

Adaptation and Innovation of *Pesantren* in Facing the Challenges of the Global Millennial Era

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ABSTRACT. Islamic boarding schools (*pesantren*) currently face dual challenges: maintaining traditional orthodoxy while responding to global technological disruption. This study aims to analyze resilience and adaptation strategies used by *pesantren* to bridge the values of student (*santri*) obedience with the characteristics of a critical digital generation. Employing a qualitative approach with a library research method, the data were analyzed descriptively to examine contemporary challenges within the Islamic education ecosystem. The results indicate that *pesantren* adaptation is manifested in four strategic domains: (1) Curriculum reconstruction through the integration of classical Islamic texts (*turats*) with scientific-technological literacy; (2) Strengthening digital literacy as a filter against radicalism and hoaxes; (3) Mainstreaming religious moderation (*wasathiyah*) as a counter-narrative to extremism; and (4) Fostering economic independence based on sociopreneurship. This article concludes that the sustainability of *pesantren* depends on its ability to recontextualize values through the principle of *al-muhafadhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah* (preserving good old traditions while adopting better new ones). Supported by Law No. 18 of 2019, *pesantren* have the potential to transform into centers of Islamic civilization that are authentic yet globally relevant.

Keywords: *Pesantren Adaptation, Curriculum Integration, Religious Moderation, Disruption Era, Tradition and Modernity.*

ABSTRAK. *Pesantren* kini menghadapi dualisme tantangan antara mempertahankan ortodoksi tradisi dan merespons disrupsi teknologi global. Penelitian ini bertujuan menganalisis strategi resiliensi dan adaptasi *pesantren* dalam menjembatani nilai kepatuhan *santri* dengan karakteristik generasi digital yang kritis. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (*library research*). Data dianalisis secara deskriptif untuk membedah tantangan kontemporer dalam ekosistem pendidikan Islam. Hasil penelitian menunjukkan bahwa adaptasi *pesantren* termanifestasi dalam empat domain strategis: (1) Rekonstruksi kurikulum melalui integrasi kitab kuning (*turats*) dan literasi sains-teknologi; (2) Penguatan literasi digital sebagai filter terhadap radikalisme dan hoaks; (3) Pengarusutamaan moderasi beragama (*wasathiyah*) sebagai kontra-narasi ekstremisme; dan (4) Kemandirian ekonomi berbasis sociopreneurship. Artikel ini menyimpulkan bahwa keberlanjutan *pesantren* bergantung pada kemampuan melakukan rekontekstualisasi nilai melalui prinsip *al-muhafadhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*. Dengan dukungan UU No. 18 Tahun 2019, *pesantren* berpotensi bertransformasi menjadi pusat peradaban Islam yang otentik namun tetap relevan secara global.

Kata kunci: *Adaptasi Pesantren, Integrasi Kurikulum, Moderasi Beragama, Era Disrupsi, Tradisi dan Modernitas.*

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INTRODUCTION

The existence of pesantren as the oldest indigenous educational institution in Indonesia has demonstrated extraordinary cultural resilience in traversing various historical epiphanies. As asserted by Dhofier (1994; Nasith, 2024), the fundamental strength of pesantren is anchored in the integration of five constitutive elements: *kyai*, *santri*, dormitory (*asrama*), mosque, and the teaching of classical Islamic texts (*kitab kuning*). Functionally, these elements serve not only as centers for the transmission of Islamic knowledge but also as a fortress of the nation's moral defense. However, the contemporary landscape presents a far more complex test compared to the colonial era. Currently, pesantren is confronting the wave of disruption in the Global Millennial era, which brings forth simultaneous ideological and technological challenges (Ahyad & Alfarisi, 2025). Pesantren is situated at a dilemmatic crossroad; on one hand, it is required to maintain traditional orthodoxy (*al-muhafadzah*), yet on the other, it is compelled to respond to the acceleration of civilization (*al-akhdzu*) to avoid being alienated from the dynamics of the times (Paisun et al., 2025).

