

Islamic Boarding Schools and Global Islamic Civilization: Integration of Traditions, Innovation, and the Challenges of Globalization

Saipul Wakit^{1✉}, Margiyono Suyitno², Terry Ana Fauziyah³
Universitas Muhammadiyah Jember¹
Madina Sragen Islamic Education College²
Universitas H. Doktor Sumarno³
✉ saipul.wakit@unmuhjember.ac.id

Abstract:

Islamic boarding schools, as Islamic educational institutions, have a strategic role in maintaining Islamic civilization in Indonesia. In its development, pesantren cannot be separated from various problems and challenges. As the oldest educational institution in Indonesia, pesantren have a big challenge in maintaining unique traditions, sustainable innovation, and the impact of globalization. These various problems need to be analyzed in terms of the tradition of pesantren, pesantren innovations to survive, and the global challenges they face. To analyze this, research was carried out using the library research method by digging up secondary data in the form of articles from national and international journals. Data analysis uses descriptive and comparative analysis techniques to obtain comprehensive results. The results of the research found that there are elements as a transformation of Islamic civilization, namely the culture of book studies with the Islamic religious curriculum, character values instilled in students, and the role of kiyai as teachers and leaders. The innovations carried out by the pesantren include the integration of religious and formal education, the use of technology, curriculum reconstruction, and the improvement of student skills. The fundamental challenges in the midst of the era of disruption are the influence of science and technology, changes in the socio-culture of the community, changes in quality-based education policies, and the economic independence of Islamic boarding schools.

Keywords: Tradition; Innovation; Challenges of Islamic Boarding Schools; Globalization

Abstrak:

Pesantren sebagai lembaga pendidikan Islam memiliki peran strategis dalam menjaga peradaban Islam di Indonesia. Dalam perkembangannya pesantren tidak lepas dari problematika dan tantangan aneka ragam. Sebagai lembaga pendidikan tertua di Indonesia pesantren memiliki tantangan besar dalam menjaga tradisi unik, inovasi berkelanjutan, dan dampak globalisasi. Berbagai masalah tersebut perlu menganalisis tradisi pesantren dan inovasi pesantren agar tetap *survive* dengan tantangan global yang dihadapinya. Untuk menganalisis hal tersebut penelitian dilakukan dengan metode *library research* dengan menggali data sekunder berupa artikel dari jurnal nasional dan internasional. Analisis data menggunakan teknik analisis deskriptif dan komparatif untuk mendapatkan hasil komprehensif. Hasil riset ditemukan terdapat unsur sebagai transformasi peradaban Islam yaitu budaya kajian kitab dengan kurikulum keagamaan Islam, nilai karakter yang ditanamkan terhadap santri, dan peran kiai sebagai guru dan pemimpin. Adapun inovasi yang dilakukan pesantren meliputi integrasi pendidikan agama dan formal, penggunaan teknologi, rekonstruksi kurikulum, dan peningkatan keterampilan santri.

Tantangan mendasar di tengah era disrupsi yaitu pengaruh ilmu pengetahuan dan teknologi, perubahan sosial kultur masyarakat, perubahan kebijakan pendidikan berbasis mutu, dan kemandirian ekonomi pesantren.

Kata kunci: Tradisi; Inovasi; Tantangan Pesantren; Globalisasi

INTRODUCTION

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia, contributing to the preservation of Islamic civilization (Faridah 2019). Throughout their history, Islamic boarding schools have continued to grow and develop as educational institutions that teach religion (Tafaquh Fiddin). Furthermore, they serve as centers of Islamic civilization, creating a society with distinctive religious characteristics (Endang Trisnani, Mariyam, and Maskuri 2026). In education, Islamic boarding schools serve as centers for learning and developing Islamic religious knowledge. Practically, Islamic boarding schools focus on studying the traditional Islamic texts, commonly known as yellow texts, which are characteristic of Islamic boarding schools (Ar Rasikh 2018). Studies of these texts include fiqh (Islamic jurisprudence), the Qur'an, hadith, tafsir (interpretation of Islamic law), morals, Sufism (Sufism), Arabic grammar (nahwu and Sharaf), monotheism, and astronomy. Learning is conducted using specific regional languages, tailored to the specific community's base and majority. For example, in the Java region, Islamic texts are taught in Javanese or Madurese. The learning methods generally use the classical system (bandongan), sorogan, takror, memorization (lalaran) and deliberation (syawir) (Ulum 2018).

