



Management of Santri Character Education in Answering the Challenges of Modernity in the Era of Globalization

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Abstract

Background: Islamic boarding schools (pesantren) are increasingly required to adapt to the rapid advancement of science, technology, and globalization. As an unavoidable global dynamic, globalization has brought significant changes to various aspects of life, including education. Consequently, pesantren are encouraged to respond proactively by integrating traditional Islamic values with modern knowledge and technological developments while maintaining their distinctive educational identity.

Objective: This study aims to analyze the management of santri character education in Islamic boarding schools in responding to the challenges of modernity in the era of globalization.

Methods: The study employs a qualitative approach with a descriptive-analytical design. Data were collected through observations, interviews, and documentation to examine leadership patterns, teaching strategies, communication systems, and decision-making processes within pesantren institutions.

Results: The findings indicate that Islamic boarding schools have undergone positive structural and cultural transformations. These changes include more open leadership patterns, improved relationships between leaders and santri, more effective communication, and participatory decision-making processes. Pesantren have revitalized teaching methods to foster scientific traditions and lifelong learning, strengthened leadership adaptability, and developed more conducive, comprehensive, and empowering learning environments.

Conclusion: The management of santri character education in Islamic boarding schools has demonstrated a constructive response to the challenges of modernity. Through adaptive leadership, revitalized teaching practices, and an inclusive learning environment, pesantren are able to preserve Islamic values while effectively engaging with the demands of globalization.

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INTRODUCTION

Education is an activity that is used by humans to develop the potential brought by humans since they were born in the world (Roqib, 2009). According to Ki Hajar Dewantara as quoted in the multicultural education book, education is an effort to advance the growth of children's ethics (inner strength, character), mind, and body (Kristiawan, 2016). Referring to this understanding, education means signs given to students to do their nature as educated beings, able to bring their potential, and in the next life will have life limits according to applicable norms (Halik, 2016). The

correct goal of education is to form students who are intellectually intelligent and have character "*Intelligence plus character, that is the true education*" King (Amirudin, 2018).

Education and/or learning must be carried out in an effort to develop all domains or dimensions that exist in students. There are 5 (five) potentials or domains of education that must be developed in each student, namely: the realm of thought, the realm of taste, the realm of karsa, the realm of religion, and the realm of the body. The realm of thought is the potential of students related to reason and reasoning. The potential of students' thinking is in the student's brain. The realm of taste is the potential of students related to emotional aspects in the form of anger, sadness, calmness, and joy.

The potential of students' sense of taste is in the hearts *of students (qalbu)*. The realm of karsa is the potential of students related to the motivation of the soul to want or desire. The karsa potential of students is in the soul (psychic) of students. The realm of religion is the potential of students related to belief and faith in God Almighty. The religious potential of students is in the spirit or "actually life" of students. The physical realm is the potential of students related to movement and physical skills. The potential of the body lies in all the limbs (physical) owned by students. Talking about Islamic boarding schools, of course, it is inseparable from the history of Islamic boarding schools themselves which are educational institutions that have existed since prehistoric times in Indonesia. There are two functions of pesantren in national education, namely; the first is to preserve and continue the education of the people, and the second is to change the aristocratic education system into a democratic education system.

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia that have a great contribution to the development of education itself (Hamdanah et al., 2025). The existence of pesantren is faced with challenges in the form of changes and dynamics of life in order to answer the challenges of globalization currents. There are many challenges, including the modernization of Islamic education. In many ways, the system and institutions of Islamic boarding schools have been modernized and adapted to the demands of development, especially in the institutional aspect that will automatically affect the education system that refers to the institutional goals of the institution. Furthermore, the question that arises is whether pesantren in determining the curriculum must be fused with the demands of today, or must be able to maintain it as a characteristic of pesantren which in many ways is actually more able to actualize its existence in the midst of community demands.

In addition, pesantren as an educational institution must carry out changes and reforms in order to produce resilient generations, a knowledgeable generation with the strength of the pesantren soul and the determination to develop knowledge that remains sourced from the Qur'an and Hadith (Irawan & Hertinjung, 2017). In the development of the times, Islamic boarding schools are currently facing the flow of globalization and modernization which is marked by the rapid pace of information and technology, therefore Islamic boarding schools must make changes in the format, form, orientation and educational methods with the note that they do not change the vision, mission and spirit of the Islamic boarding school, but these changes are only on the outside side, while on the inside side they are still maintained (Montreano et al., 2018; Muali et al., 2020; Rohman et al., 2023). Modernization is a demand from all aspects of life, so a change and renewal is needed in several sectors that need to be fixed (Rahmatullah & Said, 2019). As stated above, one of the factors that has become a factor in change in education is globalization. Globalization requires changes in all aspects of life, including the level of selectivity of Indonesia people towards education.