The urgency of this transformation intensifies as pesantren engages with the demographic characteristics of contemporary students (*santri*), necessitating a shift in perspective from traditional pedagogy to adult education (andragogy). Referring to the *Net Generation* typology identified by Don Tapscott (2008), millennial *santri* grow up with a digital mindset that is critical, speed-oriented, and pragmatic. These characteristics align with the principles of adult learning, where learners demand greater learning autonomy and critical reflection. This phenomenon sparks a sharp dialectic when juxtaposed with the hierarchical values of pesantren, such as the culture of *ta'dzim* (absolute obedience to the *Kyai*) and simplicity. Consequently, the challenge is not merely regarding the adoption of technology, but rather how to transform pesantren into a space for experiential learning that harmonizes the connected character of *santri* with Eastern traditions. This recontextualization is vital to ensure that the sacredness of the intellectual chain of transmission (*sanad*), the soul of pesantren education, remains relevant to learners who seek active engagement rather than passive reception (Kusumawati & Nurfuadi, 2024).

Although studies on *pesantren* modernization have been widely conducted, most previous literature tends to be partial. Some studies focus solely on the integration of formal and religious curricula, while others are isolated to aspects of digital management or ideological responses alone. There remains a scarcity of research exploring how *pesantren* adaptation is conducted holistically to support its function as a modern adult education environment. This research seeks to fill this lacuna (gap) by offering a novel perspective on how the integration of learning methodology, ideological moderation, and economic independence (post-Law No. 18 of 2019) fosters an ecosystem of autonomous and reflective learning. This study argues that the transformation of pesantren does not merely position it as a consumer of digital civilization but allows it to evolve into a producer of knowledge and an authentic, independent economic entity within the global landscape.

METHOD

This research employs a qualitative approach utilizing a descriptive-analytical library research design (Moleong, 2019). This approach was selected to describe and analyze the phenomenon of pesantren adaptation in depth without manipulating the research object, emphasizing the interpretation of textual meaning and social context (Saputro, 2021).

Research data sources are classified into two categories: primary and secondary (Muhadjir, 1996). Primary data sources encompass the seminal works of Zamakhsyari Dhofier regarding pesantren traditions, Don Tapscott's *Net Generation* theory, and the regulatory document of Law

No. 18 of 2019 concerning Pesantren. Secondary data sources were obtained through a systematic search of nationally accredited (Sinta) and internationally reputable journal articles relevant to the discourse on Islamic education modernization, religious moderation, and pesantren economic independence over the past decade.

Data collection was conducted through literature documentation using a coding system based on adaptation themes. The data analysis technique adopts the interactive model of Miles and Huberman (2014), consisting of three concurrent streams of activities: 1) Data Condensation: The researcher selected and focused the data on three main domains of transformation: digital curriculum integration, ideological moderation strategies (*wasathiyah*), and the development of Socio-preneurship. 2) Data Display: The condensed data was organized narratively and systematically to map the dialectic between traditional values (conservatism) and the demands of modernity. 3) Conclusion Drawing/Verification: Conclusions were drawn by identifying causality patterns and synthesizing findings to formulate a new conceptual framework regarding the ideal pesantren adaptation model. Data validity was established through source triangulation, specifically by comparing theoretical perspectives, government regulations, and case studies of innovative practices published in prior research.

RESULT AND DISCUSSION

Modernization of Curriculum and Learning Methodology in Pesantren

The modernization of the curriculum in pondok pesantren represents a strategic effort to deconstruct the dichotomy between the classical Islamic intellectual tradition and the demands of global competence. As postulated by Azyumardi Azra (1999), Islamic education today urgently requires a paradigmatic reorientation capable of dialectically integrating the study of classical texts (*turats*) with contemporary science. In practice, pesantren no longer limits itself to religious literature *an sich*, but has begun to undertake epistemological expansion by adopting future disciplines such as digital literacy, coding, and the mastery of strategic languages (English, Arabic, and Mandarin). This integration is not merely superficial, but a fundamental strategy to produce santri (students) who possess marketability without being uprooted from their spiritual foundations. This step is a tangible manifestation of the maxim *al-muhafadhab 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-aslah* (preserving the good old traditions and adopting the better new ones) (Parekh, 2008).

