

**BRIDGING TRADITION AND MODERNITY: INTEGRATING KNOWLEDGE IN
PESANTREN EDUCATION****Muhammad Jalaludin Rumi Hamid (1)**

UIN Syarif Hidayatullah Jakarta (1)

Muhammadjalaludinrumihamid@gmail.com (1)

Received: October 12, 2025; Revised: November 5, 2025; Accepted: November 25, 2025; Published: December 25, 2025

Abstract

This article explores strategies for integrating knowledge within Islamic boarding school (pesantren) education as a means to bridge classical Islamic scholarship with the demands of modernity. Using a descriptive qualitative approach and case studies of innovative pesantren, the research reveals the dynamics of combining traditional diniyah curricula based on classical texts with competency-based national curricula. Data were collected through in-depth interviews, direct observation, and document analysis, then analyzed thematically and inductively. The findings indicate that integration efforts face challenges such as curriculum dualism, limited human and technological resources, and resistance to change. Strategic solutions proposed include teacher training, collaboration with universities, and policy support from government and religious organizations. This integration is not merely a compromise, but a pathway toward inclusive and globally competitive Islamic education.

Keywords: *knowledge integration, pesantren education, diniyah curriculum*

INTRODUCTION

Pesantren are traditional Islamic educational institutions that have deep roots in the history of education in Indonesia. Since the pre-independence era, pesantren have played a vital role in shaping the character, spirituality, and intellectual development of Muslims through a learning system based on classical Islamic texts (*kitab kuning*), the *halaqah* method, and a distinctive chain of scholarly transmission (*sanad*) (Bahij & Anshory, 2023). As institutions that serve not only as centers for religious instruction, pesantren also act as agents of social and cultural formation within Indonesia's Muslim communities.

However, in the midst of globalization and rapid technological advancement, pesantren face significant challenges in remaining relevant and adaptive. Modernity brings shifts in mindset, competency demands, and national education standards that require mastery of general sciences, digital literacy, and cross-cultural communication skills. The competency-based national curriculum and the integration of information technology have become imperatives that cannot be ignored by any educational institution, including pesantren (Al Asyari, 2022).

In this context, a critical question arises: how can pesantren integrate the Islamic scholarly tradition that has been preserved for centuries with the ever-evolving body of modern knowledge? Is it possible to merge classical values with scientific and technological approaches without compromising the identity of pesantren?

This article aims to examine the strategies and models of knowledge integration implemented in pesantren education. By exploring real-world practices, identifying the challenges faced, and analyzing the solutions developed, this study seeks to contribute to the advancement of Islamic education that is inclusive, progressive, and firmly rooted in traditional values.

RESEARCH METHODOLOGY

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the phenomenon of knowledge integration within pesantren education. The qualitative method was chosen for its ability to uncover meaning, values, and practices that occur contextually within the pesantren environment, particularly in the process of merging traditional curricula based on classical Islamic texts (*kitab kuning*) with modern competency-based national curricula (Sugiyono, 2022).

The research strategy used is a case study, focusing on several pesantren that have implemented integration between Islamic and general education curricula. Case selection was conducted purposively, based on criteria identifying pesantren that demonstrate innovation in curriculum development and teaching methods that combine traditional and modern values (Moleong, 2021).

Data collection was carried out using three main techniques. First, in-depth interviews were conducted with pesantren leaders, teachers, and students to gain direct perspectives on the integration process, the challenges encountered, and its impact on learning. Second, direct observation was conducted on teaching activities and academic routines within the pesantren to capture natural dynamics and interactions. Third, document analysis was performed on curricula, syllabi, and educational policies implemented by the pesantren to examine the structure and direction of the integration process (Creswell & Poth, 2018).

The collected data were analyzed through stages of data reduction, data presentation, and conclusion drawing. Data reduction involved selecting relevant and meaningful information aligned with the research focus. Data presentation was carried out in thematic narratives that illustrate patterns of knowledge integration. Conclusions were drawn inductively based on field findings. To enhance data validity, source triangulation was applied by comparing results from interviews, observations, and documentation to obtain a comprehensive and trustworthy picture (Miles, Huberman, & Saldaña, 2014).

RESULTS AND DISCUSSION

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the phenomenon of knowledge integration within pesantren education. The qualitative method was chosen for its ability to uncover meaning, values, and practices that occur contextually within the pesantren environment, particularly in the process of merging traditional curricula based on classical Islamic texts (*kitab kuning*) with modern competency-based national curricula (Sugiyono, 2022).