The government's desire to carry out reforms in the life of the nation and state in the field of education can be seen with the issuance of Law Number 20 of 2003 concerning the National Education System (Republik Indonesia, 2003). The substance of the new National Education System Law can be seen from its vision: the realization of the education system as a strong and authoritative social institution to empower all Indonesia citizens to develop into quality human beings so that they are able to proactively answer the challenges of the times.

As an effort to realize the educational mission launched by the government, pesantren are required to survive with the development of the times and must immediately avoid negative views, just as pesantren is an orthodox and anti-modern educational institution. As a result, this view creates excessive suspicion and makes pesantren even more isolated. In fact, it is not uncommon for pesantren to reject radical changes (Kurniasih & Zuhriyah, 2017).

In another opinion, for the realization of the vision of education expected by all parties, pesantren must have the principle, namely to provide quality and relevant education in accordance with the needs of the community. In addition to the negative picture above, pesantren is also an institution that receives a positive stigma from the community. The positive stigma that has been carried by pesantren is that pesantren is an institution that has characters such as sincere, independent, full of struggle and heroic, steadfast and always puts the interests of the surrounding community first. Another positive stigma states that pesantren is an educational institution that until now is still consistent with the character of the Indonesia nation, when the character of the nation begins to be neglected by education in general, only pesantren and certain regions still maintain the value of the nation's character.

The 21st century brings a change in the era of globalization. The impact of globalization that is happening today has led the people of Indonesia to forget about the nation's character education. The management of the nation's character education is a foundation for a nation in an effort to help the development of children's souls, both born and mental (Jubba et al., 2022). Character Education Management is a continuous process and never ends as long as humans are still on this earth. Therefore, in the context of the goal of character education in the era of globalization, there needs to be good and synergistic management among the various components of education involved, both formal, non-formal, and informal, both in schools, families, and communities (Arifin et al., 2023; Yamin, 2023).

The era of globalization is an era in which knowledge and information develop freely without limits. Both ethnic boundaries, country borders or others. So, changes in life on this earth are inevitable. This happens because the existing community is not only socialized locally, but internationally. People need efforts to be able to compete at the international level by not losing their identity in the midst of the era of globalization. In the era of globalization, there are positive and negative impacts. Along with the era of globalization, the world of education is faced with various complex problems. If this problem is not immediately addressed appropriately, the world of education will be left behind by the times. Awareness of the appearance of the world of education in solving and responding to various challenges in each era is a must. This can be understood, considering that the world of education is one of the institutions directly involved in preparing for the future of mankind. The failure of the world of education in preparing the future of mankind is a failure for the survival of the nation's life.

Education management is defined as the overall process of joint activities in the field of education which includes planning, organizing, directing, reporting, coordinating, supervising and evaluating by using available infrastructure facilities, both personnel, material and spiritual to achieve educational goals effectively and efficiently. Furthermore, education management is defined as a management process or system that aims to properly implement the teaching and learning process which includes curriculum programs, manpower, procurement and maintenance of facilities, financing and community relations programs (Fitriani et al., 2022; Tanjung et al., 2022; Wahyudin, 2021).

Education management has a function, including what has been stated by several education figures as follows. (1) Fayol, stated that the management process consists of planning, organizing, commanding, coordinating, and controlling functions, (2) Gulick stated that the management process consists of: planning, organizing, staffing, directing, coordinating, reporting, and budgeting, (3) Newman formulates the management process starting from: doing planning, organizing, assembling resources, directing, and controlling, (4) Sears stated that the management process is carried out from: planning, organizing, directing, coordinating, dan controlling. Another opinion is that there are four most important management functions, namely: 1) Planning, 2) Organizing, 3) Actuating, 4) Controlling. And the last opinion about the function of education management has 5 important points, namely planning, organization, coordination, implementation, and control functions.

