



MAQĀSID- BASED ISLAMIC BOARDING SCHOOL MODEL AL- SYARĪ'AH: LITERATURE ANALYSIS ON THE ROLE OF ISLAMIC BOARDING SCHOOLS IN SHAPING THE CHARACTER OF STUDENTS

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Abstract:

Islamic boarding school-based model maqāsid al-syarī'ah as a framework for character education for Islamic boarding school students in the digital era. The study was conducted using a qualitative descriptive method with a descriptive approach. library research on various Islamic boarding school and Islamic education literature. The analysis was conducted through the stages of identification, selection, and interpretation to find the relevance of Islamic values. maqāsid al-syarī'ah in the Islamic boarding school education system. The results of the study show that the implementation of the five main principles— ḥifẓ ad-dīn , ḥifẓ an-nafs , ḥifẓ al -' aql , ḥifẓ an-nasl , And ḥifẓ al- māl —forms the foundation for the formation of the spiritual, moral, and intellectual character of students. Curriculum integration, holistic pedagogy, and external collaboration strengthen Islamic boarding schools as adaptive and globally competitive Islamic educational institutions. In conclusion, this model has the potential to become a strategic paradigm in the development of Islamic education that balances traditional values and modern innovation.

Keywords: *Islamic Boarding School Model, Maqasid Syariah, Literature*

INTRODUCTION

The term "pesantren" (Islamic boarding school) originated with traders, including Westerners, from various countries, while spreading Islam. The origins of Islamic boarding schools are inseparable from the role of the Walisongo (Nahdlatul Ulama) , particularly Sunan Maulana Malik Ibrahim, who established Islamic boarding schools as a means of Islamic propagation in the Gresik area of East Java. Since the inception of Islamic boarding schools, the community has consistently welcomed them, even though the process of disseminating Islamic propagation clashed with deeply rooted Islamic values and customs of the Indonesian archipelago. The dynamics of modern Islamic boarding schools (pesantren) encompass not only religious activities but also the introduction of traditional values and distinctive scientific developments. Community life is a value closely linked to Allah SWT and society (character education), which stems from attitudes, behaviors, and thoughts that contain elements of prevailing societal norms. Over time, Islamic boarding schools have also kept pace with the times by equipping them with several positive and adaptive skills for the current era.(A. A. Susilo & Wulansari, 2020)

Forming students' mentality and character cannot be separated from the issue of instilling values, transfer of values . Therefore, teachers are not ordinary

teachers, but rather educators who will explain lessons to students. In the 21st century, when everything that happens in the world is influenced by globalization, which also erodes the education system, teachers are always at the forefront of students learning and maintaining the character of the nation. There is a great need for innovation in education, therefore when globalization appears, this innovation must be utilized optimally and

minimize its negative impact on education. Providing motivation to students is important because, in this era of globalization, students' learning attitudes must be high and better so that students maintain the values of the nation's character as an achievement .(A. Susilo & Sarkowi, 2018)

Globalization has unwittingly transformed all aspects of life, including education, social, and political aspects. The weakening of national character stems from globalization, marked by the influx of foreign cultures inconsistent with the nation's outlook on life. Negative phenomena such as promiscuity, violence, and drugs contradict national and religious values. While technological and information development is undeniable, the nation must also consistently uphold ancestral cultural values. Therefore, society plays a role and is concerned with social phenomena, particularly moral emergencies that require immediate evaluation. (Budiarto, 2020)50 Faith and piety are key to how humanity navigates the era of globalization. Just as globalization facilitates human activities, including education, human resources must also be able to adapt to change and balance vision, mission, and curriculum.(Charits, 2025)

According (Ahmadi, 2023) 45 to the analysis of the objectives of Islamic education from Law Number 18 of 2019 concerning Islamic Boarding Schools, Islamic boarding school parameters that can be balanced in terms of social, cultural, and educational aspects, always based on the Quran and Hadith. At least five things must be fulfilled to develop opportunities in Islamic boarding schools, including : leadership (kiai and administrators), student management, learning process management, Islamic boarding school management, and learning process management. From the results of this study, it is hoped that Islamic boarding school graduates will have equal opportunities, both in terms of diploma equivalency and opportunities in the world of work.

