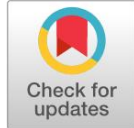


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Spiral Curriculum Model in Islamic Boarding School Fiqh Curriculum Management: Turāth-Based Vertical Continuity Analysis

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ABSTRACT

Background. The research into Islamic boarding school (pesantren) curricula has mainly centred on the process of institutional change, whereas the internal workings of fiqh turāth have received scant attention from the perspective of the modern theory of curriculum. It is noteworthy that turāth may be regarded as a means for realizing the idea of a vertical curriculum because the point has never been considered theoretically before.

Purpose. This study aims to analyze the vertical continuity of fiqh learning in pesantren and to examine the extent to which the structure of classical texts reflects the characteristics of a spiral curriculum.

Method. A qualitative longitudinal case study was conducted at Darullughah Wadda'wah Islamic Boarding School. Data were collected through curriculum documents, examination archives, classroom observations across three instructional levels, and semi-structured interviews with key stakeholders. The analysis employed qualitative curriculum mapping and cognitive task analysis based on the revised Bloom's taxonomy.

Results. The findings show that core fiqh themes recur systematically across instructional levels, accompanied by progressive argumentative deepening and increasing cognitive complexity. This pattern reflects an implicit spiral structure embedded in the mukhtashar-syarah textual tradition, indicating a consistent form of vertical alignment without formal curriculum engineering.

Conclusion. This paper contributes theoretically to the discussion by reinterpreting the idea of a spiral curriculum through a text-based epistemology, where it is shown that coherence in curricula can result from the inherent structures in classical texts. This theory is used to develop the Turāth-Based Spiral Curriculum Model, which seeks to integrate traditional Islamic education with modern curricular theory. Due to the limitations of the single case study design, this theory is not a general theory but rather a theoretical proposition.

KEYWORDS

Fiqh Education, Pesantren Curriculum, Spiral Curriculum, Turāth, Vertical Alignment

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INTRODUCTION

The Islamic boarding schools (pesantren), as traditional Islamic educational institutions in Indonesia, have their own distinct and relatively stable curricular features in the process of knowledge transmission

through tradition (Ayyad, 2022; Sabila et al., 2024). The learning system of the kitab turāth, especially in the subject of fiqh (Islamic jurisprudence), shows a progressive approach to the subject matter through an organizational framework of mukhtashar (summary), syarah (explanation), and hasyiyah (further explanation). This hierarchical framework has long been identified as a tool for knowledge transmission that ensures the continuity of Islamic scholarly traditions from one generation to another (Lasawali et al., 2025). Although having long served a pedagogical role, the framework has yet to receive theoretical interpretation in terms of curriculum studies as a vertical system of cognitive development. Thus, there is a conceptual gap regarding the possibility of incorporating principles of the traditional curriculum into the modern system.

In modern literature on contemporary curriculum development, vertical alignment is a major criterion for evaluating the quality of curriculum design (Harden, 2001; Lin et al., 2025). A successful curriculum requires systematic connections between the elementary, intermediate, and advanced levels to avoid the problem of fragmented learning. The constructive alignment theory also emphasizes the importance of aligning learning objectives, activities, and assessments to ensure the achievement of higher-order learning competencies (Biggs, 1996; Poolkrajang & Papanai, 2024). Without a systematic design, adding complexity to learning will likely result in its loss of sufficient conceptual grounding, which can hinder students' ability to integrate and apply knowledge effectively across different levels of learning. In this study, the notion of a “connected curriculum” refers to this broader principle of vertical alignment (kontinuitas vertikal), while the spiral curriculum is positioned as a specific pedagogical form through which such vertical continuity is operationalized via iterative and progressively complex learning cycles. In this regard, the question arises whether traditional systems such as pesantren have implicitly achieved such alignment without formal curriculum engineering.

On the other hand, the theory of the spiral curriculum, as proposed by Bruner (2009), offers a framework that explains how subject matter can develop progressively over time. According to this theory, essential ideas are introduced at an early stage and revisited with increasing complexity. A good spiral curriculum should not only be repetitive but also reconstructive, thereby providing students with the opportunity to enhance their cognitive frameworks and retain their knowledge in the long term (Kim et al., 2024; Velu et al., 2025). The spiral curriculum is widely employed in contemporary education and has proven to be an effective strategy in promoting critical thinking skills. Nevertheless, its implementation is mostly limited to formal administrative curricula, raising the question of whether the same phenomenon occurs in traditional curricula.