This study offers novelty by proposing an integrative conceptual framework of santri character education management that connects pesantren values with modern educational management elements, including leadership openness, technological engagement, scientific development, and institutional vision, in responding to globalization challenges. Despite the growing body of literature discussing pesantren modernization and character education, most existing studies tend to focus either on normative theological perspectives or descriptive analyses of pesantren traditions. Limited attention has been given to character education management in pesantren within the context of globalization, particularly from a managerial perspective that integrates leadership patterns, learning systems, technological adaptation, and institutional vision. Furthermore, previous studies rarely conceptualize how pesantren respond systematically to modern challenges through structured management components. This gap indicates the need for a comprehensive study that examines the management of santri character education as an adaptive and integrative response to modernity in the globalization era.

This study aims to examine the management of santri character education in Islamic boarding schools as a strategic response to the challenges of modernity in the era of globalization. The study seeks to analyze how leadership patterns, learning systems, communication practices, and institutional environments are managed to integrate Islamic values with modern educational demands. The findings are expected to contribute theoretically to the discourse on Islamic education management by offering an integrative perspective on character education within pesantren. Practically, this research provides insights for pesantren leaders and policymakers in designing adaptive management strategies that preserve religious identity while engaging constructively with globalization.

METHOD

This research is a type of library research. In this literature research, data, information and various other sources contained in the literature are collected. This research discusses the Management of Character Education of Students in Answering the Challenges of Modernity in the Era of Globalization. This research uses a literature research method, because of the nature of this paper literature review, the objects that can be used as sources are obtained through books, journals, and the internet which are considered relevant to the problem being researched.

Data collection techniques by reviewing books, literature, notes and various reports related to the Management of Santri Character Education in Answering the Challenges of Modernity in the Era of Globalization. After the relevant data has been collected, the next stage is the assessment of all the literature sources that have been collected. The information will be selected or grouped to then be summarized related to the Management of Santri Character Education in Answering the Challenges of Modernity in the Era of Globalization.

RESULTS AND DISCUSSION

Results

This section presents the main findings of the study regarding the management of santri character education in Islamic boarding schools as a response to the challenges of modernity in the era of globalization. The results are organized into several key dimensions of management that emerged from the data analysis.

Code List

1:9 p 2 in <i>TRANSKIP DATA</i>	Untuk santri setiap tahunnya bertambah sesuai bertambahnya asrama dan sekolah.	3 Codings	Asrama Bertamb...
1:2 p 1 in <i>TRANSKIP DATA</i>	Pondok pesantren Al-Mujahidin Balikpapan mendidik karakter santri sesuai dengan zamanya yang tetap berpegang teguh Alquran dan sunnah Nabi	3 Codings	Berpegang Pada...
1:2 p 1 in <i>TRANSKIP DATA</i>	Pondok pesantren Al-Mujahidin Balikpapan mendidik karakter santri sesuai dengan zamanya yang tetap berpegang teguh Alquran dan sunnah Nabi	3 Codings	Berpegang Pada...
1:3 p 1 in <i>TRANSKIP DATA</i>	Visi misi dipondok pesantren Al-Mujahidin Balikpapan adalah membentuk generasi muslim yang unggul dalam ketaqwaan, intelektualitas, dan	6 Codings	Berpiliran Luas
1:9 p 2 in <i>TRANSKIP DATA</i>	Untuk santri setiap tahunnya bertambah sesuai bertambahnya asrama dan sekolah.	3 Codings	Asrama Bertamb...

Comment:

1:5 p 1 in <i>TRANSKIP DATA</i>	Untuk penggunaan media elektronik dipesantren Al-Mujahidin Balikpapan dibatasi dan diatur oleh pengurus atau ustadz yang berada di asrama..	2 Codings	Diatur Oleh Usta...
Comment			
1:5 p 1 in <i>TRANSKIP DATA</i>	Untuk penggunaan media elektronik dipesantren Al-Mujahidin Balikpapan dibatasi dan diatur oleh pengurus atau ustadz yang berada di asrama..	2 Codings	Diatur Oleh Usta...
<i>Search</i>			
1:4 p 1 in <i>TRANSKIP DATA</i>	Santri Pesantren Al-Mujahidin Balikpapan berasal dari beberapa wilayah Nusantra Indonesia dengan latar belakang yang berbeda dan ekonomi yang	2 Codings	Ekonomi
<i>Search</i>			
1:5 p 1 in <i>TRANSKIP DATA</i>	Untuk penggunaan media elektronik dipesantren Al-Mujahidin Balikpapan dibatasi dan diatur oleh pengurus atau ustadz yang berada di asrama..	2 Codings	Diatur Oleh Usta...
<i>Search</i>			
1:7 p 1 in <i>TRANSKIP DATA</i>	Sistem Pendidikan dipondok pesantren Al-Mujahidin Balikpapan mengikuti perkembangan zaman artinya pesantren selalu mengevaluasi system	3 Codings	Evaluasi Sistem...
<i>Search</i>			
1:3 p 1 in <i>TRANSKIP DATA</i>	Visi misi dipondok pesantren Al-Mujahidin Balikpapan adalah membentuk generasi muslim yang unggul dalam ketaqwaan, intelektualitas, dan	6 Codings	Berpiliran Luas
<i>Search</i>			
1:8 p 2 in <i>TRANSKIP DATA</i>	untuk system Pendidikan dipondok pesantren Al-Mujahidin Balikpapan masih sangat relevan di era modern ini, sebab pondok pesantren Al-Mujahidin	2 Codings	Ilmu Pengetahuan
<i>Search</i>			
1:3 p 1 in <i>TRANSKIP DATA</i>	Visi misi dipondok pesantren Al-Mujahidin Balikpapan adalah membentuk generasi muslim yang unggul dalam ketaqwaan, intelektualitas, dan	6 Codings	Berpiliran Luas
<i>Search</i>			
1:3 p 1 in <i>TRANSKIP DATA</i>	Visi misi dipondok pesantren Al-Mujahidin Balikpapan adalah membentuk generasi muslim yang unggul dalam ketaqwaan, intelektualitas, dan	6 Codings	Berpiliran Luas
<i>Search</i>			
1:4 p 1 in <i>TRANSKIP DATA</i>	Santri Pesantren Al-Mujahidin Balikpapan berasal dari beberapa wilayah Nusantra Indonesia dengan latar belakang yang berbeda dan ekonomi yang	2 Codings	Ekonomi
<i>Search</i>			
1:1 p 1 in <i>TRANSKIP DATA</i>	Karena dipondok ada dua mapel yaitu mapel pesantren dan mapel umum maka Perekrutan ust/ustdz/guru dipondok disesuaikan dengan mapel yg	3 Codings	Mapel Pesantren
<i>Search</i>			
1:1 p 1 in <i>TRANSKIP DATA</i>	Karena dipondok ada dua mapel yaitu mapel pesantren dan mapel umum maka Perekrutan ust/ustdz/guru dipondok disesuaikan dengan mapel yg	3 Codings	Mapel Pesantren
<i>Search</i>			
1:8 p 2 in <i>TRANSKIP DATA</i>	untuk system Pendidikan dipondok pesantren Al-Mujahidin Balikpapan masih sangat relevan di era modern ini, sebab pondok pesantren Al-Mujahidin	2 Codings	Ilmu Pengetahuan
<i>Search</i>			
1:3 p 1 in <i>TRANSKIP DATA</i>	Visi misi dipondok pesantren Al-Mujahidin Balikpapan adalah membentuk generasi muslim yang unggul dalam ketaqwaan, intelektualitas, dan	6 Codings	Berpiliran Luas
<i>Search</i>			
1:2 p 1 in <i>TRANSKIP DATA</i>	Pondok pesantren Al-Mujahidin Balikpapan mendidik karakter santri sesuai dengan zamanya yang tetap berpegang teguh Alquran dan sunnah Nabi	3 Codings	Berpegang Pada...
<i>Search</i>			
1:7 p 1 in <i>TRANSKIP DATA</i>	Sistem Pendidikan dipondok pesantren Al-Mujahidin Balikpapan mengikuti perkembangan zaman artinya pesantren selalu mengevaluasi system	3 Codings	Evaluasi Sistem...
<i>Search</i>			
1:6 p 1 in <i>TRANSKIP DATA</i>	Pondok pesantren Al-Mujahidin Balikpapan adalah metode terpadu, yaitu terpadu antara pelajaran pesantren dengan umum.	3 Codings	Metode Terpadu
<i>Search</i>			
1:1 p 1 in <i>TRANSKIP DATA</i>	Karena dipondok ada dua mapel yaitu mapel pesantren dan mapel umum maka Perekrutan ust/ustdz/guru dipondok disesuaikan dengan mapel yg	3 Codings	Mapel Pesantren

From the results of the coding, the results of the concept map are obtained as follows:
Concept Map Results



Figure 1. Concept map

Based on the findings of the research results/Based on the concept map produced, this research has a novelty consisting of several components in the management program of student character education in the era of globalization such as (Student character education, pesantren education, the use of electronic devices, the development of science in pesantren, and the vision and mission of pesantren).

