

REORIENTING PESANTREN EDUCATION IN EAST JAVA: A Critical Analysis of the Thought of Zamakhsyari Dhofier and Abdurrahman Mas'ud

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Abstract: Pesantren education is experiencing a paradigm shift that deviates from Arkanul Ma'had due to the times and social changes. This condition requires a reorientation of pesantren education to remain relevant and effective in facing future challenges. This study aims to critically examine the thoughts of Zamakhsyari Dhofier and Abdurrahman Mas'ud in the context of reorienting pesantren education in East Java. This research uses a qualitative approach with document analysis as the main method. Through literature study and analysis of the thoughts of Zamakhsyari Dhofier and Abdurrahman Mas'ud, this research highlights the relevance and applicability of their thoughts in the context of reorienting pesantren education in East Java. The results revealed that Zamakhsyari Dhofier provided important insights regarding the renewal and adjustment of pesantren curriculum to meet modern needs, while Abdurrahman Mas'ud emphasized the importance of integrating religious and general knowledge in pesantren education. The results of this study make a significant contribution to the understanding of the reorientation of pesantren education in this region. The implications of this research can be the basis for policy making and the development of pesantren education strategies that are more effective and relevant to the needs of the times, as well as enriching scientific studies and the treasures of pesantren education in Indonesia.

Keywords: Education Reorientation, Pesantren, Educational Thought

Abstrak: Pendidikan pesantren mengalami pergeseran paradigma yang menyimpang dari Arkanul Ma'had akibat perkembangan zaman dan perubahan sosial. Kondisi ini menuntut reorientasi pendidikan pesantren agar tetap relevan dan efektif menghadapi tantangan masa depan. Penelitian ini bertujuan untuk menganalisis pemikiran Zamakhsyari Dhofier dan Abdurrahman Mas'ud dalam konteks reorientasi pendidikan pesantren di Jawa Timur. Penelitian ini menggunakan pendekatan kualitatif dengan analisis dokumen sebagai metode utama. Melalui studi literatur dan analisis pemikiran Zamakhsyari Dhofier dan Abdurrahman Mas'ud, penelitian ini menyoroti relevansi dan aplikabilitas pemikiran mereka dalam konteks reorientasi pendidikan pesantren di Jawa Timur. Hasil penelitian mengungkapkan bahwa Zamakhsyari Dhofier memberikan pandangan penting mengenai pembaruan dan penyesuaian kurikulum pesantren untuk memenuhi kebutuhan modern, sedangkan Abdurrahman Mas'ud menekankan pentingnya integrasi pengetahuan agama dan umum dalam pendidikan pesantren. Implikasi penelitian berupa dasar bagi pengambilan kebijakan dan pengembangan strategi pendidikan pesantren yang lebih efektif dan relevan dengan kebutuhan zaman.

Kata Kunci: Reorientasi Pendidikan, Pesantren, Pemikiran Pendidikan

INTRODUCTION

Islamic boarding schools are Islamic educational institutions that have historical contributions to religious social movements. This institution is the oldest Islamic educational institution in Indonesia (Hasyim, 2023). So it is natural that many people call it the father of Islamic education in this country whose majority population is Muslim. Pesantren was born because of the demands and needs of the community, because in ancient times there was no formal educational institution that taught religious education (Irwanto et al., 2022). Because of the demands of the community, Islamic boarding schools always maintain a harmonious relationship with the surrounding community so that their existence in the midst of society is not alienated. The historical contribution of pesantren to social religious movements in Indonesia cannot be ignored, especially in maintaining and developing religious values and local culture (Ramadhonus et al., 2024)

However, along with the times, pesantren in East Java are now at an important junction that requires reorientation to remain relevant and effective. The challenges of globalization, socio-economic changes, and technological developments require pesantren to not only survive, but also transform into institutions that are able to prepare santri to face the dynamics of the modern world without losing their identity as devout Muslims (Ismah, 2023). Several previous studies have revealed that many pesantren in East Java experience difficulties in adapting

curriculum and teaching methods that are relevant to the needs of the times. In addition, many santri find it difficult to keep up with the rapid development of technology, while pesantren are not fully prepared to facilitate these needs. Globalization has brought major changes in various aspects of life, including in the education system (Husnan & Muhlas, 2021; Ryandono, 2018; Sayono, 2015).

Globalization has brought major changes in various aspects of life, including in the education system. Pesantren, which has been known for its traditional education methods, must now compete with various other educational institutions that are more adaptive to the changing times (Abidin, 2020; Ma'Arif, 2018; Sayono, 2015). In the midst of globalization, pesantren face the challenge of remaining an enlightening educational center and being able to produce broad-minded and independent santri. However, without a deep understanding of the urgency of this change, efforts to reorient pesantren education will only be seen as a reactive step rather than a well-planned proactive response (Budiharso, 2023).

Socio-economic changes in society also have a significant impact on pesantren education. Pesantren in East Java must face the fact that many santri and their families are now more concerned with education that can provide practical skills and a better economy. In this context, pesantren are required to integrate general knowledge and practical skills into their curriculum, without abandoning the teaching of

religious values which is their main identity. Abdul A'la and Nurcholish Majid, two prominent Muslim intellectuals, have underlined the importance of reforming the substance, methodology, institutions, and functions of pesantren education in order to respond to the challenges of this era (A'la, 2016; Mukaffan & Siswanto, 2019).

In addition, the rapid development of technology also requires pesantren to adapt. Information technology has changed the way we learn, interact, and work (Edi, 2019; Wargadinata, 2019). Pesantren, which have traditionally relied on face-to-face learning methods and yellowclassical book studies, need to explore the use of technology in their learning process. Technology can be an effective tool in enriching learning, but it also brings its own challenges in maintaining the integrity of pesantren values (M Falikul Isbah, 2020).

