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THE TRANSFORMATION OF TRADITIONAL ISLAMIC BOARDING SCHOOLS INTO INTEGRATED PESANTREN: CURRICULUM, GOVERNANCE, AND TECHNOLOGICAL ADAPTATION

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Abstract : *Pesantren, as the oldest Islamic educational institutions in Indonesia, face modernization challenges that require systemic transformation while preserving their traditional identity. This study analyzes the transformation of Salafiyah pesantren into integrated pesantren at KHAS Kempek Cirebon, focusing on curriculum integration, institutional governance, and technological adaptation. Using a qualitative case study approach, data were collected through interviews, participant observation, and documentation involving kiai, ustadz, administrators, and santri. The findings show that the transformation is adaptive and integrative. Traditional learning methods such as sorogan, bandongan, and wetonan are maintained while supported by structured management systems, formal education integration, and digital technology utilization. National education standards are also adopted without eliminating Salafiyah values as the pesantren's primary foundation. The transformation expands the role of pesantren from centers of Islamic learning into adaptive and competitive educational institutions. This study contributes a multidimensional perspective showing that curriculum, governance, and technology function as interconnected elements in sustaining pesantren transformation within contemporary Islamic education.*

Keywords : *Traditional Pesantren; Integrated; Educational Transformation.*

Abstrak : *Pesantren sebagai lembaga pendidikan Islam tertua di Indonesia, menghadapi tantangan modernisasi yang membutuhkan transformasi sistemik sambil tetap melestarikan identitas tradisionalnya. Studi ini menganalisis transformasi pesantren Salafiyah menjadi pesantren terpadu di KHAS Kempek Cirebon, dengan fokus pada integrasi kurikulum, tata kelola kelembagaan, dan adaptasi teknologi. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara, observasi partisipan, dan dokumentasi yang melibatkan kiai, ustadz, administrator, dan santri. Hasil penelitian menunjukkan bahwa transformasi tersebut bersifat adaptif dan integratif. Metode pembelajaran tradisional seperti sorogan, bandongan, dan wetonan dipertahankan sambil didukung oleh sistem manajemen terstruktur, integrasi pendidikan formal, dan pemanfaatan teknologi digital. Standar pendidikan nasional juga diadopsi tanpa menghilangkan nilai-nilai Salafiyah sebagai landasan utama pesantren. Transformasi ini memperluas peran pesantren dari pusat pembelajaran Islam menjadi lembaga pendidikan yang adaptif dan kompetitif. Studi ini memberikan perspektif multidimensional yang menunjukkan bahwa kurikulum, tata kelola, dan teknologi berfungsi sebagai elemen yang saling terkait dalam mempertahankan transformasi pesantren dalam pendidikan Islam kontemporer.*

Kata Kunci : *Pesantren Tradisional; Terpadu; Transformasi Pendidikan.*

INTRODUCTION

Pesantren, as the oldest Islamic educational institutions in Indonesia, have long played a central role in shaping religious understanding, moral values, and social character within Muslim society. Beyond functioning as centers of Islamic learning, pesantren also serve as cultural and social institutions that preserve local religious traditions and community-based education. In the contemporary era marked by globalization, digitalization, and educational competition, Islamic educational institutions are increasingly expected to adapt to rapid social and technological changes while maintaining their religious identity. This phenomenon reflects a broader transformation occurring in many traditional educational institutions, where modernization and institutional adaptation become necessary to sustain relevance and competitiveness in modern society (Zhao et al., 2022).

Despite their important role, traditional pesantren (salafiyah) continue to face significant challenges in responding to contemporary educational demands. The learning system in many pesantren still relies heavily on classical approaches such as *sorogan*, *bandongan*, and *wetonan*, which are highly effective for strengthening mastery of classical Islamic texts and preserving religious traditions. However, these approaches are often considered less responsive to the integration of general sciences, digital literacy, critical thinking, and practical competencies required in modern educational systems and labor market dynamics (Yuli et al., 2023). In addition, institutional governance in traditional pesantren is frequently characterized by centralized leadership and limited managerial innovation, creating difficulties in organizational adaptation and educational standardization. Consequently, pesantren experience structural tensions between preserving traditional values and responding to modernization pressures, resulting in a gap between existing educational practices and contemporary societal expectations (Yuli et al., 2025).

