



# Strategic Agility in Pesantren; Navigating Educational Change through Adaptive Institutional Practices

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## Abstract:

This study aims to analyze the implementation of agility strategies at Al-Mashduqiyyah Islamic Boarding School, Patokan Probolinggo, in responding to change and the demands of modern education. The study focuses on curriculum management, the role of pesantren caregivers (kyai), and pesantren culture as the foundation of institutional resilience. This research adopts a qualitative approach with a case study design, in which data were collected through in-depth interviews, observations, and documentation. The selection of informants was conducted purposively to ensure the richness and relevance of the data obtained from key stakeholders within the pesantren environment. The findings indicate that agility strategies at Al-Mashduqiyyah are realized through flexible and contextual curriculum management by integrating the religious curriculum based on kitab kuning with the national formal curriculum. This integration enables students to achieve a balanced competence between religious mastery and general academic skills. The pesantren caregivers play a central role in promoting organizational agility through monitoring changes, making adaptive decisions, and delegating authority to administrators and educators in a structured yet dynamic manner. Moreover, the pesantren culture, which upholds the values of deliberation (musyawarah), discipline, sincerity, and respect for tradition, functions as a key pillar in maintaining a balance between innovation and the preservation of pesantren values. These cultural values strengthen institutional identity while simultaneously encouraging responsiveness to external challenges. Therefore, the agility strategy implemented at Al-Mashduqiyyah Islamic Boarding School is not only an adaptive response to change but also a sustainability strategy rooted in the values and culture of the pesantren, ensuring its long-term relevance and institutional continuity in the modern educational landscape.

## INTRODUCTION

In an era of increasingly complex global change, educational institutions

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are required to develop adaptive and strategic capacities to respond to the evolving dynamics of social, technological, and educational policy environments. The concept of strategic agility emerges as an approach that encourages institutions to be more responsive to change through flexible resource management, continuous innovation, and timely and accurate decision-making (Aisyah, 2012; Mesiono et al., 2024). However, within the context of pesantren-based educational institutions, the implementation of strategic agility demonstrates distinctive characteristics that set it apart from other professional organizations. Pesantren operate within a traditional leadership structure in which the kyai serves as the central authority, supported by strong religious values and an organizational culture rooted in spirituality and exemplary conduct (Akbar, 2018; Rayadin et al., 2016). These conditions shape the processes of adaptation and innovation in pesantren, which are driven not only by managerial considerations but also by moral and religious values that underpin institutional decision-making. Thus, strategic agility in pesantren reflects a balance between managerial modernization and the preservation of Islamic traditional values as the institution's identity.

A review of previous studies indicates that the concept of strategic agility has been widely applied across various organizational contexts, both in business and social sectors, to enhance adaptability to change. Research by Rismawati et al. (2025) demonstrates that strategic agility significantly improves the performance of micro, small, and medium enterprises (MSMEs) in the digital era through adaptive capabilities and technology-based innovation. Similarly, Fitrianti et al. (2023) found that strategic agility plays a crucial role in the successful management of village-owned enterprises (BUMDes), particularly when supported by absorptive capacity and effective communication (channel richness). Meanwhile, Triani et al. (2024) emphasize that strategic agility, together with organizational innovation, contributes significantly to improving the performance of hospitality organizations in dynamic business environments. Although these studies highlight the role of strategic agility in economic and business organizations, this research differs by examining its application within pesantren-based educational institutions characterized by strong religious values, traditional leadership structures, and unique organizational cultures.

The novelty of this study lies in its effort to explore empirically how Pondok Pesantren Al-Mashduqiyyah is able to sustain and develop amidst rapid social, technological, and educational policy changes without losing its identity and Islamic values. Field observations reveal that this pesantren demonstrates strong adaptive capacity through the integration of general and religious curricula, the utilization of digital technology in the learning process, and the strengthening of institutional management grounded in spiritual values. The underlying assumption of this study is that the success of pesantren in responding to change depends not only on modern managerial competence but also on visionary kyai leadership and an organizational culture that fosters discipline, sincerity, and social responsibility. Therefore, Pondok Pesantren Al-Mashduqiyyah serves as a concrete example of the harmonious implementation of strategic agility, balancing adaptation to change with the preservation of Islamic traditional values.