In this context, reorienting pesantren education in East Java is not just an option, but a necessity to ensure that pesantren remain relevant educational institutions and are able to answer the challenges of the times. This reorientation must be done by considering the thoughts of Muslim intellectuals who have made significant contributions to the development of pesantren education, such as Zamakhsyari Dhofier and Abdurahman Mas'ud. Their thoughts on the integration of religious and general sciences (Mas'ud, 2012; Abdurrahman Mas'ud, 1997, 2002; H. A. Mas'ud, 2020) as well as adaptation to socio-economic and technological changes, became an important foundation in this

reorientation effort (Zamakhsyari Dhofier, 1978, 1980, 1995, 2011; Kuvaini, 2017).

Therefore, this study aims to critically analyze the thoughts of Zamakhsyari Dhofier and Abdurahman Mas'ud in the context of reorienting pesantren education in East Java. This research will examine the relevance and applicability of their thoughts in responding to the challenges of globalization, socio-economic changes, and technological developments. Thus, this research is expected to make an important contribution to the development of pesantren education strategies that are more effective and relevant to the needs of the times, while maintaining the identity of pesantren as a strong Islamic educational institution.

Zamakhsyari Dhofier and Abdurahman Mas'ud are two intellectual figures who have made significant contributions to the thinking and renewal of pesantren education. Zamakhsyari Dhofier in his book entitled *Pesantren Tradition: Study of Kyai's Life View and His Vision of the Future of Indonesia* (Zamakhsari Dhofier, 1982) proposed an approach to reforming and adjusting the pesantren curriculum by taking into account the social context and the needs of santri. Meanwhile, Abdurahman Mas'ud, a prominent Muslim intellectual, has put forward his thoughts on the integration of religious and general knowledge in pesantren education. In his book entitled *The world of pesantren responds to globalization* (Abdurrahman Mas'ud, 2004a) and *Pesantren Intellectuals: A Celebration of Religion and*

Tradition (Abdurrahman Mas'ud, 2004b). Mas'ud conveyed the idea of the importance of instilling general knowledge that is relevant to the development of the modern world to the santri (Abdurrahman Mas'ud, 2002; Abdurrahman Mas'ud, 2001, 2004a). However, although the thoughts of Dhofier and Mas'ud have significant implications in the reorientation of pesantren education, not many studies have critically explored and analyzed their thoughts comprehensively (Zamakhsyari Dhofier, 1980, 2011). This is especially true in the context of pesantren education in East Java.

This research has a distinction from previous studies which lies in the approach and focus of a more in-depth analysis of the thoughts of Zamakhsyari Dhofier and Abdurrahman Mas'ud in the context of reorienting pesantren education in East Java. Compared to the previous five relevant studies, this research is more specific in exploring the thoughts of Dhofier and Mas'ud as a theoretical basis for reorienting the pesantren curriculum, especially in the integration of religious and general sciences and its impact on the development of santri. In contrast to Siti Maesaroh's research (Maesaroh, 2017) which focuses on curriculum modernization with a sociological approach, this study emphasizes a critical analysis of the reorientation of the substance of education, not just the managerial aspects as Ramli did (Ramli, 2015). This study also adds the perspective of globalization challenges, in contrast to Ahmad Fauzi who focuses on educational technology (Fauzi et al., 2018)

or Munir, who studied the role of pesantren in building the character of students in the digital era (Munir & Rokhmüller, 2018). (Munir & Rokhmawanto, 2021). In addition, this study goes deeper than Asyhari's research, which highlights the transformation of pesantren through the inclusion of general lessons (Hizbullah & Asyhari, 2018). (Hizbullah & Asyhari, 2024) In addition, this study is deeper than Asyhari's research, which highlights the transformation of pesantren through the inclusion of general subjects (Hizbullah & Asyhari, 2024), because it provides an in-depth analysis of the application of Dhofier and Mas'ud's thoughts as a proactive strategy to face changing times. With this distinction, this study is expected to make a significant contribution in developing strategies for reorienting pesantren education in East Java that not only consider the challenges of modernity, but also provide solutions inspired by relevant Muslim intellectual thought, as well as pave the way for further studies in different pesantren contexts.

This study makes a theoretical contribution by offering an in-depth analysis of the thoughts of Zamakhsyari Dhofier and Abdurrahman Mas'ud, two Muslim intellectuals who have contributed significantly to the reorientation of pesantren education in Indonesia. By exploring how the concepts of integration of religious and general sciences and adaptation to the challenges of globalization, socio-economic changes, and technological developments are applied in

the context of pesantren in East Java, this research expands the theoretical study of Islamic education reform in the modern era. The thoughts of Dhofier and Mas'ud analyzed in this study not only enrich the academic literature on pesantren education, but also offer a new perspective on educational strategies relevant to the challenges of the times.

Practically, this research offers strategic guidance for pesantren in East Java in reorienting the curriculum to face the challenges of modernity without losing Islamic identity. This research emphasizes the importance of the integration of religious and general sciences and the use of technology in learning, which can be implemented by pesantren managers to improve the quality of santri education. Thus, the results of this study are expected to be a reference for pesantren education practitioners in formulating policies that are responsive to socio-economic and technological dynamics, so that pesantren remain relevant and competitive in the era of globalization.

The novelty of this research lies in the critical and in-depth analysis of the application of the thoughts of Zamakhsyari Dhofier and Abdurrahman Mas'ud in the context of reorienting pesantren education in East Java. This research offers a new approach by integrating the challenges of globalization, socio-economic changes, and technological developments into pesantren education strategies, which have not been comprehensively explored in previous studies. In addition, this study prioritizes

theoretical and practical analysis that connects Muslim intellectual thought with the actual needs of pesantren to remain relevant and adaptive in the modern era.

