



The Future of Pesantren: Reconciling Tradition with Global Educational Trends

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ABSTRAK

Perubahan sosial yang cepat akibat globalisasi dan teknologi menuntut pendidikan pesantren untuk beradaptasi agar tetap relevan. Penelitian ini merupakan kajian kualitatif yang menganalisis pergeseran tujuan pendidikan pesantren di Jawa Timur dalam konteks kemunculan International Islamic Boarding School (IIBS). Dengan menggunakan kerangka pemikiran Zamakhsyari Dhofier dan Abdurrahman Mas'ud, penelitian ini mengeksplorasi dampak IIBS terhadap pendidikan pesantren, khususnya dalam menyeimbangkan antara tradisi dan modernitas. Hasil penelitian menunjukkan bahwa IIBS berkontribusi dalam memperluas akses pendidikan dan meningkatkan kualitas akademik. Namun, modernisasi ini juga menghadirkan risiko terhadap keberlangsungan nilai-nilai tradisional pesantren. Pandangan Dhofier tentang integrasi pendidikan agama dan umum, serta pandangan Mas'ud mengenai inovasi tanpa mengorbankan tradisi, menjadi landasan penting untuk memahami dinamika ini. Penelitian ini merekomendasikan pendekatan yang seimbang antara modernisasi dan pelestarian nilai-nilai Islam agar pendidikan pesantren dapat menghadapi tantangan zaman dengan efektif.

ABSTRACT

The rapid social changes driven by globalization and technology demand that pesantren education adapt to remain relevant. This qualitative research analyzes the shifting goals of pesantren education in East Java, particularly in the context of the emergence of International Islamic Boarding Schools (IIBS). Using the thoughts of Zamakhsyari Dhofier and Abdurrahman Mas'ud, the study explores how IIBS impacts pesantren education, focusing on balancing tradition and modernity. The findings reveal that while IIBS enhances educational access and academic quality, it also poses risks to the preservation of pesantren's traditional values. Dhofier's emphasis on integrating religious and secular education, combined with Mas'ud's perspective on innovation that respects tradition, provides essential insights into this phenomenon. The study recommends a balanced approach to modernization and the preservation of Islamic values to ensure pesantren education remains effective in addressing contemporary challenges.

KATA KUNCI

Tradisi dan Modernitas;
Pendidikan Pesantren;
Pergeseran Tujuan ;
Identitas Pesantren ;
Zamakhsyari Dhofier;
Abdurahman Mas'ud

KEYWORDS

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Abdurahman Mas'ud

A. Introduction

Pesantren, an indigenous Islamic educational institution, has historically played a pivotal role in religious and social movements in Indonesia. Often regarded as the "father" of Islamic education in this predominantly Muslim country, pesantren emerged in response to the community's need for religious education at a time when formal institutions were unavailable. Rooted in societal demands,

pesantren have fostered strong, harmonious relationships with their surrounding communities, ensuring their continued relevance and integration. In turn, their activities are consistently supported and appreciated by the local population.¹

Pesantren education in East Java plays a vital role in shaping students' character and religious understanding. As a cornerstone of traditional Islamic education in Indonesia, pesantren significantly contributes to preserving and fostering religious values and local culture. However, rapid social changes and the demands of modernity necessitate a reorientation of pesantren education to remain relevant and effective in addressing future challenges.² Abdul A'la highlights that pesantren, with their theological foundation, must confront globalization actively and wisely.³ They should serve as enlightening institutions that cultivate students with broad perspectives, resilient against the influences of modernity while maintaining their identity.⁴ Simultaneously, pesantren must guide communities toward becoming self-reliant and civically engaged societies capable of addressing their challenges with independence and cultural integrity.⁵

According to Nurcholish Madjid, the response of pesantren to the modernization of Islamic education and socio-economic changes in Indonesian society since the early 20th century can be analyzed through four key aspects.⁶ First, the renewal of educational content by incorporating general and vocational subjects; second, methodological innovation, such as the adoption of classical systems and tiered levels of learning; third, institutional reform, including leadership restructuring and diversification of educational institutions; and fourth, the expansion of functions, transforming pesantren from solely educational institutions to include socio-economic roles.⁷

The modernization of pesantren began in the early 20th century, influenced by the Dutch introduction of European-style education. This policy inspired Kyai Hasyim to initiate educational reforms at Tebuireng Pesantren, which he led.⁸ However, these reforms required careful preparation due to several challenges. First, there was a lack of qualified teaching staff to instruct students in Latin script, arithmetic, or foreign languages. Second, the mindset of pesantren leaders and the santri

¹ Nor Ismah, "YOUNG WOMEN WRITERS FROM THE PESANTREN TRADITION: Self-Initiative, Learning Environment, and the Education System," *JOURNAL OF INDONESIAN ISLAM* 6, no. 2 (December 1, 2012): 279, https://api.elsevier.com/content/abstract/scopus_id/85042129105.

² M Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *QIIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (June 22, 2020): 65, https://api.elsevier.com/content/abstract/scopus_id/85091857363.

³ M I Helmy, "The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377–401, https://api.elsevier.com/content/abstract/scopus_id/85122969411.

⁴ Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments."

⁵ Abdul, A'la. *Pembaharuan Pesantren*, (Yogyakarta: Lkis, 2006. Arif).

⁶ Andi Faisal Bakti, "Islam and Modernity: Nurcholish Madjid's Interpretation of Civil Society, Pluralism, Secularization, and Democracy , Vol. 33, No. 3, 2005, Pp. 486–505. JSTOR, [Http://Www.Jstor.Org/Stable/23654384](http://Www.Jstor.Org/Stable/23654384). Accessed 23 Dec. 2024," *Asian Journal of Social Science* 33, no. 3 (2005): 486–505.

⁷ Nurcholish, Madjid. *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 1997). Hal. 3.

⁸ Marzuki Marzuki, Miftahuddin Miftahuddin, and Mukhamad Murdiono, "Multicultural Education in Salaf Pesantren of Religious Radicalism in Indonesia," *Jurnal Cakrawala Pendidikan* 39, no. 1 (February 2, 2020): 12–25, https://api.elsevier.com/content/abstract/scopus_id/85081253799.

community was not yet conducive to such changes, necessitating a gradual shift to overcome rigid and traditional ways of thinking. At that time, pesantren leaders and communities focused exclusively on religious education and opposed the inclusion of general knowledge, foreign languages, Latin script, and mathematics. Even the use of benches and blackboards was deemed incompatible with religious life.⁹

During the Islamic reform era, Hadratus Sheikh Hasyim Asy'ari implemented a strategic approach to modernize education. First, he prepared his nephew, Muhammad Ilyas, born on November 23, 1911, in Kraksaan, Probolinggo, by enrolling him at the Hollands Inlandsche School (HIS) in Surabaya in 1918. Second, during long vacations in Sha'ban and Ramadan, Muhammad Ilyas was invited to study classical Islamic texts (the "yellow books") under Hadratus Sheikh's guidance at Tebuireng. Sending Muhammad Ilyas to HIS appears to have been conducted discreetly, possibly to avoid controversy. Between 1918 and 1926, while studying at HIS, Muhammad Ilyas continued his religious education at home under his father's supervision. Upon graduation, he returned to Pesantren Tebuireng to complete his studies in Islamic sciences with Hadratus Sheikh. This blend of modern and traditional education laid the foundation for the next generation, such as Kyai Wahid (Hadratus Sheikh's son), who mastered foreign languages, modern sciences, political science, economics, biology, culture, and natural sciences. This progression highlights that the pesantren's modern educational paradigm had already begun evolving in the early 20th century.¹⁰

Pesantren education in Indonesia has long served as a cornerstone for character development and the transmission of Islamic knowledge. In East Java, a prominent hub of pesantren education, these institutions function not only as centers of learning but also as communities that instill moral and spiritual values.¹¹ However, in recent years, pesantren have faced significant challenges stemming from globalization and rapid technological advancements. This shift is exemplified by the emergence of International Islamic Boarding Schools (IIBS), which integrate religious education with general sciences to address the community's demand for a more modern and competitive educational framework.¹²

The shift in the purpose of pesantren education extends beyond academics, touching upon the identity and values that have long defined these institutions. Many parents now favor International Islamic Boarding Schools (IIBS) for their perceived ability to deliver higher-quality education and prepare students to compete on a global scale. This trend raises critical questions: are traditional

⁹ Siti Nur Hidayah, "Pesantren for Middle-Class Muslims in Indonesia (Between Religious Commodification and Pious Neoliberalism)," *QIIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 30, 2021): 209, https://api.elsevier.com/content/abstract/scopus_id/85113283174.