Parallel to the curriculum transformation, the pedagogical landscape in pesantren is also undergoing a shift from conventional patterns toward interactive, technology-based approaches. Referring to Don Tapscott's (2008) analysis of the "Net Generation," millennial santri possess distinctive learning preferences: they are oriented toward collaboration, speed of access, and active learning. This phenomenon demands that traditional methods such as *sorogan* and *bandongan* no longer stand alone but are synergized into a Blended Learning model. The use of digital platforms, e-books, and Project-Based Learning has now become vital complementary instruments (Mubayanah Tawabie et al., 2025). This methodological transformation is not intended to degrade the authority of the Kyai as the center of knowledge, but rather as an effort to contextualize the transmission of knowledge so that it resonates more effectively with the reasoning of millennial santri who are critical and accustomed to the digital ecosystem.

Epistemological Reorientation: Integrating Turats and Contemporary Science

The transformation of pesantren from merely a fortress of conservatism into a laboratory of civilization demands a fundamental epistemological redefinition. The crucial challenge in curriculum modernization is not merely adding general subject matter, but reconciling the dichotomy between the study of *kitab kuning* (*turats*), which is based on theological-normative reasoning, and contemporary science, which is based on empirical-rational reasoning. Azyumardi

Azra (1999, 2012), in the discourse on the modernization of Islamic education, emphasizes the urgency of this “curriculum reorientation” as a survival strategy so that pesantren graduates do not experience cultural stuttering when facing dynamic global socio-economic realities.

Within this framework of integration, the mastery of cutting-edge technologies such as coding, Artificial Intelligence (AI), and data literacy is no longer viewed as an invasion of secularism, but as a modern *farḍhu kifayah* (communal obligation). This integration aims to contextualize the values of *turats* to answer humanitarian problems triggered by science. Thus, technological mastery functions as a strategic instrument of da'wah (*wasilah*), enabling santri to metamorphose from mere passive consumers of digital culture into active producers who orchestrate moderate and solution-oriented Islamic narratives in the public sphere (Ramadhan et al., 2025).

Double Literacy: Foreign Language as an Instrument of Diplomacy and Epistemology

In a globalization landscape that relativizes territorial boundaries, foreign language mastery transforms from a mere supplementary soft skill into a fundamental strategic modality. Azyumardi Azra (Azra, 2012) conceptualizes this as the urgency of Double Literacy, where santri are required to possess dual competencies. First, mastery of Arabic as the authoritative key to understanding religious texts (*turats*) and transmitting classical Islamic values. Second, mastery of modern international languages (English and Mandarin) as the key to accessing contemporary scientific epistemology and global technology (Aimah et al., 2024).

This integration of international languages has broad sociological implications for the pesantren ecosystem. It functions not only as a pragmatic communication tool in the labor market but also as an instrument of *Santri Diplomacy* in the global arena. With this capability, santri are able to achieve vertical mobility across national borders, access academic discourse at international conferences, and recontextualize the intellectual wealth of Archipelago Islam (Islam Nusantara) into global narratives understood by both Western and Eastern societies. This ability becomes an absolute prerequisite for pesantren to actively participate in the contestation of world ideologies and inter-civilizational dialogue on an equal footing, without losing its cultural identity.

Methodological Transformation: Towards Interactive Hybrid Pedagogy

Historically, traditional methodologies such as sorogan (individual-corrective) and bandongan (collective-transmissive) have proven effective in maintaining the authenticity of the intellectual chain of transmission (*sanad*) and forming the character of obedience (*ta'dzim*). However, this conventional approach, which tends to be one-way (teacher-centered), faces relevance challenges when confronting the Net Generation. Referring to Don Tapscott's (2008) postulates, millennial santri have different cognitive preferences: they are critical, desire speed of access, and are more stimulated by collaborative learning. Therefore, pesantren is now adopting a Hybrid Pedagogy approach that marries tradition and technology through three main strategies:

Acceleration of References through Digitization of *Kitab Kuning* (E-Turats)

This transformation goes beyond the mere physical conversion of books into digital formats (PDF/e-books). The use of applications such as *Maktabah Syamilah* or tablets in study sessions enables santri to conduct intertextual studies (*muqaranah*) at high speed (Aimah et al., 2024). Keyword search and cross-reference features allow santri to verify arguments and compare the opinions of scholars across schools of thought (*mazhab*) in real-time (Hakim et al., 2025). This changes the learning pattern from merely receiving to researching, increasing the depth of analysis without abandoning the original text.

