THE TRANSFORMATION OF ISLAMIC BOARDING SCHOOL EDUCATION IN SHAPING SANTRI'S ISLAMIC WORLDVIEW IN THE DIGITAL DISCRUPTION ERA

Hazim Rahmat Abdullah[1], Ngatmin Abbas[2], Muhammad Kurniawan Budi Wibowo[3]
[1,2,3]Institut Islam Mamba'ul Ulum Surakarta, Indonesia

Email: hazimelkutawy03@gmail.com

ABSTRAK

This study is motivated by the limited research on the role of Islamic boarding schools (pesantren) in shaping students' Islamic worldview in the digital disruption era, despite its significant impact on Islamic education and the moral formation of Muslim youth. The rapid advancement of technology has transformed students' ways of thinking and behaving, requiring pesantren to adapt without losing their Islamic values. This research aims to analyze how Ma'had Tahfizhul Qur'an Baitul Hikmah Sukoharjo develops an Islamic worldview among students through curriculum design, learning methods, and the role of teachers (ustadz) amid digital challenges. This study employed a qualitative approach using a case study design, involving three main informant groups—leaders, teachers, and students—selected through purposive sampling. Data were collected through in-depth interviews, participant observation, and documentation, and analyzed using Miles, Huberman, and Saldaña's thematic analysis model, which includes data reduction, data display, and conclusion drawing. The findings reveal that education at Ma'had Tahfizhul Qur'an Baitul Hikmah plays a crucial role in constructing students' Islamic worldview through an integrative curriculum that combines Qur'an memorization, Islamic studies, general knowledge, and character formation (adab). The ustadz serve as murabbi and muaddib, ensuring value transmission both in class and daily life.

ABSTRAK

Penelitian ini dilatarbelakangi oleh masih terbatasnya kajian tentang peran pendidikan pesantren dalam membentuk Islamic worldview santri di era disrupsi digital, padahal fenomena ini memiliki pengaruh signifikan terhadap arah pendidikan Islam dan pembentukan karakter generasi Muslim. Transformasi teknologi telah membawa perubahan dalam cara berpikir dan berperilaku santri, sehingga pesantren perlu beradaptasi tanpa kehilangan nilai dasar Islam. Penelitian ini bertujuan untuk menganalisis bagaimana Ma'had Tahfizhul Qur'an Baitul Hikmah Sukoharjo membentuk Islamic worldview santri melalui kurikulum, metode pembelajaran, dan peran ustadz di tengah tantangan digital. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, melibatkan tiga kategori informan utama, yaitu mudir, ustadz, dan santri, yang dipilih melalui purposive sampling. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis menggunakan analisis tematik Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa pendidikan di Ma'had Tahfizhul Qur'an Baitul Hikmah berperan penting dalam membentuk cara pandang Islami santri melalui kurikulum integratif yang menggabungkan tahfizh, studi Islam, ilmu umum, dan pembinaan adab. Peran ustadz sebagai murabbi dan muaddib menjadi kunci utama transfer nilai dan pembentukan karakter santri.

Kata kunci: *Pesantren, Pandangan Dunia Islam, Adab, Pendidikan Islam, Era Disrupsi Digital*

INTRODUCTION

The era of digital disruption has brought profound changes to the construction of knowledge, patterns of communication, and value orientation among younger generations worldwide. The rapid flow of information through social media, artificial intelligence, and an instant culture has not only made access to knowledge easier but has also created an epistemological crisis regarding how humans understand reality and truth. A UNESCO (2023) report reveals that the post-digital generation faces a growing loss of meaning a loss of life orientation caused by unfiltered exposure to information without a solid moral foundation. This phenomenon is not limited to Western societies but also affects Muslim-majority countries, including Indonesia, as reflected in the rise of religious shallowness a form of religiosity that is ceremonial yet lacking philosophical and ethical depth (Jensen, 2021; Jude, 2017; Münchow et al., 2024).

In Indonesia, the issue becomes more complex as foreign ideologies such as secularism, liberalism, and moral relativism subtly infiltrate through digital media algorithms. A PPIM UIN Jakarta (2018) survey found that 50.9% of students and university learners study religion through social media—surpassing those who rely on books (48.6%). Another study supervised by the Professor of Sociology of Religion at UIN Sunan Gunung Djati Bandung reported that 58% of young people prefer to learn religion via platforms such as YouTube and Instagram (Soraya & Hafil, 2020). Learning religion without a clear scholarly chain (sanad al-'ilm) is highly risky, as it makes students vulnerable to fragmented worldviews, literalist interpretations, conspiracy theories, or extremist ideologies (MUI, 2025). This poses a serious challenge for Islamic education, as the younger generation needs not only textual religious knowledge but also a comprehensive framework for filtering information and interpreting reality through an Islamic lens (Muniroh, 2024). In this regard, pesantren, the oldest form of Islamic educational institution in Indonesia, has re-emerged as a strategic bastion for preserving scholarly authority and cultivating an authentic Islamic worldview (Awwaliyah, 2019; Jannah, 2019; Sadali, 2020).

Nevertheless, pesantren are not immune to the tides of disruption. The digitalization of learning systems, the use of social media by students (santri), and the integration of modern curricula demand that pesantren transform without losing their identity. While some have successfully adopted technology to strengthen their educational and da'wah functions, others struggle with the dilemma of balancing tradition and modernity (Harmathilda et al., 2024). If such transformation lacks a strong epistemological foundation, Islamic education risks becoming "modern in facilities but traditional in thought," or conversely, "modernized without value filters."

Therefore, the core issue in pesantren education today is not merely about curriculum design or digital adaptation, but rather the deeper question of how pesantren can shape the Islamic worldview of their students—a foundational framework for understanding knowledge, viewing the world, and making moral decisions. The Islamic worldview not only teaches what is true according to Islam but also how to think Islamically about all aspects of life (Momen, 2024). Building such a worldview is thus a strategic agenda to ensure that students are not only religious in practice but also epistemologically grounded in their way of thinking.

In response to this challenge, Islamic education scholars emphasize the need to reinforce the worldview dimension within pesantren curricula. Syed Muhammad Naquib Al-Attas (1993) asserts that the crisis facing the Muslim community today lies not in physical weakness but in a "confusion of knowledge," caused by the loss of adab and a proper

intellectual framework. Husaini (2019) further argues that Islamic education must begin by reconstructing students' understanding of the nature of God, humanity, and reality so that learning becomes not merely informative but transformative. In this context, pesantren should not only teach memorization or jurisprudential rulings but also guide students to understand why Islam perceives the world in a particular way and how that worldview applies to modern challenges.

Islamic boarding schools are therefore expected to play a dual role: as protectors against the infiltration of foreign values inconsistent with Islam, and as producers of Muslim generations capable of addressing modern challenges through revelation-based reasoning. As Wahyudi (2017) highlights, the Islamic worldview must serve as the foundational framework of Islamic education, ensuring that students are not merely practitioners of tradition but active builders of civilization with vision, logic, and epistemic courage.