¹⁰ Evi Muafiah, Neng Eri Sofiana, and Uswatul Khasanah, "Pesantren Education in Indonesia: Efforts to Create Child-Friendly Pesantren," *Ulumuna* 26, no. 2 (December 31, 2022): 447–471, https://api.elsevier.com/content/abstract/scopus_id/85146565832.

¹¹ Balya Ziaulhaq Achmadin et al., "REORIENTING PESANTREN EDUCATION IN EAST JAVA: A Critical Analysis of the Thought of Zamakhsyari Dhofier and Abdurrahman Mas'ud," *AL-Fikru: Jurnal Ilmiah* 18, no. 1 (2024): 41–63.

¹² B Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia," *HTS Theologiese Studies / Theological Studies* 78, no. 4 (2022), https://api.elsevier.com/content/abstract/scopus_id/85129804803.

pesantren still relevant in the face of such changes? Can their foundational values endure, or will they be overshadowed by the pressures of modernity? In this context, the perspectives of figures such as Zamakhsyari Dhofier and Abdurrahman Mas'ud are particularly significant. Dhofier underscores the necessity of integrating religious and general education to address contemporary challenges, while Mas'ud highlights the importance of innovation in education that respects and preserves traditional values. These insights offer valuable frameworks for rethinking the role of pesantren in a rapidly evolving educational landscape.

This study examines the impact of International Islamic Boarding Schools (IIBS) on the educational goals of pesantren in East Java and explores how pesantren can navigate the balance between tradition and modernity. The perspectives of Zamakhsyari Dhofier and Abdurrahman Mas'ud, two influential figures in the discourse on pesantren renewal, serve as the foundation for this exploration.¹³ In his seminal work, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai* (1982), Dhofier emphasizes the importance of updating and adapting the pesantren curriculum to align with the social context and the evolving needs of students.¹⁴ Similarly, Abdurrahman Mas'ud, in his book *Pesantren dan Tantangan Modernitas* (2004), advocates for the integration of religious and general knowledge within pesantren education.¹⁵ Mas'ud highlights the necessity of equipping students with general knowledge that is relevant to the demands of the modern world, ensuring their preparedness to engage with contemporary challenges. These frameworks provide valuable insights into how pesantren can retain their core values while addressing the evolving educational landscape.

The shift in the purpose of pesantren education is not entirely negative, as it offers significant potential to enhance educational quality and broaden access for santri. However, this transformation also poses a risk to the preservation of the identity and values that have long defined pesantren. This study addresses several critical questions: What factors drive this shift? How do International Islamic Boarding Schools (IIBS) influence the educational methods and curriculum of pesantren? What impact does this have on their identity as Islamic educational institutions? Through in-depth analysis, this research aims to contribute to a deeper understanding of the evolving dynamics of pesantren education in the global era.¹⁶ Furthermore, the findings are expected to guide the development of pesantren education models that remain relevant and adaptive to contemporary challenges while preserving their traditional essence and values. This approach will enable pesantren in East Java to

¹³ Raihani, "Report on Multicultural Education in Pesantren," *Compare: A Journal of Comparative and International Education* 42, no. 4 (July 30, 2012): 585–605, https://api.elsevier.com/content/abstract/scopus_id/84863852680.

¹⁴ Zamakhsyari, Dhofier. *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kiai dan Visinya Mengenai Masa Depan Indonesia*, (Jakarta : LP3ES, 2011).

¹⁵ Muhammad Rusdi Rasyid, "Pemikiran Pendidikan Islam Abdurrahman Mas'ud," *Al-Riwayah : Jurnal Kependidikan* 10, no. 2 (2018): 313–323.

¹⁶ Saeful ANAM et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren: A Case Study from Indonesia," *Journal for the Education of Gifted Young Scientists* 7, no. 4 (December 15, 2019): 815–834, https://api.elsevier.com/content/abstract/scopus_id/85077238956.

continue serving as institutions that produce not only academically capable individuals but also individuals with strong character and moral integrity.

To explore this shift, this research adopts a qualitative approach using a case study method. Data will be collected through in-depth interviews with managers, teachers, and santri from several International Islamic Boarding Schools (IIBS) and traditional pesantren in East Java. A thematic analysis will be employed to identify patterns and themes arising from the informants' experiences and perspectives. This approach aims to provide a deeper and more comprehensive understanding of the challenges and opportunities facing pesantren education in the context of globalization. The study seeks to offer concrete recommendations for pesantren managers to navigate this shift in educational objectives. These recommendations are intended to help pesantren remain relevant and competitive while preserving their traditional essence and values. By doing so, pesantren can continue to function as institutions that equip Indonesia's youth with holistic knowledge and strong moral foundations, enabling them to contribute positively to society and the nation.

B. The Shifting Aims of Pesantren: Review of the International Islamic Boarding School (IIBS)

Pesantren is a distinctive Southeast Asian educational institution, closely associated with the traditional Islamic education system in Java. Mastuhu¹⁷ defines pesantren as a traditional Islamic educational institution dedicated to studying, understanding, and practicing Islamic teachings, with a strong emphasis on religious morals as a guide for daily behavior.¹⁸ Similarly, K.H. Saifuddin Zuhri,¹⁹ aligning with Zamakhsyari Dhofier, describes pesantren as both a socio-cultural and religious institution. He refers to pesantren as *benteng pertahanan umat Islam* (fortresses for the defense of the Islamic community) and *pusat penyebaran Islam* (centers for the dissemination of Islam),²⁰ highlighting their multifaceted role beyond mere education. Nurcholish Madjid further contextualizes pesantren from a historical perspective, emphasizing that their significance extends beyond Islamic education. He asserts that pesantren represent an *indigenous* form of Islamic education, with roots tracing back to institutions that existed during the Hindu-Buddhist era. This historical continuity underscores pesantren as a unique synthesis of Islamic tradition and local cultural heritage.²¹

Pesantren have made a significant contribution to education in Indonesia, shaping the nation's intellectual and moral landscape since their inception. Over the years, pesantren have produced

¹⁷ Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, Jakarta: INIS, 1994, hal. 274

¹⁸ S Ma'Arif, "Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia," *Journal of Social Studies Education Research* 9, no. 2 (2018): 104–123, https://api.elsevier.com/content/abstract/scopus_id/85048230965.

¹⁹ Saifuddin Zuhri, *Sejarah Kebangkitan Islam dan Perkembangannya di Indonesia di Indonesia*, Bandung: al-Ma'arif, 1981, 616.

²⁰ Herdis Herdiansyah, Trisasono Jokopitoyo, and Ahmad Munir, "Environmental Awareness to Realizing Green Islamic Boarding School (Eco-Pesantren) In Indonesia," *IOP Conference Series: Earth and Environmental Science* 30, no. 1 (February 5, 2016): 012017, https://api.elsevier.com/content/abstract/scopus_id/84960847075.

²¹ Nurcholish Madjid, *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 1997), hal. 3.

numerous scholars who have played key roles in leading the country.²² Their success stems from effective educational methods and the dedication of *kiai* in nurturing their students. As societal needs for diverse disciplines have grown, pesantren have recognized the necessity of adapting their educational approach. To remain relevant and produce graduates who can contribute meaningfully to a pluralistic society, pesantren must recalibrate their curriculum. In the context of global competition, pesantren are increasingly integrating general sciences such as mathematics, geography, and medicine alongside Islamic studies—an approach already adopted by some Islamic universities in Indonesia. This aligns with the principles outlined in the Qur'an, particularly in Surah Yusuf (12:76), which underscores the importance of combining knowledge and wisdom.

