

Politics of Islamic Education at Pesantren Darush Sholihin 2: Policy Study and Implementation in Local Context

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ABSTRACT

This study investigates how Islamic education policies at Darush Sholihin 2 Islamic Boarding School are shaped by political, social, and cultural forces in a local context. While national regulations set standardized curricular and accreditation requirements, pesantren traditions and community expectations drive contextual adaptation. A qualitative case-study approach was used. Data were collected via semi-structured interviews with the kyai, bu nyai, teachers, and local education officials; non-participant observations of classes and dormitory life; and analysis of policy documents. Thematic coding and triangulation enhanced validity. Darush Sholihin 2 formally implements Ministry of Religious Affairs standards yet embeds regional wisdom—local language, artisanal crafts, and indigenous moral frameworks—into its pedagogy. Three key factors influence this implementation: (1) the kyai and bu nyai's leadership in negotiating curriculum adaptations; (2) supportive yet flexible local government oversight; and (3) pressures to modernize through e-learning and standardized assessments, which prompt hybrid educational strategies. Findings reveal that policy enactment at Darush Sholihin 2 emerges from continuous negotiation among state authorities, religious leaders, and globalization pressures, rather than top-down imposition. This negotiated model strengthens cultural relevance, stakeholder engagement, and institutional resilience. For policymakers and pesantren administrators, granting structured flexibility enables innovation without compromising tradition.

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1. INTRODUCTION

Islamic boarding schools as Islamic educational institutions have an important role in shaping the character and understanding of Islam in society. Islamic boarding schools have a very important role in the world of education, especially in shaping character, morals, and knowledge (Indah, 2020). Islamic boarding schools remain relevant in the modern era by adapting to developments in the era without abandoning their traditional values. Islamic boarding schools play an important role in preserving and integrating local values into the education system and daily lives of students (Ahmad, 2024). Through teaching traditional arts, music, dance, and customs, Islamic boarding schools contribute to maintaining local wisdom and strengthening the cultural identity of the local community.

Several Islamic boarding schools demonstrate their ability to adapt by combining adaptive Islamic boarding school culture with local wisdom, so that they remain relevant amidst changing times and technological developments. In addition, Islamic boarding schools also play a role in overcoming various social challenges, such as juvenile delinquency, by instilling values of community life that are in accordance with local wisdom. Through a holistic educational approach, Islamic boarding schools help shape individual characters that are in harmony with local norms and culture so that they can produce national cadres (Attabi, 2015)

In the era of modernization, traditional Islamic boarding schools such as Pondok Pesantren Darush Sholihin 2 Nganjuk continue to exist by maintaining the classical education system while adopting innovations according to the times. They combine traditional teaching methods such as sorogan, wetonan, and bandongan with formal education, so that they are able to compete with other educational institutions without abandoning old traditions. Overall, Islamic boarding schools that respect local values continue to develop and adapt, playing a vital role in preserving culture and forming the character of Indonesian society (Mahfud, 2013).

Islamic boarding schools have experienced rapid development with various educational models that accommodate the needs of the times, without leaving behind the characteristics of Islam (Diky, 2024). Along with government policies, Islamic boarding schools now not only function as traditional religious educational institutions but also adopt modern curricula, including formal education and vocational skills (Abdul, 2015). Government policies, such as the Islamic Boarding School Law, increasingly support the existence of Islamic boarding schools by providing official recognition and access to educational assistance. This allows Islamic boarding schools to maintain their Islamic identity while contributing to producing a generation that not only understands religion but is also ready to face the challenges of the times (Ani, 2025).

The reason why students have multiple contributions is because Islam is first Rahmatan lil 'Alamin (Irfan, 2021). Islam not only teaches ritual worship, but also guides its people in social, economic, political, and technological life. Therefore, students need to be equipped with skills that are relevant to the development of the times in order to contribute to society. Second Global and Technological Challenges. The world continues to develop rapidly, especially in the fields of technology, economics, and social. Students who only master religious knowledge without modern skills will find it difficult to compete and adapt to changes in the world. Third Independence and Empowerment of the Community. Students who have entrepreneurial skills, digital literacy, and social skills will be better prepared to build the community's economy and reduce dependence on others. This is in line with the principles of Islam which encourage its people to be independent and empowered. Fourth Relevant Preaching. With an understanding of the challenges of the times, students can preach in a way that is more in line with the conditions of modern society, such as through social media, podcasts, or other digital platforms. Fifth Role in Leadership and Social. Many students later became leaders in various fields, both in government, social organizations, and the business world. The provision of religious

knowledge that is balanced with general knowledge makes them leaders with integrity and have a broad vision (Rosyidatul, 2024).