METHOD

This research uses a qualitative method with a library research approach. The main focus of the research is on the contribution of Zamakhsyari Dhofier and Abdurrahman Mas'ud's thoughts related to the reorientation of pesantren education in East Java. This approach does not simply repeat what already exists in the literature, but emphasizes new perspectives and more critical and innovative analysis.

The main data sources in this research are original works written by Zamakhsyari Dhofier and Abdurrahman Mas'ud. Zamakhsyari Dhofier's main works to be analyzed include *Pesantren Tradition: A Study of Kyai's Life View and His Vision of Indonesia's Future* and articles that discuss tradition and change in pesantren education. Meanwhile, the main sources from Abdurrahman Mas'ud include the book *Intellectuals of the Pesantren: A Celebration of Religion and Tradition* and articles that focus on the modernization and reorientation of pesantren education.

In addition, this research also relies on secondary data sources in the form of works that examine or review the thoughts of these two figures. Secondary books that will be used in analyzing Zamakhsyari Dhofier's thoughts include: (1) *Pesantren and Modernization* by Martin van Bruinessen, (2) *The Traditionalist Response to*

Modernity: A Study of the Role of the Ulama in the Preservation of Islam in Java" by Ahmad Baso, (3) *Pesantren: Madrasah and the Making of Muslim Consciousness in Indonesia* by Karel A. Steenbrink. Then to further examine Abdurrahman Mas'ud's thoughts, secondary sources used include: (1) *Islamic Education in Indonesia and Malaysia: Shaping Minds, Saving Souls* by Azmil Tayeb; (2) *Modernization of Islamic Schools in Indonesia: Pesantren and Madrasah* by Farish A. Noor; (3) *Islamic Higher Education in Indonesia: Continuity and Conflict*" by Ronald Lukens-Bull. These secondary sources will provide a broader context and assist in identifying research gaps that this study can fill.

In this regard, the new perspective promoted by this research includes a more in-depth comparative analysis between the thoughts of Dhofier and Mas'ud, which previously may not have been explored in detail in the literature. This research not only explores what they have contributed individually but also how the interaction of their ideas can provide new insights in the context of pesantren education in the modern era.

Data collected from various literature sources will be analyzed using content analysis techniques. This technique is used to identify the main themes, patterns of thought, as well as differences and similarities in Dhofier and Mas'ud's thought contributions related to pesantren education. This analysis will be conducted in depth to explore how the thoughts of these two figures are relevant to the

contemporary challenges faced by pesantren. The data obtained will be categorized and interpreted to produce a comprehensive understanding of their contributions in the context of reorienting pesantren education in East Java

To ensure data validity, this study implemented several comprehensive validation techniques, including triangulation and peer debriefing. Triangulation was conducted by comparing data obtained from various relevant literature sources. This process involved analyzing the data from multiple perspectives and references to ensure the consistency and accuracy of the information obtained. By using triangulation, this research aims to identify and overcome potential biases that may arise from a single data source, as well as strengthen the validity of the research results through cross-confirmation of information.

In addition, peer debriefing is an important validation technique conducted by involving other researchers or experts in the field of pesantren education. This process involves in-depth discussions regarding research findings, methodology, and data interpretation. Opinions and criticisms from these experts aim to gain an objective perspective and prevent potential biases that may arise from the researcher's personal point of view. Peer debriefing also serves as a mechanism to evaluate and improve the quality of data analysis and interpretation, so that

research findings become more robust and credible.

The use of these validation techniques simultaneously seeks to increase the trustworthiness and credibility of the research results. By applying triangulation and peer debriefing, this research focuses not only on the accuracy of the data but also on the fairness of the interpretation, which ultimately aims to produce fresher and

more useful contributions. This contribution is expected to enrich the development of theory and practice in pesantren education, providing more in-depth and applicable insights for curriculum development and more effective learning methods in the context of pesantren education.

In general, all the research steps mentioned above are depicted in the following scheme:

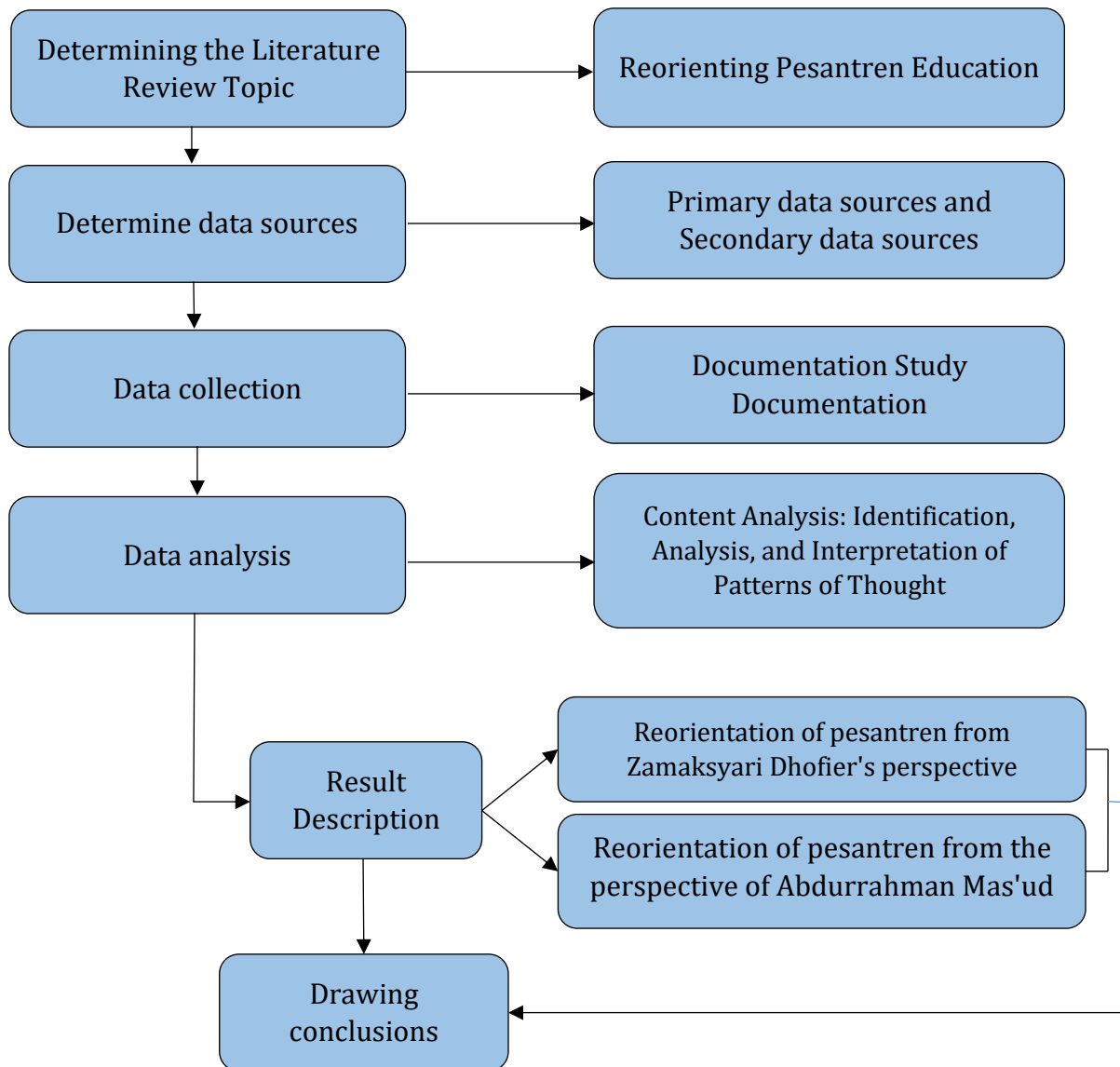


Figure 1. Research flow scheme

RESULTS AND DISCUSSION

Portrait of Pesantren Education in East Java

Pesantren is a typical Southeast Asian educational institution and is identical to the traditionalist model of the Islamic education system in Java. Mastuhu explains pesantren as a traditional Islamic educational institution to study, understand, deepen, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior. According to K.H. Saifuddin Zuhri, in line with Zamakhsyari Dhofier's opinion, pesantren is a socio-cultural and religious institution (Zuhri, 2018). Pesantren is known as the stronghold of Islamic society and the center of the spread of Islam. As if to emphasize that pesantren institutions are more than just Islamic educational institutions as a natural process of development of the national education system. In Nurcholis Madjid's terms, from a historical point of view, pesantren is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity (indigenous). This is because institutions similar to pesantren have actually existed since the Hindu-Buddhist era.

Boarding school education in East Java is a concept that has a unique and important value in shaping the character and religious understanding of students. This concept emphasizes the importance of developing strong faith, a deep understanding of Islamic teachings, and the formation of high morality and ethics (Pribadi, 2013). In

responding to the challenges of the times, the concept of pesantren education in East Java has also undergone a reorientation that involves updating the curriculum, adjusting teaching methods, and integrating religious knowledge with relevant general knowledge. In responding to the challenges of the times, the concept of pesantren education in East Java has also undergone a reorientation involving curriculum renewal, adjustment of teaching methods, and integration of religious knowledge with relevant general knowledge (Sciortino et al., 1996).

Minister of Manpower M. Hanif Dhakiri's program in 2018, held a community-based information and communication technology training program for pesantren. Of course, this breakthrough indicates that pesantren are starting to be looked at for a shift in methods using the benefits of technology. This effort was continued by the Governor of East Java, Khafifah Indar Parawansa, by implementing the One Pesantren One Product program, which until now there have been 30 pesantren in East Java that have implemented this program. The community-based information and communication technology training program conducted by Minister of Manpower M. Hanif Dhakiri in 2018 shows an awareness of the potential of pesantren in utilizing technology. This program is a positive step to introduce pesantren to the development of modern technology and provide opportunities for santri to develop skills in this field (Munifah, 2019).

The Governor of East Java, Khafifah Indar Parawansa, continues efforts to develop pesantren education with the One Pesantren One Product program. This program aims to encourage pesantren in East Java to develop superior products that can provide economic benefits for pesantren and the surrounding community. To date, 30 pesantren in East Java have implemented this program, which shows the enthusiasm and participation of pesantren in developing local economic potential. Both initiatives show a paradigm shift in pesantren education in East Java. Pesantren are not only focusing on religious aspects, but are also starting to see the importance of developing technological and economic skills. These steps provide opportunities for santri to have skills that are relevant to the demands of the times and open up wider opportunities in the world of work (Mahfud, 2021; Muhyiddin et al., 2022; Setiawan, 2020).

With the information and communication technology training program and the One Pesantren One Product program, pesantren in East Java can continue the journey towards a reorientation of education that is more inclusive, adaptive, and competitive. Through the utilization of technology and the development of economic skills, pesantren are not only religious education institutions, but also learning centers that prepare students to face challenges and opportunities in the modern era. Although boarding schools are educational institutions that are products of the classical

era, in the modern era like today, boarding schools remain strong and exist. This happens because of adaptation to the environment and the times. Islamic boarding schools continue to adjust and develop along with the turning of the wheel of the times (Setiawan, 2020).