Contextualization of Fiqh through Project-Based Learning (PBL)

This method is designed to bridge the gap between normative texts and social reality. within the PBL scheme, santri are encouraged to solve real problems in society (such as waste

management, micro-sharia economics, or agrarian conflicts) using the analytical tool of jurisprudence (*istinbath*) combined with empirical field data. This trains santri not only to memorize the opinions (*qaul*) of scholars but to produce legal solutions that are solvable and relevant to the dynamics of the times (*fiqih waqi'i*) (Muhyiddin, 2023).

Expansion of Learning Space through Blended Learning

This model breaks down the physical walls of pesantren by combining dormitory residency (*mukim*) with the flexibility of online learning platforms (Learning Management Systems). Blended learning allows santri to access Massive Open Online Courses (MOOCs) from world-renowned universities or listen to international scholars without leaving the pesantren environment (Azis et al., 2025; Hakim et al., 2025; Pintar, n.d.). This strategy creates an inclusive learning ecosystem, where santri receive direct spiritual guidance from the Kyai in the dormitory while simultaneously gaining global insights virtually.

Recontextualization of Power Relations: Towards Dialogic-Critical Relationships

Technological disruption and curriculum modernization bring profound sociological implications to the structure of power relations in pesantren. There is a significant paradigm shift from traditional relationship patterns that are hierarchical-static and one-way, towards interaction patterns that are more dialectical and collaborative. In the millennial education landscape, intellectual authority is no longer singular (single source of truth) but is scattered across various digital channels. This phenomenon demands a renegotiation of the roles of pesantren educational actors to remain relevant. This transformation aims not to deconstruct the sacredness of the teacher-student relationship, but to revitalize the form of respect (*ta'dzim*) so that it is based on rationality and intellectual depth, not merely dogmatic obedience.

In this new ecosystem, the figure of the Kyai undergoes a functional transformation from a mere transmitter of religious texts (*mu'allim*) to an epistemic curator and moral navigator. Amidst information overload, the Kyai plays a crucial role in verifying the validity of information received by santri, sorting between beneficial knowledge and digital trash, and guiding santri to navigate the complexity of transnational ideologies in cyberspace. The authority of the Kyai is actually strengthened by digital literacy, making him a moral compass guiding santri so they do not get lost in biased social media algorithms. Thus, the Kyai is present not only as a guardian of tradition but also as an inspirer who opens the global horizons of santri (Habibi, Wahyuni, et al., 2025).

Parallel to this repositioning, millennial santri are no longer positioned as passive recipients or empty vessels, but as actors possessing critical agency. Discussion spaces (*muhasabah*) are opened wider to facilitate the critical reasoning of santri in conducting contextual *ijtihad* on contemporary issues. Santri are encouraged to transform from mere knowledge seekers into authoritative producers of Islamic content, using technology as a medium of *da'wah* (*wasilah*) to spread moderate Islamic narratives in the global arena (Habibi, Kusmanto, et al., 2025). This entire dynamic is a manifestation of the maxim *al-muhafadhab 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*; an effort to strengthen the identity of pesantren so that it remains competitive and contributive in 21st-century world civilization without losing its spiritual roots.

Table 1. Matrix of Pesantren Pedagogical Transformation in the Millennial Era

Learning Dimension	Traditional Model (Salaf)	Adaptive Model (Khalaf/Modern)	Theoretical Implications
Main Methodology	<i>Sorogan</i> (Individual) & <i>Bandongan</i> (Collective)	Blended Learning (LMS/Digital) & Project-Based Learning	Shift from text memorization towards contextual understanding & problem-solving.
Reference Sources	Printed <i>Kitab Kuning</i> (Printed <i>Turats</i>)	<i>E-Turats</i> (<i>Maktabah Syamilah</i>), Digital Journals, & AI Tools	Acceleration of reference access and capability for real-time cross-mazhab comparison.

Role of Kyai/Teacher	Single (Single Truth)	Authority Source of	Facilitator, Information & Spiritual Mentor	Curator,	<i>Kyai</i> is no longer the sole source of info, but the compass of truth.
Santri Character	Passive, Obedience (<i>Ta'dzim</i>)	Absolute (Passive)	Critical, Collaborative	Investigative, (Critical <i>Ta'dzim</i>)	<i>Santri</i> remain obedient in etiquette (<i>adab</i>), yet intellectually critical (<i>critical thinking</i>).

