

Proceeding International Conference on Islamic Education
“Exploring Contemporary Challenges and Innovations in Education”
Faculty of Tarbiyah and Teaching Training
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
October 17th, 2024
P-ISSN 2477-3638 / E-ISSN 2613-9804
Volume: 9 Year 2024

The Relevance of Zamakhsyari Dhofier and Abdurahman Mas'ud Thoughts in Reforming Pesantren Education in East Java

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Abstract. This study aims to analyze the relevance of Zamakhsyari Dhofier and Abdurahman Mas'ud's thoughts in the reform of pesantren education in East Java. Using a qualitative method with a document analysis approach, this study explores the contributions of the two figures in formulating an educational paradigm that is responsive to social change and the needs of learners. The main data sources consist of books, articles, and related writings that describe Dhofier and Mas'ud's thoughts on pesantren education reform. The results of the analysis show that Dhofier's thoughts regarding the integration of religious and general knowledge are very relevant in facing modern challenges, according to him by emphasizing the need for a curriculum that not only focuses on religious aspects, but also includes useful general knowledge. Meanwhile, Mas'ud highlights the importance of practical skill development and the use of technology in pesantren education, which enables pesantren to adapt to the evolving needs of society. The findings reveal that the thoughts of these two figures can be used as an important foundation in developing a more effective and relevant curriculum, teaching methods, and pesantren education policies. This research is expected to provide insights for policy makers and education practitioners in implementing sustainable education reform in pesantren. Thus, the thoughts of Dhofier and Mas'ud not only enrich the academic discourse, but also make a real contribution to the development of pesantren education in the modern era.

Keywords : Pesantren Educations; East Java Pesantren; Zamakhsyari Dhofier; Abdurahman Mas'ud

A. INTRODUCTION

Pesantren education in Indonesia, especially in East Java, has a long history and rich tradition. As an Islamic educational institution that has existed for centuries, pesantren functions not only as a place of religious learning, but also as a center for cultural, moral, and social development of society (Majid, 1997). However, along with the times and rapid social changes, pesantren education faces new challenges that require reorientation. In this context, the thoughts of figures such as Zamakhsyari Dhofier and Abdurahman Mas'ud are very relevant to be examined. Zamakhsyari Dhofier is known as a thinker who emphasizes the importance of integration between religious and general knowledge. He argues that pesantren must be able to adapt to the needs of modern times without sacrificing religious values that have become the basis of pesantren education (Dhofier, 1990). In his view, the pesantren education curriculum needs to be updated to include aspects relevant to daily life, including practical skills and knowledge that can help learners contribute to society. With a more inclusive and responsive approach, Dhofier seeks to make pesantren a dynamic and relevant educational institution, so that pesantren graduates not only master religious knowledge but also have the skills needed in the modern world (Dhofier, 2011).

Then Abdurahman Mas'ud also made an important contribution to thinking about pesantren education. He focused on the need for practical skill development and the use of technology in

education. In this digital era, Mas'ud argued that pesantren should utilize information and communication technology to improve the quality of education. By integrating technology in the teaching and learning process, pesantren can expand learners' access to various sources of knowledge and information. This approach is expected to help pesantren create graduates who are not only knowledgeable but also have skills that are relevant to the demands of the world of work. Rapid social and economic changes, especially in the era of globalization, require pesantren education to adapt and innovate (Mas'ud, 2004). Pesantren can no longer operate solely by relying on traditional methods and curricula (Achmadin, 2024). Therefore, it is important to evaluate and reform the pesantren education system so that it remains relevant and effective in responding to the challenges of the times. Reorienting pesantren education is a must to ensure that pesantren graduates are ready to face an increasingly complex and rapidly changing world (Rasyid, 2018).

Pesantren education in East Java has an important role in shaping the character and religious understanding of students. As one of the centers of traditional Islamic education in Indonesia, pesantren has become an institution that makes a major contribution in maintaining and developing religious values and local culture. However, with the times and rapid social changes, pesantren education needs to be reoriented so that it remains relevant and effective in meeting future challenges (Isbah, 2020). Abdul A'la explained that pesantrens, with their theology, are faced with the challenge of actively and wisely facing globalization (Helmy, 2021). Islamic boarding schools must be able to function as a truly enlightening solution to grow broad-minded santri who are not easily influenced by modernity and do not lose their identity (Isbah, 2020). At the same time, they must also be able to lead the community to become a community that is aware of the problems it faces and is able to overcome them with full independence and civilization (A'la, 2006).

