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The Transformation of Modern Pesantren in Nusantara: Integrating Classical Traditions and Global Demands

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Abstract

The development of modern *pesantren* (Islamic boarding schools) in Nusantara represents a transformation of Islamic educational institutions. These schools strive to integrate classical scholarly traditions with a more structured formal education system that aligns with contemporary needs. Modern *pesantren* have emerged in response to global dynamics, including rapid advancements in science and technology, as well as increasing public demands for institutions capable of providing both academic knowledge and character building. Through a literature review of various scientific journals and reference books, this study shows that modern *pesantren* do not only preserve core traditional values, such as sincerity, discipline, independence, and moral strengthening. They also develop diverse general disciplines, foreign language mastery, information technology, and life skills relevant to the global era. This integration enables modern *pesantren* to compete and address contemporary educational challenges without losing their Islamic identity. Consequently, modern *pesantren* serve as Islamic educational institutions that focus not only on spiritual aspects, but also play a strategic role in shaping a smart, broad-minded, moderate, and globally ready generation of Muslims.

INTRODUCTION

Islamic boarding schools *(pesantren)* in Indonesia are nothing new. These Islamic educational institutions have long enjoyed a positive reputation as centers for cultivating noble character and producing competent religious scholars *(ulama)* and preachers *(da'i)*.(Habibi dkk. 2024) To this day, the Indonesian Muslim community continues to regard *pesantren* as playing a vital role in disseminating Islamic teachings across the archipelago. Their resilience in the face of changing times demonstrates that they represent one of Indonesia's oldest forms of education, capable of enduring amidst the evolution of modern educational systems.(Krisdiyanto dkk. 2019, h.12)

Nevertheless, not all *pesantren* are able to maintain their existence. Some *pesantren* experience a decline due to a weak succession system, resulting in the absence of a next generation capable of continuing the leadership and management of the institution. The sustainability of a *pesantren* highly depends on the central figure, namely the *kyai* as the leader, as well as the quality of his successor. If the succeeding generation possesses adequate scholarly competence, authority, and teaching skills, the *pesantren* tends to be able to survive and thrive. The strengthening of the succession system becomes one of the important factors for the *pesantren* to remain relevant amidst the dynamics of society. However, renewal in

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various aspects such as the curriculum, educational methods, and institutional management is also necessary to answer the challenges of the times.(Krisdiyanto dkk. 2019, h.12)

Over time, *pesantren* (Islamic boarding schools) have been expected to modernize without losing their traditional identity. Following independence, society became increasingly open to various branches of knowledge from abroad, and *pesantren* began to embrace these developments. While maintaining traditional teaching methods such as *sorogan* and *wetonan*, many *pesantren* also began establishing formal educational institutions, such as *madrasah*, in an effort to broaden the scope of education and enhance the quality of their students' capabilities.(Krisdiyanto dkk. 2019, h.12)

Pesantren represents a form of community culture that develops naturally, independently, and has strong roots in the Islamic educational tradition in Indonesia.(Ma'arif 2018) As a traditional institution, the *pesantren* provides a residential environment, a mosque, learning spaces, and various supporting facilities for religious activities within a single integrated complex. The distinctive features of a *pesantren*, such as the *kyai*, *santri*, mosque, and *pondok*, remain preserved, even though transformations and innovations continue to occur.(Ahmadi 2023, h.41)

The emergence of numerous new *pesantren* reflects growing public confidence in these institutions. This presents a significant opportunity to strengthen the role of *pesantren* within the national education system through innovation and fresh ideas.(Priatna 2025, h.2) Initially, *pesantren* only focused on teaching religious sciences. However, along with the growing needs, *pesantren* are now beginning to broaden their educational orientation. Today, *pesantren* not only produce religious experts (*tafaqquh fi al din*) which is not only useful but also impactful. On the positive side, this technology opens up opportunities for productivity, innovation, and personal empowerment. However, on the negative side, the use of social media and internet access can cause temptations that lead to bad consequences, such as addiction and a loss of focus. Therefore, *pesantren* administrators need to play an active role in the wise utilization of technology so that it does not damage the values and morals that serve as the foundation of the *pesantren*.(Krisdiyanto dkk. 2019, h.13)

RESEARCH METHODS

This research employs a qualitative method with a descriptive approach. This specific approach is chosen to present a comprehensive and detailed narrative regarding the transformation of Islamic educational institutions. The data were collected through library research by systematically reviewing various scientific journals, books, and academic documents that thoroughly discuss the phenomenon of modern *pesantren* in the *Nusantara* region.