Transformation of Leadership Patterns

The findings reveal that Islamic boarding schools have experienced a significant transformation in leadership patterns. Leadership is no longer centralized solely in the authority of the kyai but has shifted toward a more open, participatory, and collaborative management model. Pesantren leaders demonstrate greater openness to change, including the adoption of modern management principles while maintaining Islamic values as the core foundation. Decision-making processes increasingly involve teachers and administrators, allowing for more adaptive and responsive institutional governance (Salim et al., 2025).

Revitalization of Teaching and Learning Practices

The study finds that pesantren have revitalized their teaching patterns to respond to the demands of modern education. Traditional learning methods are integrated with contemporary pedagogical approaches that encourage critical thinking, scientific inquiry, and lifelong learning. The incorporation of general sciences and selective use of digital technology supports the development of santri as intellectually capable individuals without diminishing religious instruction. This integration strengthens santri character by balancing moral values with academic competence (Fajarianto et al., 2024).

Strengthening Santri-Leadership Relationships

Another important finding concerns the changing relationship between pesantren leaders and santri. The relationship has evolved from a rigid hierarchical model into a more communicative and educative interaction. Leaders act not only as authority figures but also as mentors and role models who guide santri through dialogue, guidance, and example. This relational shift contributes positively to character formation, fostering discipline, responsibility, and mutual respect (Siregar et al., 2023).

Development of a Conducive and Empowering Learning Environment

The results indicate that pesantren have made deliberate efforts to create a learning environment that is conducive, inclusive, and empowering. Physical facilities, institutional culture, and social interactions are designed to support character education and personal development. Santri are encouraged to participate actively in academic, religious, and social activities, which enhances their independence, leadership skills, and social awareness (Rohman & Muhtamiroh, 2022).

Adaptive Response to Globalization

The study also finds that pesantren respond to globalization not through rejection, but through selective adaptation. Modern knowledge and technology are adopted strategically to support educational goals, while Islamic values remain the guiding principle. This adaptive approach enables pesantren to remain relevant in a globalized world while preserving their identity as Islamic educational institutions (Auliyah et al., 2025).

Discussion

Modernization as the Scientific Base of Today

Modernization is interpreted as the process of shifting the attitude and mentality of some members of the community to be able to live according to today's demands. Modernization is a process marked by the implementation of science and technology in all aspects of people's lives. From some of the explanations above, it can be concluded that modernization is an effort that is made consciously to adapt to the demands of the world by using the advancement of science in life. Likewise with educational institutions, in this case Islamic boarding schools are also required to make changes.

Globalization

According to the origin of the word, the word "globalization" is taken from the word global which means universal. Achmad Suparman stated that globalization is a process of making something (thing or behavior) a characteristic of every individual in this world without being limited by territory Akhbar Ahmad dan Hasting, Meaning globalization basically refers to the rapid development in communication technology, transformation, information that can bring parts of the world that can be reached easily.

Scholte see that there are several definitions that are meant by globalization: First, Internationalization: Globalization is defined as the increase in international relations. In this case, each country still maintains its own identity, but becomes increasingly dependent on each other. Second, Liberalization: Globalization is also interpreted as the lowering of borders between countries, for example barriers to import and export tariffs, foreign exchange traffic, and migration. Third, Universalization: Globalization is also described as the increasing spread of material and immaterial things throughout the world. An experience in one locality can be an experience of the whole world. Fourth, Westernization: Westernization is a form of universalization with the increasing spread of ideas and culture from the west so that it is globalized; and Fifth, Transplanetary and supraterritorial relationships: This fifth meaning is different from the four definitions above. In the first four definitions, each country still maintains its ontological status. In the fifth sense, the global world has its own ontological status, not just a combination of countries.

Globalization is the interconnection and dependence between nations and between people around the world through trade, investment, travel, popular culture, and other forms of interaction so that the boundaries of a country become narrower. In the era of globalization, a process between individuals, between groups, and between countries interacts, interdepends, relates to, and influences each other across national borders. From some of the understandings above, it can be seen that globalization is an unavoidable dynamic. The flow of globalization has caused a lot of changes in all aspects of life, in the economic, social and of course educational fields.