In addition, according to Nurcholish Madjid, the response of pesantren to the modernization of Islamic education and the socio-economic changes that took place in Indonesian society since the beginning of this century when analyzed will include four aspects. First, the renewal of the substance or content of pesantren education by including general and vocational subjects; second, methodological renewal, such as the classical system, leveling; third, institutional renewal, such as pesantren leadership, diversification of educational institutions; and fourth, renewal of functions, from the original only educational functions developed so that it includes socio-economic functions (Majid, 1997). The starting point of pesantren modernity was recorded at the beginning of the 20th century when the Dutch introduced the European model of modern education. It seems that the policy of the Dutch Colonial Government influenced Kyai Hasyim's attitude to advance and reform education in the Tebuireng Pesantren that he led (Marzuki et al., 2020). These ideals certainly cannot be carried out without preparation because, first: the teaching staff needed to be able to teach santri to write Latin letters, or arithmetic, or foreign languages are not yet owned. Secondly, the mentality of the kyai leaders of the pesantren and the santri community is not yet supportive and needs to be prepared gradually first so that the frozen and ancient way of thinking of the people who are still thick can be thawed. The views of the kyai and the pesantren community at that time only specialized in teaching "agama" and forbade the teaching of general knowledge, foreign languages, Latin letters and mathematics. Even the use of benches and blackboards was considered incompatible with religious life (Hidayah, 2021).

In the period of Islamic reform Hadratus Sheikh Hasyim Asy'ari strategized as First, preparing in advance his nephew, Muhammad Ilyas, who was born 23/November/1911 in Kraksaan, Probolinggo, studying at Hollands Inlandsche School (HIS) in Surabaya in 1918. Secondly, every long vacation in the months of Sa'ban and Ramadhan called Muhammad Ilyas to study the yellow books under the guidance of Hadratus Sheikh in Tebuireng. Muhammad Ilyas being sent to HIS in Surabaya does not seem to have caused any problems, perhaps it was done in secret. Information about Muhammad Ilyas' childhood studying at the HIS until his graduation between 1918 and 1926 describes that his religious education continued at his father's house on his own after returning from school at the HIS. The very interesting thing is that when he graduated from HIS he returned to Pesantren Tebuireng and finalized his knowledge of *dirasah Islamiyah* to Hadratus Sheikh. The modernity of this period made Kyai Wahid (son of Hadratus Sheikh Hasyim Asy'ari) have foreign language skills, modern science, political science, economics, biology, culture, natural sciences that were very contextual from what KH Muhammad Ilyas taught. This shows that actually the modern

education paradigm of pesantren has moved since the beginning of the 20th century (Muafiah et al., 2022).

Reorienting pesantren education is an urgent need in this modern era. Pesantren in East Java need to adopt a new approach that is able to respond to various changes and demands of the times, while maintaining the values and identity of pesantren as Islamic educational institutions (Karim, 2009). In this context, a critical review of the thoughts of leading intellectuals and scholars is very important. Zamakhsyari Dhofier and Abdurahman Mas'ud are two intellectual figures who have made significant contributions to the thinking and renewal of pesantren education (Raihani, 2012). Zamakhsyari Dhofier, in his book entitled "Tradisi Pesantren : Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia" (1982), proposes an approach to updating and adjusting the pesantren curriculum by taking into account the social context and the needs of students (Dhofier, 2011).

Meanwhile, Abdurahman Mas'ud, a prominent Muslim intellectual, has put forward his thoughts on the integration of religious and general knowledge in pesantren education (Rasyid, 2018). In his book entitled "Pesantren dan Tantangan Modernitas" (2004), Mas'ud conveyed the idea of the importance of instilling general knowledge relevant to the development of the modern world to pesantren students (Mas'ud, 2004). However, although the thoughts of Dhofier and Mas'ud have significant implications in the reorientation of pesantren education, there have not been many studies that critically explore and analyze their thoughts comprehensively, especially in the context of pesantren education in East Java (Izzat Amini, 2021). Therefore, this study aims to conduct a critical review of the thoughts of Zamakhsyari Dhofier and Abdurahman Mas'ud in the context of reorienting pesantren education in East Java. This research will analyze their thoughts on the renewal of the pesantren curriculum, the integration of religious and general knowledge, and the challenges and opportunities for the implementation of their thoughts in the context of pesantren education in East Java (Nurmadiansyah, 2016). In this research process, a qualitative method with document analysis will be used as the main approach (Ma'arif, 2023). Literature study and analysis of the thoughts of Dhofier and Mas'ud will be conducted to provide deep insight into the relevance and applicability of their thoughts in the context of reorienting pesantren education in East Java (Pohl, 2006).

