



DYNAMICS OF ISLAMIC BOARDING SCHOOLS IN FACING GLOBALIZATION: INTEGRATION BETWEEN TRADITION AND MODERNITY

**Mukfiah Ma'isyah¹, Mohammad Syifaur Rizal², Faiq Julia Iqna'a³, Bakron
Andre Setiawan⁴, Abu Hasan Agus R⁵**

^{1,2,3,4,5} Universitas Nurul Jadid, East Java, Indonesia

Email: mukfiah@gmail.com¹, rizalarnold01@gmail.com²,

Faiqjuliaiqnaa@gmail.com³, Bakronmedsos@gmail.com⁴, abuhasanagusr@unuja.ac.id

Abstract:

This study examines the integration model of tradition and modernity in education at the Miftahul Ulum Besuki Islamic Boarding School, Situbondo. This Islamic boarding school demonstrates the ability to maintain traditional principles in teaching Islam while adopting modern elements relevant to the times' needs, such as technology, foreign languages, and entrepreneurial skills. This study uses a qualitative approach with interview methods and field observations, as well as an analysis of the curriculum and management of the Islamic boarding school. The research findings show that this Islamic boarding school has successfully created a balance between teaching religious knowledge through yellow books and introducing practical skills that are important for students, such as computer skills and entrepreneurship. Although limited by infrastructure, technology enriches the learning process, provides students with access to learn more widely, and prepares them to face the challenges of an increasingly digital global world. In addition, this Islamic boarding school also integrates modern subjects while maintaining the moral and spiritual values that are the basis of Islamic boarding school education. The challenges faced, especially regarding limited technology and resources, can be overcome through cooperation between the Islamic boarding school and external parties who care about education. In conclusion, Miftahul Ulum Besuki Islamic Boarding School is a successful example of combining tradition and modernity, producing students who have a good command of religious knowledge and the practical skills needed to adapt to the development of an increasingly competitive and digital world.

Keywords: *Islamic boarding schools, tradition, modernity, technology, religious education.*

INTRODUCTION

Pesantren as a traditional educational institution in Indonesia has played an important role in shaping the character of the nation, especially in religious and social aspects (Kurniawati & Anshory, 2024). Since its inception, pesantren has become a center for the dissemination of knowledge, both in the fields of religion and general knowledge, which is taught with a unique approach and based on strong Islamic traditions. Despite having a vital role in society, pesantren are now faced with major challenges in the form of the increasingly widespread influence of globalization. Globalization, with all its impacts, brings rapid and profound changes in various sectors of life, including education, technology, and culture.

The process of integration between tradition and modernity is one of the main issues that Islamic boarding schools need to face in the midst of this wave of globalization (Rohman et al., 2023). On the one hand, the tradition of Islamic boarding schools that focuses on teaching religion and morals is still very relevant to shaping the morality of individuals and society. On the other hand, the demands of an increasingly advanced era, especially in terms of information technology, science, and global skills, force Islamic boarding schools to adapt and modernize their education systems (Khotimah & Laisa, 2024).

This study aims to examine the dynamics of Islamic boarding schools in facing globalization with a focus on the integration of tradition and modernity (Kurniawati & Anshory, 2024). The location of this research was carried out at the Miftahul Ulum Besuki Islamic Boarding School, Situbondo, which is known as one of the Islamic boarding schools that actively adapts to changing times. This Islamic boarding school not only maintains the tradition of Islamic knowledge that has long been taught, but also strives to integrate technology and modern educational approaches into its curriculum (Astika et al., 2024). By examining the role of Islamic boarding schools, it is hoped that an integration model can be found that can be a reference for other Islamic boarding schools in facing the challenges of globalization, without ignoring the noble values that are the foundation of Islamic boarding school education (Narayanti et al., 2024), (Arshed et al., 2024).

