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**TRANSFORMATIVE EDUCATION AT NURUL HARAMAIN NAHDLATUL WATHAN  
NARMADA PESANTREN WEST LOMBOK AND THOHIR YASIN LENDANG  
NANGKA PESANTREN EAST LOMBOK**

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**ABSTRACT**

Islamic boarding schools, as educational institutions oriented to the needs of the community, need to adapt to social changes due to the development of the times and technology. This research aims to explore scientific development, institutional transformation, learning innovation, and transformation results in Nurul Haramaian NW Narmada Islamic Boarding School and Thohir Yasin Lendang Nangka Islamic Boarding School. A qualitative approach with field research methods was used to compare the two pesantren that seek to make social change through transformative education. The results of the study show that the development of science in the two pesantren includes a comprehensive methodology that is internalized in religious and general subjects, as well as extracurricular activities in Nurul Haramaian. The institutional transformation includes establishing formal and non-formal institutions and changes in education and curriculum management. Learning innovation involves the use of information technology and the development of learning methods that are by the character of the pesantren. From the results of the transformation, graduates of the two Islamic boarding schools showed comprehensive knowledge, skills, and good morals and had a positive impact on society, especially in economic and social aspects. This research emphasizes the importance of scientific development, institutional transformation, and educational innovation to maintain the existence of Islamic boarding schools as transformative institutions that contribute to social change.

**Keywords:** islamic boarding school, transformative education, social transformation

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**INTRODUCTION**

This introduction describes social change as a natural phenomenon in people's lives (Bergert et al., 2024; Campo et al., 2010). These changes can appear at various scales, from micro to macro, affecting individuals to the global level. Robert H. Lauer explained that social change touches every layer of human life, while Durkheim views this change as a transition from mechanical cohesion to organic cohesion (Miranda-Lescano et al., 2024). Ferdinand Tonnies emphasized the transition of society from the *Gemeinschaft* (traditional community) to the *Gesellschaft* (modern community), which reflects a change in the social structure. Selo Sumardjan and Kingsley Davis, on the other hand, emphasize that these changes are not only in the structure of society but also in the social functions that exist within it (Um, 2024; You & Liu, 2024).

Some of the factors that drive social change in society include discoveries, population increases, conflicts, revolutions, and people's openness to outside influences (Coccia, 2014). William F. Ogburn specifically links social change with advances in information technology that are changing

mindsets, attitudes, and values in society. Similarly, Cristine E. Sleeter and Peter L. MacLaren assert that modern social change is driven by three main forces: science, technology, and information.

However, social change does not only have a positive impact on the development of human civilization (Suski et al., 2024). On the other hand, Wheeler et al. (2020), these changes can have negative impacts, such as the emergence of secularism ideology, moral degradation of the younger generation, increasing unemployment rates, social inequality, environmental damage, and global warming. Therefore, in the face of such social changes, the conception of transformative education is becoming increasingly important as a new alternative that emphasizes the impact of education on the surrounding social environment (Alfaro-Navarro et al., 2024; You et al., 2024). Transformative education aims to influence and be influenced by the social changes that occur in society, with the hope that educational institutions can contribute to positive changes in society (Gan Yupanqui et al., 2024).

In the Indonesian context, pesantren has a long history as an educational institution that not only educates but also functions as an agent of social change. Since its inception, pesantren has become an integral part of social change in Indonesia. In the 19th century, pesantren became the center of resistance to colonial colonialism and played a role in the struggle for Indonesian independence. After independence, Islamic boarding schools continued their role as Islamic educational institutions that fought for the values of patriotism and nationality.

Islamic boarding schools also continue to adapt to social changes (Abu-Rayya et al., 2016). In the period 1945-1970, pesantren were encouraged to modernize their education system and to adapt to social and economic developments following the basic principles of Islam and Indonesian traditions. This shows that Pesantren is a transformative educational institution because its educational orientation is always adjusted to the needs and conditions of the community (Yusuf & Wekke, 2015). In the face of today's social changes, Islamic boarding schools also need to take adaptive steps to remain relevant to modern society (Licoppe & Smoreda, 2005).