To address these challenges, various forms of educational reform and innovation have emerged within Islamic education in Indonesia. One significant development is the transformation of traditional pesantren into more integrated and modern educational institutions through the adoption of hybrid learning systems, curriculum integration, and technology-based management. Previous studies have shown that the transformation of pesantren involves the incorporation of national curricula alongside classical Islamic studies, the strengthening of institutional governance, and the implementation of digital learning technologies to support more adaptive educational processes (Yu, 2024; Xu et al., 2025). Other studies also emphasize that technological adaptation and the integration of moderate Islamic values contribute to improving the competitiveness of pesantren graduates and enhancing their responsiveness to social changes Suadi et al., 2025) Stevenson et al., 2024). These transformations indicate that pesantren are no longer positioned solely

as traditional religious institutions, but also as dynamic educational organizations capable of engaging with contemporary educational developments.

Nevertheless, the existing literature still tends to examine pesantren transformation in a fragmented and partial manner. Most studies focus only on specific aspects, such as curriculum reform, institutional management, or technological innovation, without comprehensively analyzing the interconnected relationship among these dimensions. As a result, there remains limited understanding of how curriculum integration, governance transformation, and technological adaptation simultaneously interact in shaping the systemic transformation of traditional pesantren into integrated Islamic boarding schools. This limitation creates a theoretical and empirical gap in Islamic education studies, particularly regarding the need for a holistic framework capable of explaining pesantren transformation as an interconnected institutional process rather than isolated educational changes (Rubel et al., 2023; Ratnasari et al., 2026).

This study offers a novelty by proposing a multidimensional analytical perspective that integrates curriculum transformation, institutional governance, and technological adaptation within a single systemic framework. Unlike previous studies that discuss these variables separately, this research positions the three dimensions as interconnected components that collectively influence the transformation process of pesantren from traditional (salafiyah) models into integrated Islamic boarding schools. Through this approach, the study provides a more comprehensive understanding of how pesantren negotiate tradition and modernization simultaneously while maintaining their Islamic identity and educational values (Questa-Torterolo & Tejera Techera, 2024).

Based on these considerations, this study aims to analyze the systemic transformation of traditional pesantren into integrated Islamic boarding schools in Cirebon by examining the interrelation among curriculum integration, institutional governance, and technological adaptation. The findings are expected to contribute theoretically to the development of Islamic education studies and practically to provide a reference model for pesantren transformation that is adaptive, competitive, and sustainable in the modern educational landscape.

METHOD

This study employed a qualitative approach with a case study design to obtain an in-depth understanding of the transformation process of a traditional Salafiyah pesantren into an integrated Islamic boarding school at KHAS Kempek Pesantren in Cirebon. A qualitative case study was considered appropriate because it enables researchers to explore complex social and educational phenomena holistically within their real-life context while emphasizing meaning, interaction, and institutional dynamics (Qing et al., 2023; Mena-

Guacas et al., 2025). The study focused on understanding how curriculum integration, institutional governance, and technological adaptation interact in shaping the transformation of pesantren education.

The research was conducted at KHAS Kempek Pesantren, Cirebon, West Java, Indonesia. The research site was selected purposively based on several considerations. First, KHAS Kempek is recognized as one of the oldest Salafiyah pesantren in Cirebon that continues to preserve traditional Islamic learning systems. Second, the pesantren has experienced significant institutional transformation through the integration of formal education, modern management systems, and technology-based learning practices. These characteristics make the pesantren relevant and representative as a case for examining the transformation of traditional Islamic educational institutions into integrated pesantren models.

Research participants were determined using purposive sampling techniques to ensure that selected informants possessed extensive knowledge and direct involvement in the transformation process. The participants consisted of kiai (pesantren leaders), ustadz (teachers), school administrators, and santri (students). In addition, several alumni and community representatives were involved as supporting informants to enrich the data regarding institutional changes and community perceptions toward the pesantren transformation. The inclusion of multiple participant groups was intended to obtain diverse perspectives and strengthen the comprehensiveness of the findings.