Furthermore, an in depth analysis was conducted on the relevant literature, focusing on the historical development of the *pesantren*, the influential roles of reformist figures, the evolution of learning methods, as well as the modernization of the educational facilities utilized. Through this systematic literature review, the collected data were categorized, interpreted, and synthesized to construct a holistic understanding of how these institutions adapt to contemporary educational challenges while steadfastly maintaining their traditional religious roots.

RESULTS AND DISCUSSION

Definition of Modern Pesantren

Etymologically, the term *pesantren* originates from the word *pesantrian*, which means the residence or learning place of the *santri*. According to Mastuhu, a *pesantren* is a traditional Islamic educational institution aimed at shaping the understanding, internalization, and practice of Islamic teachings (*tafaqquh fi al din*). In its educational process, the *pesantren* highly emphasizes moral development and religious values as a guideline in daily life.(Arif dkk. 2020, h.209)

Pesantren khalaf, better known as modern *pesantren*, is an educational institution that implements a classical learning system in classrooms or *madrasah*. This educational model not only teaches religious sciences but also integrates general subjects and various skills, thereby indicating a renewal process within its educational system. In practice, a modern *pesantren* is a *pesantren* that incorporates general subjects into the *madrasah* curriculum or even establishes formal educational units such as junior high schools, senior high schools, up to higher education institutions within its *pesantren* environment. Thus, a modern *pesantren* can be understood as a *pesantren* that adapts to the development of the times, yet continues to maintain fundamental Islamic values, such as faith, piety, sincerity, as well as the principle of *amr ma'ruf nahi munkar*, and other moral values.(Penyusun 2022, h.261) *Pesantren khalaf* were established with the aim of producing a generation capable of meeting the challenges of the times.(Setiawan dkk. 2025, h.37)

The educational tradition in modern *pesantren* has quite significant differences compared to traditional *pesantren* (*salaf*). In modern *pesantren*, the learning of classical books is no longer the main focus. Even though there are still materials related to the Arabic language, the orientation is directed more towards practical language skills, rather than an in depth study of classical texts. Some modern *pesantren* do indeed still use several classical books, but their use is only supplementary in nature and not as the core of the study. The emergence and development of this modern *pesantren* model cannot be separated from the dynamics of social change in society as well as the demands of the development of science and technology. For modern *pesantren*, these various advancements must be addressed positively. Therefore, the *pesantren* strives to equip *santri* with competencies that suit the needs of the times, so that they are able to compete and contribute productively to the development of the nation(Penyusun 2022, h.262)

Modern *pesantren* can be understood as a *pesantren* institution that integrates advanced educational systems by incorporating formal learning elements into its educational structure. Through this integration, the development of the personal skills of the *santri* becomes the main focus to be achieved. The term modern actually does not have a standard definitional boundary, but the characteristics of a modern *pesantren* can be recognized by the presence of various formal learning instruments used to support the potential development of the *santri*. Thus, the modernity of the *pesantren* is reflected through the educational methods, approaches, and facilities implemented.(Abror dan Rohmaniyah 2023, h.1-2)

Modern *pondok pesantren* is a type of *pesantren* that adapts to the development of the times, whether in terms of the educational system, technology utilization, facility provision, learning methods, or the curriculum used. Therefore, modern *pesantren* generally do not fully maintain the traditions of the *salaf pesantren*. This difference is clearly visible in the outcomes of the graduates and the learning methods, especially in the teaching of the Arabic language. *Salaf pesantren* tend to emphasize the mastery of *qawā'id* (grammar), while modern *pesantren* prioritize the skill of *muhādathah* (speaking). Both have their respective advantages, but they also harbor weaknesses that need to receive attention, including in the cultivation of English language skills.(Abror dan Rohmaniyah 2023, h.2-3)