The focus of this research is directed toward examining how Islamic

educational institutions, particularly pesantren, are able to survive and thrive amid rapid social, technological, and educational policy transformations while maintaining their identity and distinctive values. In this context, strategic agility becomes a key concept for understanding how pesantren adapt without losing their Islamic character. The uniqueness of this study lies in its attempt to analyze the balance between the need for managerial innovation and the preservation of traditional pesantren values, which are embedded in charismatic leadership structures, strong religious value systems, and spiritually grounded organizational cultures. Socially, this research reflects a real phenomenon of how pesantren navigate change through adaptive strategies that are not solely based on modern managerial rationality but are also grounded in moral and religious principles. Thus, this study offers a new perspective on the practice of strategic agility in Islamic educational institutions that are both unique and contextually grounded (Astutik & Solichah, 2025; Romadhany & Nurfaizah, 2025).

In conclusion, pesantren possess adaptive advantages in implementing agility strategies, supported by charismatic leadership, strong Islamic value systems, the integration of traditional and external curricula, and deeply rooted pesantren culture. This study demonstrates that pesantren are capable of adapting to social, technological, and educational policy changes through selective and targeted managerial innovation without compromising their identity and Islamic values. Through the application of strategic agility, pesantren are able to align change with moral and religious principles, thereby remaining relevant, sustainable, and competitive within the dynamics of modern education.

## RESEARCH METHOD

This study employs a descriptive qualitative approach with a case study strategy focused on Pondok Pesantren Al-Mashduqiyyah. This approach is considered the most appropriate for gaining an in-depth understanding of the phenomenon of strategic agility within the context of the pesantren, which possesses distinctive social, cultural, and religious characteristics (Aisyah & Kholidah, 2025; Creswell & Poth, 2018). The research does not merely focus on the outcomes of adaptive strategies but also emphasizes the processes, values, and social contexts that shape them. Therefore, the qualitative method enables the researcher to comprehend the reality of the pesantren in a holistic and authentic manner, reflecting actual field conditions.

The study was conducted at Pondok Pesantren Al-Mashduqiyyah, which was purposively selected due to its demonstrated adaptive capacity toward national education policies and its ability to integrate innovation with the preservation of Islamic values. This makes it a representative model of an Islamic educational institution that is both adaptive and deeply rooted in tradition. The research subjects include the pesantren leader (kyai), institutional managers, teachers, and senior students who are directly involved in the process of institutional transformation (Noorhayati, 2017).

Data were collected through three primary techniques: (1) participant observation to understand actual practices in educational activities, management, and social interactions within the pesantren environment; (2) in-depth interviews to explore perceptions and adaptive strategies from key actors; and (3) documentation, including the analysis of curriculum documents, activity reports,

policy archives, and institutional profiles. Source triangulation was employed to ensure data validity and reliability (Brahma, 2020; Zamroji & 'Aini, 2023; Flick, 2018).

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2019), which consists of three stages: data reduction, data display, and conclusion drawing. The analysis process was conducted in a cyclical and reflective manner, whereby the collected data were continuously reviewed to identify patterns, themes, and meanings related to the concepts of strategic agility and institutional adaptation (Bawaulu, 2019; Septian et al., 2016).

Table 01. Informants

No.	Informant Name	Gender	Position	Age
1	M. S	Male	Caregiver of Al-Mashduqiyyah Islamic Boarding School	64 years
2	A. T	Male	Director of SPM HAMIM	40 years
3	R. A	Female	Curriculum Instructor (HAMIM Program)	25 years
4	L. R	Female	Female Student Care Supervisor	26 years
5	N. Q	Female	OSIM Administrator	17 years

Table 1 illustrates that, in conducting this study, the researcher engaged several informants, including the pesantren caregiver (kyai), the director responsible for the curriculum, teaching staff in the curriculum field, student care staff, and students. These informants played a crucial role in facilitating the researcher's efforts to obtain in-depth information regarding the implementation of agility strategies at Al-Mashduqiyyah Islamic Boarding School.

