

Integration of Islamic and National Spirit: Reorienting Pesantren Education in the Midst of Digitalisation

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Abstract: The rapid advancement of digital technology has transformed various sectors of human life, including education. Islamic boarding schools (pesantren), as traditional Islamic educational institutions in Indonesia, are now challenged to integrate Islamic spiritual values with the spirit of nationalism in the midst of digital transformation. This study aims to analyse the objectives, concepts, and implementation strategies of integrating Islamic and national values in the reorientation of pesantren education during the digital era. Conceptually, the research is based on the principles of *wasathiyah* (moderation), holistic education, and digital literacy within the framework of national identity. The method used is qualitative-descriptive through a literature study of relevant books, journal articles, and reports on digital education, Islamic pedagogy, and nationalism in pesantren. The results show that pesantren have begun adapting digital tools for learning, management, and da'wah, yet face challenges related to the preservation of traditional values, teacher competence, and digital ethics. The integration of Islamic spirituality and nationalism can be achieved through curriculum reform emphasizing moral education, digital literacy, and national awareness rooted in Islamic teachings. Moreover, teachers and kiai play a strategic role as digital mentors who exemplify religious moderation and patriotism. Thus, the reorientation of pesantren education in the digital age should not only focus on technological adaptation but also on the strengthening of identity and values. Such integration will enable pesantren to produce "santri" who are digitally literate, spiritually strong, and nationally committed.

Keywords: pesantren, digital transformation, Islamic spirituality, nationalism, education reorientation.

Introduction

The development of digital technology in the 21st century has brought significant changes to various aspects of human life, including the world of education.¹ The rapid pace of digitalisation offers great opportunities for innovation in learning and poses challenges to the existence of traditional values and spirituality in Islamic educational institutions, particularly Islamic boarding schools. As the oldest educational institutions with strong roots in Indonesian cultural history, Islamic boarding schools play a strategic role in shaping the

character of the nation through the integration of Islamic and national values. However, the dynamics of globalisation and the digital revolution require Islamic boarding schools to reorient their education so that they remain relevant to the needs of the times without losing their Islamic identity.

In this context, there is an urgent need to review how Islamic boarding schools can integrate the spirit of Islam, which is based on the values of monotheism, morality, and exemplary behaviour, with a spirit of nationalism that fosters a love of country, unity, and social responsibility. This integration is important in order to respond to the

¹ Tripathi, P., Maheswari, K., Malathi, R., Sharma, M., Kaur, N., & Otero-Potosim, S. (2023). Challenges, impacts and the importance of digital technologies on modern education in 21st century. *European Chemical Bulletin*, 12(4), 17282-17293. Malik, R. S.

(2018). Educational challenges in 21st century and sustainable development. *Journal of Sustainable Development Education and Research*, 2(1), 9-20.

challenges of the digital age, which often erodes moral values, weakens national solidarity, and causes an identity crisis among the younger generation. Therefore, pesantren education must be adaptive to technology while being proactive in instilling the values of religious moderation (*wasathiyah*), digital literacy, and national consciousness as the foundation for shaping the character of santri in the modern era.²

This study seeks to analyse how the integration of Islamic spiritual values and nationalism can be implemented in the reorientation of Islamic boarding school education amid the tide of digitalisation. Conceptually, this study is based on a holistic education paradigm that combines cognitive, affective, and psychomotor aspects within the framework of religious moderation. The research method used is descriptive-qualitative through a literature study of various relevant sources, such as books, journal articles, and research reports on digital education, Islamic pedagogy, and nationalism in the context of Islamic boarding schools.

This study stems from the awareness that Islamic boarding schools have great potential in shaping a generation of Muslims who are spiritually and intellectually superior, digitally literate, and strongly committed to national values. The reorientation of Islamic boarding school education based on the integration of Islamic spirit and nationalism is expected to become a model of Islamic education that is adaptive to the times while remaining steadfast in preserving the integrity of national values and identity.

Materials and Methods

Study area

This research was conducted in Rahtawu Village, a mountainous area located in Gebog Subdistrict, Kudus Regency, Central Java Province. Geographically, Rahtawu Village is located on the northern slope of Mount Muria at an altitude of about 1,000 metres above sea level, making it a cool, fertile area rich in natural resources. This village is

known as an area with a unique cultural and spiritual heritage that is still strongly preserved amid the tide of modernisation. Administratively, Rahtawu is bordered by Japan Village to the east, Kajar Village to the south, and the Mount Muria forest to the west and north.

The geographical conditions, surrounded by protected forests, clear rivers, and hillsides, make Rahtawu not only beautiful but also ecologically valuable, which is part of the social life of the community. The natural environment in Rahtawu not only serves as a source of livelihood but also as a place of learning and a spiritual symbol. The local community believes that mountains, rivers, and forests have sacred values that teach the balance of life between humans and nature. This makes Rahtawu an ideal location for researching the relationship between education, culture, and ecology within the framework of local wisdom.

From a socio-cultural perspective, the Rahtawu community has a social structure that is still rooted in traditional values and a strong kinship system. Most of the residents work as farmers, bamboo craftsmen, spiritual tour guides, and local artists. Their daily activities are characterised by cooperation, helping each other in social activities, and the traditions of *selamatan* and *sedekah bumi*, which symbolise solidarity and gratitude. In addition, Rahtawu is also known as a religious and spiritual village, with a number of sacred sites and *petilasan* believed to be the sites of saints or figures who spread Islam in the past.

The uniqueness of Rahtawu Village lies in the harmonious blend of Islamic values and *Kejawen* spirituality, which has created a distinctive value system and forms the basis of the community's social ethics. Religious traditions are practised alongside respect for ancestors and nature. These values form the core of non-formal education based on local wisdom, where every social and cultural activity contains elements of moral and spiritual learning.

With such geographical, social, and cultural characteristics, Rahtawu is a representative study area for understanding how local educational values are transmitted through social mechanisms,

² Qomariyah, N., Azizah, K., Zulkifli, M., & Sa'adah, S. H. (2025). *PAI dalam Dinamika Kurikulum Nasional*. Penerbit KBM Indonesia. Muhtarom, A., Fuad, S., & Latif, T. (2020). *Moderasi*

beragama: konsep, nilai, dan strategi pengembangannya di pesantren. Yayasan Talibuana Nusantara.

traditional rituals, and human relations with the natural environment. This location provides a rich context for the application of a qualitative-ethnopedagogical approach, as the entire system of community life reflects the integration of tradition, education, and spirituality that exists dynamically within the Javanese rural community.

Procedures

The research procedure for the Transmission of Local Wisdom-Based Educational Values in the Rahtawu Kudus Community was systematically designed to ensure data accuracy and depth of analysis. This research uses a qualitative-descriptive approach with an ethnopedagogical paradigm, so that each stage focuses on understanding the meaning and practice of educational values as carried out by the local community. This research procedure consists of four main stages, namely the pre-field stage, the fieldwork stage, the data analysis stage, and the report writing stage.