In 2002, the Indonesian government issued an equality policy (*muadalah*) for pesantren graduates to support pesantren's existence in the national education system. However, this policy reaped pros and cons among Islamic boarding schools. Some Islamic boarding schools reject this policy because it is considered irrelevant to their education system; it is feared that it will erode the uniqueness and independence of Islamic boarding schools and has the potential to change the intellectual traditions that have long developed in Islamic boarding schools (Aidulsyah, 2023; Asadullah & Chaudhury, 2010; Indriasari et al., 2020).

Nonetheless, social changes in society have prompted many Islamic boarding schools to consider transforming their education systems. According to Dhofier, changes and developments in the orientation of pesantren must always be oriented to social changes and the needs of the community, considering that pesantren have become an inseparable part of social traditions in Indonesia. Therefore, pesantren needs to maintain the relevance of their educational vision and goals in community development (Farid & Lamb, 2020; Indriasari et al., 2020; Shin et al., 2024).

The question then arises of how it can maintain its existence as a transformative educational institution that contributes to social change (Baron, 2004). This study will focus on the transformation efforts carried out by Islamic boarding schools to remain relevant to the development of the times and the community's needs (Chappin & Ligtvoet, 2014). Islamic boarding schools are expected not only to produce graduates who become agents of social change but also to become social institutions that play a role in community development.

Kuntowijoyo, in the concept of prophetic Islam or transformative Islam, emphasized that Islamic teachings must be able to answer the challenges of social life through objectification between normative values in Islam and existing social realities. Thus, Islamic boarding schools, as Islamic educational institutions, must be able to produce graduates who are sensitive to social problems and contribute to solving these problems (El Maaroufi, 2022).

Mahmud Arif (2022), in his book *Transformative Islamic Education*, also emphasizes the importance of a comprehensive scientific paradigm (Bayani, Burhani, Irfan) in the development of science in Islamic boarding schools. This paradigm allows pesantren graduates to contribute to the development of science, as happened in the golden age of Islam.

Other studies also show that pesantren have great potential as agents of social change. Najihatul Fadhliyah, in his dissertation on the transformative-transcendent education model in Islamic boarding schools, emphasized the importance of internalizing prophetic values in producing graduates who become agents of social change. Fahrurrozi, in his study of pesantren in Lombok, West Nusa Tenggara, found that pesantren play a role as a catalyst for social change through the expansion of its function from a mere religious institution to a social institution that plays a role in various aspects of people's lives.

Wajdi (2024), in his dissertation on the transformation of Islamic boarding schools after the Islamic Boarding School Law No. 18 of 2019, concluded that the transformation of Islamic boarding schools involves three main aspects: education, da'wah, and community empowerment. This transformation is carried out to adapt the pesantren to the needs of modern society while still maintaining the characteristics of the pesantren as an independent and authentic institution. Manfred Ziemek, in his book "Islamic Boarding Schools in Social Change," also emphasized that Islamic boarding schools continue to develop as educational institutions that adapt to social changes. The orientation of education in pesantren is always based on the needs and level of community satisfaction with the social changes that occur.

This research is important to understand how pesantren, through their role and function as educational institutions and social institutions, can remain relevant to the social changes that occur in society (Wekke & Hamid, 2013). Islamic boarding schools, with their transformative orientation, have great potential to become agents of social change that can contribute to community development in the fields of education, economy, and society. The results of this research are expected to provide a new perspective on transformative education in Islamic boarding schools, as well as provide practical recommendations for policymakers and Islamic boarding school managers in developing educational and community empowerment programs (Coates & McDermott, 2002; Dallh, 2023; Prayitno et al., 2022).