In general, the elements of an Islamic boarding school consist of several parts, namely the kiyai, santri, mosque, dormitory for students, and the study of yellow books (Faridah 2019). The kiyai as a teacher and also as the leader of the Islamic boarding school, assisted by other administrators who generally live in the Islamic boarding school. The santri are students who study at the Islamic boarding school for a certain period. The mosque is the center of worship such as prayer, dhikr, da'wah, itikaf, and also serves as a center of learning because the kiyai teaches the book, which is generally carried out in the mosque. The dormitory serves as a place for students to rest, store clothes, books, and personal belongings. The study of yellow books is a characteristic of the curriculum that has been established from the works of salaf scholars.

Islamic boarding schools, as a transformation of Islamic civilization, are inseparable from their role and contribution to society. The elements of a pesantren are inseparable from the kiyai (Islamic scholars) and santri (Islamic students) as people who study Islam (Bulhayat 2025). The kiyai, as teachers and leaders of the pesantren, have a role in teaching and preaching. Throughout history,

the kiyai and alumni (santri) have played a role in providing enlightenment and teaching Islam to the community (Endang Trisnani et al. 2026). Through the results of their studies and issuing fatwas (moderate) that are acceptable to the community, this is reflected in various fields, including tauhid (theology), fiqh (Islamic jurisprudence), Sufism, tafsir (interpretation), morals, and social issues of Islamic law. This role, sociologically, acts as a filter against radical ideologies or understandings entering the archipelago (Lailiyah and Wahid 2024). Furthermore, pesantren serve as preservers of the current socio-religious development, thus creating harmony, tolerance among communities, and religious moderation (Usman 2025). This continues to be maintained and developed because it is in accordance with religious and cultural values in Indonesia.

Historically, Islamic boarding schools (pesantren) grew before Indonesia's independence (Bulhayat 2025) and even during the colonial era. Due to their existence and role, Islamic boarding schools continue to grow and develop even in the digital 5.0 era. This proves that Islamic boarding schools are able to adapt and face the challenges and onslaught of global culture, modernization, and competition with other educational institutions (Mardiah Astuti et al. 2023). This is certainly interesting to conduct empirical and scientific studies to reach deeper into how traditions, innovations, and challenges faced in the current era of disruption. This study is important because based on research conducted by (Suryani and Nadira 2025) that Islamic boarding school traditions are able to shape the character of students, as well as transforming the religious culture of the archipelago (Saini 2024). In addition, Islamic boarding schools continue to innovate in the field of curriculum and transformation in the field of science and technology in the implementation of education (Belitung 2016). It can be seen that many Islamic boarding schools are currently innovating by integrating religious education and formal education (Saini 2024). In principle, this is an implementation of the Islamic jurisprudence principle of maintaining good traditions and replacing bad ones with more beneficial ones. This principle is evident in many Islamic boarding schools (pesantren) that provide formal education at the elementary, secondary, and tertiary levels. Besides the unique traditions and innovations of Islamic boarding schools, they are also inseparable from the challenges they face. According to Suryani and Nadira (2025), the challenges faced include the onslaught of instantaneous Islamic religious knowledge, disseminating knowledge through digital media without regard for scientific disciplines, clear sources, and without any study of authentic sources, whether from the Qur'an, hadith, or classical texts. This culture is certainly not in line with the tradition of Islamic boarding schools, which uphold the study of literature and clear sources of knowledge (Bulhayat 2025). Furthermore, there are many other challenges faced,

including the rise of religious ideologies that are inconsistent with Islamic teachings, such as secularism, liberalism, and communism (Lisnawati 2020). As a bastion of ideology, Islamic boarding schools certainly play a crucial role in providing enlightenment and understanding to the community so that they do not fall into misunderstandings. As explained by (Iing 2022), Islamic boarding schools face various problems, including curriculum that is less relevant to current needs, technological developments, Islamic boarding school management, and educational quality. This is in line with what (Qotrunada et al. 2025) explained in their research that Islamic boarding schools today must quickly adapt to current developments and innovate to remain resilient and independent.

The above explanation certainly provides space for an in-depth study to analyze Islamic boarding school traditions, strategies, innovations, and challenges in the digital era. This has been examined in previous research (Endang Trisnani et al. 2026) focusing on classical Islamic boarding school culture. Islamic boarding school innovations were carried out by (Hasan 2016), and Islamic boarding school challenges were outlined in research (Qotrunada et al. 2025) which focused on sociocultural aspects. This research specifically analyzes traditions, innovations, and challenges within the context of the development of Islamic civilization. Therefore, in this study, the approach and theory used differ from previous research. The theory used is the theory of transformation of Islamic civilization, which is appropriate to the context of Islamic boarding school development in the current digital era. This is a phenomenon that, amidst uncertain situations, Islamic boarding schools continue to grow and develop as unique Islamic educational institutions.