## FINDINGS AND DISCUSSION

### Curriculum Development

The strategy of developing a flexible and contextual curriculum represents an approach to curriculum design that is not solely oriented toward academic competency standards but is also tailored to social conditions, the needs of students, and the institutional character of the pesantren. At Pondok Pesantren Al-Mashduqiyyah, Patokan Probolinggo, this strategy is implemented by maintaining the core of classical *\*salafiyah\** education while integrating general knowledge and social skills that are relevant to contemporary demands.

For instance, in the implementation of general knowledge subjects, the pesantren combines its internal curriculum programs (SPM and HAMIM) with external curricula, such as the *\*Merdeka\** curriculum, to ensure alignment with national standards. This integration is further enhanced by delivering the material using Arabic and English, thereby promoting multilingual competence while preserving the pesantren's traditional educational values. This approach reflects a deliberate effort to balance classical religious instruction with modern academic and social competencies, ensuring students receive a holistic and contextually relevant education.

Table 2. Interview Results

Informant	Interview Results	Interview Description
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Director HAMIM	of “Our pesantren curriculum uses the HAMIM curriculum, which we designed ourselves. The HAMIM curriculum already includes technology and language learning.”	The curriculum at Pondok Pesantren Al-Mashduqiyyah is internally developed, known as the HAMIM curriculum ( <i>Halqatul Muallimin/at al-Islamiah</i> ) or SPM. This curriculum is designed to meet students’ needs and integrates <i>kitab kuning</i> studies, social skills, and general subjects delivered in both Arabic and English. For general subjects, it is currently combined with the <i>Merdeka</i> curriculum, replacing the previously used internal general subject books. The HAMIM curriculum is also responsive to external changes, such as the incorporation of digital technology in learning.
Female HAMIM Curriculum Administrator	“As HAMIM administrators, we always hold deliberations and evaluations to respond to external developments so that our pesantren’s learning remains aligned. For example, computer technology is currently essential for students’ future.”	The HAMIM curriculum responds to technological developments by incorporating computer lessons. In Arabic and English learning, students use computer technology for <i>maharatul istima</i> (listening skills) and <i>maharatul qiraah</i> (reading skills). Additionally, each week students are scheduled to use the computer laboratory to learn proper computer skills, ensuring they remain proficient and do not fall behind in technological advancements.

The table above illustrates the results of interviews with each informant, which indicate that the pesantren responds to curriculum changes in a rapid, relevant, and value-oriented manner, while remaining grounded in Islamic principles. Pondok Pesantren Al-Mashduqiyyah demonstrates the ability to integrate its internally developed curriculum with external curricula, effectively blending traditional and contemporary educational standards. The use of computer technology is particularly noteworthy as it serves as a medium for implementing strategic agility within the pesantren. This innovative approach has a positive impact on the institution’s sustainability and ensures that the educational process remains adaptive and forward-looking.

The findings show that although Al-Mashduqiyyah has its own curriculum, HAMIM, the pesantren does not operate in isolation or resist external developments. Instead, it actively responds to changes by collaborating the HAMIM curriculum with the national Merdeka curriculum, while integrating computer technology into the teaching and learning process. This demonstrates that the pesantren has successfully navigated both internal and external curriculum changes, maintaining relevance without compromising its institutional identity.

Field analysis further indicates that the HAMIM and Merdeka curricula are

harmonized in classroom instruction. In general subjects, the Merdeka curriculum serves as the primary textbook while incorporating elements of HAMIM, such as the use of Arabic and English in instruction. The bilingual approach is a core component of HAMIM, and this integration exemplifies how the pesantren remains open to change while preserving its unique educational identity.