Previous studies have discussed the role of Islamic education in shaping students' worldviews. Wahyudi (2017) stressed that Islamic education occupies a strategic position in strengthening Muslims' worldview, but his work remains conceptual and lacks concrete institutional analysis. Zawawi (2013) showed that pesantren help shape youth character through habitual worship and moral training, yet the epistemological aspect of worldview formation was not explored. Meanwhile, Astika et al. (2024) examined pesantren's role in character development in the globalization era but did not specifically address how digitalization affects worldview formation.

These studies reveal a research gap: few have directly investigated how pesantren construct students' Islamic worldview in the context of digital disruption. This gap highlights the need for empirical studies examining educational strategies—curriculum design, teaching methods, and teacher exemplarity—in forming students' integrated Islamic worldview.

Unlike previous research, the present study offers both theoretical and practical contributions. Theoretically, it employs al-Attas's framework of Islamic worldview and the classical Islamic concepts of murabbi and muaddib as analytical foundations. Practically, it presents a field-based case study of a pesantren that actively integrates Qur'an memorization, Islamic studies, and digital technology into its curriculum. This study not only describes the pesantren's role but also assesses how classical Islamic theories are translated into educational strategies relevant to the modern context.

Through this approach, the research seeks to answer a fundamental question: how can pesantren education transform to build an Islamic worldview that is not only defensive against the negative impacts of digital disruption but also productive in utilizing digital opportunities as acts of worship? The study focuses on exploring how curriculum implementation, the cultivation of adab, teacher–student relationships, and the use of technology collectively function as instruments in shaping santri's Islamic worldview in the era of digital disruption.

METHOD

This study employed a qualitative approach because it sought to understand the phenomenon of pesantren (Islamic boarding school) education in depth within its natural context, rather than measuring variables statistically. Creswell (2014) explains that qualitative research aims to explore the meanings constructed by individuals or groups regarding a social issue through direct interaction in the field. This approach was chosen because the formation of an Islamic worldview among santri (students) is a contextual and dynamic process that cannot be reduced to numerical data. This view aligns with Denzin & Lincoln

(2011, 2017), who assert that qualitative research enables scholars to capture social reality holistically through the lived experiences of participants.

The research adopted a case study design, focusing on an in-depth exploration of a specific social system or unit (Yin, 2018). This design was considered the most relevant since the study did not aim to compare multiple pesantren but rather to analyze in detail how Ma'had Tahfizhul Qur'an Baitul Hikmah Sukoharjo develops strategies for shaping an Islamic worldview in the digital disruption era. According to Yin (2018), a case study is particularly effective when researchers seek to answer "how" and "why" questions, as in this investigation. Unlike previous research by Zawawi (2013), which merely described the general role of pesantren in character formation, this study specifically explores the epistemological mechanisms of worldview development through both formal and informal educational interactions.

The population of this research included all educational components at Ma'had Tahfizhul Qur'an Baitul Hikmah, consisting of administrators (mudir), teachers (ustadz), and students (santri). The sampling technique employed was purposive sampling, a method of selecting participants based on specific criteria relevant to the study's objectives (Sugiyono, 2019). The main informants were selected for their direct involvement in educational and worldview development processes—mudir as policy maker, ustadz as curriculum implementer, and santri as recipients of instruction. The number of informants was determined according to the principle of saturation point, meaning data collection was concluded once the information became repetitive and no new insights emerged (Guest et al., 2020). This ensured data credibility without relying solely on quantitative participant numbers.

Data were collected through in-depth interviews, participant observation, and documentation. The interviews aimed to capture informants' perspectives on worldview concepts, educational processes, and santri experiences in facing digital challenges. This method followed Kvale and Brinkmann's (2009) guidance, emphasizing qualitative interviews as "meaningful conversations" that reveal participants' worldviews. Participant observation was conducted to examine daily practices of adab (Islamic manners), curricular activities, and teacher–student interactions within the pesantren environment. Documentation served to complement data collection through analysis of curricula, institutional regulations, and activity archives. The triangulation of these three methods was used to ensure data validity by checking the consistency of information from multiple sources (Miles et al., 2014).

Data analysis followed Miles, Huberman, and Saldaña's (2014) model, consisting of three stages: data reduction, data display, and conclusion drawing/verification. During the reduction stage, interview and observation data were categorized according to main themes such as curriculum, teacher roles, teaching methods, and digital practices. The data were then presented in thematic matrices to facilitate the identification of emerging patterns. In the final stage, theoretical interpretations were drawn to explain how pesantren education constructs an Islamic worldview in response to digital disruption. Data trustworthiness was strengthened through source and methodological triangulation, as well as member checking, in which participants reviewed and confirmed the researcher's interpretations to ensure alignment with actual field conditions (Creswell, 2014). Consequently, the analysis was not merely descriptive but also reflective and interpretive, consistent with the nature of qualitative inquiry.

RESULT AND DISCUSSION
Result
The Role of Education at Ma'had Tahfizhul Qur'an Baitul Hikmah Sukoharjo in Building an Islamic Worldview for Students in the Age of Disruption

Education at Ma'had Tahfizhul Qur'an Baitul Hikmah Sukoharjo is intended to develop each individual to become someone who adheres to the Qur'an and Sunnah and is able to face the challenges of globalization and the era of disruption. Education at this Ma'had plays a strategic role in developing the Islamic insight of students, namely a framework of thinking and acting based on Islam in viewing the realities of life. This is because education at this Ma'had emphasizes not only cognitive aspects, but also spiritual, moral, and life skills integration.

Based on an integrative-holistic approach, the educational concept at Ma'had Baitul Hikmah is reflected in the curriculum, which integrates memorization (Tahfizh), Islamic studies, general knowledge, and character building. In line with the educational objectives of this Ma'had, which are not only to produce students who have memorized the Qur'an, but also to produce cadres of da'wah who are ready to face the problems of the ummah. This is in accordance with the statement of the leader or mudir of Ma'had Tahfizhul Qur'an Baitul Hikmah, Ustadz Hanif:

> "*Jadi Konsep pendidikan di Ma'had ini, kami memang berbasis pada integrasi. Jadi bukan hanya tahfizh Al-Qur'an saja, tapi juga ada dirasaat Islamiyah atau studi-studi Islam, pengetahuan umum, dan tentu pembinaan akhlak. Harapannya, santri tidak hanya paham dalam ilmu agama, tapi juga siap berkontribusi di dunia modern. Sesuai dengan visi kami, yaitu "Menyiapkan da'i yang hafidz, berjiwa mujahid, dan berintelektualitas ulama sebagai solusi atas problematika umat". Jadi dari sisi akademik, spiritual, maupun sosial, semuanya berusaha kami seimbangkan.*"

> "So, the educational concept at this Ma'had is based on integration. It is not only about memorizing the Qur'an, but also includes Islamic studies, general knowledge, and of course, character building. The hope is that students will not only understand religious knowledge but also be ready to contribute to the modern world. In line with our vision, which is "Preparing preachers who are hafiz, have the spirit of mujahid, and possess the intellectual capacity of scholars as solutions to the problems faced by the Muslim community." Therefore, from an academic, spiritual, and social perspective, we strive to balance all aspects."