The research strategy used is a case study, focusing on several pesantren that have implemented integration between Islamic and general education curricula. Case selection was conducted purposively, based on criteria identifying pesantren that demonstrate innovation in curriculum development and teaching methods that combine traditional and modern values (Moleong, 2021).

Data collection was carried out using three main techniques. First, in-depth interviews were conducted with pesantren leaders, teachers, and students to gain direct perspectives on the integration process, the challenges encountered, and its impact on learning. Second, direct observation was conducted on teaching activities and academic routines within the pesantren to capture natural dynamics and interactions. Third, document analysis was performed on curricula, syllabi, and educational policies implemented by the pesantren to examine the structure and direction of the integration process (Creswell & Poth, 2018).

The collected data were analyzed through stages of data reduction, data presentation, and conclusion drawing. Data reduction involved selecting relevant and meaningful information aligned with the research focus. Data presentation was carried out in thematic narratives that illustrate patterns of knowledge integration. Conclusions were drawn inductively based on field findings. To enhance data validity, source triangulation was applied by comparing results from interviews, observations, and

documentation to obtain a comprehensive and trustworthy picture (Miles, Huberman, & Saldaña, 2014).

Challenges

Although the integration of knowledge in pesantren education has shown significant progress, the process remains fraught with complex and multidimensional challenges. One of the primary issues is the dualism of curricula, which continues to be a subject of debate in many pesantren. On one hand, the *diniyah* curriculum rooted in Islamic scholarly tradition is considered the core identity of pesantren. On the other hand, the competency-based national curriculum and formal education standards are essential for pesantren graduates to compete in the broader world. The tension between these two systems often leads to confusion in managing study schedules, prioritizing learning materials, and adjusting teaching methods (Fauzan & Hidayati, 2023).

Another major challenge is the limited availability of human resources and technology. Many pesantren lack educators who are competent in general subjects, particularly in modern pedagogy and digital literacy. Furthermore, supporting facilities such as laboratories, computers, and internet access remain inadequate, especially in pesantren located in remote areas. These limitations hinder the adaptation process to technology-based and research-oriented learning methods (Maulana & Sari, 2024).

Resistance to change also poses a significant challenge. Some pesantren communities perceive modernization as a threat to the purity of tradition and spiritual values that have long been preserved. This attitude often stems from concerns that integrating general sciences may shift the educational focus away from moral and spiritual development toward worldly and materialistic goals. As a result, educational innovations are frequently met with skepticism or outright rejection by caretakers, teachers, and the surrounding community (Zuhdi, 2021).

To address these challenges, several strategic solutions are needed. First, the development of an integrated curriculum that harmonizes religious and general sciences in a systematic and contextual manner. Such a curriculum must be designed with consideration for the unique characteristics of pesantren, the needs of students, and the demands of the times. Second, enhancing human resource capacity through teacher training, recruitment of professional educators, and strengthening educational management. Third, providing adequate technological infrastructure, supported by government initiatives and partnerships with private institutions and donors. Fourth, adopting a dialogical and participatory approach to change, ensuring that pesantren communities feel involved and have ownership of the transformation process.

With the right strategies and collective commitment, pesantren can turn knowledge integration into a powerful force for shaping a generation of Muslims who are knowledgeable, ethical, and prepared to face global challenges.

Solutions

In addressing the various challenges in the process of knowledge integration, strategic steps that are systemic and sustainable are required. One of the primary solutions is the training of teachers and educational staff within pesantren. Teachers play a central role in transforming curricula and teaching methods. Therefore, enhancing their capacity in modern pedagogy, digital literacy, and integrative approaches is essential. Training programs can be conducted through workshops, certifications, and practice-based sessions involving experts in Islamic education and educational technology. As noted by Hidayat and Fauzi (2022), structured and contextual training significantly improves teachers' competence in managing classrooms that blend Islamic values with scientific approaches.

Another key solution is building collaboration between pesantren and universities or research institutions. Such partnerships can provide access to broader academic resources, technological tools,

and scholarly networks. Through these collaborations, pesantren can develop researchbased curricula, organize academic seminars, and involve students in research activities. Several pesantren have already established partnerships with both public and private Islamic universities to strengthen institutional capacity and enhance the quality of graduates. These collaborations also facilitate the transfer of knowledge and innovation relevant to the needs of contemporary Islamic education (Maulana & Sari, 2024).