As shown in Table 1, pedagogical innovation does not eliminate the sorogan element but enriches it with digital instruments. This integration creates what Azyumardi Azra (2012) calls Double Literacy, where santri are capable of reading classical texts while simultaneously reading global phenomena through international languages and technology.

Digital Literacy and Social Media: From Intellectual Immunity to Creative Da'wah

The global-millennial era has presented an epistemological disruption that forces pesantren out of its cultural isolation. Millennial santri, categorized by Don Tapscott (2008) as the Net Generation, now live in a dual existence: bound by the hierarchical physical discipline of the pesantren, yet simultaneously surfing the fluid and egalitarian cyberspace. This high dependence on connectivity brings serious implications in the form of the erosion of religious authority. In the digital space, truth is often no longer measured based on valid intellectual lineage (*sanad*), but based on popularity (number of likes and shares). Azyumardi Azra (2012) warns that without adequate literacy, santri are vulnerable to being trapped in rigid textual understandings due to the unfiltered information flood, which in turn threatens the integrity of the pesantren intellectual tradition itself.

The urgency of digital literacy in pesantren peaks when linked to data from the National Counter-Terrorism Agency (Mujtahid et al., 2025), which states that the productive age group is the primary target of radicalization. Narratives of extremism often manipulate religious sentiments with decontextualized fragments of scripture. Responding to this vulnerability, pesantren recontextualizes the tradition of *tabayyun* (clarification/verification) into a digital defense mechanism. Digital literacy in pesantren is no longer interpreted merely as the technical ability to operate gadgets, but as a cognitive competence to dissect algorithmic bias, trace news sources, and deconstruct hoax narratives. By instilling this critical reasoning, pesantren builds the intellectual immunity of santri so they are capable of filtering transnational ideologies that damage national harmony (Haryanto, 2022).

Beyond the defensive function, pesantren adaptation also moves towards a proactive direction by repositioning social media as a strategic medium (*wasilah*) of da'wah. The old paradigm that viewed social media as a destructive threat has now shifted into an instrument for spreading *rahmatan lil alamin* values. In line with Yusuf Qardhawi's thoughts on the urgency of contemporary jurisprudence (*fiqih*), pesantren has begun to translate the richness of heavy classical texts (*turats*) into aesthetic and communicative visual da'wah content (such as infographics, short videos, and podcasts) (Anam et al., 2025). This strategy aims to reclaim the virtual public sphere, which has been dominated by narratives of hatred, replacing them with content that is soothing, moderate, and inclusive. Santri are encouraged to transform from mere passive consumers into Digital Mujahids who produce narratives of peace.

Ultimately, this technological integration leads to the vision of a Civilized Digital Pesantren. This transformation is not merely the digitization of facilities, but the internalization of civilized values (*adab*) into cyber interactions (cyber-ethics). Pesantren emphasizes that technological proficiency must remain grounded in the foundation of Islamic ethics, where local wisdom and the authority of the Kyai remain the moral compass (Habibi, Wahyuni, et al., 2025). This effort is a

tangible form of intellectual jihad in the modern era to ensure that amidst the storm of algorithms, pesantren stands firm as a beacon of civilization that blends ritual piety with digital intelligence.

Religious Moderation: The Heart of Defense in the Era of Ideological Disruption

Contemporary sociological reality confirms that the digital space has transformed into a fierce arena of ideological contestation. In the era of information disruption, pesantren faces an unprecedented phenomenon of cultural infiltration, where the flow of information enters santri's pockets through gadgets preceding the guidance of the Kyai. Azyumardi Azra (2012; Nurhidayah et al., 2022) highlights this vulnerability as a consequence of the information flood that brings transnational Islamic narratives alien to the tradition of the Archipelago (Nusantara). The phenomenon of instant hijrah guided by social media algorithms often traps the younger generation in a black-and-white, textual, and exclusive understanding of religion. Religious radicalism narratives spread aggressively, offering pseudo-certainty which at its extreme point leads to intolerance. If not responded to systematically, the religious authority of pesantren risks being eroded by search engine authority, making religious moderation not just a curriculum choice, but an existential urgency.