The results of this study are expected to provide valuable contributions in understanding the reorientation of pesantren education in East Java. The implications of this research can be the basis for policy making and the development of pesantren education strategies that are more effective and relevant to the needs of the times (Nilan, 2009). In addition, this research is also expected to be a reference for further research related to the thoughts of Zamakhsyari Dhofier, Abdurahman Mas'ud, and the reorientation of pesantren education in other regions. By deepening the understanding of the thoughts of Dhofier and Mas'ud, as well as analyzing the relevance and applicability of their thoughts in the context of pesantren education in East Java, this research is expected to make an important contribution to the development of pesantren education in the region.

B. METHODS

The research method used in this study is a qualitative method with a document analysis approach. This research is based on a literature study that involves analyzing the thoughts of Zamakhsyari Dhofier and Abdurahman Mas'ud on the reorientation of pesantren education in East Java (Sugiyono, 2012). The main data sources of this research are books, articles, and other writings written by Dhofier and Mas'ud related to their thoughts on the renewal of pesantren education. In addition, secondary data sources are also collected in the form of previous research relevant to this topic. The collected data will be analyzed qualitatively by identifying the similarities, differences, and relevance of Dhofier and Mas'ud's thoughts in the context of reorienting pesantren education in East Java (Lukens-Bull, 2008). This analysis will provide an in-depth understanding of the contribution and implications of their thoughts in the development of pesantren education (Mukhlis & Makhya, 2021). The results of this study are expected to provide valuable insights for policy making and the development of pesantren education strategies that are more effective and relevant to the needs of the times (Achmadin et al., 2022).

The data analysis process will involve several steps. First, the collected data will be

categorized based on the key themes and concepts related to the reorientation of pesantren education. This categorization will help in identifying the core ideas and arguments presented by both Dhofier and Mas'ud. Next, a comparative analysis will be conducted to highlight the similarities and differences in their perspectives on the challenges and opportunities facing pesantren education in East Java. This comparative analysis will provide a clearer understanding of the nuances and potential areas of convergence and divergence in their approaches. Furthermore, the analysis will examine the relevance of their thoughts to the current context of pesantren education in East Java. This will involve considering the social, economic, and technological changes that have occurred since their writings, and assessing how their ideas can be applied to address contemporary challenges. The analysis will also explore the potential implications of their thoughts for the future development of pesantren education in East Java, including the development of new curricula, teaching methods, and institutional structures. By applying a qualitative approach with a focus on document analysis, this research aims to provide a comprehensive and insightful examination of the contributions of Zamakhsyari Dhofier and Abdurahman Mas'ud to the reorientation of pesantren education in East Java. The findings of this study are expected to contribute to a deeper understanding of the historical and contemporary dynamics of pesantren education, and to provide valuable insights for policy makers and educators seeking to enhance the effectiveness and relevance of pesantren education in the 21st century.

C. RESULT & DISCUSSION

The Development of the Pesantren Education Context in East Java

Pesantren is a typical Southeast Asian educational institution and is synonymous with the traditionalist model of the Islamic education system in Java (Mastuhu, 1994). Mastuhu explains pesantren as a traditional Islamic educational institution to study, understand, explore, live and practice Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior (Ma'Arif, 2018). According to K.H. Saifuddin Zuhri, In line with Zamakhsyari Dhofier's opinion, pesantrens are socio-cultural and religious institutions. Pesantren are known as fortresses for the defense of the Islamic community and centers for the dissemination of Islam (Herdiansyah et al., 2016). It is as if he wants to emphasize that pesantren institutions are more than just Islamic educational institutions as a natural process of development of the national education system (Zuhri, 1979). In Nurcholis Madjid's terms, from a historical point of view, pesantren is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity (indigenous). Because an institution similar to this pesantren has actually existed since the period of Hindu-Buddhist power (Majid, 1997).

Pesantren school education in East Java is a concept that has a unique and important value in shaping the character and religious understanding of students. This concept emphasizes the importance of developing strong faith, a deep understanding of Islamic teachings, and the formation of high morality and ethics (Pribadi, 2013). Pesantren In response to the challenges of the times, the concept of pesantren education in East Java has also undergone a reorientation involving curriculum updates, adjustments to teaching methods, and integration of religious knowledge with relevant general knowledge. In responding to the challenges of the times, the concept of pesantren education in East Java has also undergone a reorientation involving curriculum updates, adjustments to teaching methods, and integration of religious knowledge with relevant general knowledge (Sciortino et al., 1996).

Minister of Manpower M. Hanif Dhakiri's program in 2018, held a community-based information and communication technology training program for pesantren. Of course, this breakthrough indicates that pesantrens are starting to be looked at for a shift in methods using the benefits of technology (Kuvaini, 2017). This effort was continued by the Governor of East Java, Khafifah Indar Parawansa, by implementing the One Pesantren One Product (POP) program, which until now has 30 pesantren in East Java implementing this program. The community-based information and communication technology training program conducted by Minister of Manpower M. Hanif Dhakiri in 2018 shows an awareness of the potential of pesantren in utilizing technology.