The primary objective of this study is to compare the transformative education approaches of Nurul Haramain NW Narmada and Thohir Yasin Lendang Nangka pesantren (Dallh, 2023). By examining these two institutions, the study seeks to uncover the similarities and differences in their educational innovations, institutional transformations, and broader impacts on the community. Specifically, the research aims to analyze how each pesantren adapts to societal changes, integrates secular and religious education, and fosters graduates who can serve as agents of social change.

Comparing these two pesantren is crucial in the context of transformative education because they represent different approaches to navigating the challenges posed by modernity while remaining true to their Islamic foundations (Shah & Cardozo, 2014). Nurul Haramain emphasizes technological innovation and vocational readiness, while Thohir Yasin focuses on preserving

traditional religious practices while gradually integrating modern educational methods. Understanding these differing strategies offers valuable insights for other pesantren and policymakers on how to foster transformative education that equips students to meet both spiritual and societal needs. This comparison is essential for developing a framework for pesantren to evolve and remain vital institutions of education and social change in Indonesia.

## **METHODS**

The approach used in this study is qualitative with the type of field research (Cutler et al., 2023; Mertens, 2023; Sinuff et al., 2007). Comparative methods were used to process data because this research is also a type of multisite research. The analysis is carried out by relying on transformative education studies and theories from the perspective of sociological theory, education, and religion. According to Bogdan and Biklen, a multi-site study is a form of qualitative research used to develop theories raised from several similar research settings so that theories can be produced that can be transferred to a broader situation and be more general in scope.

The qualitative data for this study were collected through a combination of in-depth interviews, participant observation, document analysis, and focus group discussions (FGDs), all of which aimed to comprehensively explore the transformative processes at the Nurul Haramain NW Narmada and Thohir Yasin Lendang Nangka pesantren. In-depth interviews were conducted with key informants, including pesantren leaders, teachers, students, alumni, and community members, using semi-structured questions to gather diverse perspectives on educational innovations and social impacts. Additionally, multiple site visits were made to observe classroom interactions, vocational training programs, and community engagement activities, allowing for a deeper understanding of the integration of traditional and modern educational practices. The research also involved document analysis of institutional records, including curricula and historical documents, to contextualize the pesantren's development. FGDs with students, teachers, and alumni provided further insights into how the transformative education model influenced personal and community development, while informal interviews with local community members helped gauge the broader societal impact of pesantren graduates. All data were analyzed thematically, identifying key patterns related to educational transformation, community engagement, and the balance between religious and secular education, ensuring a comprehensive and credible understanding of the research objectives.

## **RESULTS AND DISCUSSION**

### **Transformation of Islamic Boarding Schools for Social Change**

Pesantren have historically served as centers of Islamic learning and social transformation. Their influence extends beyond mere education, as they shape the moral and ethical frameworks of individuals and the broader society. Over time, many pesantren have embraced the challenge of remaining relevant in an ever-evolving socio-cultural landscape. The transformation witnessed in both Nurul Haramain and Thohir Yasin Pesantren illustrates the adaptive nature of these institutions, highlighting their responsiveness to global trends while preserving the essence of Islamic tradition.

The transformation of these pesantren is multifaceted, involving changes in curricula, teaching methods, institutional management, and community engagement. At the core of these transformations is integrating secular and religious education, which has become a hallmark of modern pesantren. By offering students the opportunity to study subjects such as mathematics,

science, and technology alongside traditional religious studies, these institutions equip their students to navigate the complexities of modern life while remaining firmly grounded in their faith.

One of the key aspects of this transformation is the introduction of vocational training programs. At Nurul Haramain, students participate in vocational courses in areas such as agriculture, carpentry, and technology, which not only prepare them for employment but also empower them to contribute to their communities. Similarly, Thohir Yasin has integrated vocational training into its curriculum, offering students practical skills that complement their religious education. These programs are designed to foster a sense of independence and responsibility, enabling students to apply their knowledge and skills in meaningful ways after graduation.