Maqāṣid The Shariah is the guiding principle and the main objective of Islamic law , which is oriented towards the welfare of this world and the hereafter. There are five main elements that are the basic universal principles of Islamic law. among them ; ḥifẓ ad-dīn (maintaining religion), ḥifẓ an-nafs (nurture the soul), ḥifẓ al -' aql (maintaining reason), ḥifẓ an-nasl (maintaining offspring), and ḥifẓ al-māl (maintaining assets). Maqāṣid Al-Syarī'ah is not only interpreted as a principle, but also as the foundation for forming the character of a perfect human being who is a blessing to all the worlds .

Relevant research that has been conducted by (Charits, 2025), shows that the integration between maqāṣid al-Syarī'ah Islamic education fosters a holistic perspective, encompassing both the physical and spiritual dimensions . Therefore, this principle not only shapes intellectual intelligence but also plays a role in integrating spiritual and social awareness, oriented toward balance between this world and the afterlife.

There are differences with several previous studies regarding maqāṣid al-Syarī'ah and Islamic boarding schools including : (Rohim & Pratama, 2025; Yusuf & Ali, 2025)previous research entitled ' Santripreneur' Education Model Based on The Maqasid Al-Syariah Framework For The Economy Empowerment of Santri In Pesantren' which in this case internalizes maqāṣid al-Syarī'ah into the entrepreneurship education curriculum (student entrepreneur education). The results of this research study indicate that this study successfully formed students

into Muslim entrepreneurs who uphold ethical values, responsibility, and business sustainability in accordance with sharia principles, and are able to successfully address the economic challenges of Islamic boarding schools and support long-term economic independence. The differences with this study focus on the internalization of maqāṣid al-syarī'ah implementation of ḥifz al-māl (maintaining assets) and using qualitative-descriptive research using a scoping strategy review. The focus of this study is on the role of Islamic boarding schools in shaping the character of students (santri) through a literary approach.

The next research is using the Simple method Additive Weighting (SAW) to assess the maqāṣid index al-syarī'ah which in this case compares two Islamic boarding schools in Indonesia. Maqāṣid indicators al-Syarī'ah In this study, there are six aspects: Religion, Soul, Reason, Descendants, Wealth, and Environment. The results of the study indicate that the Hidayatullah Islamic Boarding School in Balikpapan is more successful in realizing Sharia principles than the Miftahul Huda Islamic Boarding School in Bogor, which, from an environmental perspective, does not yet have a clinic, computer lab, or ATM facilities. (Solihat et al., 2023) The difference with the study that the researcher will examine is the research method used by the researcher in the library. research and does not use comparative studies. As well as focusing on maqāṣid indicators al-syarī'ah Only five elements are used: religion, soul, reason, lineage, and wealth. This scientific study focuses on the role of Islamic boarding schools in shaping the character of students (santri) through a literary approach.

(Mawftiq & Gustanto, 2023) The implementation of the green economy concept at the An Nur Ngrukem Bantul Islamic Boarding School, which has integrated environmentally friendly waste management practices and increased environmental awareness among students. This effort is a manifestation of the implementation and supports the objectives of maqāṣid (the goal of the Islamic education system). al-syarī'ah To maintain sustainability, environmental quality, and health. Benefits of implementing the Green Economy movement These include cost savings, diversifying revenue sources, and increasing environmental awareness in Islamic boarding schools. The researchers examined only five indicators : religion, soul, mind, lineage, and wealth. Furthermore , this study focused on the role of Islamic boarding schools in shaping the character of students (santri) through a literary approach.

(Creswell & Creswell J David, n.d.) The welfare of the ustadz is also part of maqāṣid al-syarī'ah . Although gratitude is an important key in carrying out the daily mandate for ustadz , in this case the Assalafiy Al-Ikhlās Islamic boarding school has strived to achieve the welfare of the ustadz . Although the Islamic boarding school also has limitations, at least the ustadz also have a sense of sufficiency without having to go into debt to fulfill their daily lives. The difference with the study being studied is that the focus of the previous article's study is on the management aspect of human resource management, which in this case focuses on the teaching staff (ustadz) at the Islamic boarding school . While this study examines the role of Islamic boarding schools in shaping the character of students (santri) through a literature approach.

From the various explanations above , the aim of writing this scientific article is to describe the Islamic boarding school model based on maqāṣid al-syarī'ah which in this case focuses on studying the role of Islamic boarding schools in forming the character of students (santri) through a literary approach.