This program is a positive step to introduce pesantren to the development of modern technology and provide opportunities for pesantren students to develop skills in this field (Munifah, 2019a).

The Governor of East Java, Khafifah Indar Parawansa, continues efforts to develop pesantren education with the One Pesantren One Product (POP) program. This program aims to encourage pesantren in East Java to develop superior products that can provide economic benefits for pesantren and the surrounding community (Munifah, 2019b). To date, 30 pesantren in East Java have implemented this program, showing the enthusiasm and participation of pesantren in developing local economic potential. Both initiatives show a paradigm shift in pesantren education in East Java. Pesantren are not only focusing on religious aspects, but also starting to see the importance of developing technological and economic skills. These steps provide opportunities for pesantren students to have skills that are relevant to the demands of the times and open up wider opportunities in the world of work (Munifah, 2019a).

With the information and communication technology training program and the One Pesantren One Product program, pesantren in East Java can continue the journey towards a reorientation of education that is more inclusive, adaptive, and competitive. Through the use of technology and the development of economic skills, Islamic boarding schools are not only religious education institutions, but also learning centers that prepare students to face challenges and opportunities in the modern era. Although the boarding school is an educational institution that is a product of the classical era, in the modern era like today, it remains strong and exists. This happens because of adaptation to the environment and the times. Islamic boarding schools continue to adjust and develop along with the turning of the wheel of the times (Ramadhonus, Akhmad Shunhaji, 2024).

The thoughts of figures such as Zamakhsyari Dhofier and Abdurahman Mas'ud provide important perspectives in dealing with modern needs in pesantren education. Dhofier emphasizes the importance of social context and learners' needs in responsive curriculum development, while Mas'ud advocates the integration of religious knowledge with general knowledge to produce graduates who are ready to face the development of an increasingly complex world (Nastiti & Mohamad, 2020). In the context of East Java, pesantren education also plays a role in maintaining local cultural values, making it a holistic and inclusive educational platform. The reorientation of pesantren education in East Java is important to maintain the relevance and effectiveness of education in facing the times and preparing students to become individuals who are faithful, noble, and able to contribute positively in society.

The Social Renewal Approach of Pesantren Education of Zamkhsyari Dhofier Thought

Zamakhsyari Dhofier's thoughts on the paradigm of pesantren education made a significant contribution in changing and updating the approach to pesantren education in Indonesia (Dhofier, 2011). Dhofier encourages changes in the understanding and practice of education in pesantren by prioritizing the social context and the needs of students. One of the main concepts promoted by Dhofier is the adjustment of the pesantren curriculum to make it more relevant to the demands of the times (Arifianto, 2017).

In his thoughts, Dhofier emphasized the importance of integrating religious knowledge with general knowledge that is relevant and useful in daily life. He understands that pesantren students also need to have a broad understanding of the modern world and skills that can face future challenges. Therefore, Dhofier argues that the pesantren curriculum needs to be updated and adjusted to include materials such as science, math, foreign languages, and practical skills. He said that pesantren is synonymous with classical books that are studied, classical books by past scholars as well as contemporary scholars (Dhofier, 2011). For salaf pesantrens, all lessons contain the classical books, the great thing is that the books studied are not only from Indonesia, but by famous scholars throughout the country, such as Egypt, Arabia, Lebanon and Morocco. However, for semi-modern pesantren (also called semi-salaf), the classical books are not fully studied, while for modern pesantren, almost all lessons are from contemporary materials.

In addition, Dhofier also proposed updates in teaching methods in pesantren. He encouraged the use of a more interactive, participatory, and critical approach in the learning process. Dhofier argues that learners should be encouraged to think critically, encourage discussion, and develop their

own analytical skills. This aims to form a generation that is not only fluent in religious understanding but also able to adapt to social changes and have critical and independent thinking.

In the context of Islam in Java, Zamakhsyari Dhofier provides a review that when contradicting between traditionalism and modernism in Islam, he will be confused in his book "Tradisi Pesantren" exemplifies the Tebuireng Islamic Boarding School where modernization and educational reforms applied do not leave the traditional system. According to the principle of *al-muhafadhah 'alal qadim al-shalih wal akhdzu bil jadidil ashlah* (memelihara yang lama yang masih baik dan mengambil yang baru yang lebih baik), *wal islah ila ma huwal ashlah tsummal ashlah fal ashlah* is a rule of transformation of thought, relevant learning. It is understood that Tebuireng implemented it gradually, and the changes were more about the organization of teaching, and not in terms of the spirit and essence of the pesantren. An educational institution that is based on a tradition that has long been established and strongly rooted in society, and besides that it places itself as a defender of the pesantren system and traditional Islam, certainly cannot simply let itself follow the flow of change. Nevertheless, changes have been made, and not without challenges. Some 'ulama launched scathing criticisms of the changes that occurred in Tebuireng, while others were still "reluctant" to accept these changes (Dhofier, 1990).