His statement illustrates how teaching at this Ma'had emphasizes not only the process of memorizing the Qur'an but also the formation of Islamic identity and worldview. According to the researchers' findings during the observation process, every activity of the students at the pesantren is focused on instilling, understanding, and practicing Islamic values. This ranges from daily routines in the dormitory to academic activities. This is demonstrated by the habit of learning manners, the discipline of praying in congregation, and even the cleaning duty system, which is interpreted as a direct practice of Islamic teachings.

This is in line with what was conveyed by Ustadz Ihsan, as part of the education department, in the preparation of the existing curriculum and teaching, which always refers to the vision and mission of the Ma'had, namely to produce cadres of da'i who adhere to the Qur'an and Sunnah who are able to respond to global issues while remaining steadfast in their religious teachings, he emphasized:

> "*Kurikulum di Ma'had ini kami susun dengan mengacu pada visi-misi yang ada, yaitu menyiapkan da'i yang hafidz berjiwa mujahid dan berintelektualitas ulama sebagai solusi atas*

problematika umat. Jadi dalam prosesnya, kami melibatkan tim akademik untuk merumuskan arah dan struktur kurikulum. Dari situ, kami menentukan metode tahfizh yang tepat agar capaian hafalan bisa maksimal. Selain itu, kami juga menentukan penggunaan kitab-kitab turats atau kitab klasik untuk materi dirasaat islamiyah (seperti ilmu hadits, tafsir, fiqih), supaya santri tetap terhubung dengan khazanah keilmuan Islam yang otentik. Untuk mendukung itu, kami juga menyusun mata kuliah yang relevan dengan kebutuhan zaman, sehingga santri tidak hanya kuat dalam hafalan Al-Qur'an dan ilmu agama, tapi juga mampu menjawab tantangan kontemporer."

"The curriculum at this Ma'had is designed based on our vision and mission, which is to prepare hafiz preachers with a mujahid spirit and scholarly intellectuality as a solution to the problems faced by the ummah. Therefore, in the process, we involve an academic team to formulate the direction and structure of the curriculum. From there, we determine the appropriate tahfizh method so that memorization can be maximized. In addition, we also determine the use of classical books or classical texts for Islamic studies (such as hadith, tafsir, fiqh), so that students remain connected to the authentic Islamic scientific heritage. To support this, we also develop courses relevant to the needs of the times, so that students are not only strong in memorizing the Qur'an and religious knowledge, but also capable of addressing contemporary challenges."

From his statement, it is clear that the curriculum is a crucial aspect in shaping the Islamic worldview of students. This is also in line with the researcher's observations that the curriculum at Ma'had Tahfizhul Qur'an Baitul Hikmah includes materials that support the formation of an Islamic worldview for students, which is then developed in an integrated manner involving the academic team. The curriculum not only includes religious subjects such as memorization, tafsir, hadith, fiqh, and akhlak, but also general knowledge such as English and ICT.

In support of the existing curriculum, the learning methods at Ma'had Tahfizhul Qur'an Baitul Hikmah are also designed to be effective in shaping the students' worldview. The results of the researcher's observations show that the dominant learning methods used are halaqah, mulazamah, discussion, lectures, and practice. These methods are chosen not only to broaden the students' knowledge but also to build habits in their daily lives. As stated by Ustadz Hanif:

"Untuk metode pembelajaran, kami menggunakan halaqah, diskusi kelompok, ceramah, mulazamah, dan juga praktik langsung. Kenapa? Karena metode-metode itu kami nilai lebih efektif dalam membentuk kebiasaan, bukan sekadar menambah wawasan. Jadi santri itu tidak cukup hanya tahu secara teori, tapi mereka harus benar-benar terbiasa hidup dengan adab-adab dalam keseharian mereka."

"For teaching methods, we use halaqah, group discussions, lectures, mulazamah, and hands-on practice. Why? Because we consider these methods to be more effective in forming habits, not just increasing knowledge. So, students need to not only know the theory, but they must also be accustomed to living with good manners in their daily lives."

This is the same message conveyed by Ustadz Zaki, one of the ustadz at the Ma'had. He conveyed it:

"Dalam proses pembelajaran kami menggunakan tiga metode utama: diskusi, ceramah, dan praktik. Diskusi sangat penting karena dapat mendorong santri untuk berpikir kritis dalam perspektif Islami, mengajak mereka untuk mempertanyakan dan menggali lebih dalam nilai-nilai yang diajarkan. Ceramah saya pilih untuk memperkuat pemahaman mereka terhadap nilai-nilai tersebut, karena ini memberikan penjelasan yang lebih mendalam. Sedangkan praktik, saya rasa, sangat penting sebagai bentuk implikasi dari pemahaman yang sudah ditanamkan, agar santri bisa

langsung menerapkannya dalam kehidupan sehari-hari."

"In the learning process, we use three main methods: discussion, lectures, and practice. Discussion is very important because it encourages students to think critically from an Islamic perspective, inviting them to question and explore the values being taught in greater depth. I choose lectures to reinforce their understanding of these values, as they provide a more in-depth explanation. Meanwhile, I believe that practice is very important as a form of implication of the understanding that has been instilled, so that students can immediately apply it in their daily lives."

These various learning methods show that Ma'had Baitul Hikmah aims to adapt to the demands of the current generation of santri in this era of disruption, rather than being limited to traditional teaching techniques. And to help students adapt to critical thinking in the context of Islamic beliefs, learning strategies are more focused on encouraging active participation from santri.

Then, in pesantren education, the formation of an Islamic worldview cannot be separated from the role of the ustadz as educators. Ustadz are very important in the pesantren education system because they act not only as murabbi (educators) but also as muaddib (teachers of manners). Both in the classroom and in the dormitories, observations show a close relationship between ustadz and santri. This contributes to the successful development of the students' Islamic worldview.

Observations conducted by researchers at Ma'had Tahfizhul Qur'an Baitul Hikmah show that ustadz and students have a closer relationship than just in the classroom. In addition, there is warm interaction in the mosque, dormitory, and other pesantren environments. This gives santri a personal view of how ustadz practice Islamic principles. Thus, the process of transfer of knowledge goes hand in hand with the transfer of values. Ustadz Zaki stated:

"*Peran kami sebagai pendidik bukan sekadar Transfer of knowledge atau penyampaian materi. kami juga harus menjadi teladan bagi para santri. Sebagai contoh ketika mengajar, saya berusaha mengarahkan mereka supaya melihat ilmu yang dipelajari itu bukan hanya sekedar teori, tapi juga bagian dari ibadah. Selain itu, kami juga selalu menekankan prinsip tauhid dalam setiap aspek pembelajaran, supaya apa pun yang mereka pelajari tetap terhubung dengan Allah dan bernilai ibadah.*"

"Our role as educators is not merely to transfer knowledge or deliver material. We must also be role models for our students. For example, when teaching, I try to guide them to see that the knowledge they are learning is not just theory, but also part of worship. In addition, we always emphasize the principle of tawhid in every aspect of learning, so that whatever they learn remains connected to Allah and has value as worship."