METHOD

The research used qualitative methods based on secondary data. Practically, this study employed a library research approach, focusing on literature review. Data were collected from various sources, including books, scientific journals, and student academic papers, including undergraduate theses and dissertations. From the data sources obtained, the researcher identified and grouped them according to the themes of Islamic boarding school traditions, innovation, and challenges in the global era. The collected data were then systematically organized according to the study's focus, forming a new, complex concept. Data were collected from 25 national and international journals published over the past 15 years.

Data analysis was conducted by analyzing the text (content), followed by descriptive analysis by organizing it into words to explain the research phenomenon (Abdurrahman 2024). In addition to

these methods, a comparative analysis was also conducted, where researchers compared, searched for similarities, and discovered novelties in the data (research results) with other data from secondary data sources. By conducting descriptive and comparative analysis, a framework of new findings was identified that aligns with the research focus (Jaya, Warsah, and Istan 2023). The research results were compiled in accordance with scientific studies, adapting the template provided in the international conference publication guidelines.

RESULT

Based on research findings from various sources and data analysis, the following research findings were obtained:

1. Islamic Boarding School Traditions in Islamic Civilization

Traditions, in a cultural context, are habits that are consistently practiced and considered good by society. Linguistically, tradition is defined as daily habits that encompass activities, routines, social practices, and practices. Contextually, according to Endang Trisnani et al. (2026), Islamic boarding school traditions are routines within Islamic boarding schools carried out by the sociocultural elements of the boarding school. Specifically, Suryani and Nadira (2025) explain that Islamic boarding school traditions encompass all routine activities, including the recitation of yellow books, social relationships between students, Islamic boarding school culture, curriculum, interactions between Islamic boarding school teachers (kyai) and students, and the role of the kiyai within the boarding school and society.

Based on this explanation, it can be understood that Islamic boarding school traditions are routine activities and characteristic in various aspects, including learning activities, curriculum, interactions among members of the boarding school, the socio-culture of the boarding school, and the role of the kiyai (religious leader). All of these elements form a dynamic pattern that is carried out continuously. This is generally reflected in all Islamic boarding school institutions. Specifically, Islamic boarding school traditions encompass six elements:

a. Learning Refers to the Books of the Salaf and the Khalaf

The distinctive feature of Islamic boarding schools in the field of teaching is inseparable from the use of the yellow books as special references. Learning is conducted in a classical manner, known as *bandongan*, where teachers teach by reading the book, each word being given its meaning using a specific language (Rahmiah 2022). The books studied generally do not contain vowels (*harakat*), which is known in Javanese as *kitab gundul*. This tradition is a characteristic of Islamic boarding

schools, where learning specifically refers to the original texts, supported by Arabic grammatical skills in nahwu (Nahwu), sharaf (Sharf), mastery of mufrodat (mufrodat), mantiq (mantiq), and balaghah (balaghah) (Dicky, Ananta, and Nurmawnti 2024). Learning methods vary, ranging from sorogan (recitation), syawir (recitation), lalaran (recitation), taqrar (recitation), and memorization.

b. Islamic Religious-Based Curriculum

The curriculum is designed based on Islamic religious knowledge, comprising lessons across various disciplines. Generally, Islamic boarding schools (pesantren) develop lessons covering the Quran, tafsir (interpretation of the Quran), hadith (hadith), fiqh (Islamic jurisprudence), morals, Sufism (Sufism), and Arabic grammar (nahwu, sharaf, mantiq, and balaghah) (Saini 2024). Although some Islamic boarding schools (pesantren) develop curricula based on leadership, entrepreneurship, or arts and culture, they generally do not abandon Islamic religious studies.

c. Character Building Through Worship Habits

As Islamic educational institutions, Islamic boarding schools (pesantren) play a role in shaping the character of their students in terms of religiosity, independence, noble character, and discipline (Faridah 2019). This is reflected in the practice of performing congregational prayers on time, and performing sunnah prayers such as tahajud (the Tahajjud prayer), dhuha (the Dhuha prayer), and other sunnah prayers (Suryani and Nadira 2025). In social interactions, students are accustomed to using good morals and manners, both towards teachers, fellow students, and the community. To develop character, Islamic boarding school regulations are generally binding, and any violations are subject to sanctions. This education serves to shape character, ensuring it becomes a habit and ingrained in the students.