Data were collected through in-depth interviews, participant observation, and documentation studies. In-depth interviews were conducted semi-structurally to explore participants' experiences, perceptions, and interpretations regarding curriculum changes, governance systems, and technological adaptation within the pesantren. Participant observation was carried out by directly observing educational activities, learning interactions, institutional management practices, and the utilization of digital technologies in the pesantren environment. Documentation studies included the analysis of institutional archives, curriculum documents, organizational structures, policy documents, photographs, and other relevant records related to the transformation process (Mahfudh & El Tiganiy, 2024). The combination of these techniques enabled the researcher to obtain rich, contextual, and comprehensive data concerning the transformation of pesantren education.

The research instruments consisted of interview guidelines, observation sheets, field notes, documentation checklists, and audio-visual recording devices. The interview guidelines were developed based on the main research dimensions, including curriculum integration, institutional governance, and technological adaptation. Observation sheets were used to systematically record educational practices and institutional activities, while

field notes functioned to document contextual information and researchers' reflections during the fieldwork process. Audio and visual recordings were utilized to support data accuracy and strengthen the credibility of the findings.

To ensure data validity and trustworthiness, this study applied several validation techniques, including source triangulation, technique triangulation, prolonged engagement, and member checking. Source triangulation was conducted by comparing information obtained from different participants, whereas technique triangulation involved comparing data from interviews, observations, and documentation. Member checking was performed by reconfirming the interview results and interpretations with participants to minimize misinterpretation and enhance research credibility. In addition, prolonged engagement in the field enabled the researcher to develop a deeper understanding of the pesantren culture and institutional transformation process.

Data analysis employed the interactive model proposed by Miles and Huberman, consisting of data collection, data reduction, data display, and conclusion drawing/verification processes conducted continuously and interactively throughout the research (Kurniawan et al., 2023; Koirala & Neupane, 2023). Data reduction involved selecting, categorizing, and simplifying relevant data related to the research focus. Subsequently, the data were presented in the form of descriptive narratives, thematic categorizations, and conceptual visualizations to facilitate interpretation. The final stage involved drawing conclusions and verifying findings continuously to ensure consistency and accuracy of interpretation.

The research procedures were carried out systematically, beginning with preliminary observation and research permission, followed by participant selection, data collection, data analysis, data validation, and report writing. Ethical considerations were also emphasized throughout the study by obtaining participants' consent, maintaining confidentiality, and ensuring that all collected data were used solely for academic purposes. Through these procedures, this study is expected to produce findings that are credible, valid, and scientifically accountable in explaining the systemic transformation of pesantren education in the contemporary era (Kawakip & Sulanam, 2023; Jahidin, 2023)

RESULT AND DISCUSSION

1. Results

The findings of this study indicate that the transformation of traditional Salafiyah Islamic boarding schools into an integrated Islamic boarding school model in KHAS Kempek Cirebon took place through the following process:

a) Curriculum Integration through the Preservation of Traditional Learning Systems

The transformation of the KHAS Kempek Cirebon pesantren demonstrates that curriculum change is carried out through an integrative approach rather than by eliminating traditional educational practices. The pesantren continues to maintain the study of classical Islamic texts such as *fiqh*, *nahwu*, and *tasawuf* as the core of religious learning. Traditional learning methods including *sorogan*, *bandongan*, and *wetonan* remain actively implemented in daily educational activities. However, these traditional methods are now supported by more structured scheduling systems and institutionalized learning management. The findings indicate that curriculum transformation occurs through the reorganization of learning systems while preserving the pesantren's religious identity. The following interview and observation data illustrate this transformation process:

Table 1: Curriculum Integration through Traditional Learning Preservation

Interview / Observation Data	Description	Code
"Studying the book still uses sorogan and bandongan, but now there is a fixed schedule."	Traditional learning methods are maintained within a structured schedule system	Curriculum Structuring
"Students study the scriptures at night, but attend formal school during the day."	Integration between religious and formal education systems	Dual Education System
"*Ustadz* also teaches in formal schools."	Teachers function as connectors between traditional and formal education	Educational Integration
Classroom observations show that kitab learning activities follow institutional schedules and are supervised systematically.	Transformation from informal learning patterns into semi-formal educational management	Structured Learning Management

Table 1 shows that curriculum transformation within the pesantren is not directed toward replacing traditional learning systems but toward strengthening them through more organized educational management. The data reveal several important forms of curriculum integration that characterize the transformation process.