Even though these concepts were developed in the Western educational tradition, there are indications that the learning system in the kitab turāth in the Islamic boarding school (pesantren) reflects patterns that align with spiral and vertical curriculum models (J. Bruner, 2009; Sanchez & Dagondon, 2025). In the primary level, learning materials like Mabadi'ul Fiqhiyyah present the initial concepts of law. In the secondary stage, books such as Matn Al-Taqrīb take the legal concepts further into a broader legal structure. In the tertiary phase, books like Fathul Mu'in elaborate on argumentation skills, comparison of views of scholars, and istidlal approaches. Although this hierarchy shows a sense of cohesiveness, it has not been scientifically evaluated through curricular theories.

Despite this fact, most academic works dealing with Islamic boarding schools are related to their sociological transformation, institutional changes, and curriculum integration into the national education system, as in the case of the studies of Mas'udi (2024) and Muqoddas et al. (2025). Despite the recognition of the epistemological continuity of kitab turāth made in earlier works like Van

Bruinessen's work in 1994, these works still do not critically analyze the concept from the perspective of curricular theories. It means that currently there is no thorough discussion about the possibility of using the inner structure of classical books as an integrative model for curricula.

Based on this gap, the core problem addressed in this study can be formulated as follows: to what extent does the structural organization of fiqh texts in pesantren represent a form of implicit curriculum design that aligns with modern theories of vertical alignment and spiral curriculum? The significance of this problem emerges in view of the present need for reform within Islamic boarding school education, whereby schools should prove their legitimacy through academic excellence and consistency with worldwide educational standards. Without theoretical clarity on the issue, the pedagogical importance of turāth will remain in question.

Furthermore, it is important to distinguish whether the continuity observed in fiqh learning is merely historical or whether it reflects a systematic pedagogical mechanism that supports cognitive development. This leads to the following research questions: (1) How is vertical continuity structured across fiqh learning texts in pesantren? (2) To what extent does this structure reflect the characteristics of a spiral curriculum? (3) How does this structure contribute to the development of students' cognitive complexity from a curriculum management perspective? In addressing these questions, this study is limited to the analysis of Shafi'i fiqh texts within a single pesantren context, focusing specifically on textual structure, pedagogical practice, and cognitive progression.

Against this background, this study has the following objectives: (1) to identify the vertical continuity of fiqh texts from Mabadi'ul Fiqhiyyah to Fathul Mu'in; (2) to identify the spiral nature of the kitab turāth structure; and (3) to examine the implications of this spiral nature for the development of cognitive capabilities from the perspective of curriculum management. Unlike previous studies, this study not only examines the progressiveness of the texts but also reconstructs them into a Turāth-Based Spiral Curriculum Framework, which is a conceptual framework that combines the theory of the spiral curriculum, vertical alignment, and the pedagogical framework of turāth.

Therefore, this article has contributed to two fields at once. From the theoretical point of view, this study has enriched the discussion on curriculum development by introducing a dialogue between modern educational thought and Islamic boarding school tradition. From the practical point of view, the result of this study has provided a conceptual foundation for improving the management of the curriculum in Islamic boarding schools, which is still based on tradition but is relevant to modern educational quality standards.

RESEARCH METHODOLOGY

This research uses a qualitative interpretive case study design to understand how continuity and cognitive development of fiqh learning occur in the context of Islamic boarding schools (pesantren). This approach combines the rigor of a case study with an interpretive perspective, allowing researchers to directly observe curriculum practices as lived experiences by educational practitioners and capturing the complexity of the educational process in a real-world context (Auduly et al., 2022; Perez et al., 2023). The study lasted six months, from January to June 2025, allowing researchers to directly participate and observe development patterns across various learning levels.

This research is referred to as a longitudinal case study because it focuses on tracking the development of curriculum content and cognitive complexity across three levels of learning primary, secondary, and advanced rather than at a single point. This approach aligns with the tradition of qualitative longitudinal research, which emphasizes the importance of observing change and continuity in the educational process. This helps to identify the manner in which fundamental ideas are deepened and reconstructed in the course of learning.