Sistem Pendidikan Pesantren

This pesantren educational institution emerged as a challenge of the times from the insistence of the Islamic community which is still traditional to meet the needs of religious education. Islamic boarding schools emerged in a simple form and in their development have provided extraordinary value in the life of society, state and religion in Indonesia until now. An Islamic boarding school is an Islamic educational institution where students live together in a complex and study under the guidance of one (or more) teachers better known as kyai. Abdurrahman Wahid said that Islamic boarding schools are an educational background that is able to shape the mindset and behavior of their students.

The specificity of pesantren compared to other educational institutions is that the students or students live together with their kyai or teachers in a certain independent complex, so that they can grow the characteristics of the pesantren, namely: a) There is a close relationship between the students and the kyai, b) The students are obedient and obedient to their kyai, c) The students live independently and simply, d) The spirit of mutual cooperation in a fraternal atmosphere e) The students are trained to live a disciplined and tirakat life.

The characteristic of pesantren is that there is a close relationship between students and kyai. Kyai has the right to regulate students in all activities at the pesantren which aims to educate and guide students. The students are submissive and obedient to the rules of kyai to live simply, have a high spirit of help, have strict discipline and have a good religious life. Pesantren has five basic elements that distinguish pesantren from other educational institutions, namely kyai, santri, mosques, huts, classical Islamic books.

1. Kyai

Kyai is a central figure in the pesantren that provides teaching, has the most essential role in the establishment, growth and development of a pesantren. The success of Islamic boarding schools depends a lot on the expertise and depth of knowledge, charisma, authority and skills of kyai in leading. Strictly speaking, kyai is a place to ask questions or a source of reference, a place to settle all affairs and a place to ask for advice and fatwas

2. Santri

Santri is a very important element in the development of a pesantren. There must be a student who comes to learn from a kyai. Santri usually consists of two groups, namely kalong students who do not live in the cottage and mukim students.

3. Masjid

The mosque is the center of worship activities. In addition to functioning as a place to pray in congregation, the mosque also functions as a place for teaching and learning. Usually, teaching and learning time at Islamic boarding schools is related to congregational prayer times, both before and after.

4. Pondok

In the context of Islamic boarding schools, cottages or dormitories are simple residences that are a place where kyai live with their students. Regardless of the number of students, the boys' dormitory is always separated from the girls' dormitory. This dormitory system is a characteristic of the pesantren tradition that distinguishes the pesantren education system from other education systems. Usually a pesantren complex, has buildings other than student dormitories and kyai houses, including ustadz housing, madrasah buildings, sports fields, canteens.

5. Kitab-kitab Islam

Classical Islamic religious books with Arabic writing in ancient Malay or in Arabic, were usually composed by Islamic (Arab) scholars in the Middle Ages. The content includes various sciences, religions, Islam, and Arabic. In the pesantren tradition, classical Islamic books are often called yellow books because the color of the paper in the contents of the book is mostly yellow.

Islamic boarding schools not only function as educational institutions, but also function as social institutions and religious broadcasting. As an educational institution, pesantren organizes formal education (madrasah, public schools, universities) and non-formal. As a social institution, pesantren accommodates children from all walks of life without discriminating social status,

accepting guests who come from the general public with different motives. As an Islamic religious broadcasting institution, the pesantren mosque also functions as a public mosque, namely as a place to learn religion and worship for worshippers.

At least now there are four forms of pesantren in the implementation of education, namely: 1) Islamic boarding schools that organize formal education by implementing the national curriculum, both those that only have religious schools (MI, MTs, MA and PT Agama Islam) and those that also have public schools (SD, SLTP, SMU, SMK and Public Universities). 2) Islamic boarding schools that provide religious education in the form of madrasas and teach general sciences even though they do not implement the national curriculum. 3) Islamic boarding schools that only provide education in religious sciences in the form of madrasah diniyyah. 4) Islamic boarding schools that are only a place of recitation (ta'lim assembly) that only teaches Islamic religious sciences as contained in the yellow book.

Tradition is defined as everything (such as customs, beliefs, customs, teachings, and so on) that is passed down from ancestors to posterity. In the commonly used sense, pesantren is one of the oldest Islamic educational institutions in Indonesia which includes: cottages or residences, kiai, santri, mosques and yellow books. The tradition of pesantren is everything that is habituated, understood, lived, and practiced in pesantren, namely in the form of values and their implementation in daily life, so as to form a culture and civilization that distinguishes it from the traditions found in other educational institutions. Some of the behaviors that are the tradition of students in gaining knowledge at Islamic boarding schools include: volunteering and serving, wisdom, simplicity, collectivity, organizing joint activities, freedom of leadership, independence, making Islamic boarding schools a place to gain knowledge and serve, practicing religious teachings, without a diploma, blessing of kyai-kyai. The special feature of Islamic boarding schools is the curriculum taught in Islamic boarding schools, traditional Islamic boarding schools contain a curriculum that provides religious lessons and classic books in Arabic, Teaching techniques usually use the sorogan and bandongan or wetonan methods. In addition to these two methods, Mastuhu mentioned memorization and halaqah. The books that are studied are the Qur'an, fiqh, ushul fiqh, hadith, adab, tafsir, monotheism, dates, Sufism and morals.