The thoughts of figures such as Zamakhsyari Dhofier and Abdurahman Mas'ud provide an important perspective in addressing modern needs in pesantren education. Dhofier emphasizes the importance of social context and learner needs in responsive curriculum development, while Mas'ud advocates the integration of religious knowledge with general knowledge to produce graduates who are ready to face the development of an increasingly complex world (Z Dhofier, 1994; Zamakhsyari Dhofier, 2011). In the context of East Java, pesantren education also plays a role in maintaining local cultural values, making it a holistic and inclusive educational platform. The reorientation of pesantren education in East Java is important to maintain the relevance and effectiveness of education in facing the times and preparing students to become individuals who are faithful, noble, and able to contribute positively in society.

Pesantren Education Paradigm Perspective of Zamakhsyari Dhofier

Zamakhsyari Dhofier is an Indonesian social scientist best known for his research on pesantren. Born on August 20, 1943, Dhofier earned his doctorate from the University of Kebangsaan Malaysia. His

famous work, *Pesantren Tradition: A Study of the Kyai's View of Life* (Zamakhsyari Dhofier, 2011) explores the role of pesantren as educational and social institutions, as well as the influence of kyai in shaping people's worldview. His research provides in-depth insights into the structure and function of pesantren as well as the challenges faced in the face of changing times and modernization (Hamzah et al., 2023).

Zamakhsyari Dhofier's thoughts on the paradigm of pesantren education made a significant contribution in changing and updating the approach to pesantren education in Indonesia. Dhofier encourages changes in the understanding and practice of education in pesantren by prioritizing the social context and the needs of students. One of the main concepts promoted by Dhofier is the adjustment of the pesantren curriculum to be more relevant to the demands of the times (Arifianto, 2017).

In his thinking, Dhofier emphasizes the importance of integrating religious knowledge with general knowledge that is relevant and useful in everyday life. He understands that santri also need to have a broad understanding of the modern world and skills that can face future challenges. Therefore, Dhofier argues that the pesantren curriculum needs to be updated and adjusted to include materials such as science, math, foreign languages, and practical skills. He said that pesantren is synonymous with the classical books studied, both classical books by past scholars and contemporary scholars. For

salaf pesantren, all lessons contain classical books, the great thing is that the books studied are not only from Indonesia, but the works of famous scholars throughout the country, such as Egypt, Saudi, Lebanon, and Morocco. However, for semi-modern pesantren (also called semi-salaf), classical books are not fully studied, while for modern pesantren, almost all lessons come from contemporary materials.

In addition, Dhofier's proposal regarding the renewal of teaching methods in pesantren, it is clear that he advocates a radical transformation in the pedagogical approach used. By encouraging more interactive, participatory, and critical methods, Dhofier aims to make the learning process more dynamic and relevant to the needs of today's learners. This approach does not only focus on the conventional transfer of religious knowledge, but also seeks to develop santri's critical and analytical thinking skills. Thus, Dhofier seeks to form a generation that not only has a deep understanding of religion, but is also ready to face the challenges of the modern world with adaptability and independent thinking. This shows Dhofier's sensitivity to the need for education that not only conveys knowledge, but also equips santri with essential skills to actively participate in a changing society (A'la, 2016; Palmer, 2011).

In the context of Islam in Java, Zamakhsyari Dhofier provides a review that when contrasting traditionalism and modernism in Islam, it will be ambiguous in his book *Pesantren Tradition* exemplifying

Tebuireng Islamic Boarding School where modernization and educational reform applied do not leave the traditional system. In accordance with the principle of *al-muhafadhah 'alal qadim al-shalih wal akhdzu bil jadidil ashlah* (maintaining the old that is still good and taking the new that is better), *wal islah ila ma huwal ashlah tsummal ashlah fal ashlah* is the rule of transformation of thought, relevant learning. It can be understood that Tebuireng applies it gradually, and the changes that occur are more in the organization of teaching, and not in the spirit and essence of pesantren. An educational institution that is based on a long-established and deeply rooted tradition in society, and in addition places itself as a defender of the pesantren system and traditional Islam, certainly cannot simply let itself follow the flow of change. Nevertheless, changes have been made, and not without challenges. Some 'ulama criticized the changes in Tebuireng, while others were still reluctant to accept the changes.

If examined more deeply, of course not all pesantren experience the same changes. In the pesantren tradition, there is currently a separation between pesantren that teach general knowledge and those that do not. Although this separation has not yet reached a grouping on the basis of different social religions and is still equally bound as adherents of *ahlusunnah wal jama'ah*, it has led to differences in several things in the form of social and intellectual activities, ways of dressing, lifestyles, social behavior,

and occupational ideals. Nevertheless, it is premature to try to predict future directions, or to underestimate the more fundamental divisions that may result (Zamakhsyari Dhofier, 1995, 2011).

Zamakhsyari Dhofier's thoughts on the pesantren education paradigm provide a valuable contribution in facing the challenges of modern education. His approach encourages pesantren to become educational institutions that are more inclusive, responsive to the social context, and relevant to the needs of students. Dhofier's thoughts continue to influence the development of pesantren education in Indonesia and provide a foundation for pesantren education that is more dynamic, holistic, and in accordance with the times. His contribution regarding the pesantren education paradigm has made a significant contribution in facing the challenges of modern education. The approach proposed by Dhofier directs pesantren to become educational institutions that are inclusive, responsive to the social context, and relevant to the needs of students. One of the main contributions of Dhofier's thinking is the importance of integrating religious knowledge with general knowledge that is relevant in the contemporary world. Dhofier emphasized that pesantren must be able to produce graduates who not only have a strong understanding of religion, but also have knowledge and skills in other relevant fields. In this way, pesantren can prepare learners to face challenges and take advantage of opportunities in modern society.