The verse does not explicitly distinguish between religious and general sciences, allowing for a broad interpretation that encompasses both. Historically, pesantren have not adhered to a strict dichotomy between religious and general sciences. Even Imam Al-Ghazali, often cited as the originator of the scientific dichotomy in the Islamic world, including pesantren, did not intend to create such a division. In *Ihya' 'Ulum al-Din*, Al-Ghazali categorizes knowledge into *Ilmu Syar'iyah* (religious science) and *Ghairu Syar'iyah* (general science).²³ While Al-Ghazali prioritizes religious sciences, considering them *fard 'ain* (an individual obligation) for every Muslim, he also regards the study of general sciences as *fard kifayah* (a collective obligation). This perspective reflects his acknowledgment of the importance and legitimacy of general sciences as valid and essential fields of knowledge within the broader framework of Islamic thought.²⁴

The shifting educational goals of pesantren in Indonesia, particularly in East Java, highlight a complex interplay between tradition and modernity. Key factors driving this shift include the growing demand for quality education, the impact of globalization-induced social and cultural changes, and the ongoing challenges of preserving pesantren identity.²⁵ In the context of modernity, initiatives such as the community-based training program in information and communication technology (ICT) introduced by Minister of Manpower M. Hanif Dhakiri in 2018 signify a significant step forward. This program aimed to harness the potential of pesantren by integrating technology into their educational framework.²⁶ Building on this, East Java Governor Khofifah Indar Parawansa implemented the "One Pesantren One Product" (POP) program, currently adopted by 30 pesantren across the region. These

²² Balya Ziaulhaq Achmadin, "Pendidikan Pesantren Dalam Pembentukan Karakter Pelajar Pancasila Di Ma'had Al-Furqon MAN 2 Tulungagung," *Fakultas Ilmu Tarbiyah Dan Keguruan, UIN Maulana Malik Ibrahim Malang* (UIN Maulana Malik Ibrahim Malang, 2024).

²³ Ary Antony Putra, "Konsep Pendidikan Agama Islam Perspektif Imam Al-Ghazali," *Jurnal Pendidikan Agama Islam Al-Thariqah* 1, no. 1 (2017): 41–54.

²⁴ A. Khudori Sholeh, *Filsafat Islam Dari Klasik Hingga Kontemporer - A. Khudori Soleh*, 2016.

²⁵ Balya Ziaulhaq Achmadin et al., "Dismantling the Relationship between Kiai and Santri : A Critical Review of the Social and Cultural Dynamics of Pesantren in East Java," *Journal of Research and Thought on Islamic Education (JRTIE)* 7, no. 2 (2024): 153–185.

²⁶ A Kuvaini, "Institutional Resilience of Pesantren in Mangrove Forest Management in Kangean Island, East Java Province, Indonesia," *AACL Bioflux* 10, no. 6 (2017): 1475–1482, https://api.elsevier.com/content/abstract/scopus_id/85048480884.

efforts underscore the increasing recognition of pesantren as vital institutions capable of embracing modern technological advancements, equipping their students with relevant skills, and preparing them to navigate the challenges of the contemporary era.²⁷

East Java Governor Khofifah Indar Parawansa has advanced pesantren education through the "One Pesantren One Product" (POP) program. This initiative encourages pesantren in East Java to develop unique products that generate economic benefits for both the pesantren and the surrounding community.²⁸ Currently, 30 pesantren have adopted the program, reflecting their enthusiasm and active participation in leveraging local economic potential. These initiatives highlight a paradigm shift in pesantren education in East Java. Pesantren are expanding their focus beyond religious instruction to emphasize the importance of technological and economic skill development. By doing so, they equip students with competencies relevant to contemporary demands, enhancing their employability and opening broader opportunities in the job market.²⁹

With the implementation of the information and communication technology training program and the One Pesantren One Product (POP) initiative, pesantren in East Java are progressing toward a more inclusive, adaptive, and competitive educational reorientation. By incorporating technology and fostering economic skills, pesantren are transforming from purely religious institutions into comprehensive learning centers that prepare students to navigate the challenges and opportunities of the modern era. Although rooted in the classical era, pesantren have demonstrated resilience and relevance in contemporary times through continuous adaptation to environmental and societal changes. Their ability to evolve alongside shifting dynamics ensures their enduring significance as educational institutions.³⁰ The shift in the educational orientation of pesantren, as influenced by the International Islamic Boarding School (IIBS) phenomenon, centers around several key themes:

Growing Demand for High-Quality Education that Meets International Standards

The shift in the educational goals of pesantren in East Java is closely tied to the growing public demand for high-quality education that meets international standards. Interviews with pesantren managers and parents of *santri* reveal a shared perception that traditional pesantren education alone is insufficient to equip students for global challenges.³¹ Increasingly, communities recognize the

²⁷ Munifah, Munifah. "Antara tradisi dan modernitas: metamorfosis pesantren di era digital." *Prosiding Nasional 2* (2019): 1-24.

²⁸ Munifah, "The Use of Management Strategies to Attract the Public's Interest in Pesantren: A New Model for Pesantren Dynamics Study," *International Journal of Innovation, Creativity and Change* 8, no. 8 (2019): 363–383, https://api.elsevier.com/content/abstract/scopus_id/85076528878.

²⁹ Munifah, "Antara Tradisi Dan Modernitas (Metamorfosis Pesantren Di Era Digital)," *Prosiding Nasional 2*, no. November (2019): 1–24, <http://iainkediri.ac.id/prosiding/index.php/pascasarjana/article/view/13>.

³⁰ Ahmad Zain Sarnoto Ramadhonus, Akhmad Shunhaji, "Tradisi Pendidikan Pesantren Dan Tantangan Era Revolusi Industri Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren," *Blantika Multidisciplinary Journal 2*, no. 5 (2024): 480–494.

³¹ Hidayah, "Pesantren for Middle-Class Muslims in Indonesia (Between Religious Commodification and Pious Neoliberalism)."

importance of education that integrates religious knowledge with contemporary skills and relevant disciplines.

The emergence of International Islamic Boarding Schools (IIBS) exemplifies the shifting landscape of pesantren education. IIBS offer curricula that integrate religious education with disciplines such as mathematics, science, English, and information technology, appealing to parents seeking a holistic education for their children. These schools are perceived as better equipped to prepare graduates for global competition in both higher education and the workforce, aligning with the priorities of many parents.

This phenomenon creates a dilemma for traditional pesantren. While some feel threatened by the growing popularity of IIBS, their presence also serves as a catalyst for innovation and quality improvement within traditional pesantren. By offering a more comprehensive education, IIBS provide a solution for families seeking an institution that combines religious knowledge with modern competencies, ensuring that students are well-prepared to meet the demands of a rapidly changing world.³²

This study found that the shift in educational expectations extends beyond parents to *santri* themselves. Many *santri* expressed a desire for a broader education that transcends the limitations of the traditional curriculum, reflecting a collective awareness of the need for education aligned with contemporary demands. However, this shift presents a dilemma: while there is a strong aspiration for improved educational opportunities, there is also concern about the potential erosion of the traditional values of simplicity and traditionalism that have long defined pesantren.³³

The thoughts of Zamakhsyari Dhofier are highly relevant in this context, as he underscores the importance of integrating religious and general education while fostering innovation. According to Dhofier, pesantren education should not solely focus on religious knowledge but must also incorporate general knowledge relevant to contemporary needs, enabling pesantren to adapt without losing their identity.³⁴ Similarly, Abdurahman Mas'ud highlights the necessity of aligning education with the evolving social context. The greatest challenge lies in balancing the preservation of traditional values with the adoption of a modern curriculum. This study found that some traditional pesantren have begun incorporating elements of the International Islamic Boarding School (IIBS) curriculum into their programs, making adjustments to ensure alignment with their core values. This demonstrates a growing awareness among pesantren to adapt to modern demands while maintaining their distinct identity.

³² *Ibid.*

³³ A Fauzi, "E-Learning in Pesantren: Learning Transformation Based on the Value of Pesantren," *Journal of Physics: Conference Series*, 2018, https://api.elsevier.com/content/abstract/scopus_id/85058386706.