d. Equal Social Interaction Without Regard to Social Classification

Social interaction in Islamic boarding schools is generally humanistic, with the overall status of students being equal. This can be seen in the diverse backgrounds of students studying at Islamic boarding schools, including farmers, traders, businessmen, officials, and descendants of Islamic scholars (kyai) (Naufal 2023). In Islamic boarding schools, no one is given special privileges or special treatment; everyone is equal. This equality encompasses equal opportunities in education, facilities, and personal development. Therefore, the values fostered in Islamic boarding schools are those of competition in goodness and enjoining good and forbidding evil.

e. Culture of Simple and Independent Living

Islamic boarding schools, as institutions that shape personality and character, play a strategic role in fostering a culture of simple and independent living. This is evident in Islamic boarding schools'

culture of simplicity in terms of personal facilities, clothing, and food and drink. In general, students are assigned uniforms and attributes in their daily lives so that there is no inequality in terms of clothing or other accessories (Sari, Setyo, and Marhayati 2025). In addition to simplicity, a culture of independence is emphasized, starting from washing clothes, taking care of personal belongings, maintaining health, and taking or preparing food. These routines are carried out continuously to shape attitudes and culture among students. This is as explained by (Suryani and Nadira 2025) routines in worship, learning activities and interactions between the kiyai and students can shape attitudes and character.

d. The Complex Role of the Kyai

Kiyai is the term for someone who possesses religious knowledge and serves as a role model for the community. However, in the context of Islamic boarding schools, a kiyai is a cleric who holds the position of teacher and caretaker of the pesantren (Hasan 2016). Generally, kiyai is the term used by the community for someone who holds the position of owner of a pesantren. The role of the kiyai is very complex. He serves as a teacher, teaching religious knowledge and educating students (santri). He also serves as a leader, coordinating, organizing, mobilizing, making decisions, and managing the pesantren (Usman 2025). As top leaders, the kiyai plays a strategic role, mobilizing all elements of the pesantren (Yusri A. Boko 2019). This occurs because the policies and decisions made by the pesantren are entirely approved by the kiyai.

From the above description, it is clear that the traditions of pesantren continue to be cultivated and have become a value not shared by other institutions. This tradition is maintained because its values do not conflict with Islamic teachings, Indonesian culture, or local customs (Endang Trisnani et al. 2026). This tradition is easily accepted by the community due to its complex philosophical and sociological values. The implementation of the pesantren tradition has become a symbol of the strength and development of Islamic civilization in the archipelago.

2. Islamic Boarding School Innovations in Maintaining Existence in the Global Era

Islamic boarding schools (pesantren) typologically possess several characteristics, including traditional Islamic boarding schools (salaf) that maintain the tradition of studying the yellow texts. Furthermore, there is the modern Islamic boarding school typology, where the learning process has transformed, shifting from studying the yellow texts to studying Islamic religious knowledge contextually, supported by Arabic and English language skills. These innovations are aimed at developing and enhancing the competencies of students. Practically, the innovations implemented by Islamic boarding schools include the following:

a. Incorporating General Subjects into the Islamic Boarding School Curriculum

The hallmark of Islamic boarding schools is Islamic religious education with a focus on the study of the yellow texts (Ulum 2018). However, over time, Islamic boarding schools must comply with government policies and regulations, including the 12-year compulsory education. This policy requires Islamic boarding schools, despite their potential and limitations, to integrate with formal education (Napitupulu n.d.). Consequently, many Islamic boarding schools are opening and providing primary, secondary, and higher education. This innovation aims to improve the competency of students, making them more resilient in facing globalization (Sari et al. 2025). Furthermore, the public is more attracted to Islamic boarding schools that integrate religious and formal learning. This is reflected in modern Islamic boarding schools that implement an integrated curriculum based on the needs of the workforce.

b. Simplifying Islamic Boarding School Study Materials to Make Them More Contextual

As centers of Islamic religious study, Islamic boarding schools naturally possess a complex cultural context (Fatimah Zahra Saifi et al. 2025). The study of various Islamic texts is a tradition in Islamic boarding schools (pesantren) to enhance competence and broaden Islamic insight. Curriculum-wise, it requires a contextual approach, ensuring not only theoretical mastery but also practical implementation (Rahmiah 2022). This challenges Islamic boarding schools to redesign their curriculum based on community needs, one that is up-to-date and renewable. Islamic literature certainly contains opinions, theories, and laws that are less relevant, so it is necessary to simplify learning materials to make them more accessible, effective, and efficient (Naufal 2023).