The paradigm shift of pesantren will continue along with the pace of technological development. Virtual pesantren will mutate to find the ideal form from time to time. Vice versa, non-virtual pesantren will also mutate to find the best format in responding to technological and information developments. Both mutations boil down to the needs and demands of society. And if we refer to the changing order of society in era 4.0, it is possible that pesantren will experience disruption, just like the economic disruption experienced by large global companies.

Dhofier's thinking also highlights the importance of pesantren as agents of social change. He emphasized that pesantren must be able to adapt to social changes and the needs of society. This involves updates in learning methods, the introduction of information and communication technology, and attention to socioeconomic aspects in the pesantren education curriculum. By adapting to social and technological changes, pesantren can remain relevant and effective in meeting the demands of modern education. This finding is in line with previous research by Nurtawab, who also emphasized the need for innovation in teaching methods to increase the effectiveness of pesantren education in the context of changing times (Nurtawab, 2022). However, Dhofier places additional emphasis on the importance of integrating information and communication technology and socioeconomic aspects in the curriculum, which has not been widely discussed in previous studies. In addition,

Dhofier's thoughts also emphasize the need for pesantren as inclusive educational institutions. He argues that pesantren must accept diversity and respect differences in terms of religion, culture, and social background. This is different from the view presented by Kurniawan, who focuses more on the traditional and normative aspects of pesantren education without giving enough attention to the dimensions of inclusiveness and diversity (Kurniawan, 2018). In this context, pesantren can be a place to build brotherhood, understanding, and cooperation between religious communities. By building an inclusive environment, pesantren can create a conducive atmosphere for santri to learn and grow as tolerant and empathetic individuals.

Dhofier's thinking continues to influence the development of pesantren education in Indonesia. Many pesantren have adopted an inclusive approach, integrating religious knowledge with general knowledge, and trying to adapt to social and technological changes. Dhofier's thoughts provide a foundation for pesantren education that is more dynamic, holistic, and in accordance with the times. However, there are still challenges in implementing Dhofier's thoughts. The paradigm shift in pesantren education requires support and collaboration from various parties, including pesantren managers, the government, and the community. Investment in the development of human resources, infrastructure, and educational technology is needed. In

addition, it is also important to continue to conduct research and evaluation of the implementation of Dhofier's thoughts in order to improve and optimize pesantren education in the future. Overall, Zamakhsyari Dhofier's thoughts on the pesantren education paradigm provide a clear direction in facing the challenges of modern education. The inclusive approach, responsiveness to the social context, and integration of religious knowledge with relevant general knowledge become a strong foothold for developing pesantren education that is more dynamic and in accordance with the times. With proper implementation and adequate support, Dhofier's thoughts can continue to encourage positive changes in pesantren education in Indonesia.

Pesantren Education Paradigm in the Perspective of Abdurrahman Mas'ud

Abdurrahman Mas'ud was born in Kudus, April 16, 1960, is a lecturer and professor of Islamic history and culture at UIN Walisongo Semarang. He previously taught at IAIN Syarif Hidayatullah Jakarta (1984-1988). He earned his doctoral degree from the University of California, Los Angeles, USA (1997), with a fullbright scholarship. During his doctoral studies in America, he was the chairman of ICMI Los Angeles (1992-1995) and editor of OASE, a religious newsletter for the Muslim community in Los Angeles (1994-1996), as well as overseeing the recitation of the Muslim community in Los Angeles. In addition, he is a student of Tebuireng

Jombang, East Java, so in some ways Abdurrahman Mas'ud's thinking continues the pesantren tradition of taking the new and better and formulating past traditions that are still good (Rasyid, 2018).

Abdurrahman Mas'ud's thoughts are relevant to be studied where his background was once a student of Pesantren Tebuireng and an American graduate who certainly contributed to new integration thinking such as his famous thoughts on religious education which is a combination of Islamic religious education with education in the West with a focus on educational humanism. His works related to pesantren include: *Pesantren Intellectuals: Nawawi al Bantani An Intellectual Teacher of the Pesantren Tradition* in 1996, *Pesantren and Walisongo an Interaction in the World of Education* in 2000, *Pesantren History and Culture and Learning Traditions in the Pre-Radrasah Era* in 2006, *Religion and Tradition Celebrations* in 2024, *From Haramain to Nusantara: Intellectual Traces of Pesantren Architects* in 2006, *1 Pesantren and Radicalization* in 2013.

In the context of the modern era, integrating science and religion will be difficult. Because the era of globalization requires humans to move quickly in various matters, all problems must be resolved quickly and practically, so that religion as the spirit of life and human spiritual regulator becomes difficult to reach by religion. Similarly, the development of science has also experienced this. Because people are

always spoiled with a consumptive and practical culture so that they do not have the spirit to develop creativity in solving every problem. Or the way people think today is more inclined to a consumptive mindset than a productive mindset.

The spirit to integrate science, which is currently controlled by the West, with religion, which is currently held firmly by Muslims, needs to be developed. Because it is quite popular in the view of Islam in the past or the heyday of science that the Islamic civilization of science and religion has been integrated, making Islam an advanced civilization (Subandi, 2021). Meanwhile, at this time it is the West that occupies this place. It is not impossible that someday it will be the turn of Muslims to return to being an advanced civilization. Furthermore, the progress of a civilization must also be supported by acculturation from other cultures, just as Islam in the past studied a lot of Greek culture, especially in the field of philosophy. The transfer of knowledge from Greece to the Islamic world was driven by professional translators, as well as *history repeats itself* when the West learned from the Islamic world. So to develop a humanist Islam based on scientific progress, it is time for Islam to learn from the West.

