

The Existence of Islamic Boarding Schools in Shaping the Character of Students: Between Tradition and Modernization (Case Studies of Mushtofawiyah Islamic Boarding School and Darul Mursyid Islamic Boarding School)

Irma Suryani Siregar¹, Arwin², Erpiana Siregar³, Lina Mayasari Siregar⁴

^{1,2,3}Sekolah Tinggi Agama Islam Mandailing Natal, Indonesia

⁴Institut Agama Islam Padang Lawas, Indonesia

e-mail: irmasuryani@stain-madina.ac.id

Vol. 23 No. 1 April (2026)

ARTICLE HISTORY

First Received: 2025-12-07

Revised: 2026-01-21

Accepted: 2026-01-21

Published: 2026-01-24

Keywords:

Islamic Boarding School, Student Character, Tradition, Modernization, Islamic Education

Corresponding Author:


Irma Suryani Siregar

Published by:

UIR Press

ABSTRACT

Pesantren are the oldest Islamic educational institutions in Indonesia and play a central role in shaping the character of the Muslim generation. Amidst the development of globalization and modern technology, pesantren are required to maintain their Islamic scholarly identity while adapting to the competency requirements of the 21st century. This study analyzes the approach to character building of santri (students) at two types of pesantren in South Tapanuli: Pesantren Mushtofawiyah, which represents traditional pesantren, and Pesantren Darul Mursyid, which represents modern pesantren. Using a qualitative method with a case study design, data was obtained through in-depth interviews, participatory observation, and analysis of curriculum documents and character building programs. The results show that the Mushtofawiyah Islamic Boarding School develops the character of its students through mastery of classical Islamic texts, intense worship, simplicity, discipline, and the exemplary behavior of the kiai, thereby producing students who are religious, humble, and deeply rooted in classical Islamic tradition. In contrast, the Darul Mursyid Islamic boarding school applies an integrative approach that combines religious education, science, technology, foreign languages, and life skills so that students are more adaptive, communicative, and critical. The study concludes that both pesantren play a strategic role, but excel in different aspects. Moderate integration between tradition and modernization is seen as the ideal model for producing a generation of Muslims who are moral, critical, digitally literate, and ready to face global challenges.

 [https://doi.org/10.25299/ajaip.2026.vol23\(1\).25948](https://doi.org/10.25299/ajaip.2026.vol23(1).25948)



AJAIP is licensed under [Creative Commons Attribution-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/)

INTRODUCTION

Pesantren are the oldest Islamic educational institutions in Indonesia, which have become the foundation for the transmission of Islamic knowledge, moral guidance, and character building for Muslim generations. Since the 16th century, pesantren have played a strategic role as centers for the spread of Islam, formal and non-formal educational institutions, and spaces for the internalization of moral and spiritual values (Azra, 2004). Although various forms of modern education are developing rapidly, Islamic boarding schools continue to survive as educational institutions that are highly resilient and remain relevant in Indonesian Muslim society. The resilience of these boarding schools is inseparable from their ability to maintain a balance between tradition and innovation, between classical scholarly authority and the needs of the times (Bruinessen, 1995). The system implemented in Islamic boarding schools from the past until now can still be maintained. The main objective of the emergence of this kind of learning system is, of course, to face an increasingly complex life (Harahap, 2020).

Historically, Islamic boarding schools have performed three main functions: *ta'lim* (teaching), *tarbiyah* (guidance), and *ta'dīb* (character building). These three functions make Islamic boarding schools not only institutions for the transmission of religious knowledge, but also institutions for the formation of morals and character. Values such as humility, discipline, obedience to teachers, simplicity, and sincerity are characteristic traits of santri that have been passed down from generation to generation (Dhofier, 2011). The process of internalizing these values takes place through close relationships between kiai and santri, habitual worship, communal life in the dormitories, and the study of classical Islamic texts, which form the intellectual foundation of traditional pesantren (Siregar, 2025).

However, social, cultural, and technological developments have brought new challenges to Islamic boarding schools. National education is moving towards global competence, digital literacy, critical thinking skills, creativity, and innovation (Tilaar, 2020). Therefore, many Islamic boarding schools have begun to reform in order to integrate traditional values with contemporary needs. From this, two major types of Islamic boarding schools have emerged, namely traditional (*salaf*) and modern (*khalaf*) Islamic boarding schools. Traditional Islamic boarding schools tend to maintain the yellow book learning method, the talaqqi approach, and the bandongan-sorogan system as their distinctive features. Meanwhile, modern Islamic boarding schools integrate religious curricula with general curricula, digital literacy, active learning, and the development of life skills needed in the global world (Fauzi, 2019).