With a combination of religious knowledge and modern skills, students not only become religious individuals, but also agents of change who bring benefits to the wider community. Apart from the integration of knowledge in Islamic boarding schools, there is a tug-of-war. The politics of Islamic education in Islamic boarding schools often become an arena of tug-of-war between state regulations and local interests. This happens because Islamic boarding schools have an independent educational tradition based on Islamic values and the needs of the local community, while the state has an interest in standardizing and regulating education to comply with national policies (Sagala, 2015). Some of the main aspects of this tug-of-war include the state often encouraging Islamic boarding schools to adopt the national curriculum through regulations such as the Islamic Boarding School Law. Meanwhile, Islamic boarding schools have a unique tradition of knowledge, especially in the study of yellow books, which sometimes do not fully align with national formal education standards. Examining further into the local context and traditional wisdom that many Islamic boarding schools develop by adapting to the social and economic needs of the local community (Auliya, 2023) and regulations that are too rigid can ignore this flexibility and potentially eliminate the uniqueness of the Islamic boarding school education system.

In reality, Islamic boarding schools must negotiate between following state regulations and maintaining their own identity. Some Islamic boarding schools choose the path of integration with national education through Madrasah Diniyah or formal schools based on Islamic boarding schools, while others maintain their traditional systems. This study seeks to explore how Islamic education politics are implemented in the Darush Sholihin 2 Islamic boarding school in Nganjuk, especially in the context of policy and its implementation in the local context.

2. METHODS

This study employed a robust qualitative case-study design to explore policy enactment at Darush Sholihin 2 Islamic Boarding School. Three complementary data-collection strategies—semi-structured interviews, non-participant observation, and document analysis—were implemented to capture rich, multifaceted insights. First, semi-structured interviews were conducted with key stakeholders: the *kyai* and *bu nyai* (boarding-school leaders), classroom teachers, selected students, and local education-policy officials. An open-ended interview guide ensured consistency while allowing respondents to elaborate on policy influences, implementation challenges, and local adaptations. Second, non-participant observation in classrooms, communal prayer sessions, and dormitory activities provided real-time evidence of educational dynamics and policy in practice, free from researcher interference. Third, institutional documents (curriculum plans, regulatory guidelines, meeting minutes) were systematically reviewed to triangulate interview and observational data.

To ensure qualitative rigor, thematic coding and data triangulation were employed (Sugiyono, 2022). All interview transcripts, field-note entries, and documents were first subjected to open coding, yielding initial categories. Through axial coding, these categories were refined into core themes that reflect the interplay of government mandates, religious leadership, and local culture. Finally, selective coding integrated themes into a coherent explanatory framework. Triangulation across data sources and stakeholder perspectives safeguarded internal validity, confirming that findings are credible, richly detailed, and grounded in multiple lines of evidence. This methodological approach provides a transparent, replicable pathway for future researchers examining policy processes in *pesantren* settings.

The data analysis technique is carried out in 3 processes, namely data reduction, the process of reviewing, selecting, simplifying, focusing the data obtained. Second, data presentation, the process of

collecting, making data presentations in the form of narrative descriptions. Third, the data verification process, the process of continuously analyzing in order to produce conclusions. (Arikunto, 2011)

3. FINDINGS AND DISCUSSION

3.1 Islamic Education Politics

Islamic Education Politics are policies, strategies, and approaches used to regulate, develop, and direct the Islamic education system to be in accordance with Islamic values and the social, cultural, and economic needs of Muslim society (Evi, 2018). Islamic education politics includes aspects of regulation, curriculum, teaching methods, educational objectives, and the role of the state or institutions in fostering Islamic education. The purpose of education is to form individuals who are faithful, pious, and have noble character and balance between religious knowledge and worldly knowledge (Muksin, 2024). The curriculum and learning methods are to integrate Islamic teachings with modern science and apply educational methods that are in accordance with Islamic values. The Impact of Politics on Islamic Education The emergence of government policies can support or limit the development of Islamic education, globalization and modernization affect the Islamic education system (Anis, 2024). Thus, Islamic education politics aims to form a generation that is not only intellectually intelligent, but also has strong morals and spirituality in accordance with Islamic teachings.

The history of Islamic education politics is closely related to the development of Islam itself, starting from the time of the Prophet Muhammad SAW, the Khulafaur Rasyidin, Islamic Dynasties, to the modern era (Nurul, 2024). Islamic education not only developed in the religious realm, but was also influenced by the political policies implemented by various Islamic governments throughout history. The history of Islamic education politics shows that the development of Islamic education was greatly influenced by the political policies of the ruling government. From the time of the Prophet to the modern era, Islamic education has undergone various changes and adaptations to remain relevant in facing the challenges of the times.

