



Regeneration of Pesantren Educational Ideas: A Study of the Alumni Network of Daar el-Qolam Islamic Boarding School

Weny Widyawati Bastaman¹, Yon Machmudi², Didik Pradjoko²

¹Faculty of Education and Teacher Training, Study Program of History Education, Universitas Setiabudhi Rangkasbitung, Indonesia

²Faculty of Humanities, Department of History, Universitas Indonesia

*Corresponding Author: Weny Widyawati Bastaman

E-mail: weny.wb@usbr.ac.id



Article Info

Article history:

Received 14 May 2026

Received in revised form 8

July 2026

Accepted 3 August 2026

Keywords:

Idea Regeneration

Pesantren Education

Alumni

Daar el-Qolam

Lebak Regency

Abstract

Pesantren as the oldest Islamic educational institution in Indonesia faces the challenge of modernity that demands reform without losing its traditional identity. K.H. Ahmad Rifa'i Arief pioneered an integrative pesantren education model through Daar el-Qolam Islamic Boarding School that combines tradition and modernity. The urgency of this research lies in the importance of understanding the mechanism of pesantren educational idea regeneration so that its sustainability is maintained amid changing times. This study aims to analyze the process of regenerating pesantren educational ideas through the role of Daar el-Qolam alumni in Lebak Regency. The research method used a qualitative approach with a case study design. Data were collected through in-depth interviews, document studies, and observations of nine alumni pesantren as well as the JAMDAL and KAL communities. The data analysis technique followed the Miles and Huberman interactive model. The results showed that idea regeneration takes place through three main mechanisms: (1) internalization of values and a cadre formation system at Daar el-Qolam as the epicenter of ideas; (2) replication and adaptation of the educational model by alumni in establishing new pesantren; and (3) the formation of mutually supportive pesantren networks and ecosystems. These findings demonstrate that alumni not only reproduce the educational model but also become agents of transformation who safeguard the dignity and identity of pesantren at the community level. The conclusion is that successful idea regeneration requires synergy among the parent pesantren, alumni, and the community in a sustainable tripartite symbiosis.

Introduction

Pesantren is the oldest Islamic educational institution in Indonesia, having experienced a long dynamic since its emergence in the 13th century (Dhofier, 1970; Isbah, 2020; Sofi et al., 2025). As an indigenous educational institution, pesantren not only functions as a center for transmitting religious knowledge but also as a space for characterformation, the reproduction of ulama, and a driver of social transformation within society (Athoillah et al., 2024; Dhofier, 2011; Syukur, 2019; Zafi et al., 2021). Nevertheless, in recent decades, pesantren have faced serious challenges in the form of modernization (Sofi et al., 2025), globalization (Khojir et al., 2025), and national education (Nadhif Muhammad Mumtaz et al., 2024) standardization that demand institutional adaptation without losing their cultural identity (Nisak et al., 2025). These challenges are becoming increasingly complex with the emergence of a digital generation possessing different learning characteristics as well as societal expectations regarding the relevance of pesantren graduates in the workforce.

In the context of Banten, the transformation of pesantren education found its momentum through the figure of K.H. Ahmad Rifa'i Arief, a Muslim intellectual who initiated the integration between the tradition of salafiyah pesantren and educational modernity. Having an educational background at Pesantren Caringin and Pondok Modern Darussalam Gontor, he pioneered Daar el-Qolam Islamic Boarding School in 1968 with an educational model that combined the pesantren curriculum, madrasah, and formal education into one integrated system (Abidin, 2023; Wasehudin et al., 2023). His ideas transcended his time, reflected in innovations such as mixing male and female students in classes, integrating the government curriculum, and establishing pesantren based on junior and senior high schools through La Tansa Islamic Boarding School in 1991. The educational thought and practice of K.H. Ahmad Rifa'i Arief have attracted academic attention; however, existing studies generally focus on biographical and institutional aspects and have not yet deeply explored how his ideas are regenerated through the alumni network.