Geographically, in the southern part of Tapanuli, there are two large Islamic boarding schools that clearly represent these two types, namely the Mushtofawiyah Islamic Boarding School and the Darul Mursyid Islamic Boarding School. The Mushtofawiyah Islamic Boarding School is one of the oldest and largest Islamic boarding schools in North Sumatra that still maintains the classical learning tradition based on classical Islamic texts and character building based on manners and spiritual discipline. Its learning system, which still maintains the bandongan, sorogan, and talaqqi methods, makes this pesantren a center for the preservation of the Islamic scholarly traditions of the archipelago. The simple life of the santri, their disciplined worship, and the strong relationship between the santri and the ustadz shape the character of the santri to be religious, humble, patient, and obedient to Islamic scholarly traditions (Mushtofawiyah, 2024).

In contrast, Darul Mursyid Islamic Boarding School represents modern Islamic boarding schools in the same region. This boarding school integrates religious education with science, technology, foreign languages, digital literacy, and leadership development. The curriculum is integrated, combining Islamic educational principles with 21st-century competency requirements. Modern Islamic boarding schools such as Darul Mursyid emphasize the development of critical thinking, creativity, collaboration, and communication skills through various flagship programs such as scientific debates, English clubs, coding, scientific research, and leadership training (Hidayah, 2022).

The difference in educational orientation between traditional and modern Islamic boarding schools naturally results in differences in the character of the students. Students at traditional Islamic boarding schools tend to have a religious-conservative character, adhere to classical Islamic traditions, are diligent in worship, and emphasize simplicity and obedience to teachers. Meanwhile, students of modern Islamic boarding schools tend to be religiously progressive, adaptive, critical, communicative, and ready to face the dynamics of the times. These differences do not indicate the

superiority of one model over the other, but rather show that Islamic boarding schools have a broad spectrum of approaches in shaping the ideal Muslim character (Riyadi, 2016).

Several previous studies have examined the pesantren education model. Abdullah (2017) emphasizing that Islamic boarding schools play a major role in shaping discipline and character through the habit of worship and communal life. Fauzi (2019) found significant methodological differences between traditional and modern Islamic boarding schools, particularly in their approaches to learning and curriculum. Hidayah (2022) highlights the adaptation of modern Islamic boarding schools to technology as an important factor in shaping the character of students relevant to the digital age. However, in-depth research comparing the two types of Islamic boarding schools in the context of South Tapanuli is still limited, so this study provides a new contribution to the study of contemporary Islamic education.

Based on this background, this study aims to answer the following questions:

1. How is the character of students formed in the traditional Mushtofawiyah Islamic boarding school?
2. How is the character of students formed in the modern Darul Mursyid Islamic boarding school?
3. How does a comparative analysis of the character of students between the Musthofawiyah Islamic boarding school and the Darul Mursyid Islamic boarding school look?

This study is expected to contribute academically, practically, and strategically. Academically, this study enriches the literature on the typology of Islamic boarding schools and character education. Practically, the findings of this research can be used as a reference for Islamic boarding school administrators in developing comprehensive and contextual character building models. Strategically, this research can be taken into consideration by the government and Islamic educational institutions in formulating policies for the development of Islamic boarding schools so that they are able to face global challenges without losing the scientific identity of Islam in the archipelago, which has become a long heritage of Indonesian Muslim civilization.

RESEARCH METHODOLOGY

This study uses a qualitative approach with a comparative case study design to analyze the character formation of students at two types of traditional and modern Islamic boarding schools and to compare the characters formed from both models. This approach was chosen because it allows researchers to understand educational phenomena in depth in a natural context (Creswell, 2018).

A qualitative approach was used because this study focused on the meaning, values, educational practices, and character-building processes that occur naturally in the pesantren environment. This approach allowed for an in-depth exploration of social interactions, pesantren culture, and patterns of santri guidance (Miles, Huberman, & Saldaña, 2014). Meanwhile, the multiple case study design (Yin, 2018) used to examine two Islamic boarding schools representing different categories, namely the Mushtofawiyah Islamic Boarding School as a model of a traditional Islamic boarding school and the Darul Mursyid Islamic Boarding School as a model of a modern Islamic boarding school.