There are several previous researchers who have discussed the above research, including; First, Zuhdi (2016) in his research on Islamic boarding schools and education in the era of globalization stated that although there is a tendency for Islamic boarding schools to open themselves up to global developments, they still focus on character and moral formation in accordance with Islamic values. Teaching in Islamic boarding schools is not only limited to religious knowledge, but begins to include practical skills such as foreign languages, technological skills, and entrepreneurship, which aim to prepare students to face challenges in the global world without losing their identity as pious Muslim individuals. Another thing in the Second study, Nashir (2018) in his study on the transformation of Islamic boarding schools in the era of globalization argues that modern Islamic boarding schools have made major innovations in terms of curriculum and teaching methods. Nashir noted that these Islamic boarding schools not only teach religious knowledge, but also begin to include social sciences, technology, and other subjects that are relevant to the needs of the global job market. However, Nashir also suggested that Islamic boarding schools must still prioritize moral and spiritual values in every aspect of their education. He emphasized that Islamic boarding schools that are successful in facing globalization are those that can combine tradition with modernity, without sacrificing the values that have long been their hallmark. Third, Prasetyo (2014) conducted a study on Islamic boarding schools in East Java and found that Islamic boarding schools in this region have tried to adapt their education to the influence of globalization. In his study, Prasetyo showed that Islamic boarding schools in urban areas tend to be quicker to adopt technology and science-based education, while Islamic boarding schools in rural areas still maintain a traditional education model that prioritizes teaching yellow books and memorization. This study provides an illustration that although there are differences in the level of adoption of modernity, Islamic boarding schools in general try to balance tradition and modernity.

This study offers several new contributions that distinguish it from previous studies. Specifically, this study raises the dynamics of integration between tradition and modernity at the Miftahul Ulum Besuki Islamic Boarding School, Situbondo, which not only focuses on the efforts of the Islamic boarding school to adapt to globalization, but also examines how the Islamic boarding school manages the tension between two important aspects: maintaining traditional Islamic values and responding to the demands of increasingly advanced developments (Rohman et al., 2023). Some of the novelties found in this study include: (1) The Role of Technology and Innovation in Islamic Boarding School Education (2) A Deeper Model of Integration of Tradition and Modernity (3) Differences in the Implementation of Education Based on Geographical

Location.

RESEARCH METHODS

This study uses a qualitative approach with a case study method to examine the dynamics of the Miftahul Ulum Besuki Islamic Boarding School, Situbondo, in facing globalization and integrating tradition with modernity in education (Waruwu, 2024). The qualitative approach was chosen because the purpose of the study was to gain a deep understanding of the phenomena occurring in the Islamic boarding school, both in terms of curriculum adaptation, changes in the teaching and learning process, and the application of traditional and modern values (Umam et al., 2024). This approach also allows researchers to explore more holistically how Islamic boarding schools strive to remain relevant to the times without losing their identity as Islamic-based educational institutions.

This study is a type of qualitative descriptive research, which aims to describe in detail how the Miftahul Ulum Besuki Islamic Boarding School integrates tradition and modernity in their education (Kurniawati & Anshory, 2024). The location of this study was chosen based on the characteristics of Islamic boarding schools which are known to have an integrative approach to education, by combining traditional religious knowledge and practical skills needed in the global world, such as technology, entrepreneurship, and foreign languages. Therefore, this study focuses on the Miftahul Ulum Besuki Islamic Boarding School to explore how the Islamic boarding school adapts to the flow of globalization while maintaining Islamic values that are the basis of Islamic boarding school education (Ruhayat et al., 2024).

The data in this study were obtained from various sources, both primary and secondary data (Astika et al., 2024). Primary data were obtained through in-depth interviews with Islamic boarding school leaders, teachers, and students, which aimed to explore their views and experiences on the implementation of education that combines tradition and modernity. In addition, researchers will also conduct participatory observations of teaching and learning activities in Islamic boarding schools, to directly understand the process of integrating tradition and modernity in educational practices (Mailani et al., 2024). Secondary data is obtained from existing documentation, such as the applied educational curriculum, programs related to teaching practical skills, and literature relevant to the research theme.

To analyze the data obtained, researchers used thematic analysis techniques (Mailani et al., 2024). This process involves several stages, starting from data reduction to filter relevant information, then coding to identify the main themes that emerge in the data (Susanto et al., 2024). Furthermore, researchers will interpret and organize the data into categories that describe how Miftahul Ulum Besuki Islamic Boarding School integrates tradition and modernity in their education. Finally, researchers will draw conclusions based on these findings, with the aim of providing a deeper understanding of the efforts of Islamic boarding schools in adapting to globalization, without ignoring the values that are the basis of their education. In addition, to ensure the validity of the data, this study uses triangulation, by comparing the results of interviews, observations, and documentation to ensure the consistency of the information obtained (Susanto et al., 2024). The following is a table of interview respondents below;