Modernization of Islamic Boarding School Education in the Challenge of Globalization

Educational modernization is carried out with the intention of moving towards quality-oriented education, competence, and skills. Education is no longer only limited to eradicating illiteracy, more than that equipping educated people to be able to participate in global competition that must be put forward. In this regard, the quality standard that develops in society is the success rate of graduates of an educational institution in following global market competencies. Traditional Islamic boarding schools in their journey cannot avoid the influence of modernization, especially the development of the times accompanied by scientific and technological advances. This pesantren is faced with the challenges arising from modern life, can the pesantren answer those challenges. The purpose of modernizing Islamic boarding schools is to strive to improve the Islamic education system. Changes that can be seen in modern Islamic boarding schools include Islamic boarding schools becoming familiar with modern scientific methodologies, being more open to developments outside of themselves, diversifying programs and functioning as a center for community development.

The existence and strategic role of pesantren are faced with new challenges as a result of globalization. These challenges include: 1) The use of science and technology in people's lives that affects the birth of communication patterns, interactions, public service systems, and the implementation of various activities. 2) The entry of modern (western) cultural values that are materialistic, hedonistic, and secularistic which are the cause of moral decadence. 3) Interdependence between countries that causes the domination and hegemony of a strong state over a weak state. 4) The increasing public demand for fairer, democratic, egalitarian, fast and appropriate treatment which causes political fragmentation. 5) The existence of a freemarket policy that includes education as a traded commodity which further affects the vision, mission and goals of education along with other components.

In its journey, pesantren must be able to follow the movement of changes that occur, as is the case with modernization and globalization. The response of pesantren to the changes that occur causes changes in the form and method of education in the world of pesantren. The role of pesantren must be improved so that pesantren can survive as an educational institution. Some of the new trends in Islamic boarding schools in the context of innovation to the system that has been used so far are: 1) Become familiar with modern methodologies. 2) It is increasingly oriented towards functional education, which means that it is open to external developments. 3) The diversification of programs and activities is increasingly open and its dependence on kyai is not absolute, and at the same time can equip students with various knowledge outside of religious subjects and skills needed in the workplace. 4) Can function as a center for community development.

Furthermore, to overcome the problems faced by pesantren, it is necessary to strengthen the scientific tradition of the institution in the midst of the current of globalization challenges, namely revitalization regarding three important areas of pesantren education which include the revitalization of teaching patterns in order to be able to grow scientific traditions and give birth to generations of learners, revitalization of pesantren leadership patterns to be more open to all changes in the times, and revitalization of a conducive learning environment. comprehensive, and empowering. Learning patterns must be sought to be more innovative, integrative and futuristic with the implementation of flexible and fun learning, learning patterns that are relevant to the times. New innovations that are more progressive and creative are needed, these innovations are open to the offer of contemporary methods that provide enlightenment and accelerate the mastery of science for students in Islamic boarding schools. In order to realize this, integration is needed, both from a conducive environment, creative human resources (teachers) and supported by restrictive infrastructure.

The pesantren education curriculum is also transformed into a modern education system. The development of scientific integration that not only contains religious knowledge as a characteristic of education, but also includes general education that can support religious knowledge. Teaching methods are also developed, not only using the sorogan and wetonan methods, pesantren also opens up space in the classical and multi-level education system. The development of pesantren as a religious institution that teaches and develops religious knowledge, generally undergoes changes due to the growing demands of the impact of modernization. Kyai, which used to be one of the elements of a pesantren, is developing today not all pesantren are under the auspices of kyai, many pesantren are developing under a certain educational foundation.