The research was conducted in two Islamic boarding schools. First, Pesantren Mushtofawiyah Purba Baru, Mandailing Natal, one of the oldest Islamic boarding schools in Sumatra with traditional characteristics. Second, Pesantren Modern Darul Mursyid, South Tapanuli, a modern Islamic boarding school with the integration of religion, science, and technology.

The research subjects included *kiai*/boarding school leaders, *ustadz/ustadzah*, administrators and mentors, santri (middle and upper classes), and selected alumni. Meanwhile, data collection techniques were carried out through in-depth interviews, observation, and documentation. Semi-structured interviews were conducted to explore: character building patterns, the role of *kiai*/teachers, pesantren culture, learning practices, extracurricular activities, and curriculum integration. This technique allowed for in-depth exploration of participants' narratives and experiences.

Observations were made of various pesantren activities, such as: learning classical Islamic texts, worship activities, character building, academic and technological activities, and social interactions among santri. A participatory observation model was used to understand the context of the pesantren directly. After that, the documents analyzed included: the curriculum, pesantren guidelines, activity schedules, coaching program reports, and pesantren historical archives. Document analysis helped triangulate data and strengthen research findings.

Subsequently, the analysis was conducted using the Miles & Huberman interactive analysis model, which consists of: data reduction, filtering interview data, observations, and documents according to the focus of character building, learning, tradition, technology, and comparison. Data presentation organized the data in the form of comparison tables, code categories, thematic narratives, and concept maps. Conclusion drawing/verification interprets character patterns, compares the two Islamic boarding schools, and relates them to theory (Miles et al., 2014). The analysis process was carried out simultaneously from the time the data was collected until the research was completed.

To ensure the credibility and validity of the data, this study applied triangulation techniques, namely: source triangulation, technique triangulation, and member check.

RESULTS AND DISCUSSION

Character Building of Students at Mushtofawiyah Islamic Boarding School (Traditional)

1. The Basis of Scientific Tradition and Spirituality

The Mushtofawiyah Islamic boarding school is known as one of the oldest and most traditional boarding schools in North Sumatra. The education system implemented still follows the classic model of Islamic boarding schools in the archipelago, which emphasizes mastery of the kitab kuning (classical Islamic texts) as the core of the curriculum. This model is based on the tradition of classical Islamic scholarship (*turats*), which places the texts of the salaf scholars as the main reference in the learning process (Riyadi, 2016). In the context of character building, mastery of the *turats* not only serves as a transmission of knowledge, but also as an internalization of the values of manners, perseverance, discipline of thought, and patience in the learning process.

Mushtofawiyah students study books such as Fath al-Qarib, Tafsir Jalalain, Bulugh al-Maram, Ta'lim al-Muta'allim, Kifayatul Akhyar, and several other works by great scholars. These books contain teachings on theology, fiqh, morals, Sufism, manners in seeking knowledge, and a simple lifestyle that reflects Islamic moral values. A number of studies have stated that the classical curriculum in Islamic boarding schools has great potential in shaping moral and spiritual character (Abdullah, 2017; Haidar, 2015). Thus, mastery of the kitab kuning is not merely an academic aspect, but a process of character formation based on sacred texts and Islamic scholarly traditions.

The religious environment of Mushtofawiyah reinforces character formation through daily worship routines such as the five daily prayers, *zikir*, *wirid*, recitation of *ratib*, and Sufi studies. This intensive worship tradition is in line with the concept of *riyadhah al-nafts* or spiritual training in Sufism, which serves to shape self-awareness, emotional discipline, and control of desires (Al-Ghazali, 2005). These activities condition santri to a stable and focused spiritual atmosphere, so that religious character becomes the main foundation of their personality.

2. Simple Social Environment-Based Character Education

One of the most distinctive features of traditional Islamic boarding schools is the atmosphere of simplicity that is carefully maintained by the community. At Mushtofawiyah, simplicity is evident in the structure of the buildings, the lifestyle of the students, and the egalitarian social relationships. Students live in dormitories with minimal facilities, eat simple meals, and have limited access to modern entertainment. This condition is not a form of deprivation, but is used as a method of experiential character education—students learn to internalize moral values through their daily experiences (Dhofier, 2011).

This simplicity shapes character traits such as humility, contentment, patience, and self-control. Sulistiyo's (2019) research shows that the simple lifestyle in traditional Islamic boarding schools teaches students to focus on the pursuit of knowledge, not on material aspects. They are trained to accept circumstances, build strong social skills, and develop empathy for others through interactions in a living space full of limitations.