NO	JABATAN	INISIAL
1	Pengasuh	MF
2	2 guru pondok	MB, MI
3	2 guru sekolah formal	MK, ZH
4	5 santri	SM, AM, CP, SL, RM

Tabel 1.1 Responden Wawancara

RESULTS AND DISCUSSION

Pesantren as a traditional educational institution rooted in the tradition of Islamic knowledge has played an important role in the formation of the character and morals of the Indonesian nation for hundreds of years (Harmathilda et al., 2024). However, in the midst of the rapid flow of globalization that brings major changes in

various aspects of life including in the fields of technology, communication, economy, and culture, pesantren are faced with major challenges to maintain their traditional values, while adapting to the development of the times. Globalization, with all the advances it offers, forces pesantren to rethink the relevance of the curriculum and teaching methods they apply, without losing their identity as educational institutions based on deep Islamic values (Mailani et al., 2024).

The process of integration between tradition and modernity is crucial for Islamic boarding schools in facing the challenges of globalization (Rohman et al., 2023). The tradition of Islamic boarding schools, which has so far focused more on teaching religious knowledge, both through yellow books and teaching religious practices, needs to be combined with practical skills that are relevant to the demands of the times. These skills, such as foreign language skills, use of technology, and entrepreneurial knowledge, are important so that students can compete and contribute in the global world without losing their Islamic roots and the moral values that have been taught so far. Therefore, the dynamics of Islamic boarding schools in facing globalization are not only about adapting to change, but also how to find a balance between maintaining tradition and welcoming modernity (Sirait, 2024).

Miftahul Ulum Besuki Islamic Boarding School, Situbondo, as the object of study in this research, provides a concrete example of how Islamic boarding schools in non-urban areas strive to respond to the challenges of globalization (Astika et al., 2024). This Islamic boarding school not only teaches traditional religious knowledge, but also begins to integrate modern skills learning such as foreign languages, technology, and entrepreneurship into its curriculum. This integration aims to prepare students to face global competition without sacrificing their identity as devout Muslim individuals. Through this study, we will discuss in more depth how Miftahul Ulum Besuki Islamic Boarding School manages this process, as well as how other Islamic boarding schools can learn from this approach in adapting to changing times.

Thus, this discussion will explore the various dynamics that occur in Islamic boarding schools in facing globalization, with a focus on the process of integration between tradition and modernity. How Islamic boarding schools maintain Islamic values that are the foundation of their education, while preparing the younger generation to face the challenging global world (Ardianto & Ansori, 2024). This study aims to provide a comprehensive picture of how Islamic boarding schools can play an important role in creating a balance between maintaining identity and opening up to developments in the era.

The Role of Technology and Innovation in Islamic Boarding School Education

In the era of increasingly advanced globalization, technology and innovation have become important factors that influence various sectors of life, including education (Herlina et al., 2024). Islamic boarding schools are no exception, which have so far been known for their traditional education model that focuses more on teaching religious knowledge through yellow books and memorization (Jamil, 2024). However, over time, many Islamic boarding schools have begun to adopt technology and various innovations in their education systems (Putri et al., 2023). Miftahul Ulum Besuki Islamic Boarding School, Situbondo, as one example, shows how technology and innovation are applied to keep up with the demands of the times without ignoring religious values that have long been firmly held.

Technology in Islamic boarding schools not only functions as a tool in the learning process, but also as a means to broaden horizons and enrich the learning experience of students. The use of technology, such as computers, the internet, and other digital devices, allows students to access various learning resources that are not limited to classical texts. For example, technology enables the teaching of foreign languages, computer skills, and entrepreneurship, all of which are important to prepare students for the global workforce (Neliwati et al., 2023). In addition, Islamic boarding schools can also utilize online platforms to access learning materials that are more up-to-date and in

accordance with scientific developments. These innovations also allow Islamic boarding schools to be more flexible in organizing the learning process, providing space for more diverse learning methods, and providing opportunities for students to develop practical skills that are relevant to the needs of the times.