The transformation at both pesantren is not limited to educational content. These institutions have also made significant strides in updating their infrastructure and teaching methodologies. Nurul Haramain, for example, has embraced technology in its classrooms, equipping them with digital tools that facilitate modern learning. The use of information technology allows students to access a wealth of resources online, enhancing their educational experience. Thohir Yasin, while more cautious in its adoption of technology, is beginning to explore the use of digital tools in its teaching practices, particularly in the digitization of traditional Islamic texts.

These changes reflect a broader trend in Indonesian education, where pesantren are increasingly seen as agents of social change. By equipping students with religious and secular knowledge, these institutions are preparing them to contribute to their communities in various ways, from economic development to environmental conservation. The dual focus on education and community engagement ensures that pesantren graduates are well-rounded individuals and active participants in the broader societal transformation.

### **Institutional Transformation and Community Impact**

The institutional transformations at Nurul Haramain and Thohir Yasin have had far-reaching effects, both within the institutions and in the surrounding communities. The research reveals that both pesantren have embraced a model of education that balances religious instruction with practical, real-world applications. This balance is evident in the variety of vocational training programs offered at both institutions, which range from agricultural practices to modern technological skills.

At Nurul Haramain, for instance, students engage in practical training that includes carpentry, computer programming, and agricultural management. These skills are not only valuable for the students themselves but also for the broader community, as many graduates return to their villages to apply their knowledge in ways that benefit the local economy. This emphasis on community engagement is a defining feature of the pesantren's educational philosophy, as it seeks to produce graduates who are not only knowledgeable but also socially responsible.

Thohir Yasin, while similar in its approach, places a particular emphasis on formal education. The pesantren has established several formal institutions within its framework, including Ma'had Aly, a higher education institution that focuses on Islamic studies. This formalization of education within the pesantren structure allows Thohir Yasin to offer a more structured and comprehensive learning experience, preparing students for leadership roles in both religious and secular contexts. The institutional transformation at Thohir Yasin is particularly noteworthy for its focus on integrating traditional Islamic education with modern pedagogical methods, creating a unique blend of old and new that appeals to both students and the wider community.

The impact of these transformations extends beyond the confines of the pesantren. Graduates from both institutions are playing key roles in their communities, whether through economic development initiatives, religious outreach, or environmental programs. For example, Nurul Haramain's "Green Haramain" initiative has had a significant impact on environmental sustainability in the region, promoting tree planting and conservation efforts that have been embraced by both students and residents. Similarly, Thohir Yasin has contributed to local development through its emphasis on entrepreneurship and community service, encouraging students to take an active role in addressing the needs of their communities.

The impact of these transformations extends beyond the walls of the pesantren, influencing not only the students but also the surrounding communities. At Nurul Haramain, transformative education is characterized by a strong integration of vocational training programs in areas such as agriculture, carpentry, and technology, where students gain practical skills that prepare them for both employment and community leadership. This pesantren has invested in modern learning infrastructure, equipping classrooms with digital tools to facilitate contemporary learning. For example, students use these technologies to access online resources and engage in project-based learning, which fosters critical thinking and problem-solving. In contrast, Thohir Yasin Pesantren maintains a more traditional approach, with an emphasis on classical Islamic education, but has gradually integrated modern pedagogical methods. While it has been slower to adopt digital technologies, Thohir Yasin focuses on entrepreneurship training, encouraging students to develop skills that will allow them to create economic opportunities in their communities. A notable similarity between both pesantren is their dual commitment to religious and secular education, with both institutions balancing these areas to produce well-rounded graduates.