Thus, documentation collected during the study supports the interview and observation data, confirming that Al-Mashduqiyyah has successfully maintained the identity of the HAMIM curriculum while remaining adaptive to the demands of contemporary education. This balanced approach ensures that students benefit from a modern, flexible, and value-based learning environment while upholding the pesantren's traditional Islamic educational principles.

### **Leadership Transformation in Pesantren**

The transformation of pesantren leadership in response to social dynamics involves a shift from a highly traditional, closed, and internally oriented leadership model to a more adaptive, communicative, and socially responsive approach. In general, this transformation encompasses both changes in leadership style and the social impacts resulting from it. Specifically, it reflects the adaptation of the kyai's leadership from a charismatic-authoritarian model toward a more structured and modern approach that can align with the demands of societal change. At Pondok Pesantren Al-Mashduqiyyah, Patokan Probolinggo, this transformation is evident in the leadership's ability to understand social changes surrounding the pesantren, including technological advancements, increasingly diverse student learning styles, and societal expectations for graduates who are competent both religiously and socially.

In an in-depth interview, the female student care supervisor explained that the pesantren leadership actively responds to rapid developments in technology, curriculum integration, and economic management, such as pesantren-run businesses. According to the female HAMIM curriculum administrator, the kyai monitors developments in external education policies and promptly conducts regular deliberations, provides guidance to curriculum managers, delegates tasks, and makes careful and timely decisions. This demonstrates that the kyai or pesantren leader at Al-Mashduqiyyah addresses external social changes by improving or transforming traditional practices to align with contemporary demands while considering societal needs.

The kyai's responsiveness extends beyond curriculum management to economic initiatives. For example, the pesantren operates a bakery unit in which both teachers and students participate. This provides students with practical skills for self-sufficiency, preparing them to manage their own livelihoods after graduation. Leadership also routinely conducts deliberations to evaluate the implementation of the curriculum, student discipline, technological integration, and the management of pesantren business units. This systematic and participatory approach reflects a leadership transformation that balances tradition with innovation, ensuring the pesantren remains adaptive, socially relevant, and capable of preparing students for contemporary challenges.



Table 3. Leadership Transformation

The table above illustrates that, based on the documentation collected by the researcher, the leadership transformation of the caretaker at Pondok Pesantren Al-Mashduqiyah is reflected in four primary roles: guiding, managing change, delegating authority, and making timely and accurate decisions. The caretaker actively guides both the administrative staff and students in responding to technological developments, curriculum collaboration, and the enhancement of life skills. In managing change, the caretaker monitors the dynamics of external educational policies and societal needs, subsequently aligning them with the pesantren's internal policies through regular evaluations. Authority is delegated in a structured manner to curriculum administrators and various pesantren units, including economic management through business units such as the bakery, which involves both teachers and students. Furthermore, the caretaker demonstrates agility in decision-making through routine deliberations used to determine the direction of curriculum policies, disciplinary measures, technology utilization, and the sustainability of pesantren enterprises. This practice exemplifies adaptive leadership that fosters student independence and institutional progress.

Documentation within the pesantren environment indicates that the caretaker remains attentive to social changes beyond the pesantren and responds by opening spaces for deliberation, ensuring that the institution remains adaptive amidst external transformations. Activity documentation shows that the implementation of the pesantren curriculum occurs under the guidance and deliberation of the caretaker alongside teachers, while economic activities are integrated through business units managed by students to cultivate independence and prepare them for societal adaptation. Pesantren discipline serves as the foundational pillar in producing graduates who comply with regulations, while computer training programs and additional language classes run concurrently with the study of classical Islamic texts (*kitab kuning*).