³⁴ Zamakhsyari Dhofier, *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, Ed. Rev., (Jakarta: LP3ES, 2011).

Social and Cultural Changes triggered by the Globalization

Globalization has brought profound social and cultural changes that have significantly influenced pesantren education. Beyond its impact on the economy and communication, globalization has reshaped perceptions of education. Interviews with informants revealed that globalization has heightened awareness of the importance of international-standard education.³⁵

Parents increasingly prioritize educational institutions, such as International Islamic Boarding Schools (IIBS), which they perceive as better equipped to prepare their children for global challenges.³⁶ They seek education that not only imparts religious values but also provides skills relevant to the workforce and higher education, along with a broader understanding of international cultures and values.

In this context, pesantren face the challenge of adapting to changing educational demands while preserving their identity and traditional values. Many traditional pesantren have started incorporating elements of modern curricula into their programs, striving to retain the spiritual and moral values that define pesantren education.³⁷ This study finds that some pesantren have successfully developed educational models that integrate religious and general education. These models enable *santri* to acquire broader knowledge and skills while maintaining their identity grounded in Islamic values.³⁸

However, behind these positive changes, there are concerns that the moral and spiritual values taught in pesantren will be eroded by a more materialistic global culture. Many parents and *santri* are worried about the negative influence of foreign cultures, especially those related to moral and ethical values. They worry that by adopting a modern curriculum, pesantren will lose focus on character and moral education, which is the core of Islamic education. In this context, the thoughts of Dhofier and Mas'ud offer a valuable perspective.³⁹

Despite these positive developments, concerns persist that the moral and spiritual values central to pesantren education may be undermined by the influence of a more materialistic global culture. Parents and *santri* often express apprehension about the potential negative effects of foreign cultural influences, particularly regarding moral and ethical values. They fear that adopting a modern curriculum might cause pesantren to shift focus away from character and moral education, which form the essence of Islamic education. In this context, the perspectives of Zamakhsyari Dhofier and Abdurahman Mas'ud provide valuable insights. Both emphasize the importance of maintaining the

³⁵ ABDUL ADIB, "Metode Pembelajaran Di Pondok Pesantren," *Metode Pembelajaran Kitab Kuning Di 7*, no. 01 (2021): 232–246.

³⁶ R A Lukens-Bull, "Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia," *Anthropology and Education Quarterly* 32, no. 3 (2001): 350–372, https://api.elsevier.com/content/abstract/scopus_id/0035539059.

³⁷ S Hamdi, "The Recovery of a Non-Violent Identity for an Islamist Pesantren in an Age of Terror," *Australian Journal of International Affairs* 69, no. 6 (2015): 692–710, https://api.elsevier.com/content/abstract/scopus_id/84945486113.

³⁸ Moh Khasan, "Pesantren, Sufisme Dan Tantangan Modernitas," *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan* Vol. 10, no. 1 (2010): 111–132.

³⁹ Abdurahman Mas'ud, *Dari Haramain Ke Nusantara: Jejak Intelektual Arsitek Pesantren* (Jakarta: Kencana Prenada Media, 2006).

balance between innovation and the preservation of traditional moral and spiritual values in pesantren education.⁴⁰

This study reveals that the shifting educational goals of pesantren in East Java are shaped by the growing demand for high-quality education and the social changes brought about by globalization. Communities increasingly recognize the importance of education that not only meets academic standards but also fosters character development and moral values. To remain relevant, pesantren must innovate and adapt to contemporary demands while preserving their identity and long-held traditions.⁴¹ This research provides a comprehensive understanding of the shifting goals of pesantren education and their impact on identity and traditional values. Furthermore, the findings serve as a valuable reference for pesantren managers in designing educational strategies that are both relevant and adaptable to modern challenges, ensuring that pesantren continue to produce generations that are both intellectually capable and ethically grounded.

Challenges in Maintaining Pesantren Identity

Despite advancements in curriculum integration, the greatest challenge for pesantren remains preserving their identity in the face of global cultural influences. Interviews with *santri* and parents reveal widespread concern that adopting a modern curriculum might shift pesantren's focus away from character and moral education, which are central to Islamic education.⁴² This concern has sparked a debate about the extent to which global culture impacts the values upheld in pesantren.⁴³ In this context, the perspectives of Zamakhsyari Dhofier and Abdurahman Mas'ud are particularly relevant. Dhofier advocates for pesantren education to go beyond solely teaching religious knowledge by incorporating general knowledge that aligns with contemporary needs.⁴⁴ He stresses the importance of maintaining a balance between religious and general education, enabling pesantren to adapt without compromising their identity. Similarly, Mas'ud highlights the necessity of innovation in education, emphasizing that such efforts must respect and preserve traditional values.⁴⁵

⁴⁰ *Ibid.*

⁴¹ G Palmer, "Training the Pesantren: Intercultural Materials for Islamic Boarding Schools in Indonesia," *Innovating EFL Teaching in Asia*, 2011, https://api.elsevier.com/content/abstract/scopus_id/85015914563.

⁴² Balya Ziaulhaq Achmadin et al., "Deconstructing the Kiai and Santri : A Critical Review of Power and Cultural Dynamic," *el Harakah : Jurnal Budaya Islam* 26, no. 2 (2024): 367–392, <https://ejournal.uin-malang.ac.id/index.php/infopub/article/view/29573>.

⁴³ A Azra, "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," *Schooling Islam: The Culture and Politics of Modern Muslim Education*, 2010, https://api.elsevier.com/content/abstract/scopus_id/43849090182.

⁴⁴ Dhofier, *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*.

⁴⁵ Ayem Nastiti and Ali Mohamad, "Gagasan Pendidikan Humanis Relihius Abdurrahman Mas'ud," *ISEEDU Volume 4, Nomor 1, May 2020* 4, no. May 2020 (2020): 81–99.

Pesantren Adaptation Strategy

In response to these challenges, some pesantren have implemented innovative adaptation strategies. They have introduced extracurricular programs focusing on practical skills such as information technology, foreign languages, and entrepreneurship.⁴⁶ These initiatives aim to enhance the competencies of *santri* and prepare them for an increasingly competitive job market. Additionally, some pesantren have established collaborations with other educational institutions, both domestic and international, to improve the quality of education and expand opportunities and networks for their students.⁴⁷

However, it is important to recognize that not all pesantren have equal resources to implement such changes. Traditional pesantren, in particular, may face challenges in adopting a modern curriculum due to limited funding, inadequate facilities, and a lack of skilled teaching personnel. This disparity creates a gap between pesantren that are able to adapt and those that struggle, potentially exacerbating educational inequalities within the pesantren system.

Implications for the Future of Pesantren Education

This study highlights that the shifting educational goals of pesantren in East Java are shaped by increasing demand for quality education and social transformations driven by globalization.⁴⁸ There is a growing awareness of the need for comprehensive education that integrates religious knowledge with general skills and knowledge. However, maintaining the identity and traditional values of pesantren remains a critical challenge. To stay relevant, pesantren must continue to innovate and adapt to contemporary demands. Such innovation, however, must be approached carefully to ensure that the moral and spiritual values central to pesantren education are preserved. With a balanced and thoughtful approach, pesantren can maintain their relevance and competitiveness in the global era, while producing graduates who are not only academically capable but also possess strong character and robust moral integrity.⁴⁹

This research aims to provide a deeper understanding of the shifting goals of pesantren education and their implications for the development of Islamic education in Indonesia. Additionally, the findings serve as a reference for pesantren managers in designing more relevant and adaptive educational strategies, ensuring that pesantren continue to function as institutions producing academically capable and morally grounded generations.

⁴⁶ Hisanori Kato, "The Islam Nusantara Movement in Indonesia," *Handbook of Islamic Sects and Movements*, no. 110–28 (2021).

⁴⁷ Nurcholish Majid, *Bilik-Bilik Pesantren* (Jakarta: Paramadina, 1997), <http://arxiv.org/abs/1011.1669>.

⁴⁸ Khasan, "Pesantren, Sufisme Dan Tantangan Modernitas."