However, while Nurul Haramain emphasizes technological innovation and vocational readiness, Thohir Yasin places greater emphasis on preserving traditional religious practices while slowly incorporating elements of modern education. Despite these differences, both pesantren show a strong commitment to empowering their students to become agents of social change, evident in the success of their graduates who have returned to their communities to lead initiatives in environmental conservation and economic development, such as Nurul Haramain's Green Haramain project and Thohir Yasin's community business cooperatives. These examples underscore both the distinct and shared aspects of transformative education in these institutions, where both modern and traditional methods are employed to foster social and economic progress.

This focus on community involvement is a hallmark of both pesantren's educational models. By encouraging students to apply their knowledge and skills in service of the community, these institutions are fostering a sense of social responsibility that extends far beyond the classroom. The success of this model is evident in the growing number of graduates who are returning to their communities to lead initiatives in areas such as economic empowerment, religious education, and environmental conservation.

### **Scientific Development in the Pesantren**

The scientific development within both Nurul Haramain and Thohir Yasin pesantren is a key aspect of their educational transformation. The integration of modern scientific reasoning with traditional Islamic epistemology is central to the pesantren's approach to education. This integration is achieved through a comprehensive approach that includes three main pillars: Bayani, Burhani, and Irfani reasoning.

Bayani reasoning is rooted in the study of religious texts, such as the Quran, Hadith, and classical Islamic jurisprudence. This form of reasoning emphasizes the importance of understanding the foundational texts of Islam, which are seen as the basis for all knowledge. At both Nurul Haramain and Thohir Yasin, Bayani's reasoning is reinforced through studying classical Islamic texts, with a particular emphasis on mastering Arabic and other essential religious sciences. The goal is to ensure that students are well-versed in the religious knowledge that forms the core of their faith.

Burhani reasoning, on the other hand, is more focused on logical and scientific inquiry. This form of reasoning equips students with the skills needed to engage with modern disciplines such as mathematics, natural sciences, and social sciences. Both Nurul Haramain and Thohir Yasin have incorporated Burhani reasoning into their curricula by offering subjects that promote critical thinking and scientific inquiry. For example, students at Nurul Haramain study subjects such as mathematics, physics, and biology, which are integrated into the broader educational framework. Similarly, Thohir Yasin offers courses in logic, mathematics, and philosophy, providing students with the tools to engage in rigorous intellectual exploration.

Irfani reasoning, the third pillar, emphasizes spiritual and ethical development. This form of reasoning is concerned with the cultivation of moral and spiritual values, which are seen as essential for personal and societal well-being. At both pesantren, Irfani's reasoning is reinforced through daily religious practices such as prayer, fasting, and Quran recitation. These activities foster a deep connection between students and their faith, encouraging them to live ethical and spiritually fulfilling lives. In addition to formal religious practices, both pesantren offer opportunities for students to engage in spiritual reflection through retreats and other forms of spiritual training.

Combining these three forms of reasoning—Bayani, Burhani, and Irfani—creates a well-rounded educational experience that prepares students for success in both religious and secular contexts. By integrating traditional Islamic epistemology with modern scientific reasoning, both Nurul Haramain and Thohir Yasin are equipping their students with the skills needed to navigate the complexities of contemporary society while remaining true to their religious values.

### **Learning Innovations**

As the demands of modern education continue to evolve, both Nurul Haramain and Thohir Yasin have introduced significant learning innovations to keep pace with these changes. One of the most notable innovations at Nurul Haramain is integrating digital technology into the classroom. Classrooms at Nurul Haramain are equipped with state-of-the-art digital tools that enhance the learning experience, allowing students and teachers to access a wide range of educational resources online. This shift towards digitization reflects a broader trend in global education, where technology is increasingly used to facilitate learning and improve academic outcomes.

At Thohir Yasin, the introduction of digital tools has been more gradual. The pesantren is exploring ways to digitize its curriculum, particularly about the study of classical Islamic texts. While technology in religious education is still a relatively new concept, Thohir Yasin is committed to incorporating digital tools into its teaching practices without compromising the integrity of its religious instruction. This cautious approach reflects the pesantren's commitment to maintaining the balance between tradition and modernity, ensuring that students receive a comprehensive education that includes both religious and secular knowledge.