Idea regeneration in the context of pesantren holds strategic significance because it concerns the sustainability of the educational vision pioneered by a kyai (Ahmadi et al., 2026; Rosowulan et al., 2025; Yuli et al., 2023). In the pesantren tradition, the teacher–student relationship does not end after the study period but continues throughout life in the form of strong scholarly and spiritual bonds (Dhofier, 2011). These bonds become social capital for alumni to establish new pesantren, develop the inherited educational model, and expand the influence of da'wah and Islamic education to various regions (Halim, 2018). This phenomenon is clearly visible among Daar el-Qolam alumni, who to date have established 140 pesantren throughout Indonesia, with a significant concentration in Lebak Regency.

Previous studies on pesantren and alumni have revealed various important aspects, for instance, studies on the network of Nusantara ulama (Abidin, 2023; Azra, 2013; Wasehudin et al., 2023), the pesantren tradition and the reproduction of kyai (Dhofier, 2011; Gusmian & Abdullah, 2022; Wahab & Suwito, 1970), and the institutional transformation of pesantren (Darwanto et al., 2024; Isbah & Sakhiyya, 2023). However, a significant knowledge gap remains in understanding the mechanism by which pesantren educational ideas are regenerated through the role of alumni, especially in the context of the modern pesantren pioneered by K.H. Ahmad Rifa'i Arief. Research that specifically traces how alumni replicate, adapt, and transform the parent pesantren's educational model within different local contexts is still limited (Musa & Khairiyah, 2026; Rofiqi et al., 2026; Irsyad et al., 2026).

The urgency of this research is beoming more pronounced considering the challenge of pesantren sustainability in the future (Hajar, 2024; Maghfiroh et al., 2024; Alam et al., 2024). Many pesantren experience stagnation or even decline after the death of the founding kyai due to dependence on personal figure and a weak cadre formation system (Baharun et al., 2025; Manumanoso Prasetyo et al., 2025). The case of Daar el-Qolam, which has actually grown further after the death of K.H. Ahmad Rifa'i Arief in 1997, presents a positive anomaly worth studying. An understanding of the idea regeneration mechanism in this pesantren can provide valuable lessons for other pesantren in managing their institutional sustainability (Hamdanah et al., 2025; Manumanoso Prasetyo et al., 2025; Rohman & Muhtamiroh, 2022).

The aim of this study is to analyze in depth the process of regenerating pesantren educational ideas through the role of Daar el-Qolam Islamic Boarding School alumni in Lebak Regency. Specifically, this study examines: (1) how Daar el-Qolam functions as an epicenter of ideas and a space for cadre formation; (2) how alumni replicate and adapt the pesantren education model in establishing new pesantren; and (3) how alumni strengthen networks and safeguard

the dignity of pesantren education at the community level. Accordingly, this research is expected to contribute theoretically to the development of pesantren studies as well as practically to the management of sustainable pesantren.

Methods

This study employed a qualitative approach with a case study design (Yin & Campbell, 2018). This approach was chosen to gain an in-depth and holistic understanding of the process of regenerating pesantren educational ideas through the Daar el-Qolam alumni network in Lebak Regency. Case studies enable researchers to explore contemporary phenomena in a real-world context, especially when the boundaries between the phenomenon and its context are not entirely clear. The unit of analysis in this study was Daar el-Qolam alumni who have established and managed pesantren in Lebak Regency, taking into account the interrelationships among the parent pesantren, alumni, and the community.

Data sources consisted of primary and secondary data. Primary data were obtained through in-depth interviews with key informants selected purposively, including: (1) family members and successors to the leadership of Daar el-Qolam (3 people); (2) Daar el-Qolam alumni who have established pesantren in Lebak Regency (9 people); (3) administrators of the alumni communities JAMDAL and KAL (2 people); and (4) local community figures (2 people). The total number of informants was 16. The criteria for selecting informants were based on their direct involvement in the idea regeneration process, whether as initiators, implementers, or beneficiaries. Secondary data included official pesantren documents, books authored by K.H. Ahmad Rifa'i Arief, internal pesantren magazines, photo archives, and alumni statistical data.