Although the phenomenon is not new. Basically, there is nothing wrong with western culture being adopted by Muslims to develop their intellect. It's just that what needs to be considered is a wise attitude in choosing and sorting out

western culture must be selective. Because there are various cultures that are contrary to the noble culture of Eastern civilization. This is in line with the experience of Abdurrahman Mas'ud who has studied both in pesantren and in the western world, based on his interview that there is continuity between studying in pesantren and studying in the western world. Because of these two different environments, the task of Muslims in addition to learning from them, must be able to fill and influence the environment, instead of being adrift in a new environment.

Abdurrahman Mas'ud's thinking about the paradigm of science integration in pesantren education makes an important contribution in developing a holistic approach to education in pesantren (Jailani, 2012). Mas'ud emphasized the importance of integrating religious knowledge with general knowledge to create comprehensive pesantren graduates who are ready to face the modern world. According to Mas'ud, pesantren education should not only focus on religious understanding, but also provide knowledge and skills in other areas relevant to daily life. He recommends that pesantren teach subjects such as math, science, foreign languages, and practical skills to help the santri in facing social and economic challenges.

Abdurrahman Mas'ud emphasized the importance of developing critical and analytical thinking skills in pesantren

education. He argued that santri must be trained to analyze and critically assess information in order to make wise and independent decisions. Mas'ud proposed the integration of religious knowledge with general knowledge in the pesantren curriculum, aiming to provide a holistic understanding and relevant skills to face modern challenges.

Research supports Mas'ud's view. The study by Jailani (2012) shows that curriculum integration improves the quality of pesantren education, producing graduates who are ready to face the modern job market (Jailani, 2012). Rasyid (2018) added that the science integration approach helps graduates participate in a complex society (Rasyid, 2018). Nurmadiansyah also supports the importance of critical thinking and active learning, which improves analytical skills and students' readiness for real-world challenges (Nurmadiansyah, 2016).

By applying Mas'ud's thoughts and the results of this study, pesantren can develop a more inclusive and relevant curriculum. The integration of religious and general knowledge and the development of critical thinking skills will prepare santri to contribute positively in society, making pesantren a progressive and adaptive educational institution to the needs of the times.

By adopting the paradigm of science integration proposed by Mas'ud, pesantren education can become a bridge between tradition and modernity, combining religious values with practical

needs in daily life. Mas'ud's thoughts continue to be a source of inspiration and guidance for the development of a more comprehensive and relevant pesantren education. In addition, Abdurrahman Mas'ud's thoughts on the paradigm of science integration in pesantren education also underline the importance of developing an inclusive and tolerant attitude in education. Mas'ud argues that pesantren must be able to open themselves to differences and appreciate diversity in society. This involves teaching universal values such as tolerance, mutual respect, and interfaith cooperation.

In addition, Mas'ud highlighted the importance of contextual learning in pesantren education. He argues that pesantren must pay attention to the social, cultural, and economic context of learners in designing curriculum and teaching methods. By understanding the reality of learners' lives, pesantren can provide education that is relevant and beneficial to their development. He also emphasized the need to involve learners in the learning process. He argued that pesantren learners should be actively involved in discussions, research, and practical learning projects. In this case, pesantren education becomes more interactive and provides space for learners to develop creativity, critical thinking, and collaborative skills.

Abdurrahman Mas'ud's thoughts on the paradigm of science integration in pesantren education provide valuable direction for the development of

pesantren education that is more inclusive, relevant, and adaptive. The integration of religious knowledge with general knowledge, contextual learning, inclusive attitudes, and active participation of santri are important elements in the educational approach proposed by Mas'ud. By implementing these ideas, pesantren in East Java can become educational institutions capable of producing graduates who are competitive, understand the challenges of the times, and contribute positively to society.

Reorienting Pesantren Education in the Modern Era

The reform of pesantren is directed at refunctionalization as an important center of community development with a focus on people-centered development and value-oriented development. With its unique position, the pesantren is expected to not only carry out its three traditional functions-religious teaching, moral development, and community development-but also act as a center for socio-economic empowerment and social rehabilitation. The rapid modernization of Indonesian Muslim society requires pesantren to adapt and expand their role in a broader social context. In this regard, pesantren are expected to be a driving force in community empowerment, helping to overcome social and economic challenges while maintaining religious values. Research by Saihu suggests that to achieve this goal, pesantren need to integrate

modern approaches with tradition, strengthening its role as a relevant and effective institution in advancing society as a whole (Saihu, 2019).

It is true that most pesantren do not formulate the basis and objectives explicitly in the form of a written curriculum, as the direction of education is often determined by the kiai in accordance with the internal development of the pesantren. However, the strength of pesantren lies in their ability to adapt and maintain their existence in the midst of rapid changes. Even without a detailed formal curriculum, pesantren show flexibility in harmonizing education with the needs and latest developments in science and technology. This adjustment not only shows the pesantren's ability to survive, but also its participation in the evolution of modern education. As expressed by Isbah, the ability of pesantren to adjust and integrate new elements in the educational process is an important indicator of their relevance and resilience in facing the challenges of the times (M F Isbah, 2023; M Falikul Isbah, 2020).

