were perceived as natural components of the learning process rather than failures deserving punishment. The implementation of socio-constructivist strategies in language learning is summarized in the following table 3.

Table 3. Socio-Constructivist Strategies in Arabic and English Language Learning

Strategy	Classroom Practice	Educational Impact
Language immersion	Daily Arabic and English communication	Increased fluency
Peer interaction	Collaborative speaking activities	Improved communicative confidence
Scaffolding	Teacher and peer assistance	Better language mastery
Project-based learning	Group presentations and assignments	Enhanced active language use
Reflective discussion	Group reflection after activities	Stronger critical communication skills

These findings indicate that social interaction, collaborative learning, and immersion-based communication significantly strengthened students' Arabic and English language proficiency. By integrating language learning into everyday *pesantren* life, students developed not only linguistic competence but also self-confidence, social engagement, and critical communication skills within authentic communicative contexts.

3.2 Discussion

The findings of this study demonstrate that the curriculum implemented at Modern *Pesantren* Mr BOB reflects the integration of socio-constructivist principles within *pesantren*-based education. The curriculum no longer positioned teachers as the sole source of knowledge transmission, but instead encouraged collaborative interaction, dialogical learning, peer participation, and reflective engagement among students. Learning activities such as *halaqah* discussion, collaborative interpretation of *kitab kuning*, group learning, and immersion-based communication indicate that knowledge construction occurred through continuous social interaction within the *pesantren* environment. These findings strongly align with socio-constructivist theory, which emphasizes that learning develops through social mediation, collaborative participation, and contextual interaction (Noel, 2000; Sultana, 2022; Zan, 2014).

The implementation of collaborative learning practices within the *pesantren* environment further illustrates a transformation from teacher-centered pedagogy toward a more student-centered learning orientation. Students were actively involved in discussion, interpretation, questioning, and collaborative problem-solving processes. Such participatory learning environments allowed *santri* to negotiate meaning collectively and construct understanding through interaction with peers and teachers. This finding supports previous studies asserting that constructivist learning environments enhance students' active participation, critical engagement, and reflective thinking capacities (Johnson, 2021).

In addition, the findings indicate that teachers functioned primarily as facilitators who guided students progressively according to their learning capacities. Rather than dominating classroom interaction through one-way instruction, teachers encouraged discussion, peer interaction, and collaborative inquiry. This pedagogical orientation strongly reflects socio-constructivist assumptions concerning the changing role of teachers in contemporary education, where teachers serve as facilitators of meaning-making rather than mere transmitters of information (Noel, 2000; Sultana, 2022). The implementation of scaffolding and peer tutoring strategies observed in this study also demonstrates the practical relevance of Vygotskian socio-constructivist principles within *pesantren* education (Heo, 2022; Johnson, 2021).

Furthermore, the integration of digital learning support, including digital dictionaries, online references, and presentation media, indicates that Modern *Pesantren* Mr BOB has gradually adapted to technological developments while preserving its Islamic educational identity. Although technology primarily functioned as a complementary learning instrument, it positively contributed to students' participation, linguistic comprehension, and collaborative engagement. These findings correspond with previous studies showing that ICT integration in Islamic educational institutions strengthens collaborative learning environments and expands students' access to educational resources (Alfisuma et al., 2025; Saepurohman et al., 2025). Consequently, the curriculum transformation implemented at Modern *Pesantren* Mr BOB reflects an adaptive educational model that harmonizes traditional *pesantren* values with contemporary socio-constructivist pedagogy.

The findings reveal that socio-constructivist learning practices significantly contributed to strengthening students' understanding of *kitab kuning* at Modern *Pesantren* Mr BOB. The learning process emphasized collaborative interpretation, contextual reflection, peer discussion, and dialogical interaction, allowing students to engage critically with classical Islamic texts. Students were not merely encouraged to memorize textual content, but also to interpret, compare scholarly opinions, and contextualize Islamic teachings within contemporary social realities. This finding suggests that *pesantren* learning has evolved beyond traditional textual transmission toward reflective and contextual religious understanding (Iswahyudi et al., 2025; Noor et al., 2026).

The collaborative interpretation activities observed during *halaqah* learning also indicate that meaning construction occurred collectively through discussion and social interaction. Students frequently exchanged opinions, clarified difficult concepts, and collaboratively interpreted textual meanings under the guidance of teachers and senior *santri*. These findings strongly support socio-constructivist assumptions that knowledge develops more effectively through dialogue, collaborative inquiry, and shared learning experiences (Noel, 2000; Johnson, 2021). Through participatory discussion, students became active participants in the construction of religious understanding rather than passive recipients of doctrinal information.