In the pre-field stage, researchers conducted preliminary studies through literature reviews, village document reviews, and initial interviews with officials and community leaders in Rahtawu. The aim was to gain an initial understanding of the socio-cultural context, local history, and value systems that exist in the community. In addition, the researchers developed research instruments in the form of interview guidelines, observation lists, and documentation guidelines to assist in the targeted data collection process. At this stage, research permits were also obtained, and coordination with the village government and local customary institutions was carried out.

The next stage was fieldwork, which is the core of the research process. Researchers stayed temporarily in Rahtawu Village to conduct participatory observation of social activities, traditional ceremonies, and the religious life of the community. In-depth interviews were conducted with various research subjects, including traditional leaders, religious leaders, families, youth, and local cultural observers. This process is carried out using an emic approach, which involves understanding the perspectives and meanings of values from the community's own perspective. Researchers also document various cultural artefacts, manuscripts,

and photographs of community activities as supporting data.

The third stage is data analysis, which is carried out simultaneously with the data collection process. Using Miles and Huberman's interactive analysis model, researchers perform three main steps: 1) data reduction, which involves selecting and grouping important information according to the research focus; 2) data presentation, in the form of descriptive narratives, tables, and interview excerpts; and 3) drawing conclusions, namely formulating findings and the meaning of educational values transmitted in the Rahtawu community. The analysis process was carried out reflectively and repeatedly until valid and meaningful findings were obtained.

The final stage is writing the report and validating the research results. At this stage, researchers compile their findings in the form of a systematic and argumentative scientific report. The validity of the data is tested through triangulation of sources, methods, and theories, as well as member checks with informants to ensure that the researchers' interpretations are consistent with their understanding of reality. The final report is then compiled with an academic structure that includes background, theory, methodology, results, and discussion, as well as conclusions and recommendations.

Through this procedure, the study is expected to be able to describe in depth how local wisdom-based educational values are transmitted, internalised, and maintained in the lives of the Rahtawu community. This systematic and contextual procedure also ensures that the research results have scientific validity and social relevance, as a tangible contribution to the development of local culture-based education in Indonesia.

Data Analysis

Data analysis in the study of Local Wisdom-Based Educational Value Transmission in the Rahtawu Kudus Community was conducted using Miles and Huberman's interactive analysis model, which consists of three main stages: data reduction, data display, and conclusion drawing/verification. This model was chosen because it is suitable for qualitative research, which emphasises

understanding meaning, processes, and social dynamics in the field. The analysis was conducted simultaneously during the data collection process, enabling researchers to continuously reflect on and adjust their findings in the field.

The first stage is data reduction, which is the process of selecting, focusing, simplifying, and organising raw data obtained from observations, interviews, and documentation. In the context of this study, data reduction was carried out by identifying information relevant to the research focus: the forms of local educational values, transmission mechanisms, and the roles of families and community leaders. General or irrelevant data was discarded, while data describing concrete practices—such as mutual assistance, earth offering rituals, or social interactions within families—was grouped according to theme. This data reduction produced initial categories that formed the basis for the development of patterns and concepts for analysis.

The second stage is data presentation. At this stage, the reduced data is organised in the form of descriptive narratives, thematic tables, relationship matrices, and direct quotations from interviews. This presentation aims to make it easier for researchers to see the interrelationships between themes, find social patterns, and understand the relationship between values, actors, and cultural contexts. For example, data presentation is carried out to show the relationship between the value of cooperation and village celebrations, or between the role of the kiai and the moral formation of the younger generation. Thus, data presentation compiles information and serves as a means of initial interpretation of the social meaning contained in Rahtawu cultural practices.

The third stage is conclusion drawing and verification. Initial conclusions are drawn based on patterns that emerge during data collection, then continuously verified with new data or additional interview results. This process is carried out to ensure that the researcher's interpretation is consistent with the meaning intended by the community (emic validity). Verification is also carried out through member checks with key informants, peer debriefings with academics, and triangulation between sources, methods, and theories. In this way, the conclusions drawn are not

merely the researcher's subjective interpretations, but authentic representations of the views and practices of the Rahtawu community.

Throughout the analysis process, researchers employed a reflective and hermeneutic approach, understanding data as social facts and cultural texts rich in meaning. Every symbol, ritual, and behaviour of the community is understood in the context of the underlying value system. In this way, the analysis does not stop at describing phenomena, but goes beyond to a philosophical and pedagogical understanding of how educational values live and are passed on in society.

The results of this analysis were then combined with relevant theories—such as value theory (Spranger, Tilaar, Ki Hadjar Dewantara), cultural transmission theory (Parsons, Lickona), and ethnopedagogical concepts—to produce a comprehensive conceptual framework. Thus, the data analysis describes the social reality of the Rahtawu community and enriches the theoretical discourse on local wisdom-based education and its relevance to national character building.

Results and Discussion

The Transformation of Islamic Boarding Schools in the Digital Age

The results of the study show that Islamic boarding schools in Indonesia are undergoing a significant transformation process in response to the wave of digitalisation. This adaptation is evident in various aspects such as the learning system, institutional management, and da'wah strategies. However, the transformation process has not been entirely uniform due to the challenge of balancing the preservation of traditional values with the wise and proportional use of digital technology.

In terms of learning, most Islamic boarding schools continue to maintain traditional teaching patterns such as *bandongan* and *sorogan*, but have begun to adopt modern learning tools that are not entirely based on the internet or personal devices such as gadgets. Commonly used learning media include class media and smart TV learning, which help to visualise material without departing from the essence of *tafaquh fid-din* (deepening religious knowledge).

Modern Islamic boarding schools such as Gontor remain consistent with the Gontor-specific learning system that emphasises discipline, independence, and the internalisation of Islamic values, without relying on the use of Learning Management Systems (LMS) or personal digital devices. Thus, the integration of technology in Islamic boarding schools runs within the corridor of strong and focused Islamic values.

In institutional management, several Islamic boarding schools have begun to implement limited

digitalisation to support administrative efficiency and internal communication. The use of technology is focused on controlled devices, such as computer-based financial systems, digital academic data storage, and the use of official social media for publishing boarding school activities. However, challenges still arise in terms of data security, digital ethics, and resistance from some administrators who are concerned about organisational cultural changes due to the acceleration of technology.

Table 1. Digital Transformation of Pesantren (Islamic Boarding Schools)

Core Aspect	Dimension	Indicator	Examples of Reality in Pesantren
1. Value-Based Educational Transformation Rooted in Tradition	Reorientation of pesantren functions	Adjustment of the educational system to changing times without abandoning classical methods	The pesantren continues to use <i>bandongan</i> and <i>sorogan</i> methods, while teachers prepare learning materials using computers or simple digital presentations.
2. The Role of Teachers and Kiai as Digital Mediators	Spiritual and technological leadership	Teachers and kiai act as mediators between the digital world and students (<i>santri</i>)	Teachers use laptops and projectors to display materials, while students focus on direct learning without personal devices.
3. Gadget Prohibition Policy	Rules and reinforcement of manners	Prohibition on bringing mobile phones or digital devices to maintain piety and discipline	The pesantren enforces strict rules: students are not allowed to bring mobile phones to avoid negative content and to stay focused on knowledge and worship.
4. Institutional Administration and Da'wah Digitalization	Modernization of management and communication	Limited use of technology for data management and religious outreach (<i>da'wah</i>)	Pesantren administrators use computers for administrative purposes and manage official <i>da'wah</i> social media accounts on behalf of the institution, not individual students.
5. Integration of Islamic Values and Ethical Digital Literacy	Character education and digital ethics	Strengthening ethical media awareness and social responsibility	Students are taught media-related <i>fiqh</i> , the dangers of hoaxes, and media responsibility during scripture studies, without direct practice using digital devices.