c. Combining Learning Materials More Effectively

The curriculum in Islamic boarding schools naturally varies in type and quantity. For example, Arabic grammar includes mufrodat (the Arabic word for grammar), nahwu (the Arabic grammar), sharaf (the Arabic grammar), and muhadasah (the Arabic grammar). Fiqh (Islamic jurisprudence) includes safinatun najah (the Arabic grammar), fathul qarib (the Arabic grammar), fathul muin (the Arabic grammar), and others. The digital era has culturally shifted the paradigm, suggesting that learning need not be lengthy, but rather brief and effective (Bulhayat 2025). This challenges Islamic boarding schools to innovate in designing more effective subjects. One innovative approach is the integration of nahwu sharaf lessons with the amsilati method, which incorporates qaidah (the principles of Islamic law), examples, and nadham (the principles of Islamic law) from various nahwu and sharaf books. Substantively, learning is more efficient in a single lesson, encompassing multiple disciplines (Alhabib and Fadlillah 2025). This innovation needs to be developed to

improve time efficiency. Learning to read a holy book generally takes 5-6 years, but with this method, the time can be shortened to six months or one year.

d. Modernization of Learning Technology

Teaching in Islamic boarding schools generally uses simple technology, such as teaching aids, whiteboards, markers, chalk, and pictures. In today's digital era, Islamic boarding schools are required to adapt to technological developments (Saipul Wakit 2018). Learning will be more engaging if supported by technology such as LCD projectors, learning videos, digital classes, modules, video tutorials, and GBT Chat. Substantial use of technology will facilitate learning, increase interest in learning, make learning more active, and minimize boredom. This is as explained by (Saipul Wakit 2018) in the use of technology in learning yellow books using the Maktabah Syamilah application. This technology is a collection of books that can be accessed offline and online.

e. Equipping Students with Talent and Interest-Based Skills

In addition to religious studies, amidst global developments, Islamic boarding schools provide opportunities for students to develop their interests and talents. The paradigm shift that students studying at Islamic boarding schools aim to become religious scholars (ustadz) or kiyai (Islamic teachers) is very limited. Studying at Islamic boarding schools aims to understand religious knowledge, but also develops talents and interests. This paradigm shift presents a challenge for Islamic boarding schools to identify students' talents and interests and accommodate and develop them (Saini 2024). Education that enhances skills is a necessity for students, so in addition to classroom learning, courses, training, and practicals are needed to support students' job readiness (Wakit 2024). Furthermore, digital skills, sports, entrepreneurship, agriculture, animal husbandry, plantations, fisheries, arts and culture, and foreign language skills are becoming essential in the global era.

f. Professional Institutional Management

Islamic boarding schools, as organizations, require sound management in terms of planning, organization, implementation, and evaluation. In general, Islamic boarding schools are centrally managed by the kiyai (Islamic cleric) as the top leader, which occurs naturally (Suryani and Nadira 2025). All policies, organization, and decision-making are centralized within the kiyai. This certainly has positive aspects, including rapid decision-making by top leaders (Usman 2025). However, organizationally, it has negative impacts, including a lack of empowerment of resources and a lack of sensitivity among subordinates to organizational issues. The sociological impact is

that subordinates tend to be apathetic, lack responsibility, and merely act as order-takers. To improve team performance and empower all elements, modern management must be implemented professionally (Wakit et al. 2022).

3. Challenges for Islamic Boarding Schools in the Global Era

As the oldest Islamic educational institutions in Indonesia, Islamic boarding schools (Pesantren), have grown and developed. As religious-based and community-managed educational institutions, they have historically experienced complex dynamics. Amidst the development of science and technology, many challenges naturally arise. As educational institutions that contribute to preserving and preserving Islam, they play a practical role in preserving Islamic civilization. Based on a literature review from various sources, the challenges facing Islamic boarding schools in the global era are as follows:

a. Influence of Technological Development

The digital era is characterized by the massive use of technology across all levels of society. Digitalization is unstoppable and must be embraced, not abandoned (Saini 2024). The positive impacts of technology include easy access to information across the globe and the ease of completing information-based tasks. Substantively, technology facilitates learning, for example, through the use of online learning, applications, digital videos, and learning modules (Husen Nurcholis Ridwan, Dika Sofyan, and Faruq Naufal Purnama 2025). However, existing technology has negative impacts, including the proliferation of hoax information, the circulation of pornographic and pornographic images, pornographic videos, the spread of radicalism, and teachings that are inconsistent with Islamic teachings. This, of course, negatively impacts the psychological, moral, and ethical development of Islamic students (Mardiah Astuti et al. 2023).