Modern *pondok pesantren* does not only focus on the development of traditional Islamic aspects, but also organizes comprehensive formal education levels, starting from elementary school up to higher education which runs in parallel with the *pesantren* education. *Pesantren khalaf* (modern) basically has a structure similar to the *pesantren* that are developing today, but its facilities and educational institutions are much more complete. Inside it, there is a general school system integrated with *diniyah* education such as the practice of reading *salaf* books, higher education institutions both general and religious, cooperative units, as well as *takhasus* programs that emphasize the in depth study of the Arabic and English languages.(Yasin 2020, h.139)

The shift towards the modern *pesantren* model has actually begun to appear since the early 20th century. One of the early examples is *Pondok Pesantren Mambaul Ulum* in Surakarta. According to the notes of Azra, around the year 1906 this *pesantren* had already

incorporated reading lessons using Latin letters, algebra, as well as arithmetic into its curriculum. *Pesantren Mambaul Ulum* is even regarded as a pioneer in adopting general subjects into the *pesantren* environment. This step represents a form of response from the *pesantren* to the development of the modern educational system brought by the Dutch East Indies government as well as the emergence of renewal ideas in the Islamic world.(Yasin 2020, h.139)

In modern *pesantren*, the *salaf* tradition is generally no longer fully maintained. The teaching of classical books is not a part of the learning system, even though the Arabic language is still taught. However, the development of the Arabic language in modern *pesantren* is directed more towards practical skills, not to understand classical texts. The same thing also applies to the teaching of the English language. The best known example is *Pondok Modern Darussalam Gontor*, which since the beginning of its establishment has implemented an independent curriculum formulated by the *pesantren* administration. Because it uses an internal curriculum, modern *pesantren* such as *Gontor* do not hold state examinations, so the diplomas awarded are local in nature. Nevertheless, these diplomas still obtain legitimacy (*'adālah*) and official recognition from Al Azhar University.(Yasin 2020, h.139)

The Development of Modern *Pesantren* in *Nusantara*

The development of *pesantren* in *Nusantara* has taken place over a very long time and possesses strong roots in the history of the spread of Islam. Various literature explains that *pesantren* grew as traditional Islamic educational institutions acting as centers for *dakwah*, education, and community development since the beginning of the arrival of Islam in Indonesia. Even though facing various social, cultural, and political changes, including the colonial period, the *pesantren* remain able to survive. This resilience is primarily caused by the flexibility of the *pesantren* in adapting to the needs of the times, which later gave birth to the modern *pesantren* that combines formal education with traditional religious teaching systems. Thus, the *pesantren* does not only develop as a center for religious education, but also as a social institution that instills character and ethics into the community.(Arjiarna, Hasan, dan Dhita 2021)

The development of *pesantren* also encompasses the expansion of its functions, which do not only operate in the fields of religious and social education, but also in community development, acting as agents of social change, as well as playing a role in efforts to alleviate community oppression, moral degradation, political issues, and poverty.(Jannah, Arni, dan Jaisyurohman 2021, h.44)

Pesantren have developed since long before the independence of Indonesia. Even before the general public was familiar with the formal education system brought by the Dutch colonial government, *pesantren* had already become the main centers for Islamic education and *dakwah* in various regions. History shows that the development of *pesantren* always goes hand in hand with social, cultural, and political changes in society.(Mujahidin 2021)

In the 20th century, the modernization process of the *pesantren* further developed thanks to the presence of reformist figures such as KH. Hasyim Asy'ari and KH. Ahmad Dahlan. Both played an important role in introducing an education that is more structured, systematic, and comparable to modern schools, science, and technology. This modernization made Islamic education more comprehensive, not only focusing on the mastery of religious sciences, but also shaping the character of friendship as well as the values of moderation.(Irama, Warsah, dan Amrullah 2025, h.236)