First, curriculum structuring. The findings indicate that traditional methods such as *sorogan* and *bandongan* remain central to the pesantren learning process, yet they are implemented within structured institutional schedules. Previously, learning activities were often highly dependent on the availability of the *kiai* and occurred informally. The introduction of fixed schedules reflects the emergence of more

systematic educational management. This transformation improves learning consistency, strengthens discipline among students, and increases the effectiveness of the educational process without eliminating traditional pedagogical characteristics.

Second, the dual education system. The coexistence of formal schooling during the daytime and religious learning during the evening reflects the integration between Islamic and general education. This dual-system model enables students to develop religious competence while simultaneously gaining academic knowledge required in modern educational systems. The findings demonstrate that pesantren transformation does not separate religious and formal education, but rather positions them as complementary systems that support students' intellectual and spiritual development simultaneously.

Third, educational integration through teachers' roles. The involvement of *ustadz* in both religious and formal educational activities indicate the emergence of interconnected educational roles within the pesantren. Teachers function not only as transmitters of religious knowledge but also as mediators who bridge traditional Islamic learning and formal academic systems. This integration strengthens educational continuity and reduces the dichotomy between religious and secular knowledge.

Fourth, structured learning management. Observation findings show that learning activities are implemented under more organized institutional systems. The scheduling, supervision, and coordination of educational activities indicate a transition from informal educational traditions toward semi-formal management practices. This transformation contributes to greater educational efficiency while maintaining the pesantren's traditional values and identity.

Thus, these findings demonstrate that curriculum transformation in KHAS Kempek Cirebon pesantren reflects an adaptive and integrative educational strategy. The pesantren successfully maintains traditional Islamic learning practices while simultaneously reorganizing educational systems to meet contemporary educational demands more effectively.

b) Integration of *Salafiyah* and Formal Education Systems

The findings reveal that KHAS Kempek Cirebon pesantren has developed a hybrid educational system integrating Salafiyah traditions with formal schooling. Institutional documentation confirms the establishment of formal educational units such as MTs, MA, and SMP within the pesantren environment. Students participate

in formal education during the day while continuing religious learning activities in the afternoon and evening. This integration reflects the pesantren's effort to balance traditional Islamic education with modern academic demands. The coexistence of these two educational systems creates a comprehensive learning environment that supports students' intellectual, spiritual, and social development.

Table 2: Integration of *Salafiyah* and Formal Education Systems

Aspect	Salafiyah System	Formal System
Content	Classical Islamic texts	General subjects (SNP)
Methods	Sorogan, bandongan, wetonan	Classroom-based learning
Time	Afternoon–evening	Morning–afternoon
Evaluation	Text mastery and adab	Exams and academic assessments
Teacher Role	Kiai and ustadz	Formal subject teachers

Table 2 demonstrates that the integration between Salafiyah and formal education is carried out systematically through the coexistence of complementary educational structures. Several important dimensions emerge from this integration model.

First, curriculum coexistence. The pesantren maintains classical Islamic studies while simultaneously adopting national educational curricula. Students therefore receive religious instruction rooted in pesantren traditions alongside general academic subjects aligned with national standards. This coexistence allows students to develop balanced competencies in both religious and formal educational domains.

Second, pedagogical integration. Traditional methods such as *sorogan*, *bandongan*, and *wetonan* continue to function as core approaches in religious learning, while classroom-based pedagogies are implemented within formal education. The coexistence of these methods reflects the pesantren's ability to preserve traditional educational values while adapting to modern instructional systems.

Third, temporal integration. The division of learning schedules between daytime formal schooling and evening religious learning demonstrates effective institutional time management. This arrangement minimizes conflicts between educational systems and enables students to participate fully in both forms of learning. The structured scheduling also contributes to students' discipline and educational consistency.

Fourth, complementary evaluation systems. Religious education emphasizes mastery of classical texts, moral values, and *adab*, whereas formal education focuses

on examinations and measurable academic achievement. The combination of these evaluation systems reflects a holistic educational orientation that values both intellectual performance and character formation. Thus, the findings indicate that the integration of Salafiyah and formal education creates a hybrid educational model capable of preserving pesantren identity while responding to contemporary educational needs.