Data collection techniques were conducted in three main ways. First, semi-structured interviews using an interview guide developed based on idea regeneration indicators, covering aspects of value internalization, replication of the educational model, curriculum adaptation, network strengthening, and safeguarding of the pesantren's dignity. Second, document study of archives and official documents of Daar el-Qolam and alumni pesantren to obtain historical and institutional data. Third, non-participant observation at five alumni pesantren to directly observe the implementation of the educational model being run. The primary research instrument was the researcher herself, assisted by the interview guide, observation sheets, and a document checklist.

Data analysis followed the interactive model of (Miles et al., 2019), which includes three stages: data condensation, data display, and conclusion drawing/verification. The data condensation process was carried out by selecting, focusing, simplifying, and transforming raw data from interview transcripts, field notes, and documents. Data display was done in the form of descriptive narratives, tables, charts, and matrices to facilitate understanding of the idea regeneration patterns. Conclusions were drawn gradually with continuous verification through source and method triangulation, member checking, and peer discussion to ensure the credibility and validity of the findings.

Results and Discussion

Daar el-Qolam as an Epicenter of Ideas and Cadre Formation

The results of the study indicate that Daar el-Qolam Islamic Boarding School functions as the epicenter for the birth and development of pesantren education reform ideas. The integrative idea pioneered by K.H. Ahmad Rifa'i Arief originated from a synthesis of his educational experiences at the salafiyah pesantren Caringin and Pondok Modern Darussalam Gontor. This synthesis gave rise to the *Madrasah Mu'allimin al-Islamiyah* (MMI) educational model,

which integrates the pesantren curriculum, madrasah, and formal education into one unified system. As emphasized by his younger sibling and successor to the pesantren leadership:

“Kyai Rifa’i did not simply bring the Gontor system; he reworked it for the Banten context. The result was a different MMI, one that could answer the needs of the community here.” (Interview with Ustadzah Hj. Enah Huwaenah, February 3, 2026)

The cadre formation process at Daar el-Qolam runs systematically through the integration of three pathways: the nurturing system (student care), the teaching system (classroom instruction), and the organizational system (student council management and extracurricular activities). The twelve mandatory competencies applied-ranging from *Khutbatul ’Arsy*, oral and written exams, *Amaliyah Tadris*, to *Tajhizul Mayyit*-not only equip students with knowledge but also shape character, leadership skills, and community readiness. This pattern instills the values of the Pesantren’s Five Souls (sincerity, simplicity, self-sufficiency, Islamic brotherhood, and freedom) and the Pesantren Motto (noble character, healthy body, broad knowledge, and free thinking). Students who have completed their education possess not only academic competence but also strong leadership experience through student organizations.

Table 1. List of Daar el-Qolam Alumni Pesantren in Lebak Regency

No	Pesantren Name	Leader	Year Established
1	Pondok Pesantren Al-Mizan	K.H. Anang Azhari Alie	1990
2	Pondok Pesantren Manahijussadat	K.H. Sulaiman Effendi	1992
3	Pondok Pesantren Darussa’adah	K.H. Suparman	1994
4	Pondok Pesantren Al-Bayan	K.H. Ikhwan Hadiyyin	1995
5	Pondok Pesantren Daar el-Azhar	K.H. Ikhwan Hadiyyin	1998
6	Pondok Pesantren El-Karim	K.H. Aan Subhan Aziz	2000
7	Pondok Pesantren Darul Ahsan	K.H. Alumni DEQ	2002
8	Pondok Pesantren Daar el-Haq	K.H. Sumardi	2005

Source: Daar el-Qolam Documentation Data (2024)

Replication and Adaptation of the Education Model by Alumni

Daar el-Qolam alumni who established pesantren in Lebak Regency did not simply copy the educational model they received wholesale; rather, they engaged in a creative process involving replication, adaptation, and innovation. Three main aspects are consistently maintained by all alumni pesantren: (1) implementation of the government curriculum integrated with the pesantren curriculum; (2) emphasis on mastery of Arabic and English; and (3) extracurricular activities that support character building and leadership. However, beyond these three aspects, the alumni made significant adjustments according to the needs and characteristics of the local community. For example, Pondok Pesantren El-Karim retains the *mu’allimin* program while integrating the MTs and MA curricula, while Pondok Pesantren Daar el-Rofa developed the SMP and SMA model as pioneered by K.H. Ahmad Rifa’i Arief at La Tansa.