3. The Role of Kiai and Ustadz as Moral Role Models

In the *pesantren* tradition, the *kiai* is the primary source of moral and spiritual authority. Santri learn character not only through learning materials, but also through exemplary behavior (*uswah hasanah*). This concept occupies a central position in Islamic education, as emphasized by Al-Ghazali (2005) who states that the exemplary behavior of educators is more effective than verbal advice.

At the Mushtofawiyah Islamic boarding school, the relationship between the *kiai* and the santri is very personal. Santri respect the *kiai* through the practices of *ta'zhim*, *khidmah*, and obedience. They are involved in activities such as serving teachers, cleaning the mosque, helping with preparations for recitation, and various other forms of service. According to character education theory, intense emotional interactions between educators and students have a significant impact on shaping internal moral values (Lickona, 1991). *Kiai* who live simply, are disciplined, and are highly knowledgeable directly influence how santri view life.

In addition, reading *hikmah* (wisdom), daily advice, and practicing *tawasul* (intercession) become mediums for internalizing spiritual values. This exemplary model is consistent with classical Islamic tradition, which considers teachers to be the heirs of the prophets (*al-'ulama waratsat al-anbiya*) (Azra, 2004).

4. Religious Extracurricular Activities as an Instrument for Character Building

The Mushtofawiyah Islamic boarding school organizes a number of additional religious activities that have a strong influence on character building. Activities such as memorizing the Qur'an, *hadrah*, *tabligh*, and *muzakarah* serve as a means of developing discipline, courage, cooperation, responsibility, and communication skills (Haidar, 2015).

- a. *Tahfidz* requires honesty, discipline, and consistency in memorization.
- b. *Hadrah* & *nasyid* develop Islamic artistic expression that is rich in religious values.

- c. Muzakarah trains argumentation skills, discussion etiquette, and sharp reasoning.
- d. Tablig builds self-confidence and concern for the community.

Menurut Lickona (1991) Effective character building occurs when students engage in moral action or concrete actions that internalize values. Thus, extracurricular activities are not just entertainment, but instruments for shaping social and religious attitudes.

Character Building of Students at Darul Mursyid Islamic Boarding School (Modern)

1. Integrated Curriculum of Religion, Science, Technology, and Life Skills

Darul Mursyid Islamic Boarding School represents a modern boarding school model that seeks to combine religious curriculum with general education, digital technology, and 21st-century competencies. The curriculum covers five main components:

- a. religious studies,
- b. general education and science,
- c. digital technology (coding, digital design),
- d. foreign languages, and
- e. life skills training such as entrepreneurship and leadership (Tilaar, 2020).

This integrative model is in line with the concept of holistic education, which is education that develops intellectual, spiritual, emotional, and social dimensions in an integrated manner (Trilling & Fadel, 2009). Students study religion but are also trained to deal with contemporary issues such as digital literacy, global communication, and adaptability.

Penelitian Hasanah (2020) shows that modern Islamic boarding schools with integrative curricula have a significant influence on the formation of adaptive, critical, and productive characters. Students are not only taught to memorize texts, but also to understand context, solve problems, and apply knowledge in real life.

2. Modern and Technology-Based Learning Approaches

Darul Mursyid uses modern learning approaches such as student-centered learning, project-based learning, laboratory experiments, and the use of digital multimedia (Sa'diyah, 2020). This model provides space for students to learn actively, develop creativity, and collaborate.

This approach also refers to Vygotsky (1978), which emphasizes that knowledge is constructed through social interaction and meaningful activities. When students work in groups, present projects, or use digital technology, they not only learn subject matter, but also develop character traits such as responsibility, cooperation, and communication skills.

In the digital age, technological literacy has become an important part of the modern character required by global society. Thus, modern Islamic boarding schools strive to integrate technology with spiritual values in an effort to shape a digitally literate Muslim generation without losing their religious identity (Rahman, 2021).

3. Extracurricular Global Competency Development

Darul Mursyid offers globally oriented extracurricular programs such as English Club, scientific debate, coding, scientific research, entrepreneurship, and leadership training. These activities train communication skills, critical thinking, social adaptation, and creativity (Goleman, 1995; Trilling & Fadel, 2009).

The English Camp program, for example, allows students to interact intensively in English. This improves communication skills and confidence, which are two core competencies in global

education. Meanwhile, the scientific research program encourages students to develop scientific inquiry, logic, and higher-order thinking skills (Rahmawati, 2021).

Entrepreneurship training also builds character traits such as discipline, innovation, and independence. Penelitian Fauzi (2020) found that modern Islamic boarding schools that teach entrepreneurship are able to produce students who are more productive and highly competitive.