However, the application of technology in Islamic boarding schools is not without challenges. Some Islamic boarding schools, especially those in rural areas such as Miftahul Ulum Besuki Islamic Boarding School, face obstacles in terms of access to adequate technological infrastructure, such as a stable internet network and adequate devices. However, these Islamic boarding schools try to overcome these obstacles in creative ways, for example by making maximum use of existing technology, and collaborating with institutions or third parties to provide facilities and training. The use of technology in Islamic boarding schools also requires a change in the mindset of Islamic boarding school managers and teachers, who must be ready to adapt to technology and update their teaching methods. In addition, there are still concerns that the adoption of this technology can reduce the emphasis on more conventional religious learning, such as teaching yellow books and interpretations. Therefore, there needs to be a balanced approach between the use of technology for general education and maintaining the religious values that are the core of Islamic boarding school education.

In the context of innovation, Islamic boarding schools have also begun to develop various programs aimed at introducing students to practical skills, such as entrepreneurship, foreign languages, and technology (Gustriani & Kholis, 2024). Programs such as entrepreneurship training or the use of technology applications for business purposes help students to be better prepared to face global economic challenges (Hana & Iswantir, 2023). This is in line with the development of Islamic boarding school education which no longer only teaches limited religious knowledge, but also provides broader knowledge and skills so that students can play an active role in global society. This innovation is also a means for Islamic boarding schools to show their relevance amidst changing times, while making Islamic boarding schools a place that not only prepares students in spiritual matters, but also in aspects of practical skills that support their lives in the future.

Overall, technology and innovation play an important role in the transformation of Islamic boarding school education (Sirait, 2024). Through the use of technology, Islamic boarding schools can expand the scope of the material taught, create a more flexible learning environment, and prepare students with the skills needed in the global world. Although challenges remain, such as limited access to technology in some Islamic boarding schools, efforts to integrate technology and innovation in Islamic boarding school education show great potential in preparing a young generation who are not only knowledgeable in religion, but also ready to face global challenges with relevant skills (Hana & Iswantir, 2023).

As conveyed by the caretaker of the Islamic boarding school (MF), he emphasized that "we, the caretakers of the Miftahul Ulum Besuki Islamic Boarding School, realize that globalization brings major changes to the world of education. Technology has a very important role in helping Islamic boarding schools transform without having to sacrifice the basic principles that we hold. Although Islamic boarding school education is very thick with religious teachings, we see technology as a tool that can enrich and expand the scope of learning materials. With technology, we can open access for students to learn various things, both in the context of religious knowledge and practical skills that are relevant to the needs of today's world, such as foreign languages, computers, and entrepreneurship.

Reinforced by the boarding school teachers (MI, MB) that "Technology is very important in enriching learning in Islamic boarding schools. We use technology to support religious teaching, such as introducing foreign language applications and computers. However, we still maintain the basic principles of Islamic boarding schools by prioritizing the teaching of yellow books and religious knowledge. Technology is only a tool to prepare students to face an increasingly digital world without reducing the religious values that we teach.

According to formal school teachers, they argue that "In formal schools, technology has been used optimally to support learning, both in general subjects and to

improve practical skills. In Islamic boarding schools, although religious teaching remains the main focus, technology can open access for students to learn more. Technology helps them access a wider range of materials, including language and entrepreneurship. However, the main challenge is how to ensure that this technology does not shift the focus of religious education.

A Deeper Integration Model of Tradition and Modernity in the Miftahul Ulum Besuki Islamic Boarding School, Situbondo

Miftahul Ulum Besuki Islamic Boarding School, Situbondo, shows a model of integration of tradition and modernity that is quite deep in its education system. This Islamic boarding school not only maintains traditional values that have long been the hallmark of Islamic boarding schools, but also actively adapts modern elements to enrich the learning process. This integration is not only seen in the curriculum aspect, but also in the application of technology and the development of practical skills that are relevant to global needs (Mau, 2024).

In the traditional aspect, Miftahul Ulum Besuki Islamic Boarding School still emphasizes the teaching of Islamic religious knowledge through studying yellow books and memorization, which are the main foundations of Islamic boarding school education. This strengthens the identity of Islamic boarding schools as educational institutions that focus on the formation of character and morals of students in accordance with Islamic values (Afif et al., 2024). Classical books such as Fiqh, Hadith, and Tafsir remain the main materials taught, which function to deepen religious understanding and form a strong spiritual foundation in students.