Ustadz Hanif, as the Director of the Ma'had, also emphasized the role of ustadz guidance in facing the challenges of modernity. He said:

"*Keberhasilan pembentukan Islamic worldview sangat memerlukan praktik langsung di samping teori-teori yang disampaikan. Karena itu, ustadz harus hadir bukan hanya sebagai pengajar, tapi juga pembimbing dalam menghadapi realitas santri sehari-hari, termasuk tantangan era digital*".

"The successful formation of an Islamic worldview requires direct practice in addition to the theories that are taught. Therefore, ustadz must be present not only as teachers, but also as mentors in dealing with the daily realities of santri, including the challenges of the digital age".

This shows that ustadz are considered authoritative figures who can connect Islamic theories with everyday practices. When santri face the challenges of modernity, ustadz are

there to provide guidance in line with Islamic principles, so that santri can maintain their Islamic worldview even in the midst of global cultural trends.

In terms of technology utilization, Islamic boarding schools face various possibilities and problems in this era of disruption. Based on observations, Ma'had Tahfizhul Qur'an Baitul Hikmah has begun to utilize digital technology, such as online learning, digital books, and presentation media, as explained by Ustadz Hanif during the interview process:

"Di Ma'had ini kami juga memanfaatkan teknologi digital, salah satunya melalui fasilitas komputer atau laptop yang ada di perpustakaan, yang di dalamnya terdapat aplikasi perpustakaan digital. Jadi, santri bisa mengakses koleksi kitab dan buku-buku rujukan lewat aplikasi tersebut, tanpa harus selalu membuka versi cetaknya. Misalnya ada kitab tafsir, hadits, atau literatur pendidikan Islam yang sudah tersedia dalam bentuk PDF maupun aplikasi. Juga dengan pemanfaatan platform e-learning untuk menunjang materi, misalnya Google Classroom atau Zoom saat ada kuliah jarak jauh Dengan begitu, santri bisa belajar lebih praktis, tapi tetap dalam pengawasan agar tidak keluar dari fokus pembelajaran."

"At this Ma'had, we also utilize digital technology, one of which is through the computers or laptops available in the library, which contain digital library applications. Thus, students can access collections of books and reference books through these applications, without always having to open the printed versions. For example, there are books on tafsir, hadith, or Islamic educational literature that are available in PDF format or as applications. We also utilize e-learning platforms to support the material, such as Google Classroom or Zoom for remote lectures. This way, students can learn more practically, but still under supervision so that they do not lose focus on their studies."

Meanwhile, Ustadz Zaki added that current technological developments have made it very easy to access knowledge, but on the other hand, they also have a negative impact in the form of distraction. He emphasized:

"Era digital jelas memudahkan akses ilmu, dengan berbagai informasi yang bisa didapatkan dengan mudah melalui internet. Namun, di sisi lain, hal ini juga dapat menurunkan konsentrasi santri karena distraksi dari media sosial dan aplikasi lainnya. Oleh karena itu, penting bagi kami untuk memberikan pengawasan yang ketat dan pengarahan khusus agar santri bisa memanfaatkan teknologi secara maksimal tanpa terganggu oleh hal-hal yang tidak relevan dengan pembelajaran mereka."

"The digital age has clearly made access to knowledge easier, with a wealth of information readily available on the internet. However, on the other hand, this can also reduce students' concentration due to distractions from social media and other applications. Therefore, it is important for us to provide strict supervision and specific guidance so that students can make the most of technology without being distracted by things that are not relevant to their learning."

This shows that Ma'had Tahfizhul Qur'an Baitul Hikmah is selective in its use of technology. On the one hand, technology is seen as a strategic tool for the development of learning models, but on the other hand, supervision is needed to prevent negative impacts on the development of students.

The era of disruption is marked by rapid developments in information technology, cultural globalization, and a shift in the mindset of the younger generation towards greater openness. This situation requires Islamic boarding schools to not only focus on traditional aspects of Islamic education, but also to prepare students to be resilient in the face of change without losing their Islamic identity. The Ma'had is fully aware of this challenge. In an interview, Ustadz Hanif explained that one of the biggest challenges is the secularization and

liberalization of thought, which can influence the mindset of the younger generation. He stated:

"Di Ma'had juga ada mata kuliah khusus seperti Islamic Worldview. Tujuannya supaya santri siap menghadapi tantangan modern, termasuk paham-paham seperti liberalisme dan sekulerisme. Jadi mereka punya bekal yang kuat, baik dari sisi ilmu maupun cara berpikir."

"At the Ma'had, there are also special courses such as Islamic Worldview. The aim is to prepare students to face modern challenges, including ideologies such as liberalism and secularism. This gives them a strong foundation, both in terms of knowledge and way of thinking."

This statement shows that Islamic boarding schools are not only places to study religious knowledge and memorize the Qur'an, but also places to build critical awareness of destructive ideological challenges.

The rapid impact of social media has become another problem. Social media offers a broad communication platform, but it has also turned into a channel of information that contradicts Islamic principles. According to Ustadz Ihsan:

"Tak kalah penting, pengaruh media sosial yang sering kali menyita perhatian santri juga menjadi tantangan. Kami perlu menjaga agar mereka tidak teralihkan dari fokus belajar dan tetap bisa menggunakan teknologi dengan bijak."

"Equally important, the influence of social media, which often distracts students, is also a challenge. We need to ensure that they do not lose focus on their studies and continue to use technology wisely."

This shows that social media distractions often divert the attention of students, therefore Islamic boarding schools must enforce strict rules regarding the use of social media within the Ma'had environment.

The results of the researcher's observations show that various strategies are used to overcome this problem. Among them is strengthening the curriculum, which emphasizes the formation of an Islamic Worldview. This is done by holding public lectures. In addition, extracurricular activities such as leadership development, mentoring, and Islamic discussions help students develop their critical thinking skills while maintaining a strong foundation in Islamic principles.

At Ma'had Tahfizhul Qur'an Baitul Hikmah, education strongly emphasizes the growth of students' manners and character, in addition to academic and technological aspects. This Islamic boarding school believes that an Islamic worldview will not be formed solely through mastery of theory and memorization, but must be manifested in the attitudes, behavior, and daily habits of the students. Therefore, character building is a foundation that is always emphasized before teaching knowledge. Ustadz Hanif said:

"Islamic worldview adalah cara kita berperilaku, berpikir, dan berkomunikasi sambil memandang dunia melalui sisi Islam. Di sini, baik di kelas contohnya penerapan adab ketika belajar maupun di asrama contoh penerapan piket kebersihan sebagai implementasi dari hadits Nabi tentang kebersihan sebagian dari iman, kami berusaha menanamkan hal ini dengan memberikan teladan yang baik. Oleh sebab itu, keberhasilan pembentukan Islamic worldview sangat memerlukan praktik langasung di samping teori-teori yang disampaikan."

"The Islamic worldview is the way we behave, think, and communicate while viewing the world through an Islamic lens. Here, whether in the classroom, for example, by applying good manners when studying, or in the dormitory, for example, by implementing a cleaning duty system as an implementation of the Prophet's hadith about cleanliness being part of faith, we strive to instill this by setting a good example. Therefore, the success of

forming an Islamic worldview requires direct practice in addition to the theories that are conveyed."