The choice of the single-case study was purposeful since the latter was a critical and typical case. To begin with, Darullughah Wadda'wah Islamic Boarding School is considered a critical case because it consistently applies the mukhtashar-syarah structure at various levels over a long period, making it relevant for examining the characteristics of a spiral curriculum. Furthermore, this Islamic boarding school also represents the common practice of Islamic boarding schools based on the Shafi'i school of thought, which utilizes classical fiqh texts. Therefore, the research findings remain relevant to a broader context through analytical generalization.

Collection of data was done through various resources for a thorough view of the phenomenon. Document analysis involved internal curriculum, syllabi, fiqh materials used at all levels, and examination questions in the previous three years. From the documents collected, the researchers could be able to understand how the curriculum was developed and delivered, especially in terms of theme continuity and learning structure. This variety of documents would contribute to the effectiveness of the curriculum mapping process that is comprehensive (Okojie et al., 2022; Sattari et al., 2023).

Furthermore, semi-structured interviews were done with six informants who comprised one kiai, three fiqh lecturers at different levels, and two curriculum administrators. The duration of each interview was between 45 and 90 minutes, with eight to twelve core questions about curriculum continuity, teaching methodology, and the learners' cognition. In addition, researchers would use supplementary questions to elicit responses more deeply. This would make the research flexible without diverting from its direction (Karatsareas, 2022).

The classroom observation was done in twelve sessions throughout one semester in equal proportions to three levels of learning. In each session, the period taken was around ninety to one hundred twenty minutes. Classroom observations were done with emphasis on the repetition, elaboration, and reinforcement of concepts, as well as teacher encouragement for complex thinking among learners. Classroom observations were done with nonintervention and using an observational guide. Notes taken in the field emphasized the ways teachers connected past knowledge to new information and higher-level thinking processes.

The data were analyzed via a systematic coding approach, where open coding was done to discover the main themes in the data, followed by axial coding for the creation of larger themes, and then selective coding was done to find out the patterns. As a result, themes such as conceptual continuity, deepening of argumentation, and cognitive development were discovered, leading to the identification of the spiraling curriculum concept. Furthermore, qualitative curriculum mapping was applied to analyze theme progression throughout levels, and cognitive task analysis grounded in the modified Bloom's taxonomy was applied to analyze cognitive complexity progression (Anderson & Krathwohl, 2001; Graham et al., 2023).

In order to guarantee the reliability of the results of the study, some forms of validation have been used. Triangulation was conducted by comparing data from documents, interviews, and observations, as well as from various informants, resulting in more consistent and reliable results (Bellido-García et al., 2022). Member checking was also conducted by returning interview summaries to informants, which then helped refine the interpretation, particularly regarding the deepening of argumentation in the learning process. Furthermore, the researchers compiled an audit trail documenting the entire analysis process and engaged in self-reflection to minimize bias. This study aimed not at statistical generalization, but rather at analytical generalization, so the findings were more directed toward developing relevant concepts in similar contexts.

RESULT

Structural Continuity and Vertical Alignment of Fiqh Curriculum.

The results of the curriculum mapping, as shown in Table 1, indicate that the continuity of the fiqh content in Darullughah Wadda'wah is systematic and organized in a structured manner for the three levels of the book. The results of the comparative matrix analysis indicate that the fundamental topics of ṭahārah, ṣalāh, zakāh, mu‘āmalah, and jināyah appear systematically for each level of learning. However, their appearance is not merely repetitive but rather develops conceptually and increasingly argumentatively complex.