Reorienting the Values and Role of Islamic Boarding Schools in the Modern Era

From a spiritual and nationalistic perspective, the integration of Islamic values and nationalism is the main focus in the reorientation of pesantren education. Through a curriculum that emphasises moral education, digital literacy based on Islamic values, and national studies grounded in the teachings of monotheism and moderation, pesantren strive to shape students who are faithful, knowledgeable, and patriotic. Values of tolerance, brotherhood, and social responsibility are internalised in both religious and social activities.

The role of religious leaders and teachers is central to maintaining a balance between tradition and modernisation. They serve as spiritual guides and role models in the wise and ethical use of technology. This exemplary role serves as a moral guide for students in approaching the digital world without losing sight of their Islamic and national identity. However, it is still necessary to improve the digital literacy skills of educators so that they

can adapt effectively and become models of learning in the modern era.

Several progressive Islamic boarding schools have also begun to show innovation in the form of digital da'wah content, audiovisual-based learning media, and digital *santripreneur* training. These innovations do not shift the role of Islamic boarding schools as religious educational institutions, but rather expand their contribution as community empowerment centres that play an active role in national development.

The results of this study confirm that digitalisation appears to be a threat to Islamic boarding schools, but at the same time presents a strategic opportunity to strengthen Islamic and national identity. By maintaining traditional values, strengthening the technological capacity of educators, and upholding ethics and moderation in all digital activities, Islamic boarding schools can become a model of Islamic education that is both adaptive and strongly nationalistic in the modern era.

Table 1. The Role of Religious Leaders and Teachers in Integrating Islamic Spirituality and Nationalism

Aspect	Dimension	Indicator	Examples of Reality in Pesantren
Spiritual and Moral Leadership of the Kiai	Exemplary conduct and guidance manners	The <i>kiai</i> serves as the main role model in students' behavior, discipline, and national spirit	The <i>kiai</i> delivers regular <i>tausiyah</i> (religious talks) on love for the homeland, worship discipline, and social ethics without using digital media, emphasizing <i>uswah hasanah</i> (direct personal example).
The Role of Teachers as Mediators of Islamic and National Values	Integration of Islamic values with national insight	Teachers connect Islamic teachings with the spirit of nationalism and social responsibility	Teachers explain Qur'anic verses about unity and justice in the context of national and civic life.
Limited Digital Literacy for Educators	Use of technology by <i>kiai</i> /teachers, not students	Use of digital media only for administrative purposes, institutional <i>da'wah</i> , or lesson preparation	Teachers use computers or LCD projectors to present materials, while students continue learning face-to-face through classical texts (<i>kitab kuning</i>) without personal devices.
Supervision of Media Ethics and Student Discipline	Enforcement of pesantren regulations	Prohibition for students to bring mobile phones to maintain focus, manners, and the	The pesantren enforces strict rules: all students must hand over their mobile phones upon entry and focus on study and worship activities.

Development of Moderate Spirit and Patriotism	Integration of spirituality and nationalism	sanctity of the learning environment	Teachers hold thematic study sessions such as “Islam and Love for the Homeland” to strengthen national awareness among students.
		Instilling <i>wasathiyah</i> (moderation), tolerance, and national responsibility values	

Discussion

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, contribute to shaping the character, morals, and spirituality of the nation. Amidst the tide of globalisation and the digital revolution, Islamic boarding schools are faced with new demands to adapt to technological developments without losing their identity as centres of Islamic and national education. Digital transformation is a technological phenomenon and a paradigm shift in the education system that requires a balance between the preservation of traditional values and modern innovation.³ In this context, Islamic boarding schools are challenged to reorient their educational direction so that they can present Islam while fostering a strong sense of national identity among students.

The need for integration between Islamic spirit and nationalism, in facing the dynamics of the digital era, is inevitable. Islamic values, such as sincerity, simplicity, and moderation, should be contextualised with the spirit of nationalism and social responsibility. The educational process in Islamic boarding schools is oriented towards the transfer of religious knowledge and should foster digital literacy, critical thinking skills, and national awareness based on good character. Thus, Islamic boarding schools are expected to produce a generation of Muslims who are faithful, intelligent,

creative, and actively contribute to national development in the digital era.

Amidst the wave of digitalisation, the reorientation of pesantren education⁴ is a technological adaptation and a transformation of educational values and vision. Digitalisation provides opportunities for pesantren to expand the reach of their da'wah, strengthen their management systems, and develop learning innovations based on Islamic and national values. However, these opportunities are also accompanied by challenges in the form of the digital divide, resistance to change, and the risk of spiritual value degradation. Therefore, Islamic boarding schools need to develop integrative educational strategies –combining spiritual, intellectual, and digital dimensions– to remain relevant as pillars of morality and culture for the nation amid the accelerating tide of modernisation.

1. Digital Transformation as Momentum for Reorienting Islamic Boarding School Education

Digital transformation has brought about major changes in Islamic boarding schools in Indonesia. Advances in information technology have required these schools to adapt in order to remain relevant amid rapid social change.⁵ Whereas in the past, Islamic boarding schools were only known as centres for teaching classical Islamic texts and moral guidance, these institutions are now beginning to

³ Achmadin, B. Z., Kawakip, A. N., Nafis, M. M., Barizi, A., Asrori, M., & Amrullah, A. M. K. (2024). The Future of Pesantren: Reconciling Tradition with Global Educational Trends. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 12(2), 197-222. Nermend, M., Singh, S., & Singh, U. S. (2022). An evaluation of decision on paradigm shift in higher education by digital transformation. *Procedia Computer Science*, 207, 1959-1969. Mohamed Hashim, M. A., Tlemsani, I., & Matthews, R. (2022). Higher education strategy in digital transformation. *Education and information technologies*, 27(3), 3171-3195.

⁴ Kardi, K., Basri, H., Suhartini, A., & Meliani, F. (2023). Challenges of online boarding schools in the digital era. *At-Tadzkir*:

Islamic Education Journal, 2(1), 37-51. Jubba, H., Pabbajah, M., Abdullah, I., & Juhansar, J. (2022). Reorienting Moral Education for Millennial Muslims: The Changing Role of Islamic Boarding Schools in Indonesia. *The Islamic Quarterly*, 65(10). Kastolani, K. (2019). Digital reorientation of Islamic higher education in Indonesia. *AKADEMIKA: Jurnal Pemikiran Islam*, 24(1), 151-164.

⁵ Faizin, M. A. (2024). Islamic Boarding Education Management Reform: Transformation Strategies to Improve Competitiveness and Relevance. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2497-2506. Nikmatullah, C., Wahyudin, W., Tarihoran, N. A., & Fauzi, A. (2023). Digital pesantren: Revitalization of the Islamic education system in the disruptive era. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 1-14.

integrate technology into the educational process. Digitalisation has become an important momentum for Islamic boarding schools to reaffirm their role as institutions that preserve Islamic intellectual heritage and equip students with 21st-century skills based on digital literacy and critical thinking.