2. Discussion

This study reveals that the transformation of Salafiyah pesantren into integrated pesantren is a multidimensional and systemic process. The findings highlight three main dimensions, namely curriculum integration, technological adaptation, and institutional modernization (Isharyani et al., 2024). These dimensions operate in an interconnected manner and collectively shape the transformation process. The integration of classical Islamic learning with formal education creates a dual-system model that supports both religious and academic competencies. Technological adaptation is implemented selectively to enhance learning effectiveness while maintaining traditional values. Institutional changes are reflected in more structured governance systems without eliminating the central role of the kiai (Inayatillah, 2023). Overall, the findings indicate that pesantren transformation is adaptive, integrative, and sustainable.

The transformation identified in this study reflects a shift in the function of pesantren from purely traditional institutions to hybrid educational systems. This shift indicates that pesantren are actively responding to the demands of modernization without abandoning their core identity (Ikhram et al., 2023). The dual-system approach demonstrates a strategic effort to balance tradition and innovation in education. It also reflects the increasing need for students to possess both religious knowledge and practical competencies. The adaptation of learning methods shows that traditional practices can evolve without losing their essence. Furthermore, the structured scheduling system indicates a move toward institutional efficiency and professionalism. Therefore, the transformation can be interpreted as a form of contextual adaptation to contemporary educational challenges (Ibda et al., 2023).

From a social perspective, the transformation of pesantren also reflects broader changes in community expectations. Society increasingly demands educational institutions that can produce graduates who are both morally grounded and socially competent. The involvement of stakeholders such as parents, alumni, and the community indicates the growing role of pesantren in social development (Hung Kee & Basher Rubel,

2021). The inclusion of female students in leadership and academic roles reflects a shift toward inclusivity and equality. The absence of radicalism further indicates that pesantren play a role in promoting moderate religious values. These findings suggest that pesantren are not only educational institutions but also agents of social transformation. Thus, the transformation represents both educational and societal adaptation (Hu et al., 2024).

This study aligns with the theory of holistic Islamic education, which emphasizes the integration of spiritual and intellectual development. The dual-system model reflects the concept of integrated education, where religious and general knowledge are combined within a single framework (Hakim & Al Ma`sumah, 2025). The findings also support the theory of educational transformation, which views change as a gradual and adaptive process. The preservation of traditional learning methods alongside modern systems demonstrates the principle of continuity within change. This indicates that transformation in pesantren is evolutionary rather than revolutionary. The role of curriculum integration further supports the idea of interdisciplinary learning in education. Therefore, the findings contribute to strengthening the theoretical foundation of integrated Islamic education.

In terms of technology, this study supports the theory of technology adaptation in education, which emphasizes contextual and cultural compatibility. The selective use of technology reflects a balanced approach between innovation and value preservation. This aligns with the concept of technology acceptance, where adoption depends on perceived usefulness and cultural relevance. The regulation of technology use indicates that innovation is controlled within ethical and institutional boundaries. The institutional transformation also reflects modern governance theory, which highlights the importance of structured management systems. However, the persistence of kiai leadership shows the continued relevance of charismatic authority in traditional institutions. Thus, this study demonstrates the interaction between modern theories and traditional educational practices (Gullo et al., 2025).

The novelty of this study lies in its multidimensional analytical framework that integrates curriculum, governance, and technological adaptation simultaneously. Unlike previous studies that focus on a single dimension, this research provides a holistic understanding of pesantren transformation. The study introduces the concept of a "selective-integrative transformation model," where modernization occurs without eliminating traditional values (Biswas et al., 2023). This model highlights the coexistence of tradition and innovation within a unified system. Additionally, the study provides empirical evidence from a real case that demonstrates the practical implementation of

this model. The inclusion of gender participation and the emphasis on moderation further strengthen its originality. Therefore, this study offers a new conceptual contribution to the field of Islamic education.

The findings of this study have important practical implications for pesantren development. Educational administrators can adopt the integrated model to improve curriculum relevance and institutional effectiveness. The dual-system approach allows students to gain both religious and academic competencies. The selective use of technology can enhance learning outcomes without disrupting traditional values (Bezvikonnaya et al., 2024). Institutional restructuring can improve governance and accountability within pesantren. These changes can increase the competitiveness of pesantren in the modern education system. Therefore, the findings provide a practical framework for educational innovation in pesantren (Antonova et al., 2024).