Table 1. Vertical Curriculum Mapping of Core Fiqh Themes

Core Theme	Mabadi'ul Fiqhiyyah (Basic Level)	Matn Al-Taqrīb (Intermediate Level)	Fathul Mu'in (Advanced Level)	Cognitive Level Progression
Ṭaharah	Definition of impurity, water distribution, and legal classification.	Conditions and pillars of ablution, systematic procedures.	Differences of opinion among scholars, analysis of contemporary cases, istidlal dalil.	Understanding → Applying → Analyzing/Evaluating
Ṣhalat	Definition of prayer, obligatory conditions, and validity	Pillars, sunnah, makruh, and what invalidates it in detail	Analysis of khilafiyah, emergency conditions, and integration of evidence	Understanding → Applying → Evaluating
Zakah	Definition of zakat, types of property subject to zakat	Nishab, haul, and distribution of mustahik	Differences of opinion between schools of thought, contextualization of modern economics	Understanding → Applying → Analyzing
Mu'amalah	Basic concepts of buying and selling and contracts	Valid conditions for a contract, prohibitions on transactions	Multi-aqad analysis, comparison of opinions, contemporary problems	Understanding → Applying → Evaluating
Jinayah	Classification of crimes	Types of penalties and basic provisions	Arguments for differences in interpretation and context of application	Understanding → Applying → Analyzing

As the table indicates, each core theme is not only repeated but also expanded across three dimensions: First, systematic conceptual repetition is evident in the repetition of the same theme at each level. Second, the depth of the discussion increases as we move from merely explaining ideas to exploring arguments, false arguments (khilafiyah), and analysing them. Third, increased cognitive complexity is identified through the analysis of exam questions and class discussions, which demonstrate a transition from understanding to analysing and evaluating, in line with Anderson &

Krathwohl's revised Bloom's taxonomy 2001. Moreover, the results of the classroom observations revealed that the teachers at the intermediate and advanced levels explicitly refer to the previous level when explaining the differences of opinion or arguments, which indicates the coherence and alignment of the teaching methods.

At the Mabadi'ul Fiqhiyyah level, the discourse is descriptive-normative and revolves around definitions, legal categorization, and the specification of fundamental categories. The content analysis indicates a dominance of declarative sentence forms and a lack of development of evidence. The exam questions at this level are centered on the identification of legal definitions and categorization, which are classified at the understanding level in the revised Bloom's taxonomy.

On the Matn Al-Taqrīb level, the systematic discussion is expanded. The same issues are discussed in a framework of conditions, pillars, nullifiers, and exceptions to the law. The analysis of exam questions shows an increase in cognitive complexity in applying legal principles to specific cases. Of the 36 questions analyzed over the last three years, 58% require application skills, and 22% require initial analysis of different conditions in cases.

On the Fathul Mu'in level, the discussion not only involves legal systematics but also comparisons of opinions among scholars, argumentation of evidence, and explanations of social contexts. Analysis of 28 exam questions shows that 64% require skills in comparative analysis, and 21% require argumentative evaluation. This shows a strong vertical alignment, where each level develops mastery on the conceptual foundations of the previous level. There were no gaps in the themes or conceptual jumps without epistemic prerequisites in the previous level.

Empirical Indicators of Spiral Characteristics.

Based on the operationalization of the spiral curriculum concept through three empirical indicators: systematic conceptual repetition, argumentative deepening, and increasing cognitive complexity, the findings of the research reveal consistency across the sources of data. In this study, these indicators were not used merely as interpretive categories but were operationalized into observable and measurable criteria derived from curriculum mapping, document analysis, and cognitive task classification. In other words, each empirical indicator has been considered reliable and valid only in case it was confirmed by at least two data sources.

Systematic conceptual repetition was ascertained through the appearance of the same central ideas in all three books in a comparatively parallel manner. Observations in the classroom revealed that the teachers in the intermediate and advanced levels made explicit references to the previous discussions. In one of the observation classes in the advanced level, the teacher said, "You have already studied this discussion in Taqrīb. Now let's see how scholars differ in their opinions and the basis for their arguments. To strengthen empirical validation, repetition was coded only when (1) identical core themes appeared across all three levels, (2) the sequence followed a consistent progression without omission, and (3) explicit pedagogical referencing was observed in at least 50% of classroom sessions at higher levels. These criteria ensure that repetition is structural rather than incidental.

The enhancement of the argumentative approach is reflected in the enhancement of the structure of the text. On the basic level, the discussion on zakat is limited to the definition and classification of wealth. On the intermediate level, the conditions for nishab (the threshold) and haul (the amount) are progressively included. On the advanced level, the discussion is enhanced to cover different opinions on professional zakat and the interpretation of the supporting evidence. This is an indication of expansion with reconstruction, which is one of the features of the spiral curriculum as proposed by Bruner. Empirically, argumentative deepening was validated through qualitative coding of textual units and exam questions, where an increase in the use of comparative reasoning, evidential

justification, and multi-perspective argumentation was identified. A shift from single-layer explanation to multi-layered argumentation across levels was treated as a key validation criterion.