In reality, many Islamic boarding schools have begun to implement a blended learning system as a form of adaptation to the changing times.⁶ Traditional methods such as *bandongan* and *sorogan* are still maintained as characteristics of traditional Islamic education, but are now complemented by the use of digital media such as Learning Management Systems (LMS), video conferencing applications, and multimedia-based learning materials. Students can listen to lectures by religious teachers directly and access recordings of recitations or materials on interpretation and hadith through online platforms –via media provided by the pesantren's information and publicity department. This demonstrates that Islamic boarding schools are beginning to transform from merely conventional institutions into education systems that are responsive to technology.

However, not all Islamic boarding schools have the same capabilities and facilities to carry out the digitisation process. In large Islamic boarding schools such as Gontor, Tebuireng, or Darunnajah, the use of information technology has become part of an established learning system. They have developed an internal digital platform for managing students, activity schedules, and academic evaluations—the format of which complies with the rules and principles applicable in Islamic boarding schools. Meanwhile, small Islamic boarding schools in rural areas still face limitations in terms of equipment, internet networks, and human resources with an understanding of technology. This infrastructure gap poses a serious challenge to efforts to achieve equal quality of education in Islamic boarding schools in the digital age.

In addition to technical aspects, digitisation also has implications for changes in the patterns of interaction between clerics, teachers, and students.

Whereas previously the educational process took place face-to-face with high intensity, now some learning activities are conducted through online media. This requires adjustments to be made to maintain the values of etiquette and blessings in the teaching and learning process. Some clerics worry that virtual interaction may reduce the spiritual depth and intellectual intimacy between teachers and students, which has long been the spirit of pesantren education. Therefore, many pesantren are trying to find a balance between technological progress and the preservation of Islamic scholarly traditions.

Digitalisation also opens up great opportunities for the development of a more varied and contextual curriculum. Islamic boarding schools can incorporate digital literacy, entrepreneurship, and creative media based on Islamic values into their learning activities. Some boarding schools have even developed digital *santripreneur* classes that teach graphic design skills, content creation for religious outreach, and marketing of boarding school products through e-commerce platforms. Such initiatives demonstrate that Islamic boarding schools are beginning to transform into institutions that focus on religious education and play an active role in the economic and social empowerment of the community.

The reorientation of pesantren education is also evident in the growing awareness of the importance of digital literacy training for teachers and students. Many pesantren have begun to hold workshops or information technology training courses to improve educators' ability to use digital media productively and ethically. This effort aims to improve learning efficiency and instill moral responsibility in the use of technology. In this way, Islamic boarding schools can become moral bastions that guide the younger generation so that they do not get caught up in the negative currents of the digital world, such as disinformation, hate speech, or uneducational content.

In addition to learning, the managerial aspects of Islamic boarding schools have also undergone

⁶ Anggraeni, D., Afroni, A., Zubaidah, A., & Irfanullah, G. (2024). Adaptation and Transformation of Pesantren Education in Facing The Era of Muslim Society 5.0. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 705-726. Mustofa, M. Y., Mas' ud, A., & Elizabeth, M. Z. (2023). Hybrid Pesantren in Indonesia; Analyzing the

Transformation of Islamic Religious Education in the Digital Age. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 14(1), 79-104. Lundeto, A., Talibo, I., & Nento, S. (2021). Challenges and learning strategies of Islamic education in Islamic boarding schools in the industrial revolution era 4.0. *Al-Ishlah: Jurnal Pendidikan*, 13(3), 2231-2240.

digitalisation.⁷ The administration, finance, and data collection systems for *santri* are now being managed with the help of internal applications or online software. The use of this technology helps pesantren improve transparency, efficiency, and institutional accountability. However, the implementation of digital management also presents new challenges, such as the risk of data leaks, a lack of cyber security standards, and resistance from some pesantren administrators who still adhere to manual administration methods.

Digital transformation has also impacted the way Islamic boarding schools preach and interact with the community. Through social media such as YouTube, Instagram, and TikTok, Islamic boarding schools now have a new space to spread Islamic and national values more widely. Many young clerics and creative students are utilising digital media to spread their message with a fresh, educational, and moderate approach. This phenomenon shows that Islamic boarding schools are becoming important actors in the digital public sphere, presenting a peaceful, open, and contextual face of Islam.⁸

However, the reality on the ground shows that not all Islamic boarding schools can utilise digital media optimally. Some are still stuck in a conservative mindset that views technology as a threat to spiritual values. This perception often arises due to a lack of understanding and training regarding the use of technology for the purposes of preaching and education. Therefore, a wise and gradual approach is needed so that digitalisation does not cause polarisation between traditional and modern Islamic boarding schools.

It is essential to remember that the primary objective of digital transformation in Islamic boarding schools is part of technical modernization and the strengthening of educational values and vision. Digitalisation should be understood as a means to expand the reach of *da'wah*, enrich the

learning process, and strengthen Islamic identity. If managed properly, technology can be an effective instrument of *da'wah* to instil the values of *ukhuwah*, *tawazun*, and *wasathiyah* in an increasingly pluralistic and complex society. In this context, *kiai* serve as guardians of scientific and spiritual authority as well as agents of change who guide the process of digital adaptation.⁹ *Kiai*, who understands technology, can motivate students to use the digital world productively and ethically. However, if *Kiai* still rejects digitalisation, the transformation process in Islamic boarding schools will be slow and tend to be exclusive. Therefore, empowering *kiai* through technology and digital literacy training is a strategic step that cannot be ignored.

Digital transformation also strengthens the role of Islamic boarding schools as centres for character building and digital ethics. Students are taught how to use technology and maintain good manners in the media. Values such as honesty, politeness, and responsibility are presented in the context of the virtual world, thereby shaping a generation of students who are technologically savvy and have good character. This is a tangible form of integration between digital skills and Islamic morality.¹⁰

The reality on the ground shows that there are Islamic boarding schools that have successfully integrated digitalisation into their learning systems. For example, several Islamic boarding schools in East Java and Yogyakarta have developed digital *da'wah* channels, internal e-learning portals, and even app-based financial payment systems for Islamic boarding schools. These innovations can facilitate internal management and increase the transparency and credibility of these institutions in the eyes of the public.

Meanwhile, Islamic boarding schools in remote areas are still struggling with limited internet access and technological devices. In areas such as Madura,

⁷ Faizin, M. A. (2024). Islamic Boarding Education Management Reform: Transformation Strategies to Improve Competitiveness and Relevance. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2497-2506.

⁸ Firdaus, M. R., & Sidik, M. D. H. (2024). Constructing Religious Legitimacy in the Digital Public Sphere: A Study of Islamic Discourse on Social Media. *Khazanah Theologia*, 6(2), 85-110.

⁹ Mustofa, M. Y., Mas'ud, A., & Elizabeth, M. Z. (2023). Hybrid Pesantren in Indonesia; Analyzing the Transformation of Islamic Religious Education in the Digital Age. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 14(1), 79-104.