However, on the other hand, this Islamic boarding school also shows openness to change by integrating more modern subjects, such as foreign languages, technology skills, and entrepreneurship (Shafa, 2024). The use of technology in learning is a key aspect in this integration process. By accessing online resources, students have the opportunity to learn broader and more practical topics, such as computer use, graphic design applications, and digital-based business skills. Entrepreneurship and foreign language training programs have also been introduced to prepare students to be better prepared to face the increasingly competitive world of work.

The balance between tradition and modernity at Miftahul Ulum Besuki Islamic Boarding School is not only limited to teaching, but is also reflected in the inclusive and adaptive approach to managing the boarding school. Although this boarding school adopts modern technology and learning methods, the basic principles of education based on Islamic morals and spirituality remain the main focus. This can be seen from how the boarding school maintains Islamic values in every program they offer, ensuring that the technology and practical skills taught are always in line with Islamic sharia principles and ethics (Khofi & Furqon, 2024).

However, the biggest challenge in integrating tradition and modernity is maintaining a balance between the two aspects. Although modern technology and curriculum add value, there is concern that the emphasis on practical skills and the outside world could reduce attention to deeper religious education. Therefore, Miftahul Ulum Besuki Islamic Boarding School strives to ensure that even though they are open to the modern world, the core of religious teachings is maintained and becomes the foundation of the students' lives (Khofi & Furqon, 2024).

Overall, the integration model implemented by Miftahul Ulum Besuki Islamic Boarding School can be considered a successful example of balancing tradition and modernity in Islamic boarding school education. By combining in-depth religious learning and the development of practical skills that are relevant to the needs of the times, this Islamic boarding school is able to provide comprehensive education, forming students who not only have a strong understanding of religion, but are also ready to adapt to the challenges of an increasingly global and digital world (Daud et al., 2024).

Differences in Education Implementation Based on Geographical Location.

The implementation of education in Indonesia is often influenced by geographic location, which can have a significant impact on the quality and methods of education applied, including in the context of Islamic boarding schools. The findings of this study

indicate clear differences in the implementation of education, both in Islamic boarding schools in urban and rural areas, which are influenced by geographic factors and accessibility to educational resources (Krisnawati et al., 2024).

In urban areas, Islamic boarding schools tend to be quicker to adopt modern technology and teaching methods. More stable internet access, the availability of technological devices, and stronger support from the government and community allow Islamic boarding schools in urban areas to introduce a broader and more diverse curriculum. Islamic boarding schools in big cities find it easier to integrate technology-based lessons, such as computer programming, graphic design, or foreign languages through digital platforms and learning applications. In addition, Islamic boarding schools in urban areas also have greater opportunities to collaborate with formal educational institutions or professional institutions to improve the quality of education and the skills of their students.

In contrast, Islamic boarding schools located in rural areas, such as Miftahul Ulum Besuki Islamic Boarding School which is the object of this study, face various challenges related to limited infrastructure. Access to technology, such as the internet and computer devices, is still limited. This causes Islamic boarding schools in rural areas to tend to rely more on traditional learning methods that focus on teaching yellow books and memorization, which are the characteristics of Islamic boarding school education in Indonesia. Although there are efforts to introduce technology in the learning process, its implementation is not as fast and effective as in urban areas, due to infrastructure constraints and limited human resources.

However, despite these differences, Islamic boarding schools in rural areas still try to balance tradition and modernity. In the context of Miftahul Ulum Besuki Islamic Boarding School, despite limited access to technology, the school still tries to utilize what is available to introduce practical skills such as entrepreneurship, foreign languages, and computer technology. Although the adoption of technology is slower, there is an effort to integrate modern elements into education without sacrificing the core of religious teachings.

These differences in the implementation of education based on geographical location show that despite the gap in the implementation of modern education between urban and rural areas, both types of Islamic boarding schools continue to strive to provide education that is in accordance with the needs of the times. In urban areas, Islamic boarding schools are better able to adopt technology quickly, while in rural areas, infrastructure challenges require a more gradual and creative approach to integrating technology and innovation into education (Rasyid et al., 2024).

This difference reflects the existing gap in the distribution of educational resources in Indonesia, which is highly dependent on geographical location. Islamic boarding schools in urban areas have the advantage of access to technology and opportunities for collaboration with other educational institutions, which accelerates the process of integrating modernity into their education. Meanwhile, Islamic boarding schools in rural areas must face greater challenges related to infrastructure and accessibility of technology. However, it is important to note that Islamic boarding schools in rural areas often place more emphasis on in-depth religious education and character development, which are the main foundations of Islamic boarding school education.