Concrete examples include the implementation of digital literacy classes every weekend for aliyah-level students, as well as language skill activities observed during scouting and other extracurricular events, where students actively use English and Arabic. Thus, this documentation reinforces that leadership transformation is not limited to conceptual levels but has materialized through educational programs and tangible social activities within the pesantren environment. Consequently, Pondok Pesantren Al-Mashduqiyah Patokan Probolinggo demonstrates strategically adaptive capacity while preserving the

core values and traditions of the pesantren.

### The Culture of Islamic Boarding Schools

Based on observations at Pondok Pesantren Al-Mashduqiyah Patokan Probolinggo, it is evident that pesantren culture serves as a critical foundation for institutional resilience in facing social changes and educational developments. This is reflected in the curriculum structure, which integrates the Hamim Curriculum, classical Islamic texts (kitab kuning), and modern subjects, while maintaining sorogan and bandongan as the core instructional methods. Observations of student organizations indicate that internal leadership operates according to the principles of deliberation (musyawarah), obedience to the kyai, and structured task allocation within organizations such as OSIM and dormitory management. These practices continue to be upheld even as coordination increasingly utilizes digital communication tools. On the other hand, the pesantren demonstrates adaptability by providing computer laboratories and multimedia learning spaces without undermining the traditional character that defines its institutional identity. These findings reinforce that the cultural structure of the pesantren—which encompasses educational systems, organizational frameworks, and spiritual activities—serves as a strong foundation that enables the institution to remain innovative while preserving its authentic values amid social change and modern technological developments.

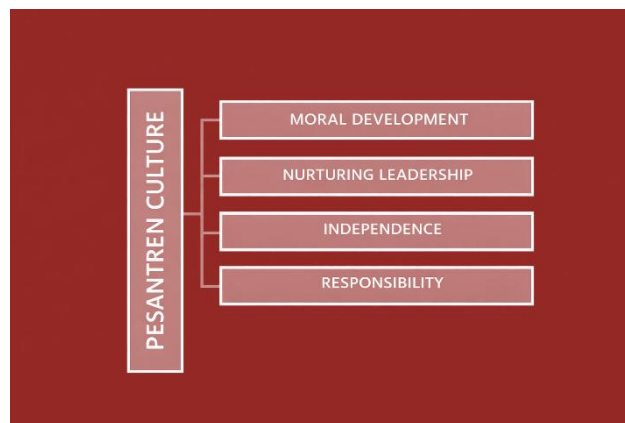


Figure 01: The Culture of Islamic Boarding Schools

From the table above, four elements of pesantren culture are the focus of this study: the development of students' morals or character, the nurturing leadership of the caretakers, fostering independence through pesantren business units, and instilling responsibility among students via the student organization OSIM.

Based on the observations conducted at Pondok Pesantren Al-Mashduqiyah Patokan, Probolinggo, it is evident that the pesantren culture is consistently maintained as the primary foundation for shaping students' character, despite the institution being situated within broader social and technological changes. The caretakers exhibit a nurturing leadership style that emphasizes values such as morality, independence, leadership, achievement, and active student participation in daily activities. Adaptation to general education and technological use is implemented selectively, without compromising the

essence of salafiyah education, thereby ensuring the pesantren's organizational culture remains robust and sustainable. Moreover, student guidance has adapted through more dialogic, humanistic, and contextual approaches to respond to student behavioral dynamics, grounded in sincerity, brotherhood (ukhuwah), discipline, and respect toward teachers. These observations indicate that the pesantren applies agility principles in nurturing students while simultaneously preserving its traditional identity and values as institutional hallmarks.

The pesantren culture at Al-Mashduqiyah encompasses character and moral development, wherein behavioral changes in students are addressed through dialogic, humanistic, and contextual guidance approaches, while remaining rooted in core pesantren values such as sincerity, independence, brotherhood, and respect for teachers. Leadership is manifested through nurturing care, as caretakers provide guidance directly or indirectly via student mentorship. Students and teachers are entrusted with managing pesantren business units, which teaches responsibility and independence from an early age, equipping students with practical skills for sustaining livelihoods. In addition to business-related responsibilities, the pesantren operates a student organization, OSIM, managed by senior students. OSIM is structured into units with defined responsibilities for overseeing moral education, discipline, and sanitation among students.