b. Quality-Based Education Management

Pesantren, as Islamic educational institutions, are generally managed by experts in religious fields. However, it is important to understand that education in the global era is characterized by quality, which must be measurable in terms of competency and output (Nurcholiq, Ahmad Zamzami, and Siti Mutholingah 2024). Quality education must be managed professionally, not only through teaching but also through measurable and sustainable planning, implementation, evaluation, and follow-up (Faridah 2019). This presents a challenge for pesantren managers to stay up-to-date with

efforts to improve the quality of learning. To achieve this, pesantren resources must improve their competencies through formal education up to a bachelor's degree.

c. Shifting Educational Values in Pesantren

In the early stages of development, pesantren were characterized by a traditional approach, focusing solely on Islamic religious learning derived from the books of early scholars. However, as they developed, Islamic boarding schools innovated and transformed by integrating religious education with formal education (elementary, middle, and high school) (Lailiyah and Wahid 2024). From a goal perspective, they had positive values, namely providing a comprehensive education and improving the skills of students according to the needs and developments of the times (Chotimah and Khomsiyah 2019). However, in practice, Islamic boarding schools began to fade in terms of their educational goals and spirit, where Islamic boarding schools that provide integrated education prioritize and focus on formal schooling, while diniyah (religious) education is sidelined.

d. Competition Between Educational Institutions

According to data from the Ministry of Religious Affairs of the Republic of Indonesia, there were 42,369 Islamic boarding schools (pesantren) in Indonesia in 2025. Qualitatively, this is certainly an extraordinary achievement for Muslims, as Islamic boarding schools continue to grow and develop (Husen Nurcholis Ridwan et al. 2025). However, from a management perspective, the presence of a large number of Islamic boarding schools will result in high levels of competition. This occurs because Islamic boarding schools, as institutions, strive for sustainable growth and development. This is explained by (Fatimah Zahra Saifi et al. 2025) who state that a key element of an Islamic boarding school is the presence of students studying there. A large number of students indicates that the institution is growing and developing. However, a pesantren with a small number of students indicates that the institution is not developing rapidly. This is because, socioculturally, a pesantren with good service and quality will be attractive to the community, but conversely, if the service is poor, it will result in a decline in public interest (Huda and Aswiyanto 2023). These problems undoubtedly cause Islamic boarding schools to compete with each other for survival and to gain the trust of the community.

e. Economic Independence of Islamic Boarding Schools

The challenge facing Islamic boarding schools in the global era is economic independence, which is a crucial element for their sustainability. Economic independence is highly recommended because Islamic boarding schools require significant funds to meet all their operational needs (Zohdi and Umami 2025). The uncertain situation and the impact of the global crisis have impacted

the community's economy, leading to a weakening of the community's economic condition. Generally, Islamic boarding schools thrive on community participation through infaq (infaq), sedekah (alms), zakat (alms), grants, waqf (endowments), and donations. Difficult economic conditions inevitably impact community participation in financing Islamic boarding schools, resulting in decreased income. This situation necessitates innovation in efforts to achieve economic independence to increase financial income beyond community participation (Lailiyah and Wahid 2024). Concrete steps that can be taken include entrepreneurship, agriculture, animal husbandry, plantations, shops, and micro-enterprises.

f. Changes in Community Social Culture

As socially based educational institutions, Islamic boarding schools (pesantren) are their primary partners. Globalization has impacted changes in community social culture and eroded existing values, leading to individualistic, hedonistic, and materialistic attitudes (Lisnawati 2020). These ideologies and cultures result in a lack of sensitivity to surrounding situations and conditions, leading to apathy. This situation presents a challenge for Islamic boarding schools to adapt and contribute to social life (Qotrunada et al. 2025). Islamic boarding schools are not only beneficiaries of social care but must also participate in social issues. Amidst global competition, Islamic boarding schools must continue to exist in the fields of education and da'wah, while simultaneously caring for the surrounding environment (Zohdi and Umami 2025). This concern includes poverty alleviation, orphanage assistance, social service, environmental pollution reduction, and community empowerment.

CONCLUSION(S)

As Islamic educational institutions, Islamic boarding schools (pesantren) play a strategic role in preserving religious traditions within the development of Islamic civilization. The traditions maintained in pesantren encompass not only culture but also the educational and teaching systems, interaction models, and characteristics of the pesantren. To maintain their existence and growth, pesantren must be able to adapt to global conditions, including the use of technology, learning methods, curriculum design, and educational orientation. The challenges faced by pesantren, generally impacted by globalization, include shifting educational paradigms, the influence of digital technology, improving educational quality, institutional management, and the economic independence of pesantren.

Acknowledgments (Optional)

The completion of this research was undoubtedly a result of many factors. We extend our gratitude to the Faculty of Health Sciences for providing publication funding for scientific conferences. Furthermore, we extend our gratitude to all those who contributed to the writing of the article, including drafting the manuscript, determining the theoretical framework, methodology, and data sources. We also extend our gratitude to the author members who contributed to the funding for the publication of the proceedings.