The implementation of technology-based education in rural Islamic boarding schools such as the Miftahul Ulum Besuki Islamic Boarding School shows how Islamic boarding schools are trying to stay relevant in the era of globalization (Kurniawati & Anshory, 2024). They use a more creative approach in adopting technology and skills that are useful for the future of their students, despite the existing limitations. Therefore, it is important for education policies in Indonesia to further support Islamic boarding schools in rural areas, not only by providing access to technology, but also by providing training for caregivers and students in utilizing technology to improve the quality of existing education.

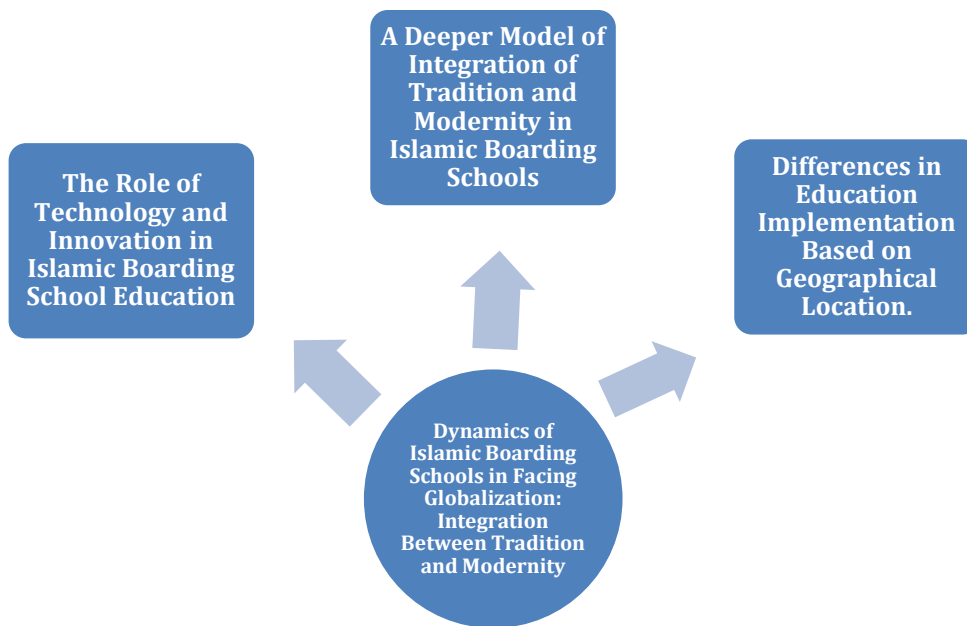


Diagram 1.1 Dynamics of Islamic Boarding Schools in Facing Globalization: Integration Between Tradition and Modernity

CONCLUSION

This study shows that Miftahul Ulum Besuki Islamic Boarding School, Situbondo, has successfully integrated tradition and modernity in their education system in an adaptive and balanced way. Although maintaining the teaching of religious knowledge through yellow books as the main basis of education, this Islamic boarding school also adopts modern elements, such as technology, foreign languages, and entrepreneurship, to enrich the learning of students. The use of technology in the learning process allows students to access a wider range of knowledge sources that are relevant to the needs of today's global world.

This integration model is not only manifested in the curriculum, but also in the approach to managing the Islamic boarding school which maintains a balance between religious values and practical skills. Although challenges in implementing technology and modernity still exist, this Islamic boarding school strives to ensure that every aspect of education remains in line with the profound principles of Islam. Thus, Miftahul Ulum Besuki Islamic Boarding School is an example of an Islamic boarding school that has succeeded in combining tradition and modernity, producing students who not only have a strong understanding of religion, but also practical skills that are ready to be applied in an increasingly developing world.