Documentation at Pondok Pesantren Al-Mashduqiyah demonstrates that pesantren culture serves as a key foundation for institutional resilience amidst social and educational transformations. Documentary evidence, such as student guidance manuals, daily activity schedules, and management meeting notes, corroborates interviews with caretakers confirming that character, morality, and discipline development remain central to student mentoring. Observations revealed routine activities, including congregational tahajud prayers, daily wirid, and sorogan of classical Islamic texts, running alongside computer literacy and language classes. Photographic documentation illustrates dialogic interactions between mentors and students during mental-strengthening sessions, reflecting a humanistic and contextually relevant guidance approach. A concrete example is the strengthening of the student organization OSIM, which conducts deliberation-based activities while utilizing digital communication technologies for coordination. Thus, documentation reinforces that Al-Mashduqiyah successfully maintains pesantren cultural values and identity while responding adaptively and innovatively to change.

The overall research findings at Pondok Pesantren Al-Mashduqiyah indicate that the institution implements an agility strategy that produces positive impacts and enhances its excellence by responding adaptively and innovatively to ongoing changes.

**Table 04: Findings on the Implementation of Agility Strategy at Pondok Pesantren Al-Mashduqiyah**

No.	Environmental Context	Research Findings	Keywords
1.	Curriculum Development	Integration and collaboration of the HAMIM/SPM curriculum with the “Merdeka” curriculum.	Study of classical Islamic texts (kitab kuning), development of Arabic and English language skills
2.	Leadership Transformation	Combining charismatic religious authority with adaptive and participatory leadership models.	Regular deliberations, guidance and task delegation, evaluation
3.	Pesantren Culture	Integration of discipline, student character formation, and nurturing leadership.	Student guidance and OSIM

The table summarizes the researcher’s findings as evidence of the implementation of the agility strategy at Pondok Pesantren Al-Mashduqiyah. Each finding illustrates how the pesantren applies this agility strategy, enabling it to remain adaptive and not fall behind amidst rapidly evolving social and technological changes. Overall, the findings demonstrate a positive impact on the development of the pesantren institution, ensuring its sustainability while meeting the needs of students and producing graduates of high quality.

## DISCUSSION

The research findings indicate that curriculum development at Pondok Pesantren Al-Mashduqiyah implements an adaptive agility strategy through the collaboration of the HAMIM/SPM curriculum with external curricula, as well as the use of Arabic and English as instructional languages. This finding extends previous studies by Puspitasari (2025) and Wahyuningsing et al. (2022), which positioned pesantren curricula within a traditional–modern dichotomy. Unlike these approaches, Al-Mashduqiyah integrates both aspects simultaneously and contextually. This practice aligns with the theory of strategic agility proposed by Doz and Kosonen (Jose, 1997), which emphasizes strategic flexibility, environmental sensitivity, and the utilization of resources to respond to change without compromising the institution’s core identity.

The study also reveals a transformation in pesantren leadership from a traditionally closed pattern to an adaptive, participatory, and collaborative model. The caretakers no longer make unilateral decisions but engage in open deliberations with *asatidz* and *ustadzah*. This finding reinforces the concept of agile leadership, which emphasizes collective commitment and continuous learning (Alghamdi, 2025), contrasting with Abidin’s (2016) findings that indicate leadership stagnation in pesantren due to resistance to social change. Consequently, leadership at Al-Mashduqiyah demonstrates a distinct form of agility, grounded in *kyai* charisma and the values of *musyawarah* (deliberation).