If examined more deeply, of course not all pesantren have undergone the same changes. In the pesantren tradition, there is now a separation between pesantren that teach general knowledge and those that do not or have not. Although this separation has not yet led to grouping on the basis of different social religions and is still equally bound as adherents of *ahlusunnah wal jama'ah*, it has created differences in some respects in the form of social and intellectual activities, ways of dressing, lifestyle, community behavior, and occupational aspirations. Nevertheless, it is too early to try to predict future directions, or to underestimate the more fundamental schism that may be in the offing (Dhofier, 1990).

Zamakhsyari Dhofier's thoughts on the paradigm of pesantren education provide a valuable contribution in facing the challenges of modern education (Fua et al., 2018). His approach encourages pesantren to become more inclusive educational institutions, responsive to the social context, and relevant to the needs of students. Dhofier's thoughts continue to influence the development of pesantren education in Indonesia and provide a foundation for pesantren education that is more dynamic, holistic, and in accordance with the times. His contribution regarding the pesantren education paradigm has made a significant contribution in facing the challenges of modern education (Dhofier, 1990). The approach proposed by Dhofier directs pesantren to become educational institutions that are inclusive, responsive to the social context, and relevant to the needs of students. One of the main contributions of Dhofier's thought is the importance of pesantren in integrating religious knowledge with general knowledge that is relevant in the contemporary world. Dhofier emphasized that pesantren must be able to produce graduates who not only have a strong understanding of religion, but also have knowledge and skills in other relevant fields. In this way, pesantren can prepare learners to face challenges and take advantage of opportunities in modern society (Samsu et al., 2021).

The paradigm shift of pesantren will continue along with the pace of technological development. Virtual pesantren will mutate to find the ideal form over time. Vice versa, non-virtual pesantren will also mutate to find the best format in response to technological and information developments. Both mutations boil down to the needs and demands of the community. And if we refer to the changing order in the 4.0 era society, it does not rule out the possibility that pesantren will experience disruption, just like the economic disruption experienced by large world companies (Fakhrurrozi, 2021).

Dhofier's thinking also highlights the importance of pesantren as agents of social change. He emphasizes that pesantren must be able to adapt to social changes and the needs of society. This involves updates in learning methods, the introduction of information and communication technology, and attention to socio-economic aspects in the pesantren education curriculum. By adapting to social and technological changes, pesantren can remain relevant and effective in meeting the demands of modern education. In addition, Dhofier's thoughts also emphasize the need for pesantren as inclusive educational institutions. He argues that pesantren must accept diversity and respect differences in terms of religion, culture, and social background (Dhofier, 2011). In this

context, pesantren can be a place to build brotherhood, understanding, and cooperation between religious communities. By building an inclusive environment, pesantren can create a conducive atmosphere for students to learn and grow as tolerant and empathetic individuals.

Dhofier's thinking continues to influence the development of pesantren education in Indonesia. Many pesantren adopt an inclusive approach, integrate religious knowledge with general knowledge, and seek to adapt to social and technological changes. Dhofier's thoughts provide a foundation for pesantren education that is more dynamic, holistic, and in line with the times. However, challenges remain in the implementation of Dhofier's thoughts (Dhofier, 2011). The paradigm shift in pesantren education requires support and collaboration from various parties, including pesantren managers, the government, and the community. Investment in the development of human resources, infrastructure, and educational technology is needed. In addition, it is also important to continue to conduct research and evaluation of the implementation of Dhofier's thoughts in order to improve and optimize pesantren education in the future. Overall, Zamakhsyari Dhofier's thoughts on the pesantren education paradigm provide a clear direction in facing the challenges of modern education. The inclusive approach, responsiveness to the social context, and integration of religious knowledge with relevant general knowledge become a strong foothold for developing pesantren education that is more dynamic and in accordance with the times. With proper implementation and adequate support, Dhofier's thoughts can continue to encourage positive changes in pesantren education in Indonesia.

Technology-based Pesantren Education Integration Perspective of Abdurrahman Mas'ud

Abdurrahman Mas'ud was born in Kudus, April 16, 1960 (Mas'ud, 2002), is a lecturer and professor of Islamic history and culture at UIN Walisongo Semarang. Previously he had taught at IAIN Syarif Hidayatullah Jakarta (1984-1988). He received his doctoral degree from the University of California, Los Angeles, USA (1997), with a fullbright scholarship. During his doctoral studies in America, he was the chairman of ICMI Los Angeles (1992-1995) and editor of OASE, a religious newsletter for the Muslim community in Los Angeles (1994-1996), as well as supervising the recitation activities of the Muslim community in Los Angeles. In addition, he is a student of Tebuireng Jombang, East Java, so that in some ways Abdurrahman Mas'ud's thinking continues the pesantren tradition of taking what is new and better and formulating past traditions that are still good (Mas'ud, 2002).