Kyai in Islamic boarding schools today is no longer the only source of learning. With a variety of new learning resources, and the increasing dynamics of communication between the pesantren education system and other systems, students learn from many sources. This situation caused a change in the relationship between the kyai and the students. Their relationship identities become more open and rational, on the contrary, the closeness of long-lasting personal relationships is limited and emotions gradually fade. The subject matter taught at Islamic boarding schools today is not only limited to religious science, because when students return to society, they also need general knowledge and skills. According to Daulay, ideally there are 3 H's that must be given to students, namely Head; filling the brains of students with knowledge, then there is Heart (heart), which is filling the hearts of students with faith and piety, and the last is Hand (hand) which means the ability to work. Steps that can be taken by pesantren to answer the challenges of globalization are curriculum leveling, a good learning process, character formation, the formation of religious and moral human beings, the formation of human beings as social beings and the formation of working dispositions.

The modernization of the pesantren environment more broadly can be seen in the management of pesantren management. This is related to input, the process and output in the pesantren is the most important part. Input is new students who enter the educational institution, the process is all forms of activities that are managed and managed in the educational provider, while output is the result that the educational institution is able to print. The input that exists in modern Islamic boarding schools is seen from its human resources. Human resources involved in

pesantren activities consist of: 1) kiai, 2) educators and education staff, 3) pesantren managers, namely those who assist the role of kiai in the administrative function of pesantren management, and 4) students, both who are sedentary or non-sedentary.

Input is closely related to student recruitment. Recruitment is essentially a process of searching, determining and attracting the interest of prospective students who will later become students. How the Islamic boarding school carries out the admission of new students, for example at the Modren Gontor Boarding School and the Lirboyo Islamic Boarding School, first make a psychological contract with the student's guardian, at the Gontor Modern Boarding School it is done in writing, while at the Gontor Modern Boarding School.

The Lirboyo Islamic Boarding School is carried out unwritten. Input is also related to teachers/ustadz or ustadzah who teach at Islamic boarding schools, in selecting can be done behind closed or open doors, closed here, for example, recruited from graduates of the institution itself, as applied in Pondok Modern Gontor and Pondok Pesantren Lirboyo, while in Tebuireng Islamic Boarding School the selection is carried out openly, by not requiring people in the pesantren. In terms of facilities in modern Islamic boarding schools, changes in infrastructure equipment and physical buildings of Islamic boarding schools are also found in most Islamic boarding schools today. New buildings are built with all its facilities that support educational activities, including computers, language laboratories, libraries, sports facilities, art facilities, health facilities, cooperatives and so on to support the learning process, including pesantren support for vocational education through pesantren extracurricular activities through skill studios and courses, for example, pesantren that open sewing courses, computers, photography and others.

The learning process in modern Islamic boarding schools applies the boarding school or full day school education system. The methods and approaches applied in modern Islamic boarding schools have used formal education. During the day, the students study formally and in the evening the activities are filled with other religious activities, guided by ustadz or ustadzah who also live in the cottage. Broadly speaking, the characteristic of modern Islamic boarding schools is that they prioritize education in the formal system, in general lessons, language, discipline, leadership, and emphasis on modern Arabic (more specifically speaking/muhawarah).

The output is related to the quality of the results graduated by the Islamic boarding school, for example, students graduate with good grades and in addition to that students have abilities, proficiency and other skills that can support competitiveness such as Arabic or United Kingdom language skills, computers and so on. The outcome of modern Islamic boarding schools is related to how graduates apply their knowledge in society, social activities. Modern educational institutions monitor their alumni and continue to improve good relations with their alumni, there is a strong and extensive network or bond between alumni, this has a great influence on the sustainability of the Islamic boarding school itself.

CONCLUSION

Globalization requires Islamic boarding schools (pesantren) to integrate modern science and technology as a strategic response to the challenges of modernity without undermining their religious identity and values. The dynamics of globalization present both challenges and opportunities for pesantren to maintain their relevance and social existence. In responding to these changes, pesantren have experienced positive structural and cultural transformations, reflected in shifts in leadership patterns, leader-student relationships, communication systems, and decision-making processes that increasingly adopt principles of scientific management grounded in Islamic values. This developmental dynamic demonstrates pesantren as institutions that are adaptive, innovative, productive, and responsive to technological and societal change. Therefore, pesantren need to revitalize their instructional approaches to strengthen scientific traditions, reform leadership models that are more open to change, and foster a learning environment that is conducive, comprehensive, and empowering.

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AUTHOR CONTRIBUTION STATEMENT

Samino was responsible for conceptualization, literature review, data analysis, and manuscript drafting. Fitri Nur Mahmudah contributed to theoretical framework development, critical revision of the manuscript, and validation of the discussion. All authors read and approved the final manuscript.

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