RESEARCH METHODS

The study in this research uses a qualitative descriptive method regarding the Islamic boarding school model based on maqāṣid. al-sharī'ah . The study

sources come from book journal articles, research reports on Islamic boarding schools, Islamic education and maqāṣid al-sharī'ah . The data analysis technique begins with analytical content which is then categorized according to 5 maqāṣid dimensions/indicators al- syarī'ah .

Process identification, selection, synthesis, interpretation is a series of scientific analyses that help researchers find the deeper meaning of the data being studied. (Creswell & Creswell J David, n.d.) In the context of Islamic education, these four stages ensure that research not only describes phenomena descriptively, but also provides philosophical meaning that is in accordance with Islamic values. Through this process, the study of Islamic boarding school pedagogy can produce an educational model that is relevant, adaptive, and oriented towards the welfare of the community in the digital era.

RESULTS AND DISCUSSION

Abu Ishaq Asy- Syatibi is a figure in ushul science fiqh which cannot be ignored through its ijtihad in emphasizing orientation towards studies principles jurisprudence towards the aims and secrets of the Shari'a. Asy- Syatibi makes maslahah a basic concept that is at the core of all ushul thinking Fiqh does not simply use maslahah as a rational technique, but rather establishes law theologically, reflecting God's purpose in creating law. Therefore, the explanation of maslahah is closely related to theological studies based on rational methods of thought. The book Al- Muwafaqat is considered the first book to discuss the theory of maqāṣid. al-syarī'ah completely in one structured discussion. Ash- Syatibi offers three methods on how to find out maqāṣid syar'i ; based on texts (the Qur'an and Hadith), based on the reasons for what is commanded and prohibited. (Herdiansyah, 2019)¹⁰ Imam Asy- Syatibi's Marterpice is contained in the book Al- Muwafaqat which consists of 4 juz and is made into 2 volumes consisting of 5 study subjects; Muqadimah , Al-Ahkam, Al-Adillah, Al-ijtihad . In the study of the discussion of al-maqasid, Asy- Syatibi explains God's intention to create maqāṣid al- syarī'ah . Asy- Syatibi said that Allah created the Shari'a as a form of safeguarding human benefit in this world and the hereafter. The landing of Asy- Syatibi's explanation provides stracing knowledge regarding maslahah as the goal of the Shari'a into a strong criterion in carrying out ijtihad. Overall, Ash- Syatibi's thoughts are closely related to the theological understanding he adheres to in the form of matters of reason and revelation, God's actions, human freedom and God's justice. (Kurniawan & Hudafi, 2021)

In general maqāṣid al-syarī'ah These aspects are grouped into two categories: those related to the objectives of sharia and those related to the objectives of the mukallaf themselves. The first aspect relates to obedience and adherence to sharia. The second aspect relates to the linguistic dimension so that sharia can be understood and public interest can be explained. The third aspect relates to the application of sharia provisions to realize public interest. This also relates to human ability to carry out tasks. The final aspect relates to human behavior as mukallaf and relates to God's laws. Or, more specifically, the purpose of sharia is to protect humans from the constraints of lust. based on the interests of the maqāṣid al-syarī'ah divided into 3, namely; Dharuriyat (must be fulfilled, if not fulfilled it will damage the order of human life). As in the order of Al- Kulliyat al-khamsah Preserving religion, life, intellect, lineage, wealth, and honor. Second, Hajiyat (the needs of the community that are maintained so as not to disrupt their way of life) is usually categorized as permissible in muamalah. Third, tahsiniyyat (benefits as a complement to ensure the community lives in safety and tranquility).

Distribution of Al- Kulliyat al-khamsah: first , ḥifẓ ad-din In principle,

Islam aims to uphold the existence of all religions, both those founded by the Prophet Muhammad (peace be upon him) and those that came before him. As stated in Al- Baqarah, verse 256 p. 42)

لَا إِكْرَاهَ فِي الدِّينِ

Translation: 'There is no compulsion in (adhering to) religion (Islam)...'
(2015,

Second, *hifz an-nafs* Islamic law strictly respects the right to life of every person,

not just those who practice Islamic teachings, even those who are infidels or evil. The threat of *qisas* serves as a reminder that life cannot be stopped. As stated in QS Al- Maidah: 32

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا...