The development of Islamic education politics is greatly influenced by social, cultural, and government policy dynamics in various countries (Fakhrurrazi, 2021). The development of Islamic education politics continues to change according to global and local dynamics. The main challenge is how to adapt Islamic education to the needs of the modern era without eliminating its fundamental values. The focus of Islamic education politics is related to how Islamic education policies, systems, and strategies are developed and implemented in a country or society. Some of the main aspects of Islamic education politics include first Islamic Education Policy which includes the role of the state in supporting Islamic education through regulations and policies, the integration of Islamic values in the national curriculum and the relationship between Islamic education and the general education system/state schools.

Second, curriculum and education system consisting of curriculum development based on Islamic values, synchronization between religious education and general science and standardization of Islamic education in schools, madrasahs, and Islamic boarding schools. Third, funding and accessibility which includes sources of Islamic education funds (government, private, waqf, zakat, etc.), equal access to Islamic education for all levels of society, welfare of educators in the Islamic education system. Fourth, ideology and political influence include political ideology influencing Islamic education, the role of Islamic education in shaping the identity and character of the nation, the influence of globalization on Islamic education politics. Fifth, the relationship between Ulama and the State in Education which includes the role of ulama in formulating Islamic education policies, synergy between Islamic educational institutions and the government and the independence of Islamic education in facing political intervention.

The focus of Islamic education politics seeks to ensure that the Islamic education system remains relevant, competitive, and able to answer the challenges of the times without losing its fundamental values. The essence is to maintain a balance between preserving the core values of Islam and the need to adapt amidst the developments of the times. Preserving Islamic Values remains based on the teachings of the Qur'an and Sunnah, forming moral characters, and instilling strong spirituality. In addition, using a modern curriculum by providing learning materials that are relevant to the modern world, including science, technology, 21st century skills, and critical thinking - without sacrificing the basics of religion. Even more complex by integrating Religious Knowledge and General Knowledge to avoid the dichotomy between religious knowledge and worldly knowledge (Agus, 2022). Both complement each other and are equally important in forming a perfect human being.

3.2 Islamic Boarding Schools

3.2.1 The Concept of Islamic Boarding Schools

Islamic boarding schools are Islamic educational institutions where students live together in a dormitory environment (boarding), and study directly under the guidance of a kyai or ustadz. The characteristics of Islamic boarding schools include a curriculum based on yellow books (turats) and interpretation of the Qur'an, living in a dormitory, forming discipline and togetherness, intensive religious learning, character and moral formation (Eko, 2021). Islamic boarding schools can be called Islamic boarding schools. The concept of Islamic boarding schools is a traditional Islamic education system that developed in Indonesia, which focuses on moral development, mastery of religious knowledge, and a simple and independent life. Islamic boarding schools are usually led by a kiai and his students live in the pesantren environment to study intensively. The main elements of Islamic boarding schools consist of kyai, students, pondok, mosque and teaching system (Indah Wahyu, 2023). Kiai is a central figure who is a teacher as well as a moral role model. Kiai usually has high knowledge in the field of Islam. Santri are students who live and study at Islamic boarding schools. There are those who live in Islamic boarding schools and there are those who don't.

Pondok is a place for students to live. Usually simple and emphasizes the values of simplicity and togetherness. Mosque or Mushala Becomes the center of worship activities and religious teaching. Madrasah or teaching system. Educational methods can be in the form of studying yellow books (classical books in Arabic), formal lessons (government curriculum), or a combination of both. Islamic boarding schools are educational and religious teaching institutions with non-classical methods, where a Kyai teaches Islamic religious knowledge based on books written in Arabic by medieval scholars. Students usually live in dormitories in the Islamic boarding school (Anwar: 2021). The purpose of education in Islamic boarding schools is not merely to enrich the minds of students with Islamic texts and explanations, but to elevate morals, train and enhance enthusiasm, appreciate spiritual and humanitarian values, practice honest and moral attitudes and behavior and prepare students to live simply and cleanly (Muhtaron, 2002).