This is reinforced by observations showing how the students' daily routines are designed to foster self-control, discipline, and accountability. Islamic principles are internalized through routine practices, including congregational prayers, evening halaqah, Qiyamul Lail, religious discussions, and cleaning duties. These actions are intended to represent the Islamic worldview in real life, not just as a routine.

In addition, the ustadz also emphasize the importance of good manners. Ustadz Zaki explains:

"Dengan menanamkan nilai Islami dengan cara yang lebih aplikatif. Pertama, melalui pembiasaan adab yang baik dalam kehidupan sehari-hari, karena adab adalah cerminan dari pemahaman agama. Selain itu, saya selalu mengajak santri untuk mempraktikkan nilai-nilai yang sudah diajarkan, bukan hanya sekadar teori. Saya juga sering memberikan tugas aplikatif, seperti membuat simulasi kelas dengan model pembelajaran berbasis proyek yang mengintegrasikan nilai-nilai Islami."

"By instilling Islamic values in a more practical way. First, through the habit of good manners in everyday life, because manners are a reflection of religious understanding. Additionally, I always encourage students to practice the values that have been taught, not just theory. I also often give practical assignments, such as creating classroom simulations with project-based learning models that integrate Islamic values."

The statement said that character education at the Ma'had is developed through regular practice and practical application in various learning activities and daily life, not just through lectures.

Ustadz Ihsan also emphasized that a conducive pesantren environment and the exemplary behavior of the ustadz are the main keys to successful character building. He said:

"Dukungan guru yang kompeten, lingkungan pesantren yang kondusif, serta keteladanan ustadz adalah faktor utama keberhasilan pendidikan di sini."

"The support of competent teachers, a conducive boarding school environment, and the exemplary behavior of the ustadz are the main factors behind the success of education here."

In other words, the Ma'had educational environment is designed to ensure that students are always in an environment that encourages the development of Islamic values.

From the observation data, it is clear that the application of principles and manners is prioritized over the delivery of knowledge. Students are taught to live simply, respect teachers, be punctual, and always maintain neatness and cleanliness. These principles are reflected in their daily activities in the dormitory. Therefore, the growth of manners and character is not just an academic subject but an educational system embodied by the teachers, daily routines, and the environment.

From the observation data, it is clear that the application of principles and manners is prioritized over the delivery of knowledge. Students are taught to live simply, respect teachers, be punctual, and always maintain neatness and cleanliness. These principles are reflected in their daily activities in the dormitory. Therefore, the growth of manners and character is not just an academic subject but an educational system embodied by the teachers, daily routines, and a supportive environment.

Supporting and Hindering Factors in the Formation of an Islamic Worldview for Students at Ma'had Tahfizhul Qur'an Baitul Hikmah Sukoharjo

Inhibiting and supporting factors are closely related in the process of forming an Islamic worldview for santri. Both factors work together and influence how deeply santri

internalize Islamic principles. While inhibiting factors are obstacles that need to be overcome with the right tactics, supporting factors serve as internal forces that accelerate the achievement of pesantren educational goals.

Supporting Factors

The results of the researchers' observations in this study show that among the supporting factors in the formation of an Islamic worldview are a conducive environment, teacher role models, the boarding school system, and parental support. This is in line with Ustadz Hanif said during the interview process:

> "*Kalau bicara tentang faktor yang mendukung, tentu lingkungan pesantren yang kondusif jadi kunci utama. Ditambah lagi dengan keteladanan guru, sistem asrama yang disiplin, serta dukungan dari orang tua, itu semua sangat membantu proses pembinaan santri.*"

> "When talking about supporting factors, a conducive boarding school environment is certainly the key. Added to this are the exemplary behavior of teachers, a disciplined boarding system, and support from parents, all of which greatly assist in the process of guiding students."

This statement highlights the importance of a conducive environment, teacher role models, a good boarding system, and parental support in encouraging student development. This is very important because a good and supportive environment can help students develop their discipline and character. The development of religious and social values in children is greatly aided by the exemplary behavior of teachers. In Islamic boarding schools, parental support is equally important in maintaining motivation and the development process. Ustadz Zaki emphasized:

> "*Keberhasilan pengajaran di pesantren sangat dipengaruhi oleh beberapa faktor. Pertama, dukungan dari lingkungan pesantren yang religius sangat penting, karena suasana yang kondusif ini membantu santri untuk lebih fokus dan mendalami materi dengan baik. Selain itu, fasilitas halaqah juga menjadi faktor utama, karena itu merupakan ruang untuk berdiskusi dan memperdalam ilmu secara langsung. Terakhir, jadwal pembelajaran yang terstruktur juga membantu menciptakan ritme belajar yang jelas, sehingga santri dapat belajar dengan konsisten dan terorganisir.*"

> "The success of teaching in Islamic boarding schools is greatly influenced by several factors. First, support from the religious environment of the boarding school is very important, because this conducive atmosphere helps students to focus more and study the material thoroughly. In addition, halaqah facilities are also a major factor, because they provide a space for discussion and in-depth study of knowledge. Finally, a structured learning schedule also helps to create a clear learning rhythm, so that students can study consistently and in an organized manner."

This highlights the importance of a conducive environment, adequate halaqah facilities, and a well-established curriculum for successful teaching in Islamic boarding schools. Halaqah facilities are a concrete example of a conducive learning environment because they serve as a forum for discussion and knowledge development. In addition, a well-planned study schedule encourages order and discipline in the classroom, which is related to an orderly boarding school system and good teacher behavior. These two statements work together to create a solid foundation for effective child development.

Then Ustadz Ihsan complemented the two previous statements. He stated:

> "*Ada beberapa faktor yang sangat mendukung keberhasilan pembelajaran di pesantren. Pertama, dukungan dari guru yang kompeten sangat penting. Mereka tidak hanya mengajarkan ilmu, tetapi juga memberikan bimbingan dan contoh yang baik bagi santri. Selain itu, lingkungan pesantren*

yang kondusif juga berperan besar dalam menciptakan suasana yang mendukung proses belajar. Terakhir, fasilitas pembelajaran yang memadai, seperti perpustakaan yang lengkap dan teknologi dasar yang bisa diakses santri, juga sangat membantu dalam menunjang pembelajaran yang lebih efektif."

"There are several factors that greatly support successful learning in Islamic boarding schools. First, support from competent teachers is very important. They not only teach knowledge, but also provide guidance and set good examples for students. In addition, a conducive boarding school environment also plays a major role in creating an atmosphere that supports the learning process. Finally, adequate learning facilities, such as a well-stocked library and basic technology that is accessible to students, are also very helpful in supporting more effective learning."