“I cannot copy Daar el-Qolam one hundred percent. The community here has its own needs. But the soul remains the same: discipline, language, and the character of the santri must be formed.” (Interview with K.H. Sumardi, January 31, 2026)

This adaptation process shows that alumni are not trapped in structural replication, but are able to carry out *value reproduction* framed in a more flexible format. The books authored by K.H. Ahmad Rifa’i Arief, such as *Taisirul Ma’shur fi Fiqhil Mawarith*, *At-Tafsir al-Yasir*,

and *Al-Qawa'id al-Asasiyyah fi 'Ilm as-Sarf*, remain the main references in alumni pesantren, although in some cases they are supplemented with additional teaching materials appropriate to local demands. This phenomenon aligns with (Bourdieu, 1999) concept of cultural reproduction, in which the habitus internalized during education at the parent pesantren is re-actualized in a new social context, yet still carries the same value scheme.

Strengthening the Pesantren Network and Ecosystem

This study found that the success of idea regeneration cannot be separated from the formation of a solid pesantren network and ecosystem. This network is bound by two main communities: JAMDAL (Daar el-Qolam La Tansa Preachers Network) and KAL (Latansa Alumni Family). JAMDAL functions as a platform for da'wah and capacity building among alumni preachers, while KAL serves as a consolidation space for alumni across various professional associations, such as health, entrepreneurship, and education associations. These two communities enable the exchange of resources, best practices, and institutional solidarity among alumni pesantren.

Furthermore, this network creates what is referred to as a *pesantren ecosystem*, namely a reciprocal relationship between the parent pesantren, alumni pesantren, and the community that mutually supports one another (Tahira et al., 2025; Fauroni & Haris, 2025; Idris & Hamzah, 2026). When an alumni pesantren faces difficulties, whether in terms of teachers, curriculum, or funding, they can refer to the experience and support of Daar el-Qolam as well as fellow alumni. This ecosystem also enables smaller pesantren to survive and develop because they do not operate alone but become part of a larger system. This phenomenon supports Putnam, (1995) argument on social capital, in which networks and norms of reciprocity become a collective resource that strengthens institutional capacity.

Safeguarding the Dignity and Identity of Pesantren at the Community Level

Another important finding is the role of alumni as guardians of the dignity and identity of pesantren within society. Alumni not only bring knowledge and skills but also bear a moral responsibility to ensure that the basic values of pesantren-sincerity, simplicity, discipline, and religious commitment-are maintained and not eroded by the pragmatic currents of modernization. In Lebak Regency, alumni generally become influential community figures, both as informal leaders in the religious field and as drivers in various social and community activities. This position enables them to serve as a bridge between the pesantren and the community, while also ensuring that pesantren values are actualized in public life (Setiawan et al., 2026; Rahmansyah, 2023; Mubarak et al., 2026).

From a theoretical perspective, the phenomenon of idea regeneration occurring through Daar el-Qolam alumni can be explained through the concept of *tripartite symbiosis*-a mutualistic relationship among the parent pesantren, alumni, and the community. The parent pesantren provides the value system and educational model, alumni distribute and reproduce those ideas in the form of new pesantren, while the community provides the social legitimacy that enables institutional sustainability. This pattern yields a dynamic regeneration cycle, in which each element reinforces the others and ensures that the pesantren not only survives but also develops beyond geographical and generational boundaries.

Conclusion

This study concludes that the regeneration of pesantren educational ideas through Daar el-Qolam alumni in Lebak Regency takes place via three main, interrelated mechanisms. First, Daar el-Qolam functions as an epicenter of ideas that carries out systematic value internalization and cadre formation through an integrated education system combining

intellectual, spiritual, and leadership aspects. Second, alumni replicate and adapt the educational model in establishing new pesantren, where three core aspects (integrated curriculum, mastery of foreign languages, and extracurricular activities) are maintained, while other aspects are adjusted to local needs. Third, alumni strengthen the pesantren network and ecosystem through the JAMDAL and KAL communities, which serve as spaces for collaboration, resource exchange, and institutional solidarity. These findings affirm that the success of idea regeneration does not depend solely on the figure of the founding kyai, but on an internalized value system, a structured cadre formation mechanism, and a solid alumni network. The tripartite symbiosis among the parent pesantren, alumni, and the community becomes the foundation that ensures the sustainability of pesantren amid changing times. Thus, this study provides a theoretical contribution to pesantren studies as well as practical implications for developing sustainable Islamic education policies.