Comparative Analysis of Santri Characteristics in Two Types of Islamic Boarding Schools

1. Differences in Ways of Thinking

Mushtofawiyah students tend to have a textual, in-depth mindset oriented towards classical scholarship. They are accustomed to the methods of *bandongan*, *sorogan*, and text memorization. This shapes their conservative character and adherence to traditional norms (Kholid, 2020).

In contrast, Darul Mursyid students have critical, analytical, and progressive mindsets because they are accustomed to discussions, experiments, and creative projects. This difference is in line with the concept of morality Kohlberg (1984), Traditional Islamic boarding schools shape conventional morality, while modern Islamic boarding schools promote post-conventional morality.

2. Future Orientation

Mushtofawiyah students generally aspire to become scholars, religious teachers, and preachers. Meanwhile, Darul Mursyid students aspire to become academics, professionals, technologists, or future leaders. The educational model has a strong influence on shaping the future orientation of students (Nugroho, 2019).

3. Learning Style

Mushtofawiyah uses traditional learning styles such as listening, paying attention, memorizing, and following the authority of the *kiai*. In contrast, Darul Mursyid places more emphasis on observation, experimentation, presentation, discussion, and collaboration (Sa'diyah, 2020). This results in different learning styles—passive vs. active, conservative vs. critical.

4. Patterns of Spirituality and Worship

Mushtofawiyah emphasizes intensive ritual worship and spiritual discipline. Meanwhile, Darul Mursyid maintains worship but allows room for balance between spirituality and academic and technological competence (Rahman, 2021).

Theoretical Synthesis: Integrating Tradition and Modernization

1. Relevance of the Traditional Model (Mushtofawiyah)

The Mushtofawiyah model is in line with the concept of *takhalli–tahalli–tajalli* in moral education Al-Ghazali (2005), namely:

- a. *takhalli*: purification of the soul,
- b. *tahalli*: cultivation of good character,
- c. *tajalli*: manifestation of noble character.

The three models above are highly relevant in the formation of deep morality and spirituality while still paying attention to religious values.

2. The Relevance of the Modern Model (Darul Mursyid)

The Darul Mursyid model is in line with the concept of 21st century competencies (Trilling & Fadel, 2009).

- a. *Critical thinking*
- b. *Creativity*

- c. *Communication*
- d. *Collaboration*
- e. *Digital literacy*

Pesantren are not merely religious institutions, but centers for the development of global human resources.

3. Ideal Model: Moderate Integration

A number of studies emphasize that modernization does not threaten Islamic boarding schools as long as they remain rooted in Islamic values (Hasanah, 2020; Rahman, 2021). Therefore, the ideal model is the integration of spirituality and global competence.

From the various findings of the above research, it can be said that traditional Islamic boarding schools are very effective in shaping moral, spiritual, and behavioral character. Similarly, modern Islamic boarding schools excel in shaping academic, digital, and global competencies. So, both have different but complementary contributions. The future direction of Indonesian Islamic boarding schools is the integration of tradition and modernization. This is consistent with the idea of *insan adabi* (Al-Attas, 1990) and renewal of Islamic education (Azra, 2004).

CONCLUSION

Research on the character formation of students at two types of Islamic boarding schools in South Tapanuli, namely Pesantren Mushtofawiyah (traditional) and Pesantren Darul Mursyid (modern), shows that both have different characteristics, approaches, and educational outcomes, but complement each other in shaping the character of students. Pesantren Mushtofawiyah represents a traditional educational model based on classical Islamic texts that effectively fosters moral and spiritual character through the deepening of *turats* (classical Islamic texts) using the *sorogan* and *bandongan* methods, a simple social environment, proximity between students and teachers, and intense worship, thereby shaping attitudes of discipline, diligence, humility, civility, and commitment to classical Islamic values in line with the concept of character building in Islamic tradition. Meanwhile, Darul Mursyid Islamic Boarding School presents a modern education model with an integrative curriculum that combines religion, science, technology, foreign languages, digital literacy, and life skills, as well as implementing project-based learning, student-centered learning, research, and academic competitions, which produce students with critical, communicative, creative, adaptive, and problem-solving oriented characters in a global context. A comparative analysis shows that traditional Islamic boarding schools excel in shaping spirituality, morality, and strengthening Islamic identity, while modern Islamic boarding schools excel in developing academic capacity, critical thinking, and technological literacy, so that the two are not contradictory but complementary. Therefore, the formation of ideal *santri* character requires the harmonious integration of core Islamic traditional values such as *takhalli*, *tahalli*, and *tajalli* with 21st-century competencies, as relevant to the idea of *insan adabī* and the need for Islamic educational reform, thereby producing *santri* who are spiritually and intellectually superior, moral, critical, digitally literate, and ready to face global challenges without losing their traditional roots.