This statement emphasizes the importance of a conducive environment, competent teachers, and adequate learning facilities in supporting successful learning in Islamic boarding schools. This is very relevant to the last point, which also highlights the importance of a conducive learning environment and the role of teachers as role models for students. Libraries and technology are examples of comprehensive learning facilities that increase the resources available to students, thereby promoting more efficient learning. As mentioned earlier regarding the role of the environment, role models, and structured systems, these three factors—a conducive environment, teacher competence, and adequate facilities—are complementary elements in creating an optimal learning experience for students in Islamic boarding schools.

Inhibiting Factors

In the process of forming an Islamic worldview for santri, there are certainly not only supporting factors but also inhibiting factors. Among the inhibiting factors in the formation of an Islamic worldview are: the different backgrounds of the santri, limited technological facilities, and the negative influence of social media. This is in line with what was conveyed by Ustadz Hanif as Mudir, who said:

"Tapi memang, kami juga menghadapi tantangan. Misalnya latar belakang dan tingkat kesadaran santri yang berbeda-beda, kemudian keterbatasan fasilitas teknologi, dan tentu saja pengaruh negatif dari media sosial yang sulit dihindari."

"But indeed, we also face challenges. For example, the different backgrounds and levels of awareness of the students, then the limitations of technological facilities, and of course the negative influence of social media, which is difficult to avoid."

The same thing was also conveyed by Ustadz Ihsan:

"Beberapa hambatan memang cukup berpengaruh dalam proses pembelajaran. Salah satunya adalah keterbatasan fasilitas teknologi juga menjadi kendala, terutama dalam memaksimalkan potensi e-learning dan sumber daya digital lainnya. Selain itu, latar belakang santri yang beragam, baik dari segi pendidikan maupun pengalaman sebelumnya, yang membuat penyesuaian dalam pembelajaran menjadi lebih menantang. Tak kalah penting, pengaruh media sosial yang sering kali menyita perhatian santri juga menjadi tantangan. Kami perlu menjaga agar mereka tidak teralihkan dari fokus belajar dan tetap bisa menggunakan teknologi dengan bijak."

"Several obstacles do have a significant impact on the learning process. One of them is the limitation of technological facilities, which is also a constraint, especially in maximizing the potential of e-learning and other digital resources. In addition, the diverse backgrounds of the students, both in terms of education and previous experience, make adjustments in learning more challenging. Equally important, the influence of social media, which often distracts students, also poses a challenge. We need to ensure that they

do not lose focus on their studies and continue to use technology wisely."

Ustadz Zaki added a little about negative influences, saying:

"*Hambatan utama yang sering kami temui adalah latar belakang santri yang beragam. Beberapa santri datang dengan pengetahuan dan pengalaman yang berbeda, sehingga perlu penyesuaian dalam metode pengajaran. Selain itu, pengaruh media sosial juga menjadi tantangan besar. Banyak santri yang kesulitan untuk fokus karena distraksi dari media sosial, yang bisa mengalihkan perhatian mereka dari pembelajaran.*"

"The main obstacle we often encounter is the diverse backgrounds of the students. Some students come with different knowledge and experiences, so adjustments in teaching methods are necessary. In addition, the influence of social media is also a major challenge. Many students find it difficult to focus due to distractions from social media, which can divert their attention from learning."

This statement from Ustadz Zaki reflects a rather complex challenge. Regarding the influence of social media, this is indeed a significant obstacle in maintaining focus on learning. As mentioned, social media often causes distractions that can divert students' focus from learning. Given these obstacles, Islamic boarding schools are also trying to overcome them so that the process of forming an Islamic worldview remains effective despite internal and external disturbances. Ustadz Hanif responded to these obstacles by saying:

"*Untuk mengatasinya, biasanya kami lakukan pengawasan yang lebih intensif, pendekatan personal bagi santri yang mengalami kesulitan, serta pembinaan karakter secara berkelanjutan. Jadi tidak hanya menegur, tapi juga membimbing sampai mereka terbiasa dengan adab Islami.*"

"To overcome this, we usually conduct more intensive supervision, take a personal approach to students who are experiencing difficulties, and provide ongoing character building. So we don't just reprimand them, but also guide them until they become accustomed to Islamic manners."

Ustadz Ihsan also added:

"*Memberikan pembinaan khusus bagi santri yang tertinggal, memperketat aturan penggunaan gawai, serta memperbanyak kegiatan positif agar santri fokus pada pembelajaran.*"

"Providing special guidance for underachieving students, tightening rules on gadget use, and increasing positive activities so that students focus on learning."

This statement shows that Islamic boarding schools also play a role in overcoming existing obstacles, from providing guidance to students who are experiencing difficulties, regulating the use of technology, to organizing positive activities. This is consistent with the results of the researcher's observations that Islamic boarding schools play a significant role in overcoming existing obstacles, starting with the guidance of students during halaqah activities, the limited use of technology, and positive activities such as holding competitions to celebrate important Islamic holidays. All of this is also aimed at developing the manners and character of students in facing challenges in this era of disruption.

Discussion

Curricular Integration and the Formation of Islamic Worldview in the Light of al-Attas's Thought

Findings from Ma'had Tahfizhul Qur'an Baitul Hikmah demonstrate that its integrative curriculum—combining Qur'anic memorization (tahfizh), classical Islamic texts (turath), general knowledge, and adab (character formation)—functions as a comprehensive framework for cultivating an Islamic worldview. This approach aligns closely with al-Attas's assertion that Islamic education must be rooted in ta'dīb (the education of adab) and the tawḥīdic worldview, rather than limited to the acquisition of academic competence or

technical skills. As al-Attas emphasized, the fundamental crisis of the Muslim world is a "confusion of knowledge," which occurs when knowledge is detached from adab and moral purpose (Ahmed, 2018; Fadillah et al., 2023).

Recent studies on Islamic worldview formation (Sulaiman, 2023) have similarly found that the integration of spiritual, ethical, and cognitive dimensions is essential to developing a holistic Islamic framework of thought. Thus, the curriculum at the Ma'had is not merely a collection of subjects but a pedagogical design that fuses knowledge, behavior, and identity. This approach allows students to experience education as a "living curriculum," where learning becomes an embodied reality rather than a set of abstract theories. Theoretically, this reinforces the view that worldview formation depends not only on what is taught but on how learning is internalized and practiced in daily life.

The Role of Ustadz as Murabbi, Adab Practitioner, and Value Transmitter

Field findings reveal that the close relationship between ustadz and santri—in classrooms, dormitories, and everyday interactions—creates an organic mechanism for internalizing the Islamic worldview through example rather than instruction alone. This supports al-Attas's position that the ideal teacher (muʿallim) should also function as a muʿaddib—an educator of adab—who actualizes the values of tawḥīd and moral discipline in every aspect of student life (Ahmed, 2018; Sapri et al., 2022).

Moreover, contemporary studies on pesantren education in the digital era indicate that close social relationships, adaptive learning communities, and value-oriented teaching remain defining factors in shaping santri's Islamic identity (D. Nisa et al., 2024; Sugito, 2024). In this context, the ustadz serves not only as a transmitter of knowledge but as a moral mediator between technology and tradition (Bahri et al., 2024). The study found that teachers actively supervise digital engagement, guiding students in proper online behavior—demonstrating that the formation of an Islamic worldview requires an "entanglement" between technology and adab, not mere technological integration without moral direction.