Acknowledgment

The author expresses gratitude to the entire extended family of Daar el-Qolam Islamic Boarding School, the alumni kyai in Lebak Regency, and the JAMDAL and KAL communities for providing access and invaluable information during this research. Thanks are also extended to the reviewers and colleagues who provided constructive input in refining this article.

References

- Abidin, Z. (2023). Tradisi Pendidikan Pesantren dalam Mengembangkan Jiwa Kepemimpinan Profetik. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(1), 84–97. <https://doi.org/10.31538/munaddhomah.v5i1.773>
- Ahmadi, A., Azis, A., Ajahari, A., Syuhud, S., & Wasehudin, W. (2026). Integrating Mangenta Local Wisdom into Pesantren Leadership: An Empirical Model of Educational Transformation. *Jurnal Ilmiah Peuradeun*, 14(1), 393–412. <https://doi.org/10.26811/peuradeun.v14i1.2382>
- Alam, L., Alam, M., Samaalee, A., & Suyatno, S. (2024). Environmental sustainability in Indonesian pesantren: Integrating pious principles and da'wah efforts. *Jurnal Ilmu Dakwah*, 44(2), 311–328. <https://doi.org/10.21580/jid.v44.2.23607>
- Athoillah, M., Rahman, A. S., Firdaus, A. S., & Septiadi, M. A. (2024). Policies and Practices Religious Moderation in Pesantren. *Jurnal Pendidikan Islam*, 10(2), 387–396. <https://doi.org/10.15575/jpi.v10i2.27543>
- Azra, A. (2013). *Jaringan Ulama Timur Tengah*. Prenada Media.
- Baharun, H., Sabran, S., Ilyasin, M., Duraesa, M. A., Thohir, P. F. D. M., & Zaini, A. W. (2025). The Role of the Kyai in Shaping Community Preferences: Mediating the Impact of Service Quality and Teacher Commitment. *Jurnal Pendidikan Islam*, 11(2), 344–361. <https://doi.org/10.15575/jpi.v11i2.44827>
- Bourdieu, Pierre. (1999). *On television*. New Press.
- Darwanto, A., Prahmana, R. C. I., Susanti, A., & Khalil, I. A. (2024). Transformation of Boarding School Management Models in Enhancing Student Accessibility and Educational Quality. *Jurnal Pendidikan Agama Islam*, 21(1), 145–164. <https://doi.org/10.14421/jpai.v21i1.8632>
- Dhofier, Z. (1970). Dawr al-Mu'assasat al-Tarbawīyah al-Islāmīyah al-Taqlīdīyah fī Ta'mīm al-Ta'līm al-Asāsī fī Indūnīsīyā. *Studia Islamika*, 1(2). <https://doi.org/10.15408/sdi.v1i2.857>