REFERENCES

- Abdurrahman. 2024. "Literature Research Methods in Islamic Education. Adabuna: Journal of Education and Thought." *Journal of Education and Thought* 3:102–13.
- Alhabib, Ahmad Iqbal Rizky, and Ahmad Fadlillah. 2025. "The Effectiveness of the Amtsilati Method in Improving the Ability to Read Yellow Books in Madrasah Aliyah." *Intelektualita Journal: Islam, Social and Science* 14(2). doi: 10.19109/intelektualita.v14i2.28985.
- Ar Rasikh, Ar Rasikh. 2018. "Learning Yellow Books at the Al-Halimy Special Islamic Boarding School, Sesela Village, West Lombok Regency." *Journal of Islamic Research* 14(1):72–86. doi: 10.20414/jpk.v14i1.492.
- Belitung, Special Region of Bangka. 2016. "GLOBALIZATION AND THE DEVELOPMENT OF ISLAMIC BOARDING SCHOOL CULTURE IN BANGKA BELITUNG By: H. Hatamar Rasyid, Professor of Political Science/Director of Postgraduate Studies, STAIN SAS BABEL." 11:1–24.
- Bulhayat. 2025. "Transformation of Islamic Education in Islamic Boarding Schools." *AL-MIKRAJ Journal of Islamic Studies and Humanities (E-ISSN 2745-4584)* 6(1):576–94. doi: 10.37680/almikraj.v6i1.7864.
- Chotimah, Chusnul, and Indah Khomsiyah. 2019. "Institutional Innovation of Islamic Boarding Schools Through Value Transformation: A Case Study at Amanatul Ummah Islamic Boarding School, Pacet, Mojokerto." *At-Turats* 13(1):21–36. doi: 10.24260/at-turats.v13i1.1317.
- Dicky, Ananta, and Nurmawnti. 2024. "1946-1961." 2024 5(5):1946–61.
- Endang Trisnani, Evarianisa, Siti Mariyam, and Maskuri Maskuri. 2026. "Pesantren Tradition: Its Relationship with Multicultural Islamic Educational Institutions." *JiIP - Scientific Journal of Educational Sciences* 9(1):976–87. doi: 10.54371/jiip.v9i1.10334.
- Faridah, Anik. 2019. "Pesantren, History, and Learning Methods in Indonesia." *Al-Mabsut*

Islamic and Social Studies 13(2):78–90.

- Fatimah Zahra Saifi, Ani, Euis Komala, Erni Susilawati, Andry Setiawan, and Deden Kurnia Adam. 2025. "Typology and Dynamics of Islamic Boarding Schools." *Naafi: Student Scientific Journal* 2(1):2025. doi: 10.62387/naafijurnalilmiahmahasiswa.v2i1.111.
- Hasan, Muhammad. 2016. "147181-ID-Innovation-and-Modernization-of-Pondo-Education." 23(2):295–305. doi: 10.19105/karsa.v23i2.728.
- Huda, Khoirul, and Aswiyanto. 2023. "Challenges and Role of Islamic Boarding Schools in Facing Moral Disintegration in the Era of the Industrial Revolution 4.0." *Arsy: Journal of Islamic Studies* 7(1):11–21.
- Husen Nurcholis Ridwan, Dika Sofyan, and Faruq Naufal Purnama. 2025. "Transformation of Islamic Boarding School Education in the Modern Era." *Aliansi: Journal of Law, Education, and Social Humanities* 2(3):163–86. doi: 10.62383/aliansi.v2i3.909.
- Ing, Ing. 2022. "Problems and Challenges of Salafist and Modern Islamic Boarding School Educational Institutions." *Bestari* 18(2):165. doi: 10.36667/bestari.v18i2.946.
- Jaya, Guntur Putra, Idi Warsah, and Muhammad Istan. 2023. "Research Tips Using the Literature Review Approach Model." *Tik Ilmeu: Journal of Library and Information Science* 7(1):117. doi: 10.29240/tik.v7i1.6494.
- Lailiyah, Fathatul, and Abdul Wahid. 2024. "Challenges of Islamic Boarding Schools in Balancing Tradition and Modernity in the Contemporary Era." *Oasis: Scientific Journal of Islamic Studies* 9(1):79. doi: 10.24235/oasis.v9i1.16576.
- Lisnawati, Dewi. 2020. "Problems and Challenges for Islamic Students in the Era of the Industrial Revolution 4.0." *Tsamratul Fikri | Journal of Islamic Studies* 14(1):57. doi: 10.36667/TF.v14i1.379.
- Mardiah Astuti, Herlina Herlina, Ibrahim Ibrahim, Yusniasari Yusniasari, Selpita Selpita, Mia Anisa, and Indah Purnamasari. 2023. "Islamic Education in Addressing Global Challenges." *Journal of Research on Religion and Philosophy Cluster* 2(1):201–8. doi: 10.55606/jurrafi.v2i1.1306.
- Napitupulu, Dedi Sahputra. n.d. "PESANTREN (A Study of Ar-Raudhatul Hasanah Islamic Boarding School)." *I(2):267–83*.
- Naufal. 2023. "Ta'limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)." *Religious Education Practices in Islamic Boarding Schools: Charismatic Kyai Leadership in Academic and Social Sciences* 4(1):195–212.