Translation: '... On the contrary, whoever saves the life of a human being, it is as if he has saved the life of all mankind...' (2015, p. 113)

Third, *hifz al -' aql* Islamic law highly values human nature, and therefore it is believed that humans should at least moderate their consumption of alcohol to maintain their sanity. As stated in Surah Al-Baqarah, verse 219

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَأُثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ قُلُوبُ الْعَفْوَ

Translation: ' They asked you (Prophet Muhammad) about wine and gambling. Say, "In both there are great sins and several benefits for humans. (However,)

the sins of both are greater than the benefits." They (also) ask you (about) what they spent. Say, "(What is invested is) the excess (of what is needed)." Thus Allah explains His verses to you so that you think ' (2015, p. 34)

Fourth, *hifz an-nasl* Islam emphasizes that matters of lineage are prohibited by adultery, where its members are regulated by the law of whipping and stoning. And practically speaking, during the time Rasulullah SAW lived, he did not have three children: Asif, Maiz , and a woman named Ghamidiyah . Contained in QS An-Nuur:2

مَا رَأَيْتُمْ فِي دِينِ لَا إِنْ خُذْكُمْ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا نَفَةَ مِنَ الْمُؤْمِنِينَ مَا طَاوَأَ الْيَوْمَ الْأَخِرَ وَلَيْشَهِدَ عَذَابُ كُنْتُمْ تُؤْمِنُونَ

The translation: ' The adulteress and the adulteress , lash each of them with a hundred stripes, and let not pity for them prevent you from (carrying out) the religion of Allah, if you believe in Allah and the Last Day. Let (the execution of) their punishment be witnessed by a group of the believers. ' (2015, p. 350)

Fifth, *hifz al-māl* Islam truly respects the human heart, therefore determining who is the person who guards his heart is a difficult matter. As in QS An-Nisa: 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلْنَا لَكُمْ فِيمَا وَاَرَزْتُمُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

The translation is: ' Do not hand over your wealth (those who are in your power) to people whose understanding is not yet perfect, which Allah has made

the basis of your life. Give them shopping and clothes from (the proceeds of wealth) and speak to them good words . ' (2015, p. 77)

As explained in the above study , the following is an offer of a model of Islamic boarding school based on maqāṣid al-syarī'ah What researchers studied included :

1. Integrated Curriculum

Integrative learning strategies are a solution to address the challenges of Islamic education in the era of globalization. Islamic boarding schools have the potential to maintain their existence while adapting to changing times. As the principle states:

الْمَحَافِظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلَحِ

The meaning: maintaining good old traditions and adopting new, better habits.

The reconstruction of these principles emphasizes the balance between preservation and renewal in the educational context. Ideal education is capable of innovation and progress. Preserving religious teachings, moral values, learning systems, and morals forms the foundation of the character and identity of Islamic education , rooted in the exemplary behavior of teachers, sincerity, and good manners. The use of technology means adopting modern methods and knowledge that embody benefits without abandoning basic Islamic principles . Curriculum integration, in this case, aligns with the maqāṣid (Islamic principles). al-syarī'ah between the conservation of ḥifẓ values ad-din and ḥifẓ al- ' aql because it rejects two extremes: stagnant traditionalism (only maintaining heritage without adaptation) and value-free modernism (pursuing progress without moral and spiritual basis).

As the application of Problem- Based Project-Based Learning (PBL) that is able to build activeness, explore and discuss an issue raised in the project. Project-Based Learning Strategy Learning (PjBL) and Problem Based Learning (PBL) through this learning, students' skills have been developed through integrative communication, so that they are able to improve the quality of learning by utilizing modern technology and approaches .(Yusuf & Ali, 2025)

Holistic-Adaptive Pedagogy

Islamic boarding school pedagogy in the digital era not only preserves the legacy of classical Islamic scholarship but also develops it to remain relevant to the times. By combining spiritual values, moral character, and digital literacy , Islamic boarding schools play a role as institutions that prepare the young generation of Muslims who faithful, knowledgeable, and globally competitive , without losing their cultural roots and Islamic identity. (Sufirmansyah, 2019) 166

The role of education in Islamic boarding schools (pesantren) is crucial in shaping the character and thinking of the younger generation, especially amidst the current rapid digitalization. Pesantren pedagogy serves not only as a means of imparting religious knowledge formally or authoritatively , but also as an educational system that instills profound moral, spiritual, and social values.

In Islamic boarding schools, the relationship between kiai (caretaker) and santri is the core of the educational process. This interaction is not merely an academic teacher-student relationship, but also an emotional bond imbued with exemplary values (uswah). A kiai (Islamic cleric) not only teaches Islamic jurisprudence (fiqh), tafsir (interpretation of the Quran), or hadith (hadith), but

also instills morals, discipline, and responsibility through concrete examples in everyday life. For example, when students are involved in cleaning activities, community service, or helping the local community, this is not merely social training, but rather part of character building based on Islamic values.