The enhancement of cognitive complexity is ascertained by the examination of the distribution of questions in the exam and class discussions. The discussions on the advanced level show the capability of the students to compare two opinions and build preferential arguments. In one observation note, two students discuss the validity of a contract in a specific transaction based on two different opinions of scholars. This indicator was quantitatively supported by the distribution of cognitive levels based on the revised Bloom's taxonomy, where a consistent upward shift from understanding (basic level) to application (intermediate) and to analysis–evaluation (advanced) was observed. The presence of at least a 20% increase in higher-order cognitive tasks between levels was used as a minimum empirical threshold for confirming cognitive progression.

These three indicators are only categorized as spiral characteristics if they appear consistently in documents, evaluations, and classroom practices. This is proved by triangulation findings. Besides that, the presence of findings in the curriculum documents, assessment results, and classroom interaction patterns contributes to internal validity when identifying spirals since the need for interpretation is significantly reduced in favour of qualitative research standards.

Synthesis of Findings.

Based on findings from the curriculum mapping process, the transition from Mabadi'ul Fiqhiyyah, followed by Matn Al-Taqrīb, and finally to Fathul Mu'in demonstrates that the three main criteria of a spiral curriculum have been met. These criteria include cyclical repetition of key topics, gradual development and elaboration of ideas, and increased cognitive demands. Importantly, this conclusion is not derived from descriptive observation alone but from the fulfilment of explicitly defined empirical criteria across multiple datasets, including thematic recurrence patterns, coded argumentative structures, and quantified cognitive progression.

The above results show that the mukhtashar-syarah pattern in the turāth tradition is not only a symbol of historical continuity but also a vertically integrated educational tool. Therefore, the progressiveness of the fiqh texts in the Islamic boarding schools can be viewed as an explicit manifestation of the curriculum spiral. Having applied operational criteria and triangulation of evidence, it is possible to make the identification of spiral curriculum elements much more tangible. To conceptualize the identified spiral pattern, the following model is proposed (see Figure 1).

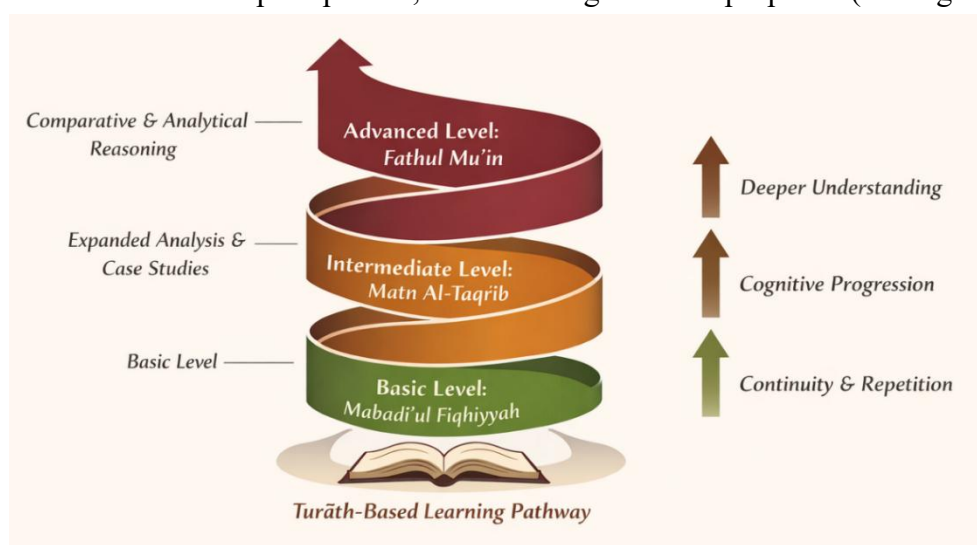


Figure 1. Spiral Curriculum Model Based on Turāth

Figure 1. Presents a curricular spiral that incorporates the principles of turāth to illustrate the process of learning of fiqh as an incremental and iterative process. For instance, at the most

fundamental stage of learning called Mabādi'ul Fiqhiyyah, the learner studies the concept at its most basic level. In the Matn Al-Taqrīb stage of learning, the learner studies the same concepts through application and analysis of different cases. However, the most sophisticated stage of learning is Fathul Mu'īn, whereby the scholar analyzes the views and arguments presented by scholars. As it is clearly indicated in the spiral figure, every new encounter with the concept entails not just repetition but increasing levels of cognitive sophistication. Continuity and repetition, cognitive development, and increasing depth of learning constitute the three critical aspects of the process, and all are linked to turāth as the epistemology of the discipline