Another important finding concerns the implementation of peer-assisted learning in strengthening students' comprehension of *nahwu*, *sharaf*, and textual interpretation. Senior students regularly guided junior *santri* in understanding difficult linguistic structures and classical texts, thereby creating a supportive academic environment that reduced learning anxiety and encouraged participatory engagement. This finding aligns closely with scaffolding theory and the concept of the Zone of Proximal Development (ZPD), which emphasize the importance of gradual assistance and social support in facilitating learners' cognitive development (Heo, 2022; Johnson, 2021). Peer mentoring practices

within *pesantren* therefore functioned not only as instructional support but also as a mechanism for strengthening collaborative learning culture.

Moreover, the findings indicate that collaborative and contextual learning contributed to the development of critical and reflective religious reasoning among students. Through dialogical interpretation and contextual discussion, *santri* developed the ability to connect classical Islamic teachings with modern social issues. This finding is particularly significant because it demonstrates that *pesantren* education can cultivate moderate, reflective, and socially engaged religious understanding rather than merely literal textual comprehension (Saepudin et al., 2023; Minhaji et al., 2025). Thus, the socio-constructivist learning orientation implemented at Modern Pesantren Mr BOB strengthened not only students' cognitive understanding of *kitab kuning* but also their analytical, communicative, and reflective capacities.

The findings further demonstrate that socio-constructivist learning strategies significantly contributed to Arabic and English language acquisition among students at Modern *Pesantren* Mr BOB. The *pesantren* established an immersion-based communicative environment in which language learning occurred through authentic social interaction rather than isolated grammatical memorization. Arabic and English were continuously practiced through classroom discussions, dormitory communication, *muhadharah* activities, peer interaction, and extracurricular programs. This finding strongly supports socio-constructivist assumptions that language acquisition develops most effectively when learners engage in meaningful communication within authentic social contexts (Heo, 2022; Sofi & Jenks, 2025).

The immersion-based communication environment observed in this study also reflects the importance of collaborative participation in strengthening students' communicative competence. Students actively practiced speaking, discussion, and presentation skills through interactive activities that encouraged continuous language exposure and social participation. These findings correspond with previous studies asserting that collaborative and immersion-based language learning environments significantly improve learners' communicative confidence, motivation, and interactional competence (Mustopa et al., 2026; Hoesny et al., 2024). The *pesantren* environment therefore functioned not merely as a formal educational institution but also as a linguistic community that facilitated natural language acquisition through social interaction.

In addition, the findings indicate that peer interaction played a crucial role in supporting students' language development. Students frequently corrected each other's pronunciation, vocabulary usage, and grammatical errors during daily communication activities. Such collaborative interaction created a supportive learning atmosphere that enhanced students' confidence and reduced anxiety in using foreign languages. This finding aligns with socio-constructivist perspectives emphasizing that language learning is socially mediated through participation, dialogue, and collaborative engagement (Lang et al., 2017; Noel, 2000).

Another significant finding concerns the integration of digital learning support within language acquisition activities. The use of digital dictionaries, online translation tools, audiovisual media, and presentation technologies facilitated students' understanding and enriched their linguistic exposure. Although digital technology functioned primarily as supplementary support, it positively contributed to students' communicative participation and language comprehension. These findings support previous research demonstrating that digital technology integration strengthens language learning effectiveness and collaborative interaction within educational environments (Alfisuma et al., 2025; Al-Mallahma, 2025).

Overall, the findings of this study indicate that the integration of socio-constructivist principles within the curriculum of Modern *Pesantren* Mr BOB contributed significantly to strengthening students' understanding of *kitab kuning*, improving Arabic and English language proficiency, fostering a collaborative learning culture, and developing students' critical and reflective thinking skills. The *pesantren* successfully integrated traditional Islamic educational values with contemporary student-centered pedagogical approaches without diminishing its religious and cultural identity. Therefore, this study confirms that socio-constructivist pedagogy provides an effective framework for

transforming *pesantren* education into a more participatory, contextual, and socially meaningful learning environment.