Apart from maintaining strong Islamic traditions, Islamic boarding schools have now experienced Pedagogical transformation . Many Islamic boarding schools (pesantren) combine classical curricula (such as the study of yellow books) with general education and digital technology. For example, some modern Islamic boarding schools already use internet-based learning media, such as online classes, digital interpretation applications, or computer laboratories. This demonstrates that Islamic boarding schools are able to adapt without losing their identity.

Furthermore, Islamic boarding school pedagogy now also instills values religious moderation , tolerance, and Islamic humanism. Students are educated to be open to differences, think critically, and play an active role in building a peaceful and just society. For example, when students are trained in interfaith dialogue or participate in community social programs, they learn to apply Islamic teachings contextually and relevantly to modern life.

Thus, the Islamic boarding school education system not only produces students who are spiritually pious, but also intellectually intelligent and socially resilient. Students are prepared to become leaders and agents Changes that can address global challenges such as the rapid spread of information, shifting social values, and issues of digital ethics. For example, students accustomed to the values of honesty and responsibility at Islamic boarding schools will be wiser in their use of social media—they won't easily spread hoaxes , won't be provoked by hate speech, and will be able to use technology for preaching and community empowerment.

Overall, the Islamic boarding school education system balances between spiritual aspect (*ḥifẓ ad-dīn*) , moral and social (*ḥifẓ an-nafs* and *ḥifẓ an-nas*) , intellectual (*ḥifẓ al-'aql*) , as well as economy (*ḥifẓ al-māl*) is a holistic model of Islamic education. This principle keeps Islamic boarding schools relevant in responding to the challenges of the digital era, not only as institutions preserving Islamic scholarly traditions but also as centers for the formation of the whole person: have faith, knowledge, morals and efficiency.

External Collaboration

External collaboration between Islamic boarding school managers is a form of actualization of *maqāṣid* Islamic law in the context of modern Islamic education. Through collaboration with the government, community, and other institutions, Islamic boarding schools can strengthen their religious, intellectual, social, and economic functions in a balanced manner. This collaboration ultimately aims to realize benefit of the mother (public welfare) and maintaining the sustainability of Islamic values amidst the challenges of globalization and digitalization. As a manifestation of the implementation of the above principles, external collaboration in Islamic boarding schools is not only pragmatic but also has dimensions philosophical and theological which is strong within the framework of *maqāṣid al-syarī'ah* . Through cross- sectoral cooperation, Islamic boarding schools can carry out their functions *ta'dīb* (education), *tazkiyah* (self-purification), and agricultural (potential development) more effectively and sustainably. Here are some suggestions and options that can be implemented, including ; (a) Collaboration between Islamic boarding schools and the Ministry of Religion, Islamic missionary institutions, and Islamic mass organizations can strengthen the function of moderate Islamic missionary and education, (b)

literacy training programs , research development, or further studies for lecturers and religious teachers at universities are part of the effort to maintain and develop the intellectual and creativity of students, (c) Health and sanitation training for students, held in collaboration with the Health Office, demonstrates their responsibility to maintain their mental and psychological well-being, (d) parenting program for students between Islamic boarding schools and parents to build synergy in character education, (e) The development of Islamic boarding school business units (Pesantrenpreneurship) such as student cooperatives, organic farming, or Islamic boarding school digital marketplaces is a form of actualization of maqāṣid in maintaining the economic sustainability of the institution.

CONCLUSION

Based on the literature review above, maqāṣid al-syarī'ah has the potential to be used as an operational framework for character education in Islamic boarding schools. Practically, the model offered to shape the character of students links moral, spiritual, and intellectual aspects, which are also supported through entrepreneurial and da'wah activities. It is hoped that these two aspects will bridge ideal values and concrete actions in daily life. Second, the proposed model of Islamic boarding school integration includes an integrated curriculum, holistic-adaptive pedagogy, and external collaboration.

Future research studies should not only focus on theoretical aspects, but also emphasize applied and collaborative approaches. Further research oriented towards testing the development of models, policies, and curriculum innovations based on maqāṣid al-syarī'ah It is hoped that it will be able to strengthen the contribution of Islamic boarding schools in forming a young generation that is religious, has character, and is adaptive to social change in the digital era.

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