REFERENCES

- Afif, M. M., Usman, M. R., & Nur, D. M. M. (2024). Budaya Santri (Ngaji, Ngabdi, Dan Ngabekti) Menjadi Karakteristik Peserta Didik Madrasah Aliyah Darul Ulum. *Arima: Jurnal Sosial Dan Humaniora*, 1(4), 329–335.
- Ardianto, R. A., & Ansori, I. (2024). Dinamika Radikalisme Di Pesantren: Tinjauan Terhadap Isu Dan Tantangan. *Tsaqofah*, 4(1), 588–599.
- Arshed, N., Hameed, K., & Saher, A. (2024). Role Of Globalization And Education Defining The Incidence Of Entrepreneurship. *Journal Of The Knowledge Economy*, 15(1), 364–382.
- Astika, L., Nur Evisa, S., & Chanifudin. (2024). Peran Pesantren Dalam Membentuk Karakter Diera Globalisasi. *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan*, 6(3), 679–687. <https://doi.org/10.46773/Muaddib.V6i3.1191>
- Daud, D., Nasir, M., & Salehudin, M. (2024). Manajemen Pengembangan Kurikulum

- Pesantren Mu'adalah (Studi Kasus Pada Satuan Pendidikan Mu'allimin Pondok Pesantren Trubus Iman Tanah Grogot). *Journal On Education*, 6(4), 20732–20747.
- Gustriani, T., & Kholis, M. (2024). Pembelajaran Life Skills Bagi Santri Sebagai Inovasi Pendidikan Di Pesantren. *Ainara Journal (Jurnal Penelitian Dan Pkm Bidang Ilmu Pendidikan)*, 5(3), 290–296.
- Hana, S. D., & Iswantir, M. (2023). Manajemen Kurikulum Pembelajaran Pondok Pesantren Dalam Menghadapi Tantangan Era Globalisasi (Studi Terhadap Manajemen Kurikulum Pembelajaran Pondok Pesantren Baitur Rahman Kecamatan Batang Onang Kabupaten Padang Lawas Utara). *Innovative: Journal Of Social Science Research*, 3(2), 13369–13381.
- Harmathilda, H., Yuli, Y., Hakim, A. R., & Supriyadi, C. (2024). Transformasi Pendidikan Pesantren Di Era Modern: Antara Tradisi Dan Inovasi. *Karimiyah*, 4(1), 33–50.
- Herlina, H., Arismunandar, A., & Tolla, I. (2024). Education Character In The Era Of Globalization: Facing The Challenges Of The Modern World. *International Journal Of Engineering, Science And Information Technology*, 4(4), 230–236.
- Jamil, M. (2024). Exploring The Qur'anic Literacy Tradition: A Review Of Traditional And Modern Pesantren In Tuban Indonesia. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 9(1).
- Khofi, M. B., & Furqon, M. (2024). Strategi Kepemimpinan Kiai Dalam Mengembangkan Pondok Pesantren. *Incare, International Journal Of Educational Resources*, 5(3), 265–288.
- Khotimah, I. H., & Laisa, E. (2024). Modernisasi Pendidikan Islam Dalam Pemikiran Fazlur Rahman. *Cognitive: Jurnal Pendidikan Dan Pembelajaran*, 2(1), 83–102.
- Krisnawati, N., Asfahani, A., & Maliki, A. (2024). Implementasi Kurikulum Merdeka Dalam Pendidikan Dasar Studi Kasus Di Sekolah Dasar Di Jawa Timur: Implementation Of Independent Curriculum In Elementary Education Case Study In Elementary Schools In East Java. *Ijelap: Indonesian Journal Of Education, Language, And Psychology*, 1(1), 31–40.
- Kurniawati, W., & Anshory, M. I. (2024). Pendidikan Pesantren Di Zaman Teknologi Antara Tradisi Dan Modernitas. *Tsaqofah*, 4(1), 640–654.
- Mailani, I., Lasmiadi, L., Zuhaini, Z., & Irfandi, I. (2024). Dampak Implementasi Kurikulum Mbkm: Analisis Kepuasan Mitra Terhadap Implementasi Kkn Tematik. *Multidisciplinary Indonesian Center Journal (Micjo)*, 1(2), 937–943.
- Mau, F. A. (2024). Integrating Character Education In Al-Syifa Islamic Boarding Schools: A Case Study Approach. *Edu Spectrum: Journal Of Multidimensional Education*, 1(1), 1–14.
- Narayanti, P. S., Pranajaya, S. A., Suciarti, I., Rifky, S., & Hajerina, H. (2024). Values Education In The Era Globalization: Preparing Students To Face An Increasingly Competitive World. *International Journal Of Teaching And Learning*, 2(3), 615–626.
- Neliwati, N., Cibro, A. N., Kaloko, B., & Syafnial, S. (2023). Dynamics Of Islamic Education Institution Development Program In Facing The Era Of Globalization Studies. *Eduotec: Journal Of Education And Technology*, 6(3), 674–682.
- Putri, A. Y., Mariza, E., & Alimni, A. (2023). Pesantren Sebagai Lembaga Pendidikan Islam (Sejarah Lahirnya Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia, Sejarah Perkembangan Pesantren/Sistem Pendidikan, Dan Perkembangannya Masa Kini). *Innovative: Journal Of Social Science Research*, 3(2), 6684–6697.
- Rasyid, R., Taha, A. H. D., Ali, W. R., & Ardillah, N. Q. (2024). Pendidikan Di Ujung Jari: Perbandingan Antara Pendidikan Pedesaan Dan Pendidikan Perkotaan. *Jurnal Kreativitas Pendidikan Modern*, 6(2).
- Rohman, A., Muhtamiroh, S., Imron, A., & Miyono, N. (2023). Integrating Traditional-Modern Education In Madrasa To Promote Competitive Graduates In The Globalization Era. *Cogent Education*, 10(2), 2268456.
- Ruhiyat, R., Saepudin, D., Syafrin, N., & Handrianto, B. (2024). Modernization Of