- Dhofier, Zamakhsyari. (2011). *Tradisi pesantren : studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES.
- Fauroni, L., & Haris, H. (2025). Pesantren Enterprises: How Religious Institutions Drive Business Ecosystem Growth and Contribute to SDGs. *Profetika: Jurnal Studi Islam*, 26(03), 701-720. <https://doi.org/10.23917/profetika.v26i03.17479>
- Gusmian, I., & Abdullah, M. (2022). Knowledge Transmission and Kyai-Santri Network in Pesantren in Java Island During the 20th Century: A Study on Popongan Manuscript. *Jurnal Akidah & Pemikiran Islam*, 24(1), 159–190. <https://doi.org/10.22452/afkar.vol24no1.5>
- Hajar, A. (2024). Transforming Islamic education for environmental and social sustainability. *Sinergi International Journal of Islamic Studies*, 2(2), 82-95. <https://doi.org/10.61194/ijis.v2i2.601>
- Halim, W. (2018). Young Islamic preachers on Facebook: Pesantren As'adiyah and its engagement with social media. *Indonesia and the Malay World*, 46(134), 44–60. <https://doi.org/10.1080/13639811.2018.1416796>
- Hamdanah, H., Mardia, M., & Rusydi, M. (2025). Visionary Leadership in Islamic Boarding Schools: Implications for Institutional Management within the Barakka Framework. *International Journal of Learning, Teaching and Educational Research*, 24(8), 1041–1057. <https://doi.org/10.26803/ijlter.24.8.46>
- Idris, M., & Hamzah, A. F. (2026). From Tradition to Transformation: Alumni Networks, Digital Leadership, and Entrepreneurial Innovation in Strengthening Pesantren Sustainability. *Organon: Journal of Islamic Education Management*, 1(1), 35-47.
- Irsyad, M. F., Adzhar, M. H., Ma'arif, H., & Makmun, S. (2026). Strategic Alumni Empowerment for Sustainable Development in Islamic Boarding School. *At-Tahsin: Jurnal Manajemen Pendidikan*, 6(1), 116-136. <https://doi.org/10.59106/attahsin.v6i1.421>
- Isbah, M. F. (2020). Pesantren in the Changing Indonesian Context: History and Current Developments. *QIJIS (Qudus International Journal of Islamic Studies)*, 8(1), 65. <https://doi.org/10.21043/qijis.v8i1.5629>
- Isbah, M. F., & Sakhiyya, Z. (2023). *Pesantren in Contemporary Indonesia: Negotiating Between Equity and the Market* (pp. 137–152). https://doi.org/10.1007/978-981-99-1878-2_8
- Khojir, K., Zurqoni, Z., Sudadi, S., & Afendi, A. R. (2025). The Integration of Local Wisdom Values and the Improvement of Santri's Tolerance: A Study on the Pesantren in East Kalimantan. *Ulumuna*, 29(1), 365–397. <https://doi.org/10.20414/ujs.v29i1.1522>
- Maghfiroh, M., Iryani, E., Haerudin, H., Yani, M. T., Zaini, N., & Mahfud, C. (2024). Promoting Green Pesantren: Change, Challenge and Contribution of Nahdlatul Ulama in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 409-435. <https://doi.org/10.31538/nzh.v7i2.4668>
- Manumanoso Prasetyo, M. A., Rahman, F., Haekal, M., & Salabi, A. S. (2025). Strategic Human Resource Cadre Development in Pesantren: A Roadmap to Organizational Resilience. *Pertanika Journal of Social Sciences and Humanities*, 33(2). <https://doi.org/10.47836/pjssh.33.2.19>