Although pesantren inherently possesses the genetics of moderation (*wasathiyah*) in its textbooks, there is a wide methodological disparity when facing digital reality (M. Quraish, 2020; Putra et al., 2021). The traditional pesantren curriculum tends to be textual-static and oriented towards the memorization of law (*fiqih*), while radical movements outside move very dynamically, visually, and emotionally appealingly. There is a methodological void in translating classical dictums into popular narratives capable of countering extremist content. Consequently, santri might memorize arguments for tolerance (*tasamuh*) in the classroom, yet stutter when they have to debate hoax narratives or hate speech viral on social media (Amin & Habibi, 2024; Habibi, Wahyuni, et al., 2025). This is the lacuna (gap) that demands the recontextualization of teaching; changing the value of moderation from mere memorization cognition into active immunity that enables santri to filter destructive content.

Responding to this challenge, pesantren education strategy must move beyond literal text reading towards a substantial understanding based on *Maqashid Al-Syari'ah* (the objectives of Islamic law) (Sholeh & Muttaqin, 2024). In line with Nurcholish Madjid's thoughts, the ideal Islam is an inclusive Islam, sensitive to human values and open to modernity without losing its spiritual identity (Yasmadi, 2005). Pesantren education is now required to produce santri who understand that the essence of religion is public benefit and balance (*tawazun*). Its implementation is carried out by contextualizing the teaching of turats to be relevant to contemporary issues. Santri are equipped with analytical tools to see that truth in the digital space requires verification (*tabayyun*), and that difference is a mercy. Thus, pesantren functions as a digital fortress that not only defends but actively disseminates *rahmatan lil alamin* Islam as an antithesis to global radicalism (Syah et al., 2024).

Table 2. Framework of Digital Literacy and Religious Moderation Strategies

Digital Threat	Characteristics of Net Generation (Problem)	Strategic Response of Pesantren (Solution)	Implementation Mechanism
Disinformation (Hoax)	Tendency to share without verification; confirmation bias.	Digitalization <i>Tabayyun</i>	Teaching news lineage (<i>sanad</i>) verification techniques and fact-checking before spreading information.
Religious Radicalism	Seeking instant religious understanding; preferring black-and-white narratives.	Creative Content <i>Wasathiyah</i>	Production of visual <i>da'wah</i> content (short videos, memes, podcasts) emphasizing peaceful and inclusive Islam.
Erosion of Kyai's Authority	More trust in Celeb-Ustadz / Google Algorithms.	Authority Recontextualization	Encouraging <i>Kyai/Ustadz</i> to be actively present on social media to

reclaim religious authority
(reclaiming authority).

Table 2 asserts that digital literacy in pesantren transcends technical operational skills. It encompasses the epistemological capability to filter information. With this strategy, pesantren produces santri who possess intellectual immunity so they are not easily exposed to transnational ideologies that damage national cohesion.

Economic Independence Strategy: Transformation Towards a Pesantren-Preneur Ecosystem

Sociological reality indicates a significant gap between the orientation of the pesantren curriculum, which is dominated by the study of classical texts (*turats*), and the pragmatic demands of the global labor market. Azyumardi Azra (2012) highlights that many pesantren graduates face structural constraints in accessing the formal economic sector due to minimal life skills and modern business literacy. The stereotype that pesantren education is solely hereafter-oriented (*ukhrawi*) often obscures the fact that students also require real economic independence (*dunyawī*). On the other hand, institutionally, many pesantren remain trapped in traditional funding models heavily reliant on fluctuating philanthropy (donations, *zakat*, *waqf*). This dependency creates financial vulnerability that potentially hinders the development of educational quality. Therefore, the urgency of pesantren economic transformation is not mere jargon, but a pressing need to shift the paradigm from passive dependence to asset-based productive independence.

Responding to this challenge, pesantren is currently developing the Pesantren-Preneur model, gaining strong legal momentum through Law Number 18 of 2019. This regulation affirms the function of pesantren not only as an educational and missionary institution but also as a center for community empowerment. Its implementation strategy focuses on mastering strategic sectors within the digital economic ecosystem, including modern agriculture (smart farming), e-commerce, and digital marketing. As noted by Arifah and Zaki (2020), this technological integration aims to transform dormant pesantren land assets into productive ones and expand the market reach of santri products across geographical boundaries. With this model, pesantren evolves from a mere consumer of civilization into a competitive active producer, creating a hybrid graduate profile: an Intellect-Ulama capable in religious sciences and a Santri-Preneur who is financially independent (Halid, 2019).