This finding affirms al-Attas's theoretical proposition that modern Islamic education must go beyond technological adaptation and instead re-center adab pedagogy as the core of the Islamic worldview.

Technology, Digital Disruption, and the Challenge of Islamic Values in Pesantren

The study also found that Ma'had Tahfizhul Qur'an Baitul Hikmah employs a selective approach to digital technology—utilizing tools such as digital libraries, e-learning platforms, and multimedia resources—while maintaining strict supervision to ensure ethical and focused use. This aligns with recent findings in studies of digital-era pesantren, which suggest that technology can serve as both an opportunity and a threat, depending on how adab and traditional values are preserved within its use (Muiz, 2023; Sugito, 2024).

From a theoretical standpoint, this can be explained through al-Attas's Islamic epistemological paradigm, which views knowledge not as the accumulation of data or technical skills but as wisdom framed by values, adab, and the relationship between God, humanity, and the cosmos (Fadillah et al., 2023; Mahmudin et al., 2021). Therefore, as pesantren navigate the digital era, their greatest challenge is not technology itself but maintaining its role as an instrument for forming an Islamic worldview—rather than as a substitute for identity or moral grounding.

Further research on digital transformation in Islamic educational institutions emphasizes that technology should not erode social interaction, learning communities, or the exemplary role of teachers—all of which are central to worldview formation (D. Nisa et al., 2024; Tubagus et al., 2023). At Ma'had Baitul Hikmah, this is evident through consistent

supervision of gadget use, the habituation of adab, and the preservation of ritual and communal activities as counterbalances to technological distraction. Thus, the quality of pesantren education in the digital age must be measured not merely by technological accessibility but by the integration of ethical and spiritual values within technological use.

Implications and Reflections

Based on the discussion above, several implications emerge for developing pesantren education in the digital era. First, pesantren curricula should be designed within a comprehensive Islamic worldview paradigm—avoiding fragmentation between Qur'an memorization, classical Islamic studies, general knowledge, and character formation. Second, the quality of Islamic education depends heavily on the ustadz's ability to serve as a role model and facilitator of adab. Third, technology should be embraced but firmly guided by Islamic ethics and identity to prevent moral erosion among students.

These reflections indicate that pesantren capable of thriving amid disruption are not those that merely modernize their infrastructure but those that synthesize classical Islamic traditions with pedagogical innovation grounded in tawḥīdic values. Al-Attas's theoretical framework provides a strong philosophical foundation for understanding that the formation of an Islamic worldview is, at its essence, an epistemological transformation—not merely the addition of technological tools or secular sciences

CONCLUSION

This study concludes that pesantren education plays a highly strategic role in shaping students' (santri's) Islamic worldview amid the challenges of the digital disruption era. Ma'had Tahfizhul Qur'an Baitul Hikmah Sukoharjo demonstrates that value-based Islamic educational transformation can be realized through an integrative approach that combines Qur'an memorization, Islamic studies, general sciences, and adab (character formation). The curriculum functions not merely as a vehicle for knowledge transmission but as a means of internalizing the values of tawḥīd and morality across all educational activities. The formation of an Islamic worldview at this Ma'had occurs holistically through a balance of cognitive, affective, and spiritual dimensions, reflected in learning activities, teacher–student interactions, and dormitory life management.

The findings highlight that the role of ustadz as murabbi (mentor) and muaddib (educator of adab) is a key factor in the successful development of the Islamic worldview. The ustadz's exemplary conduct, personalized mentoring approach, and close supervision of students' behavior ensure that the learning process extends beyond academic instruction to encompass moral and spiritual cultivation. A variety of pedagogical strategies—such as halaqah (study circles), discussions, practical sessions, and lectures—encourage students not only to understand knowledge intellectually but to embody Islamic values in their daily lives. In the midst of rapid digital transformation, the Ma'had also demonstrates adaptive capacity by utilizing digital technologies selectively and ethically, such as e-learning platforms and digital libraries that remain guided by Islamic principles.

Overall, the study reaffirms that pesantren serve as agents of civilizational transformation, capable of preserving classical Islamic scholarship while employing modern technology to strengthen students' character and intellectual horizons. Institutions like Ma'had Tahfizhul Qur'an Baitul Hikmah Sukoharjo represent a contextual and adaptive model of Islamic education rooted in Islamic epistemology. Their success illustrates that adab-based education and the cultivation of an Islamic worldview constitute a vital

foundation for preparing a Muslim generation that is critical, moderate, and globally competent—without losing its Islamic identity.

Based on these findings, the study recommends that pesantren continue to develop curricula grounded in the Islamic worldview, balancing academic, moral, and spiritual components. The government—particularly through the Ministry of Religious Affairs—and Islamic educational institutions should strengthen teachers' capacity in managing digital learning to avoid falling into technological formalism devoid of ethical direction. For future research, comparative studies among pesantren across regions or longitudinal analyses are recommended to assess the long-term impact of Islamic worldview–based education on students' moral resilience amid globalization and artificial intelligence. Thus, the transformation of pesantren education in the digital disruption era must remain firmly rooted in the principles of adab and tawḥīd, ensuring that pesantren continue to serve as pillars of Islamic civilization—producing knowledgeable, virtuous, and socially responsible generations who contribute meaningfully to the progress of the ummah.

REFERENCE

Ahmed, F. (2018). An exploration of Naquib al-Attas' theory of Islamic education as ta'dīb as an 'indigenous' educational philosophy. *Educational Philosophy and Theory*, *50*(8), 786–794. https://doi.org/https://doi.org/10.17863/CAM.62378

Al-Attas, S. M. N. (1993). Islam and Secularism. In *International Institute Of Islamic Thought And Civilization (ISTAC)*.

Astika, L., Nur Evisa, S., & Chanifudin. (2024). Peran Pesantren Dalam Membentuk Karakter Diera Globalisasi. *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan*, *6*(3), 679–687. https://doi.org/10.46773/muaddib.v6i3.1191

Awwaliyah, N. M. (2019). Pondok Pesantren Sebagai Wadah Moderasi Islam Di Era Generasi Millenial. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, *8*(1), 36–62. https://doi.org/https://doi.org/10.35878/islamicreview.v8i1.161

Bahri, S., Wahid, A. H., & Najiburrahman, N. (2024). Digital Transformation in Pesantren: The Kyai's Role in Improving Educational Services. *Indonesian Journal of Education and Social Studies*, *3*(2), 61–72. https://doi.org/10.33650/ijess.v3i2.3417

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications. https://books.google.co.id/books?id=4uB76IC_pOQC

Denzin, N. K., & Lincoln, Y. S. (2011). *The SAGE Handbook of Qualitative Research*. SAGE Publications. https://books.google.co.id/books?id=qEiC-_ELYgIC

Denzin, N. K., & Lincoln, Y. S. (2017). *The Sage handbook of qualitative research*.