⁴⁹ Florian Pohl, "Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia," *Comparative Education Review* 50, no. 3 (August 2006): 389–409, https://api.elsevier.com/content/abstract/scopus_id/33748562527.

C. Implications of Shifting Educational Goals on the Identity and Tradition of the Pesantren

The shifting educational goals of pesantren in Indonesia, particularly in East Java, have significantly impacted their identity and traditions. Traditionally central to character development and the dissemination of religious knowledge, pesantren now face challenges driven by community demands for high-quality, contemporary education. Modernization, exemplified by the rise of International Islamic Boarding Schools (IIBS) offering curricula that include general sciences, technology, and foreign languages, has influenced the identity of pesantren as traditional Islamic institutions.⁵⁰ This modernization creates a tension between preserving pesantren's unique characteristics and adapting to global demands.⁵¹ Globalization has amplified this shift, with parents increasingly seeking education that integrates religious values with skills necessary for international competitiveness.⁵² As a result, many pesantren have adjusted their educational goals, often reducing their focus on religious education. These changes have raised concerns among *santri* and parents, who worry that integrating general sciences may divert attention from character and moral education—core elements of pesantren tradition.⁵³

Despite efforts to adapt, maintaining identity amidst the pressures of modernization remains a significant challenge for pesantren. Many pesantren managers struggle to balance innovation with the preservation of traditional values. Traditional pesantren often feel marginalized in the face of change, particularly when resources for innovation are limited. Conversely, more modern pesantren frequently face criticism from conservative groups concerned about the potential erosion of Islamic values. This has intensified the complexity of debates surrounding the future direction of pesantren education.⁵⁴ Looking ahead, the findings suggest that pesantren should adopt a holistic education model that integrates academic excellence with character development. A more inclusive and collaborative approach is essential, involving all stakeholders—*santri*, parents, and the community—in the educational process. This approach will enable pesantren to remain vital institutions, producing individuals who are not only academically capable but also possess strong character and a solid foundation in moral values.⁵⁵

⁵⁰ Samsu Samsu et al., "Community Empowerment in Leading Pesantren: A Research of Nyai's Leadership," *International Journal of Evaluation and Research in Education (IJERE)* 10, no. 4 (December 1, 2021): 1237, https://api.elsevier.com/content/abstract/scopus_id/85122545356.

⁵¹ Auliya Rahman Dolby, Nadine, "Research in International Education. Review of Educational Research, Vol. 78, No. 3, 2008, Pp. 676–726. JSTOR, <http://www.jstor.org/stable/40071141>. Accessed 23 Dec. 2024.," *Review of Educational Research* 78, no. 3 (2008): 676–726. JSTOR, <http://www.jstor.org/stable/40>.

⁵² G Anggadwita, "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia," *International Journal of Entrepreneurial Behaviour and Research* 27, no. 6 (2021): 1580–1604, https://api.elsevier.com/content/abstract/scopus_id/85108453753.

⁵³ Ramadhonus, Akhmad Shunhaji, "Tradisi Pendidikan Pesantren Dan Tantangan Era Revolusi Industri Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren."

⁵⁴ R N Aulia, "Pesantren-Based Environmental Management in Equatorial Areas," *AIP Conference Proceedings*, 2018, https://api.elsevier.com/content/abstract/scopus_id/85055512507.

⁵⁵ CLAIRE-MARIE HEFNER, "Morality, Religious Authority, and the Digital Edge," *American Ethnologist* 49, no. 3 (August 30, 2022): 359–373, https://api.elsevier.com/content/abstract/scopus_id/85133039003.

The renewal of pesantren focuses on their functionalization—or refunctionalization—as key centers for holistic societal development.⁵⁶ With their unique role and position, pesantren are expected to serve as alternatives for people-centered development while also acting as hubs for value-oriented growth. Amid the ongoing wave of modernization in Indonesian Muslim society, expectations of pesantren have grown significantly. Beyond their traditional roles, pesantren are now envisioned as centers for socio-economic empowerment and as institutions that take on broader social responsibilities, such as functioning as social rehabilitation centers.⁵⁷

The position of pesantren in the modern era, characterized by the digitalization of information and learning media alongside the demand for a competitive generation, remains firmly rooted in its traditions. While preserving their unique identity, pesantren have introduced updates in curriculum, methods, and resources.⁵⁸ They continue to serve as centers of tradition and values, with the presence of *kiai*, *santri*, and the *kitab kuning* forming the foundation of their existence in the global era.⁵⁹

The paradigm shift in pesantren focuses on three key areas: the transformation of the curriculum, emphasizing both academic and non-academic quality while strengthening religiosity; the evolution of teaching methods, integrating traditional and contemporary approaches without compromising the essence of pesantren; and the development of human resources, ensuring that educators are qualified to master and deliver the curriculum effectively.⁶⁰ These changes enable pesantren to remain relevant and impactful while staying true to their foundational principles.⁶¹

The pesantren education paradigm in the modern era faces significant challenges, necessitating transformation to remain relevant and effective. In this context, pesantren must adopt approaches that are responsive to social change, technological advancements, and the evolving needs of students.⁶² A key aspect of this paradigm is the integration of religious and general knowledge to meet contemporary demands. Additionally, the incorporation of information technology into the learning process is essential. The use of digital devices, online platforms, and digital resources enhances the learning experience and broadens access to knowledge. Moreover, technology enables

⁵⁶ M Syafiq Humaisi, "Pesantren Education and Charismatic Leadership: A Qualitative Analysis Study on Quality Improvement of Islamic Education in Pondok Pesantren Nurul Jadid Paiton, Probolinggo," *Universal Journal of Educational Research* 7, no. 7 (2019): 1509–1516, https://api.elsevier.com/content/abstract/scopus_id/85069961277.

⁵⁷ Saihu Saihu, "Modernisasi Pendidikan Islam Di Indonesia," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 1, no. 1 (2019): 1–33.

⁵⁸ Marzuki, Miftahuddin, and Murdiono, "Multicultural Education in Salaf Pesantren of Religious Radicalism in Indonesia."

⁵⁹ Akhmad Nurul Kawakip and Sulanam, "THE PRACTICE OF SHARED VALUES AND ISLAMIC EDUCATIONAL IDENTITY Evidence from a Pesantren in East Java, Indonesia," *Journal of Indonesian Islam* 17, no. 1 (2023): 27–53.

⁶⁰ Munifah, "Antara Tradisi Dan Modernitas (Metamorfosis Pesantren Di Era Digital)."

⁶¹ Muhammad Ainun Najib Muhammad Muntahibun Nafis, "Pemikiran Sufistik Dan Toleransi Beragama KH. Sholeh Bahruddin Di Pesantren Ngalah Pasuruan," *Teosofi : Jurnal Tasawuf dan Pemikiran Islam* 7, no. 2 (2017): 330–352.

⁶² D Kuswana and L Rohendi, "Disorientation of Religious Sacred Values in Religious Content on Youtube," *Asyahid Journal of Islamic and ...* (2022), <http://journal.staialfalah.ac.id/index.php/sya/article/view/45>.

pesantren to extend their reach through distance learning and hybrid methods, ensuring greater accessibility and adaptability in modern education.⁶³

The modern pesantren education paradigm places significant emphasis on skill development to address contemporary challenges. Pesantren must equip learners with essential skills such as digital literacy, communication, creativity, problem-solving, and independence,⁶⁴ enabling them to adapt and contribute effectively to an increasingly globalized and dynamic society.⁶⁵ Alongside integrating religious and general knowledge, this paradigm also underscores the importance of inclusivity and tolerance. Pesantren should foster an environment that embraces diversity and respects differences in religion, culture, and social backgrounds. Within this framework, pesantren education serves as a platform for promoting brotherhood, understanding, and cooperation among religious communities.⁶⁶

In this way, pesantren education can produce graduates equipped with analytical and critical thinking skills, enabling them to contribute to positive social change. The modern era pesantren education paradigm presents both challenges and opportunities.⁶⁷ By adopting a responsive, inclusive, technology-driven, and knowledge-oriented approach, pesantren can continue to play a vital role in shaping students' character, faith, and intellectual capabilities. In a rapidly evolving modern era, pesantren education must continuously adapt and develop effective strategies to prepare learners as individuals with integrity, competitiveness, and the ability to contribute meaningfully to an increasingly complex society.