This economic transformation is not solely driven by profit motives but is rooted in the philosophy of Socio-Preneurship, positioning business as an instrument for public benefit (*kemaslahatan umat*). In line with Nurcholish Madjid’s thoughts on inclusive modernity, active involvement in the economy is viewed as a manifestation of worship and social responsibility (*khalifah fil ardh*). The business model in pesantren combines modern professionalism with prophetic ethics, such as honesty (*siddiq*) and accountability (*amanah*) (Khotimah, 2025). Business profits are not accumulated for personal wealth but are reinvested to subsidize student education costs and empower the surrounding community's economy. Thus, this economic innovation is a form of recontextualizing the tradition of santri independence into a professional format, proving that Islamic spiritual values can align with global economic productivity.

Table 3. *The Paradigm Shift of Pesantren Economy*

Aspect	Conventional Model	Economic Model	Socio-Preneurship Model (Pesantren-Preneur)	Added Value (Novelty)	
Funding Basis	Philanthropy <i>Ziswaf</i> , Contributions)	(<i>Syabriah</i> , Donor	Productive Professional Based)	Assets & Business (Asset- fluctuations.	Long-term financial stability; not dependent on donation

Main Sector	Consumption Cooperative (Canteen/Student Shop)	Modern Agriculture (<i>Smart Farming</i>), E-Commerce, Digital Services	Wider business scalability penetrating national/global markets.
Santri Orientation	Passive consumer; purely <i>ukhravi</i> focused.	Active producer; balance of <i>Fiddunya hasanah wa fil akhirati hasanah</i> .	Producing <i>santri</i> who are economically independent and globally competitive.
Final Goal	Meeting daily operational needs.	Community Empowerment & Educational Cross-Subsidy	Business profits used for scholarships for underprivileged students.

As illustrated in Table 3, pesantren demonstrates that Islamic spiritual values are not incompatible with economic productivity. On the contrary, pesantren offers a unique business model where profitability runs in tandem with blessings (*barakah*). Business units such as IoT-based agriculture and digital marketing serve as real-world laboratories for santri to hone hard skills relevant to the demands of Industry 4.0.

CONCLUSION

This study concludes that the adaptation strategy of pesantren in facing the disruption of the Global Millennial era is not achieved through the secularization of values, but rather through a mechanism of Cultural Hybridization. This transformation manifests in three fundamental pillars. First, in the pedagogical aspect, pesantren orchestrates an epistemological integration between turats (classical Islamic texts) and contemporary science through Blended Learning models and Double Literacy. Second, in the ideological aspect, pesantren revitalizes the function of *tabayyun* (verification) as a digital defense mechanism against radicalism, while simultaneously producing moderate (*wasathiyah*) content in the cyber sphere. Third, in the economic aspect, pesantren shifts from philanthropic dependence toward institutional independence based on Socio-Preneurship, supported by the legal framework of Law No. 18 of 2019.

Theoretically, this study affirms that the maxim *al-muhafadhab 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah* (preserving the good old traditions and adopting the better new ones) is not merely rhetorical jargon, but a dynamic operational principle. Pesantren has proven itself as an institution possessing adaptive resilience; capable of dialoguing with modernity without losing its spiritual authenticity. The success of this adaptation positions pesantren not as a peripheral educational institution, but as an epicenter of Islamic civilization capable of producing hybrid graduates: students who possess Sufistic character (*sufi*) yet are tech-savvy and economically independent.

The implications of this research recommend the necessity of a penta-helix synergy involving pesantren, the government, the technology industry, the media, and civil society. Pesantren must continue to accelerate the digitalization of management and entrepreneurship curricula, while the government must ensure the effective implementation of the Pesantren Law to provide affirmation and facilitation. With these orchestrated steps, pesantren has a significant opportunity to leap from being a local educational institution to becoming a global, authentic, and modern center of Islamic education that contributes tangibly to world peace.

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