DISCUSSION

The results of this study show that the progressive continuity of Mabadi'ul Fiqhiyyah → Matn Al-Taqrīb → Fathul Mu'īn satisfies the key features of the spiral curriculum, which include the introduction of key concepts from the start, the use of repetition, and the increase in conceptual and cognitive complexity (J. S. Bruner, 1960, 1977). The meaning of the results above can be better understood when juxtaposed with the global literature on the spiral curriculum.

Comparison with International Spiral Curriculum Studies.

In contemporary literature on education, the spiral curriculum has been extensively discussed in the context of science and medical education. According to Harden (1999), the spiral curriculum in medical education enables students to revisit the same clinical concepts with gradually increasing depth. Harden (2001) argues that coherence and formal curriculum mapping are important instruments in achieving vertical continuity. The study conducted by Schmidt et al. (2015) illustrates that a good spiral is not a mere repetition of material, but a restructuring of knowledge that enhances conceptual integration.

When compared to this model, the learning of Islamic jurisprudence in Islamic boarding schools (pesantren) shows structural similarities in terms of repetition with deepening. The key topics of ṭaharah, ṣhalat, and mu'amalah are always present at every level, but undergo argumentative expansion and analytical challenges. The distribution of the cognitive level of the exam questions shows a transition in line with the growing complexity of the international spiral model.

There are, however, some key differences. Typically, the modern educational system explicitly designs the spiral curriculum through administrative planning and curriculum documents. In contrast, in the context of the Islamic boarding school, this continuity is made possible by the stability of the textual structure and the epistemological transmission of turāth knowledge, which emphasizes the importance of traditional teachings and their integration into the learning process. Hence, the spiral in the Islamic boarding school is not merely a product of administrative engineering.

Critical Reflection on the Western Spiral Model.

Despite the effectiveness of the Western spiral model, there are some drawbacks in applying it to tradition-based educational settings.

First, the Western model typically assumes that technocratic design and administrative planning achieve coherence (Harden, 2001). This assumption may neglect the potential for curriculum coherence to be achieved by the stability of epistemic traditions transmitted from generation to generation. In the Islamic boarding school, coherence is achieved through the mukhtashar-syarah pattern, which has the potential to elaborate and deepen by itself, allowing students to engage with traditional texts in a way that fosters both understanding and critical thinking.

Second, the Western spiral curriculum model is usually designed according to individual cognitive progressivism (Tan & Mo, 2025). However, the Islamic boarding school educational system combines cognitive development with aspects of scientific authority and the sanad of knowledge.

This means that the development of complexity not only aims to enhance individual analytical capability but also to develop epistemic authority in the madhhab tradition.

Third, most research on the spiral curriculum has been conducted in the areas of science and professional education (HARDEN, 1999; Schmidt et al., 2015). This method does not completely support the classical text-based educational format, which has a hierarchical and layered commentary system, as it may overlook the depth of understanding that such a format provides in the context of traditional learning. Thus, the spiral model must be conceptually extended to include the spiral pattern within the text-based tradition.

The results of this research show that the spiral in the Islamic boarding school is textual-epistemological, rather than administrative-technological. Vertical consistency is achieved through the textual structure's stability and the teaching practices that refer to the preceding levels, which ensures that each level builds upon the knowledge and skills acquired in the previous ones, thereby reinforcing the overall educational framework.

Toward a Turāth-Based Spiral Curriculum Model.

On the basis of synthesis, empirical findings, and critical reflection, this study proposes the Turāth-Based Spiral Curriculum Model. This model has three major dimensions: First, the conceptual dimension, which is the systematic repetition of core themes at various levels of the text. Second, the epistemic dimension, which is the reconstruction of meaning at the transition from 'mukhtashar' to 'sarah', increases the evidence, context, and comparison of opinions. Third, the cognitive dimension, which is the progressive enhancement of analytical and evaluative requirements in assignments, discussions, and evaluations.