The Founding Figures of Modern *Pesantren* in *Nusantara*

Modern *pesantren* in Indonesia have grown rapidly thanks to the ideas of three great figures known as the *Trimurti* Founders of *Pondok Modern Darussalam Gontor*: KH. Ahmad Sahal, KH. Zainuddin Fananie, and KH. Imam Zarkasyi. They are the pioneers of the modernization of the *pesantren* educational system by integrating traditional Islamic values and modern educational methods. The modern *pesantren* concept that they formulated

encompasses curriculum renewal, learning methods, institutional governance, as well as the strengthening of the character of the *santri*. This model was later widely adopted by other *pesantren* across *Nusantara*.(Fatihah 2018, h.26)

1. **KH. Ahmad Sahal**

   KH. Ahmad Sahal played a role in building the foundation of the basic values of the modern *pesantren* which emphasize sincerity, discipline, independence, simplicity, and *ukhuwah Islamiyah*. He developed a *pesantren* management system that is more organized and oriented towards shaping the character of the *santri*. The renewal carried out by Ahmad Sahal strengthened the identity of the modern *pesantren* as an educational institution that not only transmits knowledge, but also builds the morality and character of the *santri*.(Chandra, Marsal, dan Ikromi 2026)

2. **KH. Zainuddin Fananie**

   KH. Zainuddin Fananie is known as the curriculum designer of the modern *pesantren* who combined classical religious sciences with general sciences such as mathematics, history, and foreign languages. He possessed a broad perspective on global Islamic education, especially after undertaking an academic journey to the Middle East. His ideas made the modern *pesantren* more relevant to the development of science and the needs of modern society.(Khan dkk. 2024)

3. **KH. Imam Zarkasyi**

   KH. Imam Zarkasyi is the figure who formulated the classical educational system and standardized the curriculum as well as the academic evaluation in the modern *pesantren*. He founded *Kulliyatul Mu'allimin al Islamiyah* (KMI), a teacher education institution that became the hallmark of *Gontor*. The KMI system emphasizes scientific discipline, the mastery of the Arabic and English languages, as well as the pedagogical skills of the *santri*. The contribution of Imam Zarkasyi made *Gontor* the main model for modern *pesantren* in Indonesia.(Fatihah 2018)

The Sciences Developed in Modern *Pesantren*

The knowledge developed in modern *pesantren* experiences a very significant expansion compared to *salaf pesantren*. Modern *pesantren* do not only teach religious sciences, but also general sciences, skills, as well as the mastery of foreign languages as a form of adaptation to the demands of the times. Modern *pesantren* combine the traditional educational system with a modern approach through an integrated curriculum that encompasses religious sciences and general sciences in a balanced proportion.(Tolib 2015, h.62-63)

Santri do not only study *fiqh*, *tawhid*, *tafsir*, and *hadith*, but also study general subjects such as mathematics, social studies, and science. In addition, modern *pesantren* emphasize the mastery of modern Arabic (*muhawarah*) and English as primary skills to form graduates who are ready to face global developments.(Tolib 2015, h.63-64)

The knowledge that develops is not only limited to the academic field, but also includes technological capabilities and life skills. Modern *pesantren* act as a stimulator in increasing the curiosity of the *santri* towards science and technology (IPTEK) as well as providing space for creativity and the development of interests, including entrepreneurship, organization, Islamic arts, and sports.(Tolib 2015, h.63-65) Thus, the knowledge developed in modern *pesantren* includes religious sciences, general sciences, foreign languages, technology, as well as social skills that support the formation of a generation that is intellectually superior and of noble character.