¹⁰ Arizqi, A. I. P., Nisa, U. W., Abdullah, A. F., & Kurniawan, M. I. (2025). The Role of Islamic Boarding Schools in Digital Literacy: Strategies to Shape a Critical and Productive Muslim Generation. *At-Ta'dib*, 20(1), 116-125. Paramansyah, A., Judijanto, L., Trinova, Z., Rahmah, S., & Zulihi, Z. (2024). Transformation of Islamic Boarding School Education to Address Moral Challenges in the Digital Era. *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 16(2), 1271-1280.

Kalimantan, and Nusa Tenggara, many students do not have access to adequate digital devices. In situations like this, collaboration with the government and philanthropic institutions is crucial to strengthening the digital infrastructure of Islamic boarding schools. Without such support, digitalisation risks widening the quality gap in education between urban and rural Islamic boarding schools.

Therefore, the reorientation of pesantren education in the digital era needs to be supported by policies that favour equal access and increased human resource capacity. The government, through the Ministry of Religious Affairs and Islamic educational institutions, must play an active role in providing training, equipment assistance, and technical guidance for Islamic boarding schools. With a collaborative approach, digital transformation can be carried out in line with the vision of Islamic education, which is oriented towards the formation of well-rounded individuals – knowledgeable, faithful, and beneficial to the nation.

Digital transformation in Islamic boarding schools leads to adaptation to technological developments and a reorientation of values that affirms the identity of Islamic boarding schools as dynamic and visionary educational institutions. Amidst the tide of modernization, Islamic boarding schools continue to uphold classical Islamic values while embracing innovation. It is this integration of Islamic spirituality and digital literacy that will determine the future of Islamic boarding schools as pillars of morality in an increasingly complex and competitive digital age.

2. The Role of Religious Leaders and Teachers as Drivers of Islamic and National Integration

Kiai and teachers have a central position in pesantren education because they both serve as inheritors of Islamic scholarly traditions and shapers of the national character of santri. In the context of Indonesian history, pesantren are synonymous with religious institutions and also the

basis of the struggle for independence that gave birth to religious nationalist figures such as KH. Hasyim Asy'ari, KH. Ahmad Dahlan, and KH. Wahid Hasyim. This fact shows that the integration of Islamic spirit and nationalism is not new, but rather an intellectual and moral heritage that has long existed in the pesantren environment.¹¹ And in the pesantren tradition, the kiai acts as a *murabbi* (moral-spiritual educator), *mu'allim* (religious teacher), and *muaddib* (moral instructor). In this capacity, the kiai transfers knowledge and instills values such as love for the homeland, honesty, responsibility, and social solidarity. Through personal example (*uswah hasanah*), the kiai presents a model of Islam that is moderate, culturally friendly, and respectful of differences – values that are in line with the principles of Indonesian nationalism.

In madrasah and pesantren-based school systems, teachers act as extensions of the kiai in the formal learning process. They adapt pesantren values into a curriculum that combines religious and general knowledge. This reinforces the fact that pesantren education has long implemented scientific integration, long before the discourse of scientific integration emerged in the national education system. Teachers play a role in contextualising Islamic values so that they are relevant to the needs of modern society without losing their spiritual substance.

Another interesting fact is that many Islamic boarding schools are now pioneers in national character education – even though Islamic boarding schools have shown a commitment to educating the nation's children since their inception, long before the Unitary State of the Republic of Indonesia was proclaimed. Through activities such as national *halaqah*, flag ceremonies, and others, clerics and teachers instill the awareness that love for the homeland is part of faith. The value of nationalism is revived within the framework of tauhid, that preserving the integrity of the nation is equivalent to preserving Allah's mandate for the earth and its people.¹²

¹¹ Abdurrohman, A., Fitriani, E., Fadlillah, N., & Abdullah, M. (2024, January). The Development Of Nationalism Education Approaches In Islamic Boarding Schools. In *Proceeding Of International Conference On Education, Society And Humanity* (Vol. 2, No. 1, pp. 560-566).

¹² Effendy, B. (2022). *Kitab Kehidupan: Persilangan Agama, Politik, dan Kebudayaan di Indonesia*. IRCiSoD. Royani, A. (2020). Pesantren Dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia. *Jurnal Islam Nusantara*, 2(1), 121-128.

In addition, Islamic boarding schools also play a role in producing young people who are able to bridge Islamic values with national development needs. Many alumni of Islamic boarding schools are now public figures, politicians, academics, and social entrepreneurs who bring the spirit of Islamic and national integration. This fact proves the success of clerics and teachers in instilling sincerity and social responsibility that have an impact on public life.

Amidst the rapid pace of globalisation and digitalisation, challenges such as moral crises, religious disinformation, and radicalism have also emerged. In this situation, Islamic scholars and teachers play a strategic role as guardians of religious moderation (*wasathiyah*). They correct narrow and intolerant religious understandings through wisdom, good advice, and national dialogue. This role is increasingly important to ensure that Islam in Indonesia remains peaceful and humanistic.

Kiai and teachers also developed an integrative curriculum that emphasised spirituality, intellectuality, and nationalism. Fiqh learning, for example, could be mentioned in the law of worship while also touching on social, environmental, and national political aspects. This approach reinforced the awareness that Islamic teachings were not separate from national and state life. In a pedagogical context, clerics and teachers apply the learning by doing method by involving students in social activities such as community service, village service, and digital literacy. These activities become a forum for integrating Islamic values with concrete national service. This fact shows that Islamic boarding schools have become social laboratories for national character building.

Culturally, Kiai and teachers also maintain harmony between Islam and local traditions. They teach that culture is not seen as a threat to faith, but rather as a vessel for expressing Islamic values in the context of Indonesian society. With this approach, pesantren become bastions of culture that reject excessive purification and extremism, while

reinforcing the spirit of nationalism based on religiosity. On a practical level, many kiai and teachers are active participants in national forums such as the Indonesian Ulema Council, the Indonesian Forum for Religious Harmony, and the Pancasila Ideology Development Agency. This involvement strengthens the position of Islamic boarding schools as strategic partners of the state in building a religious and civilised society. This fact confirms that the role of kiai and teachers extends beyond the boundaries of Islamic boarding schools; they are the guardians of the nation's morals.

The integration of Islam and nationalism promoted by religious leaders and teachers has also contributed to the socio-economic development of the Muslim community. Many Islamic boarding schools are now developing student cooperatives, modern agriculture, and entrepreneurship training based on Islamic ethics.¹³ This activity demonstrates that Islamic spirituality teaches personal piety and encourages independence and social justice, which form the foundation of the state.

Amidst the rapid pace of digitalisation, kiai and teachers remain key figures in preserving the nation's identity as religious, knowledgeable, and civilised. They serve as a bridge between a wise past and a challenging future. These facts prove that the integration of Islamic spirit and nationality cannot be realised without the active and visionary role of clerics and teachers as the main drivers of change in Islamic boarding schools.