Abdurrahman Mas'ud's thoughts are relevant to be studied where his background was once a student of Pesantren Tebuireng and an American graduate who certainly has a contribution to new integration thinking such as his famous thoughts on religious education which is a combination of religious Islamic education and education in the West with a focus on educational humanism. His works related to pesantren include: *Intelektual Pesantren: Nawawi al Bantani an Intellectual Master of the Pesantren Tradition 1996*, *Pesantren dan Walisongo sebuah Interaksi dalam Dunia Pendidikan tahun 2000*, *Sejarah dan Budaya Pesantren dan Tradisi Learning pada Era Pramadrasah tahun 2006*, *Perhelatan Agama dan Tradisi tahun 2024*, *Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Pesantren tahun 2006*, *1 Pesantren and Radicalization tahun 2013* (Mas'ud, 2004).

In the context of the modern era, integrating science and religion will be difficult. Because the era of globalization requires humans to move quickly in various matters, all problems must be resolved quickly and practically, making religion as the spirit of life and human spiritual regulator becomes difficult to reach by religion. Similarly, the development of science has also experienced this. Because people are always spoiled with a consumptive and practical culture so that they do not have the spirit to develop creativity in solving every problem. Or the way of thinking of today's society is more inclined to a consumptive mindset than a productive one (Nastiti & Mohamad, 2020).

The passion for integrating science, which is currently controlled by the West, with religion, which is currently held firmly by Muslims, needs to be developed. Because it is quite popular in the view of Islam in the past or the heyday of science that the Islamic civilization of science and religion has been integrated, making Islam an advanced civilization (Ridhwan, 2018). Whereas now it is the West that occupies that place. It is not impossible that some time in the future it will be the turn of Muslims to return to being an advanced civilization. Furthermore, the progress of a civilization must also be supported by acculturation from other cultures as well as Islam in the past studied a lot of

Greek culture, especially in philosophy. The transfer of knowledge from Greece to the Islamic world was driven by professional translators, as well as repeated history (*history repeats itself*) when the west learned from the Islamic world (Achmadin, 2022). So to develop a humanist Islam that is based on scientific progress, it is time for Islam to learn from the West.

Although the phenomenon is not new. Basically, there is nothing wrong about western culture being adopted by Muslims in order to develop their intellectuals. It is only to be noted that a wise attitude in choosing and sorting out western culture must be selective (Mukhlis & Makhya, 2021). Because there are various cultures that contradict the noble culture of Eastern civilization. This is in line with the experience of Abdurrahman Mas'ud who has studied both in pesantren and in the western world, based on his interview that there is continuity between studying in pesantren and studying in the west. Because of these two different environments, it is our duty in addition to learning from them, we must be able to fill and influence the environment, not instead we are adrift in a new environment (Mas'ud, 2006).

Abdurrahman Mas'ud's thoughts on the paradigm of knowledge integration in pesantren education make an important contribution in developing a holistic approach to education in pesantren (Jailani, 2012). Mas'ud emphasized the importance of integrating religious knowledge with general knowledge to create comprehensive pesantren graduates who are ready to face the modern world. According to Mas'ud, pesantren education should not only focus on religious understanding, but also provide knowledge and skills in other fields relevant to daily life. He advocates that pesantren teach subjects such as math, science, foreign languages, and practical skills to help learners in facing social and economic challenges (Mas'ud, 2004).

In addition, Mas'ud also emphasized the importance of building critical and analytical thinking skills in pesantren education (Habibi, 2018). He argues that pesantren students should be trained to be able to analyze, understand, and assess information critically. Thus, they can develop the ability to think independently and make wise decisions. Mas'ud's thinking about the paradigm of knowledge integration in pesantren education provides a foundation for curriculum development that is more inclusive and relevant. The integration of religious knowledge with general knowledge helps pesantren learners have a holistic understanding and the necessary skills to contribute in an increasingly complex society. Mas'ud's thinking also encourages pesantren to become progressive educational institutions, capable of producing graduates who are competitive and ready to face the challenges of the times (Rasyid, 2018).