- Miles, M. B. ., Huberman, A. M. ., & Saldaña, Johnny. (2019). *Qualitative data analysis : a methods sourcebook*. SAGE Publications, Inc.
- Mubarak, M., Nuryadin, N., MR, G. N. K., Radiyah, I., & Mukmin, M. (2026). Pesantren Strategies in Maintaining Islamic Education Traditions and Shaping Santri Social Identity in the Midst of Social Change. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(2), 565-579. <https://doi.org/10.31538/tijie.v7i2.2632>
- Musa, F., & Khairiyah, S. (2026). PESANTREN TRADITIONS CONTINUED AND TRANSFORMED: Evidence from North Sumatera, Indonesia. *Journal of Contemporary Islam and Muslim Societies*, 10(1), 190-221. <http://dx.doi.org/10.30821/jcims.v10i1.29714>
- Nadhif Muhammad Mumtaz, Alghani, E. M., & Doli Witro. (2024). Educational Policy Analysis: Examining Pesantren Policies and Their Implications on the Independence of Kyai and Pesantren in the Contemporary Era. *Jurnal Pendidikan Agama Islam*, 21(2), 287–306. <https://doi.org/10.14421/jpai.v21i2.9612>
- Nisak, Z. H., Pitoyo, A. J., Ikhwan, H., & Maryudi, A. (2025). Navigating The Paradox : Integrating Tradition and Educational Innovation in Indonesian Pesantren. *JOURNAL OF INDONESIAN ISLAM*, 19(2), 448. <https://doi.org/10.15642/JIIS.2025.19.2.448-475>
- Putnam, R. D. (1995). Bowling Alone: America's Declining Social Capital. *Journal of Democracy*, 6(1), 65–78. <https://doi.org/10.1353/jod.1995.0002>
- Rahmansyah, I. T. (2023). Pesantren and community development. *Jurnal Syntax Transformation*, 4(11), 192-205. <https://doi.org/10.46799/jst.v4i11.860>
- Rofiqi, Zainiyati, H. S., Niam, K., & Kusaeri. (2026). Living under the gaze: An ethnographic study of authority, embodied learning, and social reproduction in Indonesian pesantren educational practices. *Ethnography and Education*, 1-26. <https://doi.org/10.1080/17457823.2026.2614516>
- Rohman, A., & Muhtamiroh, S. (2022). Shaping the Santri's Inclusive Attitudes through Learning in Pesantren: A Case Study of Pesantren Al-Anwar Sarang Rembang Indonesia. *Journal of Educational and Social Research*, 12(2), 367. <https://doi.org/10.36941/jesr-2022-0058>
- Rosowulan, T., Hasyim, A. F., Sholikhun, M., Purwanto, P., Djamil, A., In'amuzzahidin, M., & Wijaya, R. (2025). Pesantren's Knowledge Identity Crisis in the Digital Era. *Jurnal Ilmiah Peuradeun*, 13(1), 49–76. <https://doi.org/10.26811/peuradeun.v13i1.1287>
- Setiawan, A. I., Abidin, Y. Z., Rustandi, R., Sarbini, A., & Aziz, R. (2026). Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da'wah Practices. *Nazhruna: Jurnal Pendidikan Islam*, 9(1), 70-92. <https://doi.org/10.31538/nzh.v9i1.406>
- Sofi, M. J., Manaf, S., & Ali, J. (2025). Pesantren In Dynamic Transformation: Harmonizing Classical Roots and Modern Practices. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 49(2), 333. <https://doi.org/10.30821/miqot.v49i2.1459>
- Syukur, T. A. (2019). Teaching Methods in Pesantren to Tackle Religious Radicalism. *Jurnal Pendidikan Islam*, 5(2), 189–200. <https://doi.org/10.15575/jpi.v5i2.6178>

- Tahira, N., Sari, K. A., Asmawati, A. Z., & Fajriani, S. W. (2025). Social capital in Islamic community-based pesantren. *Priviet Social Sciences Journal*, 5(10), 184-193. <https://doi.org/10.55942/pssj.v5i10.706>
- Wahab, M. A., & Suwito, S. (1970). Al-‘Alaḡah bayn al-“Ulamā”: Dirāsah Ta’šīlīyah li al-Thaḡāfah al-Islāmīyah fī al-Ma’āhid al-Taqlīdīyah fī Jāwā. *Studia Islamika*, 8(3). <https://doi.org/10.15408/sdi.v8i3.684>
- Wasehudin, W., Rohman, A., Nizarudin Wajdi, M. B., & Marwan, M. (2023). Transforming Islamic Education through Merdeka Curriculum in Pesantren. *Jurnal Pendidikan Islam*, 9(2), 255–266. <https://doi.org/10.15575/jpi.v9i2.28918>
- Yin, R. K. ., & Campbell, D. T. . (2018). *Case study research and applications : design and methods*. SAGE Publications, Inc.
- Yuli, N. G., Maharika, I. F., & Eckardt, F. (2023). The Architecture Of Pesantren: Current Issues, Challenges And Prospect For Design Framework. *Journal of Islamic Architecture*, 7(4), 626–638. <https://doi.org/10.18860/jia.v7i4.21006>
- Zafi, A. A., Jamaluddin, D., Partono, P., Fuadi, S. I., & Chamadi, M. R. (2021). The Existence of Pesantren Based Technology: Digitalization of Learning in Pondok Pesantren Darul Ulum Kudus. *Jurnal Pendidikan Agama Islam*, 18(2), 493–510. <https://doi.org/10.14421/jpai.2021.182-15>