D. Zamakhsyari Dhofier's Thoughts on the Shift of Pesantren Education Aims

Zamakhsyari Dhofier, a prominent researcher at the Research and Development Agency of the Ministry of Religious Affairs, was born in Salatiga on July 25, 1941. He earned his MA (1976) and Ph.D. (1980) in Sociology and Social Anthropology from the Australian National University (ANU), Canberra. His doctoral research focused on field studies of two pesantren—Pesantren Tebuireng in Jombang and Pesantren Tegalsari in Salatiga conducted between September 1977 and August 1978, funded by the Australian Development Assistance Bureau (ADAB).⁶⁸ Dhofier's work, which includes essays published in Prism magazine and Indonesia (Cornell University), as well as Indonesia: Australian Perspective

⁶³ A Baidowi, "Theology of Health of Quranic Pesantren in the Time of COVID-19," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021), https://api.elsevier.com/content/abstract/scopus_id/85107925893.

⁶⁴ Lyn Parker, "Religious Education for Peaceful Coexistence in Indonesia?," *South East Asia Research* 22, no. 4 (2014): 487–504. JSTOR, <http://www.jstor.org/stable/43>.

⁶⁵ Luci Pangrazio and Julian Sefton-Green, "Digital Rights, Digital Citizenship and Digital Literacy: What's the Difference?," *Journal of New Approaches in Educational Research* 10, no. 1 (January 15, 2021): 15, <https://link.springer.com/article/10.7821/naer.2021.1.616>.

⁶⁶ Akhmad nurul Kawakip et al., "PENGELOLAAN SEKOLAH INKLUSI: STUDI MULTI SITUS PADA SEKOLAH ISLAM DI JAWA TIMUR," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (April 2, 2023): 103, <https://e-journal.staima-alhikam.ac.id/evaluasi/article/view/1237>.

⁶⁷ Munifah, "Antara Tradisi Dan Modernitas (Metamorfosis Pesantren Di Era Digital)."

⁶⁸ Zamakhsyari Dhofier, "Traditional Islamic Education in the Malav Archipelago: Its Contribution to the Integration of the Malay World," *Indonesia Circle. School of Oriental & African Studies. Newsletter* 19, no. 53 (1990): 19–34.

(Research School of Pacific Studies, 1980), explores the dynamics of pesantren education. His research provides a critical foundation for understanding the evolution of pesantren education, particularly in balancing traditional values with the demands of modernization.

This integration is crucial for *santri* to not only understand religious values but also be prepared to navigate the complexities of an increasingly globalized world. By combining religious and general education, *santri* can develop a more comprehensive understanding of life and better address global challenges. The emergence of International Islamic Boarding Schools (IIBS), which offer curricula integrating religious and general education, exemplifies the application of Dhofier's principles.⁶⁹ IIBS adopt a holistic approach, fostering critical and creative thinking in *santri*, enabling them to become individuals who are not only faithful but also intellectually capable and highly skilled.

Innovation in teaching methods is a key element of Dhofier's perspective. He argues that conventional methods often fail to engage *santri* effectively or address their needs in the modern era.⁷⁰ To overcome this, pesantren should adopt more interactive and project-based teaching approaches that actively involve *santri* in the learning process. Such innovations foster a dynamic and productive educational environment, enabling *santri* to not only understand the material but also apply it in their daily lives. For instance, integrating information technology into the learning process can provide *santri* with access to broader and more diverse resources while encouraging critical and creative thinking. These advancements make learning more relevant and impactful in the modern context.

Dhofier also addresses the challenges globalization poses to pesantren education. In today's information age, *santri* must be equipped to navigate an increasingly interconnected and competitive world. To achieve this, pesantren education must adapt to the social and cultural changes shaping society.⁷¹ Developing a curriculum responsive to societal needs and global demands is essential. This includes incorporating global issues such as climate change and digital technology into the educational framework. Such adaptations enable *santri* to gain a broader understanding of the world and empower them to contribute positively to their communities and beyond.

Evaluating and improving the quality of education is a key aspect of Dhofier's perspective. A systematic evaluation process allows pesantren to identify their strengths and address weaknesses in their educational systems. Regular evaluations enable pesantren to implement necessary improvements and enhance the quality of education they provide.⁷²

In the context of shifting educational goals, such evaluations are particularly crucial to ensure that pesantren not only meet established standards but also adapt to the evolving needs and

⁶⁹ Samsu et al., "Community Empowerment in Leading Pesantren: A Research of Nyai's Leadership."

⁷⁰ Muhammad Madarik and Hairul Puadi, "Modernisasi (Reorientasi) Pendidikan Pesantren," *Jurnal Pusaka* 12, no. 1 (2022): 1–18.

⁷¹ Dhofier, *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*.

⁷² K Niam, "The Discourse of Muslim Intellectuals and 'Ulama' in Indonesia," *Journal of Indonesian Islam* 4, no. 2 (2010): 288–316, https://api.elsevier.com/content/abstract/scopus_id/85015170380.

expectations of society. To achieve this, pesantren should develop inclusive evaluation mechanisms that involve all stakeholders, including *santri*, parents, and the community, fostering a collective effort toward continuous improvement.⁷³

Dhofier emphasizes the integration of religious and general knowledge to ensure pesantren students are equipped with skills relevant to modern life and future challenges. He advocates updating the pesantren curriculum to include subjects such as science, mathematics, foreign languages, and practical skills.⁷⁴ While *salaf* pesantren focus on classical texts from renowned scholars worldwide, including Egypt, Arabia, Lebanon, and Morocco, semi-modern pesantren combine these with contemporary materials, and modern pesantren primarily use contemporary curricula.

Dhofier also calls for reforms in teaching methods, promoting interactive, participatory, and critical approaches to learning. He stresses the importance of fostering critical thinking, encouraging discussions, and developing analytical skills among students. These reforms aim to produce graduates who excel in religious understanding and are capable of adapting to social changes with critical and independent thinking.

In the context of Islam in Java, Zamakhsyari Dhofier highlights the nuanced relationship between traditionalism and modernism in his book *Pesantren Tradition*. Using the example of the Tebuireng Islamic Boarding School, he illustrates how modernization and educational reforms were implemented without abandoning the traditional system. This approach aligns with the principle of *al-muhafadhah 'alal qadim al-shalih wal akhdzu bil jadidil ashlah* (maintaining the good in tradition while adopting better innovations), emphasizing gradual transformation focused on organizational improvements rather than altering the essence and spirit of pesantren.⁷⁵

As an institution deeply rooted in long-established traditions and positioned as a defender of traditional Islam, Tebuireng could not simply conform to the pressures of change. Despite this, reforms were introduced, though not without challenges. These changes faced sharp criticism from some *ulama* and reluctance from others to fully embrace the evolving educational paradigm.⁷⁶

Dhofier emphasizes the role of pesantren as agents of social change, highlighting their need to adapt to societal shifts and evolving demands. This includes modernizing teaching methods, incorporating information and communication technology, and addressing socio-economic aspects within the curriculum. By aligning with social and technological advancements, pesantren can remain relevant and effective in meeting the expectations of modern education, particularly in the context of the growing prominence of International Islamic Boarding Schools (IIBS). Dhofier also underscores the

⁷³ A Mas'ud, "Evolution and Orientation of Islamic Education in Indonesia and Malaysia," *Journal of Indonesian Islam* 13, no. 1 (2019): 1–20, https://api.elsevier.com/content/abstract/scopus_id/85073571903.

⁷⁴ Zamakhsyari, Dhofier. *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kiai dan Visinya Mengenai Masa Depan Indonesia*, (Jakarta : LP3ES, 2011).

⁷⁵ Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments."

⁷⁶ Zamakhsyari, Dhofier.

importance of inclusivity in pesantren. He advocates for pesantren to embrace diversity and respect differences in religion, culture, and social background.⁷⁷ In doing so, pesantren can serve as platforms for fostering brotherhood, mutual understanding, and cooperation among religious communities. An inclusive environment enables pesantren to nurture students as tolerant, empathetic individuals, creating a conducive atmosphere for personal and intellectual growth.