3. Curriculum Strengthening and Digital Innovation Based on Islamic and National Values

In maintaining the relevance of Islamic education amid the tide of digital globalisation, strengthening the curriculum in Islamic boarding schools is a strategic step, even though most boarding schools choose not to integrate digital devices into their students' activities.¹⁴ The pesantren curriculum continues to be deeply anchored in the study of classical Islamic scholarship, encompassing traditional texts, Sharia jurisprudence, and ethical

¹³ Asmani, J. M. M. (2022). *Jihad Kebangsaan dan Kemanusiaan Nahdlatul Ulama: Menyongsong Era Keemasan 1 Abad NU 2026*. IRCiSoD. Zaenurrosyid, A., & SHI, M. (2017). *Dinamika sosial transformatif kiai dan pesantren Jawa pesisiran*. Penerbit Mangku Bumi.

¹⁴ Maulana, M. M. (2024). Exploring the Impact of Digital Media in Pesantren-Based Education: Enhancing Islamic Studies Learning and Fostering Character Development among Student. *Jurnal Islam Nusantara*, 8(1), 86-98.

instruction; however, it has increasingly evolved to engage more contextually with contemporary social dynamics and the complexities of modern challenges. This reorientation is achieved through the direct use of digital technology and by enriching methodological approaches, broadening national awareness, and instilling critical thinking skills in students. In this way, Islamic boarding schools maintain the authenticity of their traditions while building their adaptability to change.

a. Strengthening the Curriculum in Traditional Islamic Boarding Schools: Preserving Islamic and National Values Amidst Digitalisation

Traditional Islamic boarding schools in Indonesia, such as Pesantren Lirboyo in Kediri, Sidogiri in Pasuruan, and Buntet in Cirebon, remain the main pillars for the preservation of classical Islamic knowledge and Indonesian values.¹⁵ In everyday life, the educational system at these Islamic boarding schools emphasises the principles of simplicity, independence, and sincerity, which are reflected in the lifestyle of the students and the management of the institution, which is independent of digital facilities. The absence of Learning Management Systems (LMS), online applications, and technological devices such as computers and personal gadgets is a clear indicator that traditional Islamic boarding schools maintain the authenticity of their educational systems. However, curriculum reorientation continues through the strengthening of national values integrated with classical Islamic teachings. *Kiai* and *Ustaz* were involved in this integration process. In every recitation of classical Islamic texts –for example, *Ta'lim al-Muta'allim*, *Ihya' Ulum al-Din*, and *Nashaih al-'Ibad* –the teachers emphasised scientific aspects and built social awareness and nationalism among the santri. The value of love for

the homeland is often associated with the concept of *hubbul wathan minal iman* (love for the homeland is part of faith), which is reinforced by stories of the struggles of the archipelago's scholars in defending independence. This is a factual indicator that traditional Islamic boarding schools embody nationalism and combine it with Islamic spirituality as part of the character education process.

In terms of learning methods, traditional Islamic boarding schools still maintain *bandongan* (lectures by clerics with readings from religious texts) and *sorogan* (students reading in front of teachers) as the main means of education.¹⁶ The absence of digital devices actually fosters intense direct interaction between teachers and students, reinforcing learning etiquette and the value of humility. In some Islamic boarding schools, such as Tebuireng and Ploso, students are encouraged to develop critical thinking skills through direct question and answer sessions and discussions of classical texts. These activities are a tangible form of value-based critical literacy, rather than technology-based literacy.

In addition to formal learning, traditional Islamic boarding schools strengthen students' literacy through activities such as writing *muqarrar* (lesson notes), speech practice (*muhadharah*), and scientific discussions among students. These activities are clear indicators of the development of communication and leadership skills in an environment free from digital devices. Students learn to express their opinions politely, construct arguments based on *nash* (religious texts), and respect differences of opinion. Activities such as these reflect the pesantren's efforts to build students' character so that they have good morals and are socially competent without having to rely on technological facilities.

Table 3. Strengthening the Curriculum in Traditional Islamic Boarding Schools Amidst the Wave of Digitalisation

¹⁵ Ibrahim, R., Rifa'i, A. A., Supriyanto, Zaenuri, M., Fuadi, M. A., & Mujiburrohman. (2024). The caliphate in learning resources of Indonesian Islamic boarding school: a view of kyai and santri Pesantren Lirboyo Kediri. *Cogent Education*, 11(1), 2426968. Purwawidodo, A., & Zaini, M. (2024). Developing a Value-Based Moderate Islamic Education Model: A Case Study of Pesantren Sidogiri Pasuruan. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 12(1), 43-62. Hadi, D. S., Djubaedi, D., Suteja, S., & Sumanta, S. (2024). Education Paradigm In Islamic Boarding

Schools: Case Study Of Al-Khudlary Islamic Boarding School, Khas Kempek Islamic Boarding School, And Husnul Khotimah Islamic Boarding.... *Journal Of Social Science And Education Research Studies*, 4(02), 158-67.

¹⁶ Priyatna, S. E., ZA, A. M., & Barni, M. (2024). Menynergikan tradisi dan teknologi: Optimalisasi metode sorogan dan bandongan di pesantren salafiyah melalui media pembelajaran digital. *Bayan lin-Naas: Jurnal Dakwah Islam*, 8(2), 51-71.

Core Aspect	Indicator	Field Reality
1. Islamic Curriculum and Learning Materials	Emphasis on <i>kitab kuning</i> (classical texts), <i>tafsir</i> , <i>tauhid</i> , and <i>akhlak</i> within a national context	Students study classical texts such as <i>Tafsir Jalalain</i> and <i>Ta'lim al-Muta'allim</i> , where the <i>kiai</i> relates religious teachings to love for the homeland and the unity of the Muslim community.
2. Traditional Learning Methods	Use of <i>bandongan</i> and <i>sorogan</i> systems without digital media assistance	Students study directly with the <i>kiai</i> , take notes manually, and do not use electronic devices, as the pesantren prohibits bringing gadgets.
3. Cultivation of National Values and Character	Character education through role modeling, discipline, simplicity, and sincerity	The <i>kiai</i> instills the value of <i>hubbul wathan minal iman</i> ("love for the homeland is part of faith"); students live simply and are trained to be independent through daily routines.
4. Literacy and Critical Awareness	Strengthening literacy through discussion, writing, and deliberation; developing moral understanding of the digital world	Students discuss social and national issues after study sessions; the <i>kiai</i> explains the dangers of hoaxes and media ethics in the form of moral advice, not technical training.
5. Value Adaptation to Digital Modernity	Preserving tradition while fostering critical awareness of technology and modernity impacts	The pesantren begins introducing digital literacy concepts theoretically, helping students understand the benefits and risks of the digital world without direct device use.

In terms of curriculum, traditional Islamic boarding schools reinforce national values through materials related to the Indonesian social context. For example, in *tafsir* (Quranic exegesis) classes, students are encouraged to study verses about social justice and the community's responsibility to the nation. In *fiqh* (Islamic jurisprudence) classes, discussions are often related to social practices such as productive *zakat* (alms), community economics, and the role of Islamic scholars in national development. In several Islamic boarding schools, such as Al-Falah Ploso and Al-Anwar Sarang, these activities have been developed into regular studies on the theme of "Islam and Nationalism." This is evidence that the reorientation of the curriculum in traditional Islamic boarding schools is proceeding substantially, even though it is not in digital form. Although they do not use digital technology, traditional Islamic boarding schools are not completely closed off from the realities of the modern world. Religious leaders and teachers often raise topics about the dangers of social media, the spread of hoaxes, and moral degradation due to unfiltered information. Discussions like this are a

form of conceptual digital literacy –students are encouraged to understand media ethics without having to use the media itself. At the Sidogiri Islamic boarding school, for example, the theme of "Information Ethics in Islam" is often included in moral teachings. This shows that Islamic boarding schools are able to respond to the challenges of the digital age through a values-based approach, rather than simply focusing on technology.