Fadillah, N. H., Kusuma, A. R., & Rajab al-Lakhm, N. R. (2023). The Concept of Science in Islamic Tradition: Analytical Studies of Syed Naquib Al-Attas on Knowledge. *Tasfiyah: Jurnal Pemikiran Islam*, *7*(1), 25–62. https://doi.org/10.21111/tasfiyah.v7i1.8456

Guest, G., Namey, E., & Chen, M. (2020). A simple method to assess and report thematic saturation in qualitative research. *PLOS ONE*, *15*(5), e0232076. https://doi.org/10.1371/journal.pone.0232076

Harmathilda, H., Yuli, Y., Hakim, A. R., Damayanti, D., & Supriyadi, C. (2024). Transformasi Pendidikan Pesantren Di Era Modern: Antara Tradisi Dan Inovasi. *Karimiyah*, *4*(1), 33–50. https://doi.org/https://doi.org/10.59623/karimiyah.v4i1.51

Husaini, A. (2019). *Perguruan tinggi ideal di era disrupsi: konsep, aplikasi, dan tantangannya*. Yayasan Pendidikan Islam At-Taqwa Depok.

Jannah, H. (2019). Pondok pesantren sebagai pusat otoritas ulama Madura. *Jurnal Al-Hikmah*, *17*(2), 79–94. https://doi.org/https://doi.org/10.35719/alhikmah.v17i1.9

Jensen, L. A. (2021). The Cultural Psychology of Religiosity, Spirituality, and Secularism in Adolescence. *Adolescent Research Review*, *6*(3), 277–288. https://doi.org/10.1007/s40894-020-00143-0

Jude, O. (2017). *SHALLOW MORALITY AND HOLLOW RELIGIOSITY*. *3*(2006), 133–152.

Kvale, S., & Brinkmann, S. (2009). *InterViews: Learning the Craft of Qualitative Research Interviewing*. SAGE Publications. https://books.google.co.id/books?id=bZGvwsP1BRwC

Mahmudin, M., Zayyadi, A., & Basit, A. (2021). Islamic Epistemology Paradigm: Worldview of Interdisciplinary Islamic Studies Syed Muhammad Naqueb Al-Attas. *International Journal of Social Science and Religion (IJSSR)*, 23–42. https://doi.org/10.53639/ijssr.v2i1.41

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed). SAGE Publications.

Momen, A. (2024). Education in Islam: Comprehensive Insights into Concepts, Nature, Goals, and Principles. *International Journal of Research and Innovation in Social Science (IJRISS)*, *8*(3), 3710–3723. https://doi.org/https://dx.doi.org/10.47772/IJRISS.2024.803268S

MUI, A. (2025). *Konten Ustadz Medsos tanpa Sanad Rentan Menyesatkan, Begini Pesan Kiai Masduki Baidlowi*. Majelis Ulama Indonesia. https://mui.or.id/baca/berita/konten-ustadz-medsos-tanpa-sanad-rentan-menyesatkan-begini-pesan-kiai-masduki-baidlowi

Muiz, A. (2023). Pesantren in the Digital Era: Looking for the Chances and the Challenges. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, *8*, 31–46. https://doi.org/10.22515/attarbawi.v8i1.6246

Münchow, T., Barakat, Z., & Wüstenberg, R. K. (2024). Religious Ethics in a Conflicted Word—On Ethical Motivation between Political Theology and Anthropology. *Religions*, *15*(9). https://doi.org/10.3390/rel15091114

Muniroh, N. (2024). Critical Thinking and Attitude in Islamic Education: A Literature Review. *Bestari*, *21*(2), 164. https://doi.org/10.36667/bestari.v21i2.682

Nisa, D., Aimah, S., & Fakhruddin, F. M. (2024). Pesantren Transformation in the Digital Era: Solution or Threat for Islamic Education. *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, *5*(2), 247–260. https://doi.org/10.32478/leadership.v5i2.2712

Nisa, Y. F., Hendarmin, L. A., Lubis, D. A., Mubarok, M. Z., Agung, S., Narhetali, E., Rohayati, T., Maulana, D., Saputra, R. E., Utomo, A. P., Ruswandi, B., & Putra, D. K. (2018). GEN Z: KEGALAUAN IDENTITAS KEAGAMAAN. In D. Syafruddin & I. Rpi (Eds.), *Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta*. CONVEY.

Sadali, S. (2020). Eksistensi Pesantren Sebagai Lembaga Pendidikan Islam. *Atta'dib Jurnal Pendidikan Agama Islam*, *1*(2), 53–70. https://doi.org/https://doi.org/10.30863/attadib.v1i2.964

Sapri, Zaini Dahlan, Ahmad Tarmizi Hasibuan, & Rahmawati, E. (2022). The Naquib al-Attas Educational Thought In Contemporary Islamic Education. *TADRIS: Jurnal Pendidikan Islam*, *17*(2), 272–283. https://doi.org/10.19105/tjpi.v17i2.4978

Soraya, D. A., & Hafil, M. (2020). *Riset: 58 Persen Milenial Belajar Agama di Medsos*. REPUBLIKA. https://khazanah.republika.co.id/berita/ql9jmz430/riset-58-persen-milenial-belajar-agama-di-medsos

Sugito, S. (2024). Hybrid Learning in Pesantren: Integrating Digital Pedagogy and Islamic Values to Enhance 21st-Century Competencies. *Tafkir: Interdisciplinary Journal of Islamic Education*, *5*(4), 749–764. https://doi.org/10.31538/tijie.v5i4.2207

Sugiyono. (2019). Metode Penelitian Kuantitatif, Kualitatif, dan R&D. In *Alfabeta*.

Sulaiman, A. (2023). Islamic Worldview in the Perspective of MTM Yazdī and SMN Al-Attas and Their Implication on Islamization of Knowledge. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, *9*(1), 43–62. https://doi.org/https://doi.org/10.20871/kpjipm.v9i1.251

Tubagus, M., Haerudin, Fathurohman, A., Adiyono, & Aslan. (2023). THE IMPACT OF TECHNOLOGY ON ISLAMIC PESANTREN EDUCATION AND THE LEARNING OUTCOMES OF SANTRI: NEW TRENDS AND POSSIBILITIES. *Indonesian Journal of Education (INJOE)*, *3*(3), 443–450. https://doi.org/10.69617/nuuz.v1i1.6.3808

UNESCO. (2023). *Transforming Education with Technology in Southeast Asia*. https://unesdoc.unesco.org/ark:/48223/pf0000387824_ind

Wahyudi, T. (2017). Peran Pendidikan Islam dalam Membangun dan Menguatkan Worldview Islam padaMasyarakat Muslim di Tengah Arus Globalisasi. *Cendekia: Journal of Education and Society*, *15*(2), 319. https://doi.org/10.21154/cendekia.v15i2.1053

Yin, R. K. (2018). *Case study research and applications* (Vol. 6). Sage Thousand Oaks, CA.

Zawawi, A. (2013). Peranan Pondok Pesantren Dalam Menyiapkan Generasi Muda Di Era Globalisasi. *Ummul Quro*, *3*(Jurnal Ummul Qura Vol III, No. 2, Agustus 2013), 1–8. http://ejournal.kopertais4.or.id/index.php/qura/issue/view/531