Dhofier's ideas continue to shape the development of pesantren education in Indonesia. Many pesantren now adopt an inclusive approach, integrate religious knowledge with general education, and adapt to social and technological advancements. His insights lay the foundation for a dynamic, holistic, and modern pesantren education system.

However, challenges persist in implementing Dhofier's vision.⁷⁸ The paradigm shift in pesantren education requires collaboration among pesantren managers, the government, and the community. Significant investment in human resource development, infrastructure, and educational technology is essential. Furthermore, ongoing research and evaluation are needed to refine and optimize the application of Dhofier's ideas.⁷⁹ Overall, Zamakhsyari Dhofier's perspective provides a clear framework for addressing the challenges of modern education. His emphasis on inclusivity, responsiveness to social contexts, and the integration of religious and general knowledge offers a robust foundation for creating a more dynamic pesantren education system. With proper implementation and sufficient support, his vision can drive continued positive transformation in pesantren education across Indonesia.⁸⁰

Zamakhsyari Dhofier's ideas provide a comprehensive framework for pesantren education in addressing shifting educational goals. By emphasizing the integration of religious and general education, character development, innovative teaching methods, responsiveness to globalization, collaboration with other institutions, and regular evaluation, Dhofier offers practical solutions to enhance the quality of pesantren education. Applying these principles enables pesantren to remain relevant and produce graduates who are not only academically proficient but also possess strong character and the ability to contribute positively to society. Dhofier's thoughts serve as a vital foundation for the future development of pesantren education, aligning it with contemporary needs and societal expectations.

⁷⁷ Zamakhsyari, Dhofier. *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kiai dan Visinya Mengenai Masa Depan Indonesia*, (Jakarta : LP3ES, 2011).

⁷⁸ Zamakhsyari, Dhofier.

⁷⁹ Mohammad Mohammad_Thoha and Abd Hannan, "Modernization of Education Governance Based on Accelerative Paradigm Among Pesantren Communities in Madura, Indonesia," *Ulumuna* 26, no. 2 (December 31, 2022): 417–446, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scop=85146544846&origin=inward>.

⁸⁰ Kamaruzzaman Bustamam Ahmad, "Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia," *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (June 1, 2015): 29, https://api.elsevier.com/content/abstract/scopus_id/85051372306.

E. **Abdurrahman Mas'ud's Thought on the Shift and Integration of Knowledge in Pesantren Education**

Abdurrahman Mas'ud, born in Kudus on April 16, 1960, is a professor of Islamic history and culture at UIN Walisongo Semarang. Previously, he taught at IAIN Syarif Hidayatullah Jakarta (1984–1988). He earned his doctoral degree from the University of California, Los Angeles (UCLA) in 1997, supported by a Fulbright scholarship. During his time in the United States, he served as chairman of ICMI Los Angeles (1992–1995), editor of *OASE*, a newsletter for the Muslim community in Los Angeles (1994–1996), and supervised religious recitation activities for the local Muslim community. A former student of Tebuireng Pesantren in Jombang, East Java, Mas'ud's thinking reflects the pesantren tradition of blending innovation with the preservation of beneficial traditions. He emphasizes the principle of adopting new and improved ideas while maintaining valuable past practices, aligning his approach with the evolving educational needs of pesantren in modern times.⁸¹

Abdurrahman Mas'ud's thoughts are highly relevant for study, as his background as a former student of Pesantren Tebuireng and an American-educated scholar allows him to contribute unique perspectives on integrating Islamic and Western educational philosophies, particularly in the realm of educational humanism.⁸² Mas'ud has produced several influential works on pesantren, reflecting his deep engagement with their intellectual and cultural traditions. Notable titles include: *Pesantren Intellectuals: Nawawi al-Bantani, an Intellectual Master of the Pesantren Tradition* (1996), *Pesantren and Walisongo: An Interaction in the World of Education* (2000), *History and Culture of Pesantren and Learning Traditions in the Pre-Madrasah Era* (2006), *Religion and Tradition Celebrations* (2024), *From Haramain to Nusantara: Intellectual Traces of Pesantren Architects* (2006), and *Pesantren and Radicalization* (2013). These works highlight his contribution to understanding pesantren as dynamic institutions that integrate traditional values with modern educational approaches.

Pesantren education in Indonesia has undergone notable transformations in its objectives and methods in recent decades. Abdurrahman Mas'ud, a prominent thinker, has significantly contributed to understanding this shift. His ideas emphasize integrating religious education with general knowledge to address the challenges of globalization and meet the demands of modern society. Mas'ud asserts that the evolving purpose of pesantren education goes beyond merely expanding knowledge. It also involves innovating teaching methods and effectively imparting core values. He advocates for a holistic educational approach, preparing graduates not only with a solid understanding of religion but also with the skills required to thrive in an increasingly complex and competitive world.⁸³

⁸¹ Abdurrahman Mas'ud, *Menggagas Format Pendidikan Nondikotomik: Humanisme Religius Sebagai Paradigma Pendidikan Islam* (Yogyakarta: Gema Media), 234.

⁸² Abdurrahman Mas'ud, *Menggagas Format Pendidikan Nondikotomik: Humanisme Religius Sebagai Paradigma Pendidikan Islam* (Yogyakarta: Gema Media, 2002).

⁸³ Prof. Mas'ud, PhD, "Pancasila and Religious Harmony" (2021).

Mas'ud emphasizes that integrating religious and general education requires a systematic approach. The pesantren curriculum must be designed to ensure that these two types of knowledge complement and reinforce one another. This integration involves not only incorporating diverse content but also adopting a holistic pedagogical approach.

For instance, in religious studies, *santri* are taught to consider the social and cultural contexts in which religious teachings are applied. Conversely, in general studies, religious values are incorporated to provide a strong moral and ethical foundation. This approach enables *santri* to acquire both academic knowledge and a profound understanding of how to apply it meaningfully in everyday life.

Mas'ud underscores the critical role of character education in pesantren. He argues that the objective of pesantren education is not solely to produce academically capable individuals but also to nurture integrity, morals, and a strong sense of responsibility.⁸⁴ Character education must be an integral part of the curriculum, instilling moral and ethical values in *santri*.

Through extracurricular activities and dedicated programs, pesantren can shape *santri* into individuals who are not only successful in their careers but also contribute positively to society. This focus on character development is essential in addressing the challenges of modern times, where traditional values are increasingly at risk from the negative influences of globalization.

Collaboration with other educational institutions is a key aspect of Mas'ud's vision. He emphasizes that partnerships between pesantren and schools, universities, and other educational organizations can significantly enhance the quality of education. Through these collaborations, pesantren can share resources, knowledge, and experiences, enriching the learning process.⁸⁵ For instance, partnerships with universities can provide *santri* with access to diverse training and research opportunities, strengthening their academic and practical skills. Such collaboration also fosters the exchange of ideas and best practices, enabling pesantren to innovate and improve their educational offerings. This approach is particularly relevant given the rise of International Islamic Boarding Schools (IIBS), which cater to the evolving needs of contemporary society.

Mas'ud emphasizes the importance of systematically evaluating and improving the quality of education in pesantren. A structured evaluation process enables pesantren to identify strengths and address weaknesses in their educational systems. Regular evaluations allow for targeted improvements, ensuring the continual enhancement of educational quality. In the context of shifting educational goals, such evaluations are critical to ensuring that pesantren not only meet established standards but also adapt to the evolving needs and expectations of society. To achieve this, pesantren

⁸⁴ Mas'ud, *Menggagas Format Pendidikan Nondikotomik: Humanisme Religius Sebagai Paradigma Pendidikan Islam*.

⁸⁵ J Ritchey, "Indonesian Pesantren and Community Social Change: Moderate Islam's Use of Media and Technology as Tools for Community Engagement," *Journal of Religion and Popular Culture* 26, no. 3 (2014): 323–337, https://api.elsevier.com/content/abstract/scopus_id/85020389554.

should develop evaluation mechanisms that involve all stakeholders, including *santri*, parents, and the community, fostering a collaborative approach to improvement.