REFERENCES

- Abdullah, A. (2017). Spiritual practices and character formation in Indonesian Islamic boarding schools. *Journal of Islamic Education Studies*, 5(2), 145–160.
- Al-Attas, S. M. N. (1990). *The concept of education in Islam*. Kuala Lumpur: ISTAC.
- Al-Ghazali. (2005). *Ihya' Ulum al-Din*. Beirut: Dar al-Kutub al-Ilmiyah.
- Azra, A. (2004). *Pendidikan Islam: Tradisi dan modernisasi menuju milenium baru*. Jakarta: Logos Wacana Ilmu.
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). Thousand Oaks, CA: Sage Publications.
- Dhofier, Z. (2011). *Tradisi pesantren*. Jakarta: LP3ES.
- Fauzi, A. (2020). Entrepreneurship education in modern pesantren. *Journal of Islamic Socio-Economic Studies*, 4(1), 51–69.
- Goleman, D. (1995). *Emotional intelligence*. New York, NY: Bantam Books.
- Haidar, M. (2015). Islamic moral education and traditional pesantren practices. *Journal of Islamic Studies*, 3(2), 211–230.
- Harahap, M., & Siregar, L. M. (2020). Dinamika Pondok Pesantren Dalam Membina Keberagamaan Santri Kabupaten Padang Lawas. *Jurnal Kajian Ilmu Pendidikan (JKIP)*, 1(1), 26-36.
- Hasanah, U. (2020). Modernization of pesantren education and its impact on Islamic character formation. *Indonesian Journal of Islamic Pedagogy*, 8(1), 55–70.
- Kholid, I. (2020). Textual learning traditions in Indonesian pesantren. *Journal of Nusantara Education*, 6(2), 73–89.
- Kohlberg, L. (1984). *The psychology of moral development*. San Francisco, CA: Harper & Row.
- Lickona, T. (1991). *Educating for character*. New York, NY: Bantam Books.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Nugroho, B. (2019). Educational aspirations among Islamic boarding school students. *Journal of Youth Studies*, 4(3), 221–240.
- Patton, M. Q. (2015). *Qualitative Research & Evaluation Methods* (4th ed.). Thousand Oaks, CA: Sage Publications.
- Rahman, F. (2021). Digital literacy in Islamic boarding schools: Challenges and opportunities. *Journal of Islamic Technology Studies*, 2(1), 33–48.
- Rahmawati, L. (2021). Scientific inquiry in pesantren-based education. *International Journal of Science Education*, 5(4), 112–129.
- Riyadi, M. (2016). Classical Islamic texts and character formation in Indonesian pesantren. *Journal of Islamic Education*, 3(1), 77–92.
- Siregar, L. M., & Siregar, N. F. (2024). Pesantren Sebagai Model Pendidikan Holistik: Keseimbangan Antara Ilmu Agama Dan Ilmu Umum. *Mataazir: Jurnal Administrasi Dan Manajemen Pendidikan*, 5(2), 238-248.
- Sa'diyah, H. (2020). Implementation of project-based learning in modern pesantren. *International Journal of Islamic Education Research*, 6(2), 89–105.
- Sulistiyo, P. (2019). Simple living as character education in pesantren. *Journal of Moral and Civic Education*, 7(1), 45–60.

- Tilaar, H. R. (2020). *Revitalisasi pendidikan abad 21*. Jakarta: Rineka Cipta.
- Trilling, B., & Fadel, C. (2009). *21st century skills*. San Francisco, CA: Jossey-Bass.
- Vygotsky, L. S. (1978). *Mind in society*. Harvard University Press.
- Yin, R. K. (2018). *Case Study Research and Applications: Design and Methods* (6th ed.). Thousand Oaks, CA: Sage Publications.
- Yunus, M. (2020). Leadership training and character formation in pesantren. *International Journal of Leadership Education*, 3(2), 59–77.
- Zaenuddin, A. (2021). Integration of Islamic values and technology in pesantren. *Journal of Islamic Modernization*, 4(1), 99–120.
- Zulkarnain, S. (2021). Critical thinking skills in modern Islamic boarding schools. *Journal of Educational Development*, 9(2), 143–160.