From a theoretical perspective, this study contributes to the development of Islamic education literature. It provides a contextual model that bridges the gap between traditional and modern educational systems (M. Zalil et al., 2025). The findings suggest that transformation should be viewed as an adaptive and continuous process. Policymakers can use these insights to design policies that support the modernization of pesantren. The study also highlights the importance of integrating values into educational innovation. Furthermore, it contributes to the broader discourse on educational transformation in developing countries. Thus, the implications extend beyond pesantren to the wider field of education (M. A. Zalil et al., 2025; Abubakar et al., 2025).

This study contributes to the achievement of the Sustainable Development Goals, particularly SDG 4 on quality education. The integration of religious and formal education supports inclusive and equitable learning opportunities. The development of students' competencies aligns with the goal of lifelong learning (Bakeri et al., 2023). The transformation also enhances access to education that is relevant to societal needs. By combining traditional and modern knowledge, pesantren contribute to educational diversity. This model can be adapted in other contexts facing similar challenges. Therefore, the study demonstrates the global relevance of pesantren transformation (Galeazzo et al., 2024).

In addition, this study supports SDG 5 on gender equality through the active participation of female students. The emphasis on moderation and tolerance aligns with SDG 16 on peaceful and inclusive societies. The use of technology in education contributes to SDG 9 on innovation and infrastructure (Obaideen et al., 2022). The

involvement of community stakeholders supports SDG 17 on partnerships for development. These contributions indicate that pesantren transformation is not only locally relevant but also globally significant. The integration of values and innovation strengthens the role of education in sustainable development. Thus, pesantren can serve as a model for value-based educational transformation worldwide (Sukiyono et al., 2024).

Despite its contributions, this study has several limitations that should be acknowledged. The research is based on a single case study, which may limit the generalizability of the findings. The qualitative approach provides depth but lacks quantitative validation. The data collection methods rely on interviews and observations, which may introduce subjective interpretation. The study also focuses primarily on internal institutional dynamics without extensive comparison. Rapid technological changes may affect the long-term applicability of the findings. Future research is recommended to use comparative and mixed-method approaches. Therefore, these limitations provide directions for further studies.

CONCLUSION

This study concludes that the transformation of the KHAS Kempek Cirebon Salafiyah pesantren into an integrated pesantren is a systemic and multidimensional process. The transformation is primarily driven by the integration of curriculum, the adaptation of technology, and the strengthening of institutional governance. These elements operate in a complementary manner and collectively shape the evolution of the pesantren. The integration of classical Islamic education with formal schooling creates a dual-system model that balances religious and academic competencies. Technological adaptation enhances learning effectiveness while maintaining discipline and traditional values. Institutional modernization improves organizational structure without diminishing the authority of the kiai. Overall, the findings demonstrate that pesantren transformation is adaptive, integrative, and sustainable.

This study provides both theoretical and practical contributions to the field of Islamic education. Theoretically, it introduces a multidimensional framework that integrates curriculum, governance, and technology within a single analytical model. This framework contributes to bridging the gap between fragmented studies on pesantren transformation. Practically, the study offers a model that can be adopted by pesantren seeking to modernize without losing their traditional identity. The findings also highlight the importance of balancing innovation with value preservation in educational transformation. In addition, the study contributes to the discourse on hybrid and integrated education systems in developing contexts. Therefore, this research enriches both academic literature and practical approaches to educational reform.

The main argument of this study is that the transformation of pesantren should not

be understood as a shift from traditional to modern systems, but as an integrative process that combines both elements. The findings challenge the dichotomy between tradition and modernization by demonstrating their coexistence within a unified system. This study argues that sustainable educational transformation requires the preservation of core values alongside institutional innovation. The concept of a selective-integrative transformation model emphasizes that adaptation must be contextual and value-based. The persistence of traditional learning methods alongside modern practices reflects the resilience of pesantren as an educational institution. Furthermore, the integration of multiple dimensions ensures a more holistic and effective transformation process. Thus, this research positions pesantren as dynamic institutions capable of evolving without losing their identity.

The key takeaway from this study is that pesantren can successfully navigate modernization while preserving their traditional foundations. Educational transformation does not require abandoning identity, but rather reinterpreting it in a contemporary context. The integration of curriculum, governance, and technology provides a sustainable model for institutional development. This study highlights the importance of adaptive strategies in responding to global educational challenges. It also emphasizes that value-based education remains essential in the era of rapid technological change. The findings suggest that pesantren have the potential to become models of balanced and holistic education. Therefore, the transformation of pesantren represents a viable pathway for the future of Islamic education in a globalized world.

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