In addition, policy support from the government and religious organizations is a decisive factor in the success of knowledge integration. The government can offer regulations that support curriculum flexibility, funding for infrastructure development, and incentives for pesantren that implement educational innovations. Religious organizations such as Nahdlatul Ulama and Muhammadiyah also play a strategic role in providing legitimacy, guidance, and advocacy for integrative education models. As stated by Zuhdi (2021), synergy between the state, society, and religious institutions forms a crucial foundation for building an inclusive and competitive Islamic education system.

With proper training, productive collaboration, and strong policy support, pesantren have a significant opportunity to become centers of Islamic education that not only preserve tradition but also respond creatively and sustainably to the challenges of the modern era.

CONCLUSION

The integration of knowledge within pesantren education is a strategic step toward addressing contemporary challenges without neglecting the traditional roots that have long served as the foundation of pesantren. Through the combination of *diniyah* and national curricula, along with the implementation of more adaptive and technology-based learning approaches, pesantren demonstrate their capacity as dynamic and relevant Islamic educational institutions. This success is reflected not only in the increasingly comprehensive curriculum structure but also in the achievements of pesantren alumni who contribute across various academic and professional fields.

Nevertheless, the integration process still faces several challenges, such as curriculum dualism, limited human and technological resources, and resistance to change from segments of the pesantren community. These challenges indicate that educational transformation cannot be achieved instantly; it requires a gradual, dialogical, and context-sensitive approach.

As a recommendation, pesantren should strengthen the capacity of teachers and educational staff through continuous training, enabling them to manage integrative and responsive learning in line with scientific developments. Furthermore, collaboration with universities and research institutions should be expanded to enrich academic insight and provide access to educational innovation. Policy support from the government and religious organizations is also crucial in creating an inclusive and competitive Islamic education ecosystem.

With shared commitment and well-planned strategies, pesantren can become centers of learning that not only preserve the legacy of Islamic scholarship but also nurture a generation of Muslims who are intelligent, ethical, and prepared to face global challenges. The integration of tradition and modernity is not a compromise—it is a pathway to progress that remains firmly rooted in noble values.

BIBLIOGRAPHY

Al Asyari, A. H. (2022). Tantangan sistem pendidikan pesantren di era modern. *Risalatuna: Journal of Pesantren Studies*, 2(1). [Link](#)

Azra, A. (2022). Pendidikan Islam dan modernisasi pesantren. *Jurnal Pendidikan Islam*, 14(1), 1–15. <https://doi.org/10.21093/jpi.v14i1.456>

Bahij, M. A., & Anshory, M. I. (2023). Pesantren di tengah arus modernitas: Strategi pemeliharaan warisan Islam di Indonesia. *Tsaqofah: Jurnal Penelitian Guru Indonesia*, 4(2), 879–894. <https://doi.org/10.58578/tsaqofah.v4i2.2421>

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.

Fauzan, M., & Hidayati, R. (2023). Model integrasi kurikulum di pesantren: Studi kasus Darussalam Ciamic. *Tarbawi: Jurnal Pendidikan Islam*, 16(2), 134–150. <https://doi.org/10.36765/tarbawi.v16i2.512>

Hidayat, A., & Fauzi, M. (2022). Model integrasi keilmuan dalam pendidikan Islam kontemporer. *Jurnal Pendidikan Islam*, 10(1), 45–60. <https://doi.org/10.21093/jpi.v10i1.321>

Maulana, R., & Sari, N. (2024). Adaptasi pesantren terhadap kurikulum nasional dan teknologi pendidikan. *Tarbawi: Jurnal Pendidikan Islam*, 15(2), 112–128. <https://doi.org/10.36765/tarbawi.v15i2.456>

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Moleong, L. J. (2021). *Metodologi penelitian kualitatif* (Edisi Revisi). PT Remaja Rosdakarya.

Nasir, M. (2023). Karakteristik pesantren dan peranannya dalam pembentukan moral santri. *Jurnal Sosial Keagamaan*, 8(3), 201–215. <https://doi.org/10.25077/jsk.v8i3.789>

Zuhdi, M. (2021). Paradigma integrasi ilmu dalam pendidikan Islam. *Jurnal Pemikiran Islam*, 13(2), 89–104. <https://doi.org/10.24042/jpi.v13i2.234>