In addition to classroom learning, daily life in traditional Islamic boarding schools serves as a laboratory for Islamic and national values. Students are trained in discipline through communal activities, cooperation, and community service within the boarding school environment. In *khidmah* (service) activities, they clean the mosque, help in the communal kitchen, or serve guests at the boarding school as a form of social responsibility training. Activities such as these can shape the character of students to be caring and nationalistic, instilling the values of togetherness and solidarity that are characteristic of traditional Islamic boarding schools.

Traditional Islamic boarding schools also demonstrate distinctive patterns of innovation in the form of technology and in the development of value systems and role models.¹⁷ The kiai, as a central figure, serves as a model for the integration of spirituality and nationalism. Through a simple lifestyle, polite speech, and commitment to Islamic teachings, the kiai teaches how to be a faithful Muslim and a good citizen. This example is more effective than any digital device in shaping the morality of *santri*.

Traditional Islamic boarding schools, therefore, remain relevant amid the global wave of digitalisation. They demonstrate that innovation in Islamic education is not always synonymous with technology, but can be achieved through the renewal of values and methods. Factual indicators such as the prohibition of bringing gadgets, the use of the *sorogan-bandongan* method, the strengthening of classical Islamic texts, and social-religious activities show that traditional Islamic boarding schools have succeeded in maintaining a balance between Islamic spirituality and Indonesian nationalism. In this context, traditional Islamic boarding schools function as guardians of the nation's morals that continue to adapt in terms of values, not tools.

b. Reorientation of the Modern Islamic Boarding School Curriculum: Integration of Islamic Values, Nationalism, and Technological Literacy

In Indonesia, modern Islamic boarding schools have emerged as a form of adaptation to changing times while maintaining strong Islamic roots. Institutions such as Pondok Modern Darussalam Gontor, Al-Amien Prenduan, and Darunnajah Jakarta are clear examples of how Islamic boarding schools are able to develop an integrative education system that combines religious studies, general knowledge, and 21st-century skills.¹⁸ Although students are not

allowed to bring personal gadgets, modern Islamic boarding schools provide controlled technology-based educational facilities, such as computer laboratories and multimedia classrooms. This is a factual indicator that modern Islamic boarding schools do not reject technology, but rather manage it ethically in order to maintain the students' focus on learning and discipline.

In its curriculum structure, modern Islamic boarding schools emphasise a balance between mastery of classical religious knowledge and the rational thinking skills needed in the modern world. The study of tafsir, hadith, and fiqh remains at the core of learning, enriched with material on science, mathematics, economics, and citizenship studies. The integration of Islamic and national values is evident in every subject, where students are encouraged to understand that knowledge must be used for the benefit of the people and the development of the nation. For example, in Islamic economics lessons, students learn the theory and practice of honest and fair entrepreneurship as a manifestation of Islamic values and the spirit of nationalism.

As a concrete step to strengthen the curriculum, modern Islamic boarding schools collaborate extensively with higher education institutions, the government, and community organisations to organise digital literacy and social entrepreneurship training. At Pondok Modern Darunnajah, for example, students receive training in content management and graphic design under the guidance of teachers. However, all activities are still carried out in a limited space, under strict supervision, and without personal ownership of digital devices. This pattern emphasises that modern Islamic boarding schools teach students to recognise technology as a productive tool, not as entertainment or distraction.¹⁹

¹⁷ Qotrunada, E., Azizah, I. F., Alawiyah, S., Anwar, A. N., & Fadhil, A. (2025). Tantangan Pesantren Tradisional di Era Globalisasi: Tinjauan Sosiologis terhadap Pergeseran Fungsi Sosial Pendidikan Islam. *Jurnal Ilmu Pendidikan dan Sosial*, 4(2), 154-162. Kolbiyah, S. (2025). Eksistensi Pesantren Salaf di Era Milenial: Antara Tradisi dan Inovasi. *Tafaqquh: Jurnal Pemahaman Islam*, 1(1), 51-63.

¹⁸ Mujahada, K. S., & Rohmatullah, D. M. (2025). Penerapan Nilai Karakter dalam Pendidikan KMI Gontor: Analisis Prinsip Efektif Lickona (CEP). *QuranicEdu: Journal of Islamic Education*, 5(2), 136-157. Raharjo, N. (2024). Peran Media Digital dalam Pembentukan Literasi

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¹⁹ Latifah, E. N., Zamroni, Z., & Tamam, B. (2024, December). Modernizing Islamic Religious Education: Bridging tradition and 21st-Century skills through curriculum and technology integration. In *Proceeding of international Conference On Education, Society and Humanity* (Vol. 2, No. 2, pp. 1198-1203).

The learning approach in modern Islamic boarding schools is also more interactive than in traditional boarding schools. In addition to the *bandongan* and *sorogan* methods, students are accustomed to discussion systems, scientific debates, and public presentations. These activities hone students' critical thinking and communication skills in both academic and social contexts. For example, in English Debate or Arabic Speech Contest activities, Islamic values and nationalism remain the main themes –students learn to present arguments about religious moderation, love for the homeland, or the role of students in maintaining national unity. This is a factual representation of the progressive modern Islamic boarding school curriculum that remains rooted in spiritual values.

Modern Islamic boarding schools also emphasise the importance of character education and leadership based on Islamic values. Student government activities, *santri* organisations, and regular leadership training are carried out to develop *santri* who are independent, responsible, and have integrity. In the context of nationalism, activities such as National *Santri* Day celebrations, flag ceremonies, and studies of national Islamic figures are part of formal learning. Through these activities, Islamic boarding schools emphasise that nationalism is a secular concept and an integral part of Islamic teachings, which teach love for the homeland as a form of gratitude and devotion to Allah.

Modern Islamic boarding schools, in addition to cognitive aspects, also develop project-based curricula to train students to think practically. For example, the *santripreneur* programme teaches how to do business ethically based on *sharia* principles and social responsibility. Students are encouraged to create products or services that benefit the surrounding community, such as *sharia* cooperatives or halal food production. Through this approach, Islamic boarding schools produce graduates who are religious as well as productive

and oriented towards the economic empowerment of the community.²⁰

Modern Islamic boarding schools, in terms of digital literacy, teach media ethics and social responsibility in the use of technology. Students are guided to understand the dangers of social media abuse, the spread of hoaxes, and negative content. The digital literacy taught consists of technical skills and the formation of moral awareness. For example, at Al-Amien Prenduan Islamic Boarding School, there is a subject called Ethics in Digital Communication, which discusses how Muslims should behave in the digital space. This shows that modern Islamic boarding schools view digital literacy as part of the formation of good character, not just technical skills.²¹

The reorientation of the curriculum in modern Islamic boarding schools is also aimed at strengthening the spirit of service to the nation (*khidmah li al-wathan*). Community service programmes are part of the compulsory curriculum, in which students are sent directly to villages to preach, teach, and help empower the community. These activities connect the knowledge learned in the classroom with social reality, so that students learn to apply Islamic teachings in national life. Thus, modern Islamic boarding schools educate Muslim intellectuals and national cadres who are ready to contribute in various fields of life.