Mas'ud encourages pesantren to embrace technology and innovation, recognizing the critical role of information technology in the digital era. He advocates integrating technology into the learning process through interactive media and digital platforms for communication and collaboration. This approach not only enhances *santri's* technological proficiency but also equips them to meet the demands of a workforce increasingly reliant on digital skills. Additionally, Mas'ud highlights the importance of balancing formal and non-formal education in pesantren.⁸⁶ He emphasizes the role of non-formal activities, such as extracurricular programs and community service, in shaping *santri's* character and practical skills. These activities provide opportunities for *santri* to apply theoretical knowledge in real-world contexts, enhancing their understanding and capabilities. By combining formal learning with experiential opportunities, pesantren serve as platforms for developing social and leadership skills alongside academic growth.⁸⁷

Abdurrahman Mas'ud's perspective on the shifting goals of pesantren education underscores the urgent need to integrate religious and general education while embracing innovative teaching methods. By adopting a holistic approach, pesantren can nurture a younger generation that is academically capable, possesses strong character, and is prepared to contribute meaningfully to society. Through collaboration, systematic evaluation, and curriculum updates that emphasize knowledge integration, pesantren can maintain their relevance and sustainability in the modern era. Mas'ud's insights offer a vital foundation for the evolution of pesantren education, balancing the demands of contemporary society with the preservation of traditional Islamic values. In doing so, pesantren can continue to serve not only as educational institutions but also as catalysts for shaping a better and more harmonious society in the future.

F. Recommendations for Pesantren Education in the Future

Pesantren education in Indonesia, a vital element of Muslim communities, faces significant challenges amid rapid social, cultural, and technological changes. To remain relevant and sustainable, several key recommendations are essential.⁸⁸ First, pesantren should modernize their curriculum by integrating general science and technology alongside religious education, enabling *santri* to acquire both in-depth religious knowledge and the skills required to compete in a globalized world.

⁸⁶ Anggadwita, "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia."

⁸⁷ Abdurahman Mas'ud, *Intelektual Pesantren Perhelatan Agama Dan Tradisi*, Cetakan 1. (Yogyakarta: Yogyakarta : LKIS Yogyakarta, 2004).

⁸⁸ B Budiwiranto, "Pesantren and Participatory Development: The Case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java," *Journal of Indonesian Islam* 3, no. 2 (2009): 267–296, https://api.elsevier.com/content/abstract/scopus_id/85042109628.

Second, implementing interactive and project-based teaching methods is crucial to enhancing *santri* engagement, facilitating better understanding, and enabling practical application of knowledge. These methods also foster a collaborative and innovative learning environment.

Lastly, teacher training is essential to equip educators with modern teaching techniques, ensuring they can present material in ways that are both relevant and engaging for *santri*. These steps will ensure pesantren can effectively adapt to contemporary challenges while preserving their core values.⁸⁹

Pesantren should enhance extracurricular programs focused on practical skill development, such as foreign languages, information technology, and entrepreneurship. These programs not only equip *santri* with essential skills for the workforce but also enrich their overall educational experience. By incorporating such initiatives, pesantren can produce graduates with strong religious foundations who are well-prepared to face challenges in the digital era.⁹⁰ Additionally, pesantren should foster stronger partnerships with formal educational institutions, the government, and the private sector. These collaborations can facilitate curriculum development, teacher training, and the provision of necessary facilities and resources. By leveraging these relationships, pesantren can access valuable knowledge and resources to enhance the quality of education and remain competitive in a rapidly evolving educational landscape.⁹¹

Pesantren must integrate information technology into the learning process to enhance access to diverse educational resources. Technologies such as e-learning platforms, educational applications, and other digital tools enable *santri* to learn independently and flexibly, catering to their individual needs and learning paces. To achieve this, training in the effective use of technology for both *santri* and teachers is essential, ensuring its optimal utilization in education. Additionally, character education must remain a central focus of the pesantren curriculum. While academic knowledge and practical skills are crucial, the emphasis on moral and ethical values should be preserved as the foundation of pesantren education. By instilling strong character, pesantren can ensure their graduates are not only academically capable but also possess integrity and a strong sense of responsibility, preparing them to contribute meaningfully to society.⁹²

Another key recommendation is to enhance the involvement of parents and the community in pesantren education. Communities can contribute by supporting educational programs through

⁸⁹ Y Rahtikawatie, "Investigating The Role of Religious Leadership at Indonesia's Islamic Boarding Schools in The Sustainability of School Management," *Eurasian Journal of Educational Research* 2021, no. 96 (2021): 51–65, https://api.elsevier.com/content/abstract/scopus_id/85124149697.

⁹⁰ Y Kholili, "Challenges for Pesantren in the Revolution Era of Society 5.0," *AMCA Journal of Religion and Society* (2021), <https://www.journal.amca2012.org/index.php/ajrs/article/view/33>.

⁹¹ Raihani, "Report on Multicultural Education in Pesantren."

⁹² H Asrohah, "The Dynamics of Pesantren: Responses toward Modernity and Mechanism in Organizing Transformation," *Journal of Indonesian Islam* 5, no. 1 (2011): 66–90, https://api.elsevier.com/content/abstract/scopus_id/85042070974.

financial assistance, resource provision, and active participation in teaching and learning activities.⁹³ With strong parental and community support, pesantren can foster a more conducive environment for *santri* development. Lastly, periodic evaluation and monitoring of educational programs are essential. These processes enable pesantren to identify strengths and address weaknesses within their education systems, ensuring continuous improvement. Regular evaluations prepare pesantren to better address challenges and consistently enhance the quality of education they provide.⁹⁴

In the future, pesantren should prioritize curriculum modernization, the development of interactive teaching methods, enhanced extracurricular programs, stronger partnerships with various stakeholders, the integration of information technology, character education, increased parental and community involvement, and regular evaluation and monitoring. Implementing these recommendations will ensure that pesantren remain relevant and competitive, producing graduates who excel academically, possess strong character, and contribute positively to society. The successful implementation of these strategies relies not only on the efforts of pesantren but also on the support and collaboration of stakeholders committed to advancing education in Indonesia. This collective effort is essential for pesantren to thrive as institutions that balance tradition with the demands of the modern era.

G. Conclusions

The perspectives of Zamakhsyari Dhofier and Abdurrahman Mas'ud on the interplay between tradition and globalization provide valuable insights into the evolution of pesantren education. Their thoughts illustrate how pesantren, as deeply rooted institutions, are navigating the complexities of modernity by balancing the preservation of core values with the adoption of innovative approaches. This study underscores that pesantren in East Java have progressively transitioned from purely traditional paradigms to embrace global knowledge, positioning themselves as dynamic models of educational transformation.

Dhofier's emphasis on integrating religious and general education highlights the need for a holistic approach to shaping *santri* who are not only spiritually grounded but also intellectually competitive in a globalized world. The emergence of International Islamic Boarding Schools (IIBS) embodies this vision, blending pesantren traditions with international curricula to prepare students for the challenges of technological and societal change. Concurrently, Mas'ud advocates for pedagogical innovation and collaborative partnerships with other educational institutions to ensure that pesantren remain relevant and effective.

⁹³ Munifah, "Antara Tradisi Dan Modernitas (Metamorfosis Pesantren Di Era Digital)."

⁹⁴ W Wargadinata, "Alternative Education in the Global Era: Study of Alternative Models of Islamic Education in Tazkia International Islamic Boarding School Malang," *Library Philosophy and Practice* 2019 (2019): 1–12, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scop=85100647348&origin=inward>.

The adaptive strategies reflected in the establishment of IBS signal a pivotal effort to modernize pesantren education, aligning it with contemporary educational demands while preserving its traditional identity. This balancing act between innovation and heritage is essential for pesantren to continue serving as vital centers of Islamic learning in an era of rapid change. By maintaining their foundational values while embracing modernization, pesantren can secure their role as institutions that empower students to navigate both local and global landscapes with confidence and integrity.

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