- Pesantren And Graduate Quality. *Formosa Journal Of Multidisciplinary Research*, 3(2), 589–604.
- Shafa, M. F. (2024). Integration Of Spiritual Values In The Curriculum Of Islamic Boarding Schools: A Case Study Of The Effectiveness Of The Jami'atul Muballighah Program In Increasing The Spiritual Intelligence Of Students. *Communautaire: Journal Of Community Service*, 3(1), 64–78.
- Sirait, N. S. M. K. (2024). Latar Belakang Historis Modernisasi Pendidikan Islam. *Journal On Education*, 6(2), 10832–10843.
- Susanto, P. C., Arini, D. U., Yuntina, L., Soehaditama, J. P., & Nuraeni, N. (2024). Konsep Penelitian Kuantitatif: Populasi, Sampel, Dan Analisis Data (Sebuah Tinjauan Pustaka). *Jurnal Ilmu Multidisplin*, 3(1), 1–12.
- Umam, C., Dewi, M. P., Purwitasari, E., Jusmawandi, J., Hamzah, I. F., Ningrum, F. A. S., Wijaya, F., Syathroh, I. L., Dwiputri, A. Y., & Sriwahyuni, D. (2024). Metode Penelitian Kualitatif. Pt Penamuda Media.
- Waruwu, M. (2024). Pendekatan Penelitian Kualitatif: Konsep, Prosedur, Kelebihan Dan Peran Di Bidang Pendidikan. *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan*, 5(2), 198–211.
- Norman, E., Iswandari, R., Sunarsih, S., & Iltiqoyah, L. (2023). Risk Mitigation Strategy; Parental Involvement To Enhance Early Childhood Learning. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(3), 3375–3386. <https://doi.org/10.31004/obsesi.v7i3.4159>
- Rodliyah, S., Khusnuridlo, M., & Fauzi, I. (2024). Optimizing the quality of Islamic Senior High School graduates through curriculum management of vocational programs based on pesantrens in East Java, Indonesia. *Cogent Education*, 11(1), 2423437.
- Rizal, Mohammad Syifaaur. 2024. “Educational Evolution: Sustainable Beturnment With Country In The Development Of The Trainer.” Pp. 28–36 In *Proceeding Of International Conference On Education, Society And Humanity*. Vol. 2
- Munif, Muhammad et al. 2022. “Student-Centeredness by Knowledge Sharing: An Effective Learning in Madrasah.” *AL-ISHLAH: Jurnal Pendidikan* 14(1):136–146. doi: 10.35445/alishlah.v14i1.1313.
- Mudarris, Badrul, and Mohammad Syifaaur Rizal. 2023. “Manajemen Strategi Kepemimpinan Kepala Sekolah Dalam Meningkatkan Kedisiplinan Guru Dan Karyawan Di SMA Nurul Jadid.” *JIIIP-Jurnal Ilmiah Ilmu Pendidikan* 6(12):10265–71.