By adopting the paradigm of knowledge integration proposed by Mas'ud, pesantren education can become a bridge between tradition and modernity, combining religious values with practical needs in daily life. Mas'ud's thoughts continue to be a source of inspiration and guidance for the development of a more comprehensive and relevant pesantren education. In addition, Abdurrahman Mas'ud's thoughts on the paradigm of knowledge integration in pesantren education also underline the importance of developing an inclusive and tolerant attitude in education. Mas'ud argues that pesantren must be able to open themselves to differences and appreciate diversity in society. This involves teaching universal values such as tolerance, mutual respect, and interfaith cooperation (Mas'ud, PhD, 2021).

In addition, Mas'ud highlighted the importance of contextual learning in pesantren education. He argues that pesantren must pay attention to the social, cultural, and economic context of learners in designing curriculum and teaching methods. By understanding the reality of learners' lives, pesantren can provide education that is relevant and beneficial to their development. He also emphasized the need to involve learners in the learning process. He argued that pesantren learners should be actively involved in discussions, research, and practical learning projects. In this case, pesantren education becomes more interactive and provides space for learners to develop creativity, critical thinking, and collaborative skills (Mas'ud, PhD, 2021).

Abdurrahman Mas'ud's thoughts on the paradigm of knowledge integration in pesantren education provide valuable direction for the development of pesantren education that is more inclusive, relevant, and adaptive. The integration of religious knowledge with general knowledge, contextual learning, inclusive attitudes, and active participation of students are important elements in the educational approach proposed by Mas'ud. By applying these ideas, pesantren in East Java can

become educational institutions capable of producing graduates who are competitive, understand the challenges of the times, and contribute positively to society.

Refungsionalization of the Context of Islamic Boarding School Education in the Development of the Modern Era.

The reform of pesantren is directed at the functionalization (or, more precisely, refunctionalization) of pesantren as one of the important centers for the development of society as a whole. With its unique position and position, pesantren are expected to be an alternative to people-centered development and at the same time a center for developing value-oriented development. In accordance with the wave of modernization that has continued to take place in Indonesian Muslim society in recent years, expectations of pesantren have increased. The expected role is not only able to carry out its three traditional functions above and become a center for socio-economic empowerment of the community, but also other social roles, such as a social rehabilitation center (Saihu, 2019).

Admittedly, most pesantren do not formulate the basis and objectives of pesantren explicitly in the form of a curriculum, because the objectives of pesantren education are determined by the kiai, according to the development of the pesantren. However, pesantren have proven to be able to maintain their existence despite the rapid changes of the times. Not only that, as an educational institution, boarding schools are able to adjust to various situations and conditions. This self-adjustment is a full participation in the current development of (modern) science and technology (Isbah, 2012).

Islamic boarding schools have always modernized their education system by not only teaching religious sciences, but also teaching general subjects in the national education system (Arifin, 2016). With this kind of education system, Islamic boarding schools can not only survive, but also develop. Seeing the rapid development of the times, pesantren immediately adjust themselves by carrying out a process of intellectual urbanization. Santris who previously only read the yellow book, wore sarongs, caps, now penetrate the "other world" by becoming a young man who reads the white book, wears jeans and a modern style, writes using a computer, and sleeps in buildings that are all concrete. So it is natural that some call it the phenomenon of "urban santri." In fact, santri who continue to higher education have higher intellectual potential than others (Idris, 2015).

The contribution of pesantren to education in Indonesia has had a significant impact, and pesantren have existed since the beginning. During their development, pesantren have produced many scholars who will lead this country. Education can also run well in pesantren. Islamic boarding schools really help educate the country through educational methods and the patience of kiai in educating their children (Muafiah et al., 2022). Along with the times, the community's need for various disciplines increases. Thus, pesantren must make a re-correction to produce santri who are beneficial to a diverse community. To face global competition, not only santri who are experts in Islamic sciences but also experts in general sciences such as mathematics, geography, and medicine, such things have begun to be adapted by several Islamic universities in Indonesia. This is in line with the Qur'an Surah Yusuf verse 76:

﴿ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَاتٍ مَن تَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ۝٧٦ ﴾ (يوسف/12: 76)

Terjemah : "Maka, mulailah dia (memeriksa) karung-karung mereka sebelum (memeriksa) karung saudaranya sendiri (Bunyamin), kemudian dia mengeluarkannya (cawan raja itu) dari karung saudaranya. Demikianlah Kami mengatur (rencana) untuk Yusuf. Dia tidak dapat menghukum saudaranya menurut hukum raja, kecuali Allah menghendakinya. Kami angkat derajat orang yang Kami kehendaki; dan di atas setiap orang yang berpengetahuan ada yang lebih mengetahuinya." (Yusuf/12:76) (Al-Qur'an, 2019).