In addition to technological innovations, both pesantren have introduced new teaching methods designed to improve student engagement and learning outcomes. At Nurul Haramain, for example, teachers use a variety of interactive teaching methods, including group work, discussions,

and hands-on activities. These methods encourage students to take an active role in their learning, fostering critical thinking and problem-solving skills. Similarly, Thohir Yasin has adopted a more student-centered approach to teaching, with a focus on dialogue, discussion, and experiential learning. This shift towards more interactive teaching methods reflects a growing recognition of the importance of active learning in promoting student success.

The introduction of new learning methods at both pesantren has also been accompanied by changes in the way students are assessed. At Nurul Haramain, for example, students are evaluated not only through traditional exams but also through project-based assessments and presentations. This approach allows students to demonstrate their understanding of key concepts in a more practical and applied manner. Thohir Yasin has also introduced new assessment methods, including oral exams and practical demonstrations, which provide a more holistic view of student learning and progress.

These innovations in teaching and assessment are part of a broader effort to modernize the educational system at both pesantren. By adopting new technologies and teaching methods, Nurul Haramain and Thohir Yasin are ensuring that their students are well-prepared to meet the challenges of a rapidly changing world. However, both institutions remain committed to maintaining the core values of their religious tradition, ensuring that the modern innovations introduced do not undermine the spiritual and moral development of their students.

### **Vocational Training and Community Engagement**

One of the key findings of this research is the role of vocational training in empowering students and supporting community development. Both Nurul Haramain and Thohir Yasin have made vocational training a central part of their educational programs, providing students with practical skills that can be applied in real-world settings. These programs are designed not only to prepare students for future employment but also to foster a sense of independence and self-reliance, enabling them to contribute meaningfully to their communities.

At Nurul Haramain, vocational training programs include courses in agriculture, carpentry, and technology, among others. These programs are designed to equip students with the skills needed to succeed in a variety of fields while also promoting a sense of responsibility and social awareness. Many graduates of Nurul Haramain return to their communities to apply their skills in ways that benefit the local economy, whether by starting their businesses or participating in community development projects.

Thohir Yasin, while similar in its approach, places a particular emphasis on entrepreneurship and economic empowerment. The pesantren offers vocational training programs that focus on developing entrepreneurial skills, encouraging students to think critically about how they can use their knowledge and skills to create economic opportunities for themselves and others. This emphasis on entrepreneurship reflects the pesantren's commitment to promoting self-reliance and economic independence, particularly in rural communities where job opportunities may be limited.

In addition to vocational training, both pesantren place a strong emphasis on community engagement. Graduates of Nurul Haramain and Thohir Yasin are encouraged to take an active role in their communities, whether through religious outreach, economic development initiatives, or environmental conservation efforts. For example, many graduates of Nurul Haramain have become leaders in local environmental programs, helping to promote sustainability and conservation efforts in their communities. Similarly, graduates of Thohir Yasin have played key roles in promoting economic empowerment through the establishment of local businesses and cooperatives.



This focus on community engagement is a defining feature of both pesantren's educational models. By encouraging students to apply their knowledge and skills in service of their communities, these institutions are fostering a sense of social responsibility that extends far beyond the classroom. The success of this model is evident in the growing number of graduates who are returning to their communities to lead initiatives in areas such as economic empowerment, religious education, and environmental sustainability.

### **Graduates as Agents of Social Change**

The transformative education provided by Nurul Haramain and Thohir Yasin equips graduates to act as agents of social change. These graduates possess a unique combination of religious knowledge, vocational skills, and a commitment to social improvement, making them well-suited to address the challenges facing their communities. The research reveals that many graduates of both pesantren have returned to their communities to lead initiatives aimed at promoting economic development, religious education, and environmental sustainability.