Pondok pesantren have undergone a significant transformation by modernizing their education system, integrating general subjects from the national education system alongside religious knowledge. According to Arifin, this approach not only ensures the survival of pesantren in the modern era, but also supports their development and adaptation. The process of intellectual urbanization is clearly visible with significant changes in santri who now adapt to modern lifestyles, use technology, and

adopt contemporary fashions and ways of life (Arifin, 2016). Idris points out that santri who go on to higher education have intellectual potential that often exceeds their peers, thanks to a combination of strong religious education and extensive general knowledge. This transformation, known as the urban santri phenomenon, reflects the ability of pesantren to accommodate the changing times while still maintaining traditional values, making it a relevant and competitive institution in modern society (Idris, 2015).

The contribution of pesantren to education in Indonesia is very significant and historic, as they have long been the center of developing the nation's scholars and leaders. Over time, pesantren have successfully educated the next generation with methods that emphasize patience and depth of religious knowledge. However, along with the rapid development of the times and the increasing needs of the community for various disciplines, pesantren need to adapt to remain relevant. The need for integration of Islamic knowledge with general sciences, such as mathematics, geography, and medicine, is increasingly urgent to ensure that santri not only master religious knowledge but are also able to compete at the global level. Some Islamic universities in Indonesia have begun to adopt this approach, which shows a positive step in accommodating the demands of the times and preparing santri to become competitive and useful individuals for society.

In the treasures of pesantren, there is no opinion that explicitly dichotomizes religious and general sciences. Imam Al-Ghazali, often regarded as a figure who dichotomized science in the Islamic world, actually did not mean it. In *Ihya' 'Ulum al-Din*, Al-Ghazali differentiated science into *Syar'iyyah* (religious science) and *Ghairu Syar'iyyah* (general science). He considered religious sciences as *fardu 'ain*, which every Muslim must learn, while general sciences are considered *fardu kifayah*, which some people must learn for the benefit of society. Thus, Al-Ghazali still recognizes the validity of general sciences as part of legitimate knowledge.

In the modern era, pesantren face the challenges of digitalization and the demand to prepare a competitive generation. Nonetheless, pesantren do not neglect their distinctive traditions, such as the role of *kiai*, *santri*, and *yellow classical books*, but rather make reforms in the areas of curriculum, methods, and human resources. Curriculum metamorphosis now includes strengthening academic and non-academic quality and integrating religious values with general teaching. The renewal of learning methods combines traditional and contemporary approaches without losing the character of pesantren. Meanwhile, in terms of human resources, it is important for pesantren teachers and educators to master the curriculum and goals of the pesantren, as stated by Muhammad Muntahibun Nafis. This shows that pesantren still strive to combine the richness of tradition with the needs of

modern education, making them relevant and adaptive institutions in the face of changing times (Nafis & Najib, 2017).

The pesantren education paradigm in the modern era faces complex challenges and needs to undergo transformation to remain relevant and effective. In this context, pesantren education needs to adopt an approach that is responsive to social change, technology, and the needs of santri. The modern era pesantren education paradigm emphasizes the importance of integrating religious knowledge with general knowledge that is relevant in the contemporary world. One important aspect of the modern pesantren education paradigm is the use of information technology in the learning process. The utilization of digital devices, online platforms, and digital resources can enrich learners' learning experiences and facilitate access to wider knowledge. In addition, technology in learning can also be used to expand the reach of pesantren education through distance learning (online) or hybrid methods (Baidowi et al., 2021).

In addition, the modern era pesantren education paradigm also emphasizes the importance of skill development in facing the challenges of the times. Pesantren need to prepare students with skills such as digital literacy, communication skills, creativity, problem solving, and independence. This allows students to adapt and contribute to an increasingly globalized and rapidly changing society. In addition to integrating religious

knowledge with general knowledge, the modern pesantren education paradigm also emphasizes the importance of an inclusive and tolerant approach. Pesantren must be a place that accepts diversity and respects differences, both in terms of religion, culture, and social background. In this paradigm, pesantren education functions as a vehicle to build brotherhood, understanding, and cooperation between religious communities.

The modern pesantren education paradigm also recognizes the need for openness to knowledge and thoughts from outside the pesantren tradition. Pesantren need to involve relevant scientific, philosophical, and social thoughts to develop santri's insights and understanding. In this way, pesantren education can produce graduates who have the ability to think analytically and critically, and are able to contribute to positive social change. The pesantren education paradigm in the modern era presents challenges and opportunities for pesantren education. By adopting an approach that is responsive, inclusive, technologically informative, and open to knowledge, pesantren can continue to play an important role in shaping the character, faith, and knowledge of the students. In the ever-changing modern era, pesantren education must continue to adapt and develop relevant and powerful approaches to prepare students to become individuals with integrity, competitiveness, and the ability to

contribute in an increasingly complex society.

CONCLUSION

Based on the discussion above, this study concludes that the thoughts of Zamakhsyari Dhofier and Abdurrahman Mas'ud contributed significantly to the reorientation of pesantren education in East Java. Dhofier emphasized the need for adaptation of pesantren to social changes and the needs of modern society by integrating general knowledge and practical skills. Meanwhile, Mas'ud proposed the integration of religious knowledge with general knowledge to create a holistic education, preparing santri with a strong religious understanding and broad knowledge. In conclusion, both thoughts support the development of pesantren education that is more inclusive, adaptive, and relevant to the demands of the times, and helps form a competent and competitive young generation.

The implication of this research is the need to implement a pesantren education model that integrates social, economic, and general knowledge aspects with religious understanding. This could include revising the curriculum to include practical skills and relevant general knowledge, as well as increased training for educators. In addition, pesantren need to adopt a more progressive approach to face global challenges and ensure that their graduates are prepared to contribute effectively in society. The application of Dhofier and Mas'ud's thoughts can improve

the quality of pesantren education and strengthen the role of pesantren as an educational institution that is adaptive and relevant to the needs of the times.

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