Tabel 4 . Matrix of Curriculum Findings and Socio-Constructivist Interpretation

Field Data Findings	Emerging Theme	Interpretation	Socio-Constructivist Perspective
Students collaboratively interpreted *kitab kuning* through group discussion and presentation activities	Collaborative learning	Knowledge was constructed collectively through social interaction and dialogical participation	Learning develops through collaborative social interaction (Noel, 2000).
Senior *santri* assisted junior students in understanding *nahwu* and *sharaf*	Peer tutoring and scaffolding	Learning occurred through gradual assistance from more capable peers	Zone of Proximal Development (ZPD) and scaffolding (Heo, 2022).
Teachers acted as facilitators rather than dominant lecturers	Student-centered pedagogy	Instruction shifted from teacher-centered to participatory learning	Teachers function as mediators of learning experiences (Sultana, 2022).
Students connected classical Islamic texts with contemporary social issues	Contextual learning	Religious understanding became reflective and socially relevant	Knowledge is constructed contextually through lived experience (Zan, 2014).
Halaqah discussions involved questioning, debating, and collective interpretation	Dialogical learning	Meaning was negotiated through interaction and reflective dialogue	Learning emerges through communicative negotiation of meaning (Johnson, 2021).
Arabic and English were practiced continuously in dormitories and institutional activities	Language immersion	Language acquisition developed through authentic social communication	Social interaction is central to cognitive and linguistic development (Heo, 2022).
Collaborative speaking, storytelling, and role-playing activities strengthened communication skills	Interactive language learning	Communicative competence developed through participation and engagement	Learning is socially mediated through interaction (Lang et al., 2017).
Students corrected peers' language usage during communication	Peer-mediated learning	Learners actively supported each other's language development	Cognitive development occurs through cooperative learning (Johnson, 2021).
Teachers provided gradual assistance based on students' proficiency levels	Instructional scaffolding	Learning support enabled students to achieve higher competence progressively	Scaffolding facilitates movement within the ZPD (Heo, 2022).
Institutional activities such as *muhadharah* and bilingual programs	Socio-cultural learning environment	Learning extended beyond classroom	Knowledge construction is embedded within

reinforced language practice		boundaries into institutional culture	socio-cultural contexts (Zan, 2014).
Collaborative translation and thematic discussion improved textual comprehension	Participatory meaning construction	Students became active interpreters rather than passive recipients	Constructivist learning emphasizes active engagement (Johnson, 2021).
Digital dictionaries and online references supported comprehension	Mediated learning tools	Technology functioned as a supportive mediational instrument	Learning is mediated through cultural and technological tools (Alfisuma et al., 2025).

The matrix above demonstrates that the findings of this study consistently reflect the central assumptions of socio-constructivist learning theory. The curriculum implemented at Modern *Pesantren* Mr BOB emphasized collaborative participation, dialogical interaction, scaffolding, contextual interpretation, immersion-based communication, and communal learning experiences. These findings indicate that knowledge construction within the *pesantren* environment occurred through sustained interaction among teachers, students, peers, and the broader social environment. Consequently, the *pesantren* functioned not only as an institution for religious knowledge transmission but also as a dynamic socio-educational learning community grounded in participatory and contextual learning practices.

4. CONCLUSION

This study concludes that the implementation of socio-constructivist principles at Modern *Pesantren* Mr BOB has significantly contributed to the transformation of *pesantren* learning into a more interactive, collaborative, and student-centered educational environment. The curriculum successfully integrates collaborative learning, scaffolding, contextual interpretation, peer interaction, and immersion-based communication within religious and language education without eliminating the classical identity of *pesantren* traditions. Through these approaches, *santri* are positioned not merely as passive recipients of knowledge but as active participants in the construction of religious and linguistic understanding.

The findings further demonstrate that socio-constructivist learning strategies strengthened students' comprehension of *kitab kuning* through collaborative interpretation, thematic discussion, contextual analysis, and peer tutoring. Students developed stronger analytical reasoning, interpretive confidence, and communicative competence because learning activities encouraged active engagement with classical Islamic texts rather than memorization alone. The integration of Arabic and English immersion activities also contributed positively to students' language acquisition by creating authentic communicative environments embedded within daily *pesantren* life.

Another important finding of this study is that the role of teachers shifted from authoritative transmitters of knowledge toward facilitators who provided scaffolding according to students' learning capacities. Peer mentoring among *santri* further reinforced collaborative learning and created a participatory academic atmosphere that reduced learning anxiety and strengthened social engagement. In addition, the limited integration of digital learning resources supported students' understanding of linguistic and contextual concepts while still maintaining the traditional values of *pesantren* education.

This study therefore confirms that socio-constructivist pedagogy provides a relevant framework for the modernization of Islamic boarding school education. The findings indicate that *pesantren* institutions can preserve classical Islamic traditions while simultaneously responding to contemporary educational demands related to critical thinking, communication skills, language mastery, and collaborative learning.

However, this study was limited to a single case study at Modern *Pesantren* Mr BOB and primarily focused on curriculum implementation and learning interaction. Future research may explore comparative studies among traditional and modern *pesantren*, investigate the long-term impact of socio-constructivist learning on students' academic achievement and character formation, and examine the effectiveness of digital technology integration in strengthening Islamic learning environments. Further studies may also analyze how socio-constructivist approaches influence students' religious moderation, intercultural communication, and global educational competencies in contemporary Islamic education contexts.

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Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this study. The research was conducted independently without any financial, institutional, or personal relationships that could inappropriately influence the findings, interpretation, or presentation of the research results.

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