At Nurul Haramain, graduates have been instrumental in the development of local businesses and cooperatives, contributing to the economic well-being of their communities. Many of these graduates have used the skills they acquired during their time at the pesantren to start their businesses, creating job opportunities for others and helping to strengthen the local economy. In addition to their economic contributions, these graduates have also played key roles in promoting environmental sustainability, particularly through the "Green Haramain" initiative, which has had a significant impact on environmental conservation efforts in the region.

Graduates of Thohir Yasin have similarly made important contributions to their communities, particularly in the areas of religious education and economic empowerment. Many of these graduates have become leaders in local religious organizations, using their knowledge of Islamic teachings to promote ethical and moral values within their communities. In addition, graduates of Thohir Yasin have played key roles in promoting entrepreneurship and economic development, helping to establish local businesses and cooperatives that provide economic opportunities for others.

The research suggests that the transformative education provided by these pesantren is not only preparing students for personal success but also empowering them to contribute positively to their communities. By producing graduates who are both knowledgeable and socially responsible, Nurul Haramain and Thohir Yasin are playing a vital role in promoting social change and community development in Indonesia.

### **Discussion on Educational Transformation**

The findings of this research highlight the success of the educational transformations at Nurul Haramain and Thohir Yasin. Both pesantren have demonstrated that it is possible to integrate modern education with traditional Islamic values in a way that benefits both students and society. By offering a balanced curriculum that includes both religious and general education, these pesantren are preparing students to navigate the complexities of modern life while remaining grounded in their faith.

However, the process of transformation has its challenges. One of the main challenges faced by both pesantren is maintaining the balance between tradition and modernity. While both institutions have embraced modern educational practices, some stakeholders are concerned that the introduction of modern curricula may dilute the pesantren's religious focus. This tension

between maintaining tradition and embracing change will likely continue as pesantren navigate the demands of a rapidly changing world.

Despite these challenges, the research suggests that the transformations at Nurul Haramain and Thohir Yasin have been largely successful. Both institutions have adapted to modern society's needs without losing sight of their core religious values. This adaptability is key to their success, as it allows them to provide students with a comprehensive education that prepares them for both religious and secular life.

In conclusion, the transformative education provided by Nurul Haramain and Thohir Yasin benefits not only students but also has a profound impact on the wider community. By producing graduates who are knowledgeable, skilled, and committed to social change, these pesantren continue to play a vital role in the development of Indonesian society.

## CONCLUSION

The conclusion of this study highlights the successful scientific development and institutional transformation efforts carried out by the Nurul Haramain NW Narmada and Thohir Yasin Lendang Nangka Islamic Boarding Schools to prepare graduates as agents of social change. These pesantren have adopted a comprehensive approach to scientific reasoning, including Bayani, Burhani, and Irfan methodologies, alongside extracurricular programs aimed at fostering students' potential and enhancing their community development skills. Institutional transformation involves strengthening both formal and non-formal educational systems, reforming educational services, and adopting professional management practices. These efforts extend to community development initiatives, particularly in economics, education, da'wah, and environmental preservation. Furthermore, both pesantren have implemented innovative learning strategies, emphasizing religious and general subjects, vocational training, and Islamic values. Nurul Haramain has focused on improving infrastructure and technology, while Thohir Yasin has preserved traditional methods, such as classical studies. Graduates from both institutions possess well-rounded skills and ethical foundations, equipping them to contribute to societal progress in education, politics, economics, and culture. The transformations have positively impacted broader communities through economic growth, social da'wah, and environmental conservation. To build on these findings, policymakers should create supportive policies for integrating modern vocational training and technology into pesantren while maintaining core religious values. Educators should adopt interactive teaching methods and balance religious and secular knowledge, while administrators should focus on curriculum development, infrastructure improvement, and community engagement. By implementing these recommendations, pesantren can continue to empower students and contribute to sustainable social and economic development in Indonesia, ensuring their relevance in an ever-evolving society.

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