The knowledge developed in the *pesantren* focuses on the in depth mastery of Islamic teachings, especially through the learning of *kitab kuning*. *Santri* study various disciplines of religious sciences such as *tafsir* of the Al Qur'an, *hadith*, *fiqh*, *ushul fiqh*, *aqidah*, *akhlak*, and *tasawuf*. The mastery of the Arabic language also becomes an important part because it is the key to understanding classical Islamic literature. In addition, the *pesantren* teaches the science of *dakwah* so that the *santri* are ready to become conveyers of Islamic teachings when they return to society. Not only religious sciences, modern *pesantren* have also begun to develop

general sciences, practical skills, and character education. Thus, the *pesantren* does not only produce *santri* who are knowledgeable, but also possess good morals, are capable of socializing in the community, and have the provisions to face the challenges of the times.(Mujahidin 2021, h.34-38)

Facilities and Educational Methods in Modern *Pesantren*

Modern *pesantren* basically continue to maintain the five main components of traditional *pesantren* namely the mosque, *kiai*, *pondok* or dormitory, *santri*, as well as the study of *kitab kuning* but all of these elements are developed with a more systematic management and approach. The mosque is not only functioned as a place of worship and studying books, but also becomes a center for character building through various religious activities that are neatly arranged in a daily schedule. The management of the dormitory is carried out more regularly, starting from the supervision system, disciplinary rules, up to the daily development pattern of the *santri*, so that the dormitory based educational process can run more effectively. The *kiai* still holds a central role as the main guide, but the teaching process is usually strengthened by the presence of professional *ustaz* and certified educators who help implement the curriculum.(Putri, Mariza, dan Alimni 2023)

Santri also participate in typical *pesantren* activities along with formal education, thus creating a communal learning environment that remains relevant to the demands of the development of the times. Educational facilities in modern *pesantren* are now much more complete, including adequate classrooms, science and computer laboratories, libraries, language development centers, *santri* organization rooms, up to various sports facilities. All of this makes modern *pesantren* more prepared to meet contemporary learning needs.(Putri, Mariza, dan Alimni 2023, h.6684–6685)

The educational methods in modern *pesantren* basically combine the traditional patterns typical of *pesantren* with formal learning systems. Several *pesantren* still maintain classical methods, such as *halaqah*, which is learning in a book study circle, and *sorogan*. The *sorogan* system involves individual learning, where a *santri* faces the *kyai* for reflection, *tashih* (correcting and deepening) as well as studying a specific book in depth. This type of learning is usually given to *santri* with above average abilities who want to deepen their understanding of the *Kitab Kuning* and aspire to become a *kyai*,(Fathoni 2023, h.2256) as well as *bandongan* or *wetonan*, which are used to study the *kitab kuning* in a classical manner. Even so, modern *pesantren* stand out because they implement a modern classical system in the classrooms. This system is equipped with an integrated curriculum that unites religious lessons with general subjects. The evaluation process also follows formal education patterns, such as exams, projects or assignments, and the use of various technology based learning media.(Putri, Mariza, dan Alimni 2023, h.6689–6692)

Several modern *pesantren* also strengthen foreign language learning, especially Arabic and English, through daily habituation as well as intensive classes specifically designed to improve the language skills of the *santri*. With the combination of traditional methods and modern approaches, modern *pesantren* are able to present an educational process that is more flexible, effective, and relevant to the development of the times, while at the same time maintaining the scientific tradition of the *pesantren*.(Putri, Mariza, dan Alimni 2023, h.6689–6692)

CONCLUSION

Modern Islamic boarding schools (*pesantren)* emerged as an adaptation of traditional Islamic educational institutions to the changing times, integrating Islamic values with formal education systems. This transformation was driven by 20th-century reformists, most notably the *Trimurti* founders of Gontor, who established the foundations for institutional governance and an integrated curriculum. Today, the educational focus for students has expanded beyond the study of classical texts to encompass mastery of general subjects, science, and technology, as well as practical foreign language proficiency. While the five fundamental elements of the

pesantren remain intact, traditional teaching methods have been enhanced through structured management and modern classroom facilities. Ultimately, these institutions have successfully evolved into comprehensive centers that effectively produce a generation that is intelligent, possesses noble character, and is prepared to face future challenges.

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