Pesantren culture at Al-Mashduqiyah has proven to be a primary foundation for institutional resilience in the face of change. Values such as sincerity, discipline, *ukhuwah* (brotherhood), and respect for the *kyai* are consistently upheld through an intensive student guidance system. Unlike previous studies (Ahmad Hariyadi, Irfai Fathurohman, Wasis Wijayanto, 2024; Triyono et al., 2023), which emphasized pesantren culture primarily through the teaching of classical texts, this study highlights an expanded role of culture through contextual

mentoring, economic independence, and habituation of discipline (Manshur, 2020). This demonstrates that pesantren culture is dynamic and adaptive.

The adaptive curriculum development occurred in response to increasingly complex social and competitive demands. Society expects pesantren graduates not only to excel spiritually but also to possess language, technological, and general knowledge competencies, prompting caretakers to innovate curricula (Yugo, 2025). Collaboration between the HAMIM curriculum and external curricula allows the pesantren to maintain continuity of classical scholarly traditions while addressing future student needs. The use of Arabic and English serves as a strategy to enhance students' competitiveness without sacrificing pesantren identity. Moreover, curricular flexibility is influenced by caretakers' awareness that rigid curricula can hinder institutional relevance (Roqib, 2021). Guided by the principles of agility, the curriculum is designed dynamically, enabling the pesantren to adjust to changing educational policies and technological developments, while keeping religious values at the core of learning.

Leadership transformation is driven by caretakers' awareness of social dynamics that directly affect institutional sustainability. The shift from a centralized to a participatory leadership model is motivated by the need for faster, more precise, and contextual decision-making (Vroom, 2000). Open deliberations with ustadz and ustadzah foster collective commitment and enhance policy quality. Furthermore, the complexity of managing a modern pesantren—including curriculum, technology, and economic activities—requires caretakers to complement charismatic authority with adaptive managerial capabilities. The principles of strategic agility encourage caretakers to respond proactively without losing their role as guardians of institutional values (Tenggono, Soetjipto, & Sudhartio, 2025). Therefore, leadership transformation at Al-Mashduqiyah is not a relinquishment of tradition but a strategic measure to strengthen the pesantren's position amidst rapid change.

Pesantren culture remains the cornerstone of institutional resilience because traditional values are deeply embedded in the lives of students and caretakers. Sincerity, discipline, ukhuwah, and adab (proper conduct) function as social control mechanisms that preserve stability amidst innovation. Cultural adaptation occurs through intensive and contextual student guidance, ensuring that pesantren values are not only taught normatively but practiced daily. Student involvement in entrepreneurial activities and disciplined religious practices illustrates that pesantren culture can transform without losing its essence. Through this approach, change is not perceived as a threat but as an opportunity to strengthen students' character. Pesantren culture acts as a central buffer, ensuring that all curriculum innovations and leadership practices remain aligned with the institution's identity.

This study contributes to the development of strategic agility scholarship in the context of Islamic educational institutions by demonstrating that agility can be applied contextually, grounded in religious values and traditional culture. Practically, the findings can serve as a reference for other pesantren in developing flexible curricula, adaptive leadership, and cultural strengthening as strategies for institutional sustainability. Future action plans are directed toward strengthening curriculum evaluation systems, enhancing the leadership capacity of caretakers and administrators, and developing pesantren business units as

means for student independence.

## CONCLUSION

Based on the research findings, it can be concluded that the implementation of an agility strategy in pesantren serves as a crucial factor in maintaining the quality, relevance, and sustainability of Islamic educational institutions amid the dynamics of modern educational change. The key insight of this study demonstrates that pesantren are capable of innovating through the integration of religious and national curricula, the utilization of technology, and continuous evaluation, all without compromising scholarly identity and religious values.

From an academic perspective, this study has implications for strengthening the concept of strategic agility within the context of Islamic education, emphasizing the central role of caretakers and pesantren culture as distinctive factors compared to modern educational organizations. However, this research has limitations, including its focus on a single pesantren case, the narrow scope emphasizing curriculum and leadership, and the qualitative approach with a limited number of subjects. Therefore, further research is recommended to expand the scope of study, employ mixed-method approaches, and examine the long-term impact of agility strategies on pesantren graduates.

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