The content of the verse does not specify whether the science in question is religious science or general science, it can be concluded that the knowledge in the verse above is still global so that it includes both religious and general science. If we look back in the treasures of pesantren itself, there is no opinion that explicitly dichotomizes religious and general sciences, Imam Al Ghazali, who is considered the culprit for the scientific dichotomy in the Islamic world, especially pesantren, actually did not intend to dichotomize religious and general sciences. In Ihya' 'Ulum Al-Din, he calls the two

types of knowledge as *Ilmu Syar'iyah* (religious science) and *Ghairu Syar'iyah* (general science). Although Al-Ghazali is more inclined to the religious sciences by considering them fardu 'ain for every Muslim to study them, compared to the general sciences, which he considers fardu kifayah to study them, at least he considers it fardu to study both groups of sciences, which is also an acknowledgment of the validity of these general sciences as science or Science (Sholeh, 2016).

The position of pesantren in the modern era, which is marked by the digitalization of information flows and learning media and demands the birth of a generation that is ready to compete, does not destroy the characteristic traditions of pesantren. In this position, pesantren strengthen the tradition but make some updates in the areas of curriculum, methods and resources. Traditionally, pesantren still maintain their wealth as a characteristic and value center. The existence of kiai, santri and kitab kuning is the basis for the establishment of pesantren in the midst of the global era. Three sectors are the focus of the paradigm shift, namely curriculum metamorphosis by emphasizing academic and non-academic quality, curriculum coupled with strengthening religious and institutional values and general teaching, learning metamorphosis by integrating traditional methods with contemporary methods without eliminating the character of pesantren, metamorphosis of human resources. Pesantren teachers and educators must be qualified to master the curriculum and goals of the pesantren (Muhammad Muntahibun Nafis, 2017).

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

In addition, the modern era pesantren education paradigm also emphasizes the importance of skill development in facing the challenges of the times. Pesantren need to prepare learners with skills such as digital literacy, communication skills, creativity, problem solving, and independence. This enables pesantren learners to adapt and contribute in an increasingly globalized and rapidly changing society. In addition to integrating religious knowledge with general knowledge, the modern era pesantren education paradigm also emphasizes the importance of an inclusive and tolerant approach. Pesantren must be a place that accepts diversity and respects differences, both in terms of religion, culture, and social background. In this paradigm, pesantren education functions as a vehicle to build brotherhood, understanding, and cooperation between religious communities (Kawakip et al., 2023).

The modern pesantren education paradigm also recognizes the need for openness to knowledge and thoughts from outside the pesantren tradition. Pesantren need to involve relevant scientific, philosophical, and social thoughts to develop students' insights and understanding. In this way, pesantren education can produce graduates who have analytical and critical thinking skills, and are able to contribute to positive social change. The modern era pesantren education paradigm presents challenges and opportunities for pesantren education. (Munifah, 2019a) By adopting a responsive, inclusive, technology-informative, and open-to-knowledge approach, pesantren can continue to play an important role in shaping learners' character, faith, and knowledge. In the ever-changing modern era, pesantren education must continue to adapt and develop relevant and powerful approaches to prepare learners to become individuals with integrity, competitiveness, and the ability to contribute in an increasingly complex society.

D. CONCLUSION

Based on the discussion, this research confirms that the thoughts of Zamakhsyari Dhofier and Abdurahman Mas'ud have a very important relevance in the reform of pesantren education in East Java. Both offer comprehensive and innovative perspectives in facing the challenges of modern

education. Dhofier's thinking, which emphasizes the integration of religious and general knowledge, is very relevant in the context of pesantren education today. He argues that the education curriculum in pesantren needs to be updated to include various disciplines that can help students adapt to the increasingly complex needs of society. This approach allows pesantren graduates to not only have a deep understanding of Islamic teachings, but also the necessary skills to compete in the world of work, so that they can contribute directly to the development of society. On the other hand, Abdurahman Mas'ud's thoughts make an important contribution in terms of practical skills development and the utilization of information technology in education. Mas'ud realized that in this digital era, pesantren must utilize technology to improve the quality of education and expand access to information. By integrating technology in the teaching and learning process, pesantren can reach a wider range of educational resources and provide a more interactive learning experience for learners. . Programs such as One Pesantren One Product (POP) initiated by Mas'ud also show that pesantren can play an active role in local economic development through superior products, thus increasing the relevance of pesantren in the community. The findings of this study indicate that the application of Dhofier's and Mas'ud's thoughts does not only bring changes to the curriculum and teaching methods, but also to the way pesantren interact with the community. Pesantren are expected to transform into educational institutions that are more adaptive, inclusive, and responsive to social and economic changes. Therefore, to realize this reform, strong support from various parties is needed, including the government, society, and educational institutions. Thus, pesantren not only function as a place of religious education, but also as a center for developing human resources who are ready to face global challenges. This research is expected to provide valuable insights for policy makers and education practitioners in an effort to develop more effective and relevant pesantren education in the future.

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