Unlike the Western spiral, which depends on administrative planning, this model identifies the transmission of texts and the stability of tradition as the major mechanisms of vertical alignment. Hence, coherence is viewed as the result of epistemic continuity.

Theoretical Propositions.

This conceptual model is articulated in the form of the following theoretical propositions: First, in turāth-based education, vertical continuity of the curriculum can be created inherently through the mukhtashar-syarah framework without explicit administrative intention. Second, repetition of thematic content leads to the reinforcement of cognitive schemas when combined with argumentative reconstruction and expansion. Third, vertical alignment in Islamic boarding schools is epistemological, achieved through the continuity of the structure of evidence and scientific authority. Fourth, the progressiveness of fiqh texts promotes cognitive development from normative cognition to comparative analysis and longitudinal assessment of istidlal. Five, by combining the modern theory of the spiral curriculum with the turāth framework, it is possible to develop an Islamic model of curriculum management while maintaining the stability of tradition and satisfying the principles of coherence and constructive alignment (Biggs, 1996; Hailikari et al., 2022; Vienni-Baptista et al., 2024).

Implications for Islamic Educational Management.

There are implications of this model for Islamic education management. Firstly, improving the quality of the curriculum of the Islamic boarding school does not require changing the structure of the classical texts; rather, it requires optimizing the existing spiral structure. Secondly, this model allows for the establishment of competency standards at various levels without compromising traditional elements. Therefore, it becomes possible to establish a more personalized approach to education that meets both modern education requirements and traditional values of Islamic education. Finally, this model provides a way of connecting with modern accreditation standards and established

knowledge of turāth, thus allowing for a blending of modern education standards with traditional values of Islamic education.

In conclusion, this research study not only reveals the features of the spiral in fiqh learning but also extends the theory of the spiral curriculum to be more inclusive of tradition-based education systems. This dialogue not only enriches the global debate on the different forms of coherence but also reveals that traditional Islamic education has a pedagogical rationality that can be decoded and managed, demonstrating its relevance and adaptability in contemporary educational contexts.

CONCLUSION

The above analysis reveals that the continuity in teaching fiqh through Mabadi'ul Fiqhiyyah, Matn Al-Taqrīb, and Fathul Mu'in is indeed a systematic process that corresponds to the tenets of the spiral curriculum. The findings not only show the continuity of history; they also illustrate that the relationship between the mukhtashar and syarah is evidence of vertical alignment, which, through repetition, elaboration, and increasing cognitive complexity, has become explicit and systematic. Additionally, the Turāth-Based Spiral Curriculum model is introduced as an innovative theoretical framework since it proves that spiral curriculum models can emerge naturally from textual epistemologies. The significance of this model is in expanding the application of the spiral curriculum approach from planned education systems to unplanned or informal ones, such as pesantren.

Nonetheless, there are several weaknesses associated with this study. First, it only involves one specific setting and uses Shafi'i fiqh as its object of analysis, which affects the generalization of the results. Furthermore, it uses the qualitative paradigm that places emphasis on meaning rather than numerical data, making it difficult to measure the cognitive achievements of students. Thus, future research may further investigate if the above theoretical construct could be utilized in various pesantrens, disciplines, and madhhabs that also employ a combination of qualitative and quantitative methods to increase its empirical validity. Nevertheless, with the existing limitations in mind, this study presents an innovative theoretical contribution to curriculum theory because the notion of "turāth" has been introduced not only as content but also as a built-in structure for creating coherence within a curriculum. In practice, the proposed theory is beneficial from the management perspective of Islamic education because curriculum enhancement may not necessarily require any changes in the curriculum's structure.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

The author utilized ChatGPT during the preparation of this manuscript to help correct grammar, enhance the language quality, and improve the overall readability of the text. After using the tool, the author carefully reviewed and edited the manuscript as needed and takes full responsibility for the entire contents of this publication.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Methodology; Validation; Writing – review.

Author 2: Project administration; Data curation; editing.

Author 3: Data curation; Investigation; editing

Author 4: Formal analysis; Methodology; Writing - original draft.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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