From all these practices, it is clear that modern Islamic boarding schools have succeeded in striking a balance between tradition and modernity. Factual indicators such as the existence of computer laboratories, targeted digital literacy programmes, Islamic ethics-based entrepreneurship training, and the integration of national values into student activities show that modern Islamic boarding schools have undertaken a comprehensive curriculum reorientation. With this model, Islamic boarding schools have become institutions that preserve religious knowledge and centres of Islamic educational innovation that play an active role in

²⁰ Yusuf, Y. S., & Ali, N. (2025). Strategi Pembelajaran Integratif di Pesantren Dengan Menggabungkan Tradisi dan Modernitas. *Journal of Islamic Education Studies*, 3(2), 173-180. Farid, A., Nabila, A. Z., Magfiroh, S. Z., Hafizhah, N. Z., Khomsah, M. N., Fatin, Z. Z., & Nurisma, S. (2024). Pengembangan keterampilan abad 21 di Pesantren Modern. *Jurnal Ilmiah Penelitian Mahasiswa*, 2(4), 393-401.

²¹ Azman, Z., & Helandri, J. (2025). Reformulation Of Islamic Educational Leadership In The Era Of Disruption. *El-Ghiroh: Jurnal Studi Keislaman*, 23(2), 235-249. Hadi, H., Khasanah, A. R. F., & Aziz, M. A. (2022). Komunikasi Antar Pribadi Ustadz dan Santri dalam Pembentukan Karakter Santri (Studi Pada Pondok Pesantren TMI Al-Amien Prenduan). *Risalah Jurnal Pendidikan dan Studi Islam*, 8(4), 1139-1149.

shaping a generation of nationalist Muslims in the digital age.

Table 4. Reorientation of the Modern Islamic Boarding School Curriculum

Aspect	Indicator	Field Reality
Integration of Religious and General Curriculum	A combination of religious studies, science, foreign languages, and entrepreneurship based on Islamic values	Pesantren such as Gontor, Al-Amien Prenduan, and Darunnajah teach <i>kitab kuning</i> alongside English, computer studies, and Islamic economics.
Strengthening Nationalism Values in Education	Instilling the spirit of nationalism through educational and social activities	Flag ceremonies, <i>Hari Santri</i> (Santri Day) commemorations, and discussions on the historical struggles of <i>ulama</i> are part of students' regular activities.
Directed Digital Literacy and Training	Guided use of technology without allowing students to bring personal gadgets	Students learn computer skills in supervised labs; digital training is oriented toward producing <i>da'wah</i> content and developing entrepreneurial skills.
Student Character and Leadership Development	Character formation through public speaking, academic debates, and ethical entrepreneurship	Modern pesantren organize leadership training, Arabic/English debate competitions, and <i>santripreneur</i> projects emphasizing honesty and social responsibility.
Collaboration and Renewal of the Educational System	Partnerships with higher education institutions and government agencies in Islamic education innovation	Pesantren collaborate with the Ministry of Religious Affairs, universities, and digital training institutions to enhance the competencies of teachers and students in technological literacy and nationalism.

From the table above, it can be concluded that modern Islamic boarding schools have an integrative and adaptive educational orientation towards the development of the times without abandoning the basic values of Islam and nationality. The curriculum developed focuses on mastery of religious knowledge and opens up space for mastery of science, foreign languages, and entrepreneurship. Thus, modern Islamic boarding schools have succeeded in positioning themselves as educational institutions that balance spirituality and rationality, between *tafaqquh fi al-din* (deepening of religion) and *khidmah li al-wathan* (service to the nation).

Modern Islamic boarding schools view digitalisation as an opportunity to strengthen the

quality of education.²² Although the use of personal gadgets remains restricted, digital literacy training is conducted in a structured and guided manner. This model emphasises that modern Islamic boarding schools do not fully replicate the public school system, but rather adapt technology within the framework of Islamic values. Digital literacy in Islamic boarding schools is aimed at shaping a generation that is productive, responsible, and morally conscious in using technology as a means of preaching and empowerment.

The strengthening of the curriculum and educational innovation in modern Islamic boarding schools demonstrates a strong commitment to the synergy between Islam and nationalism. Collaboration with government agencies and higher

²² Muis, A., Hidayat, R., & Arif, S. (2025, June). Transforming pesantren education: Digital integration and value-based curriculum optimization. In *ACIE 2024: Proceedings of the 3rd Annual Conference of Islamic Education, ACIE 2024, 14-15 October 2024, Jember, East Java, Indonesia* (p. 53). European Alliance for Innovation. Shidiq,

A., & Mubin, M. U. (2022). Modernization of Boarding Boards through Digitalization of The Education System in Pensantren. *EDU-RELIGIA: Jurnal Keagamaan dan Pembelajarannya*, 5(2), 52-65.

education institutions proves that modern Islamic boarding schools are not exclusive but rather open to cooperation for the advancement of the nation. Modern Islamic boarding schools thus serve as models of contemporary Islamic education that instil strong faith, broad national awareness, and readiness to face global challenges with noble character.

Conclusions

The reorientation of pesantren education amid the tide of digitalisation is an inevitability that demands a balance between preserving Islamic spiritual values and strengthening the spirit of nationalism. Pesantren can function not only as traditional institutions of *tafaqquh fi al-din*, but must also become centres for developing human resources that are adaptable to technology, creative, and globally competitive. The integration of Islamic spirituality and national values is an important foundation so that digital transformation does not erode the Islamic identity or nationalism of *santri*, but rather enriches both within the framework of holistic Islamic education. Pesantren have made efforts to adapt to digitalisation in various aspects, from learning and institutional management to *da'wah* activities. However, this process still faces challenges, such as digital literacy gaps, limited facilities, and concerns about the erosion of traditional values. Therefore, digitisation in Islamic boarding schools needs to be directed towards technical modernisation and the revitalisation of values and ethics rooted in Islamic teachings and love for the homeland. Meanwhile, Kiai and teachers play a strategic role in guiding the direction of this change. As agents of moderation and digital literacy, they have a moral responsibility to set an example in the wise use of technology and to integrate Islamic and national values into the digital lives of *santri*. With their example and guidance, Islamic boarding schools can become laboratories for the formation of character that is spiritually, intellectually, and socially superior. Meanwhile, the integration of Islamic spirit and nationalism in pesantren education includes curriculum projects and civilisational movements that reaffirm the identity of Islamic education in Indonesia.

Pesantren are expected to produce a generation of students who are digitally literate, spiritually strong, and firmly committed to national values. In this context, digitalisation for pesantren can be a means to expand *da'wah*, deepen knowledge, and strengthen the contribution of pesantren to national development in the modern era.

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