- Nurcholiq, Mochamad, Ahmad Zamzami, and Siti Mutholingah. 2024. "Pesantren Standardization: Efforts to Continuously Improve the Quality of Islamic Boarding Schools." *AJMIE: Alhikam Journal of Multidisciplinary Islamic Education* 5(2):261–75. doi: 10.32478/y2vxcp52.
- Qotrunada, Elisa, Ismi Farah Azizah, Syarifah Alawiyah, Amanda Novia Anwar, and Abdul Fadhil. 2025. "Challenges of Traditional Islamic Boarding Schools in the Era of Globalization: A Sociological Review of the Shifting Social Functions of Islamic Education." *Journal of Educational and Social Sciences* 4(2):154–62. doi: 10.58540/jipsi.v4i2.947.
- Rahmiah, Imam Faishol and. 2022. "Islamic Journal." *Renewal of the Concept of Kafa'ah in Marriage* 5(2):158.
- Saini, Mukhamat. 2024. "Islamic Boarding Schools in the Digital Era: Between Tradition and Transformation." 16:342–56. doi: 10.25124/cosecant.v2i2.18657.2.
- Saipul Wakit, Hairul Huda. 2018. "Empowering Students of Traditional Islamic Boarding Schools (Utilizing Computer Technology in Learning the Yellow Book)." *Conference on Innovation and Application of Science and Technology (September)*:125–33.
- Sari, Rahma, Bono Setyo, and Nelly Marhayati. 2025. "Innovation of Inclusive Services in Islamic Boarding Schools for Children with Special Needs as a Needs-Based Education Model." *JiIP - Scientific Journal of Educational Sciences* 8(2):1842–55. doi: 10.54371/jiip.v8i2.6999.
- Suryani, Agustina, and Tasya Nadira. 2025. "Pesantren Tradition as a Basis for Building Student Character Amidst Modernization and Social Change." *Jurnal Ekshis* 3(2):177–85. doi: 10.59548/je.v3i2.528.
- Ulum, Mokhammad Miptakhul. 2018. "Methods of Reading Yellow Books Between Students and Students." *Islamic Review: Journal of Islamic Research and Studies* 7(2):120–36. doi: 10.35878/islamicreview.v7i2.141.
- Usman. 2025. "The Role of Kyai as an Educator and Leader in Islamic Religious Education at the Al-Syaikh Abdul Wahid Islamic Boarding School." *AL-MUSTAQBAL: Journal of Islamic Religion* 2(1):46–55. doi: 10.59841/al-mustaqbal.v2i1.44.
- Wakit, Saipul. 2024. "The Role of Kiyai in the Development of Halal Tourism and Culinary Arts in Islamic Boarding Schools." *Jurnal Penelitian IPTEKS* 9(1):41–49. doi: 10.32528/penelitianipteks.v9i1.1478.
- Wakit, Saipul, Muhammad Ihsan Dacholfany, Abdul Wahab, Zainal Abidin Muhja, Yayat

- Suharyat, Mukh Nursikin, and Dasep Supriatna. 2022. "The Rector's Transformational Leadership Style at Nahdhatul Ulama College." *Halaqa: Islamic Education Journal* 6(2):89–102. doi: 10.21070/halaqa.v6i2.1618.
- Yusri A. Boko. 2019. "The Development of Management Theory (Scientific Theory and Classical Organizational Theory)." *Journal of Education and Economics (JUPEK)* 3(2):9–25.
- Zohdi, Ahmad, and Risa Umami. 2025. "Economic Independence of Islamic Boarding Schools (A Study of the Management of Business Units at the Nurul Haramain Narmada Islamic Boarding School)." *Society* 16(1):31–41. doi: 10.20414/society.v16i1.14069.