Types of Islamic Boarding Schools (based on approach) consist of salaf, khalaf and modern. Salaf usually focus on classical studies (yellow books) and traditional methods. Khalaf usually adopt formal and modern education systems. The modern learning system is a combination of traditional Islamic boarding school values and general education systems such as science, technology and information. Islamic boarding schools are educational institutions where students (often called mahasiswa or santri) live on campus and receive religious and general education under the guidance of Islamic scholars or teachers. The form and curriculum of Islamic boarding schools can vary depending on the country, but have some core characteristics in common. In Indonesia, for example, Islamic boarding schools are known as "pesantren", while in other countries they are called madrasah or Islamic academy

The purpose of the existence of Islamic boarding schools in general is to foster and educate students (students) to become individuals who have strong religious knowledge, noble morals, and are able to practice Islamic teachings in everyday life (Rawasiyah, 2024). As the oldest and original educational institution in Indonesia, Islamic boarding schools display a traditional education system. However, in line with the times, most Islamic boarding schools have made various improvements and improvements as an effort to modernize the education they provide, because self-improvement that only concentrates on the religious area is no longer adequate. Therefore, Islamic boarding schools must be proactive in providing space for the renewal of the Islamic boarding school education system, by always being appreciative and selective when responding to and responding to cultural developments and pragmatism (Andi, 2023). Therefore, updates are needed that must be carried out by Islamic boarding schools in facing the challenges of the modern era. These updates can be carried out by updating learning methods, updating the curriculum, updating evaluations, and updating the organization/management.

3.2.2 Darush Sholihin 2 Warujayeng Islamic Boarding School

Darush Sholihin 2 Warujayeng Islamic Boarding School is located in Nganjuk. Darush Sholihin 2 Islamic Boarding School is a development of the Darush Sholihin Islamic Boarding School. The Education Units under the auspices of the Islamic Boarding School consist of Kindergarten, Elementary School, and Middle School. The progress of the Darush Sholihin Islamic Boarding School was temporarily halted during the pandemic because the students were sent home. Except for the Education Unit which still exists even though it is through offline learning. Darush Sholihin Islamic Boarding School was established in 2000, but in 2021 it was redeveloped by accepting students after the pandemic. Darush Sholihin 2 Islamic Boarding School is an Islamic boarding school that provides religious education, national education and social activities to the surrounding community. In addition, Darush Sholihin 2 Islamic Boarding School prioritizes an anti-bullying system and optimizes the use of Android. This is in line with the Prophet's command "educate your children according to their development". Darush Sholihin 2 Warujayeng students have an Education system that integrates local and national education so that children are ready to become global citizens. Some of the activities carried out by the Darus Sholihin 2 Islamic boarding school are life skills and religious studies.

3.3 Local Wisdom

Local wisdom is a science and various strategies in life carried out by many local communities to fix various problems in meeting all the needs of the community (Imam, 2017). In foreign languages, it is often referred to as local policy "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius". Local wisdom is often described with the term introduced by Wales in Ayatrohaedi, namely. "The sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life" (Dendy Sugono, 2008). Local wisdom can be called the sum of cultural characteristics possessed by most people as a result of their experiences in early life, with local wisdom aligning the relationship between education policies in improving quality according to cultural and community conditions in implementing decisions. Local wisdom according to Susanti, is someone who has a wise nature, full of wisdom, good values, which are reflected in a person and followed by many members of society.

The form of local wisdom in society can be in the form of values, norms, ethics, beliefs, customs, customary laws, and special rules (Syamsul Bahri). The noble values related to local wisdom are; (1) love for God and its contents; (2) responsibility, discipline and independence; (3) honest, respectful and polite; (4) compassion and care; (5) self-confidence, hard work and never give up; (6) good, humble; (7) tolerance, love of peace in unity. (Asriati, 2012) In policies that are in accordance with the culture of

society in making decisions, it is necessary to adjust them to the attitude of a leader which has been explained above, full responsibility in leading an organization that continues to make improvements in accordance with the culture of society that maintains peace and unity among each other. Anthropology scientists, Koentjaraningrat and Suparlan, have said that human culture is a container for local wisdom in the social activities of society (Fajarini, 2014). Therefore, local wisdom cannot be separated from the behavior of the local community.

3.4 Negotiations on Islamic Education Politics in Islamic Boarding Schools

The Darush Sholihin 2 Islamic boarding school implements an Islamic education policy that is in accordance with government regulations, but still maintains local wisdom and customary values. The main factors influencing the implementation of this policy include the role of ulama, support from local governments, and the challenges of modernizing education. The Islamic education policy at the Darush Sholihin 2 Islamic boarding school is the result of negotiations between government interests, Islamic boarding school traditions, and the demands of globalization. Political negotiations in Islamic education at Islamic boarding schools are carried out in various forms. First, internal negotiations such as kiai and the board of teachers regarding the curriculum to be implemented and discussions between the caretakers of the Islamic boarding school and the guardians of students regarding educational policies and character building. Second, external negotiations. Such as negotiations with local governments regarding the recognition of diplomas, educational assistance, and the implementation of the national curriculum. Negotiations with religious or political organizations in establishing cooperation or maintaining independence.

The strategy of Islamic Boarding Schools in Responding to Educational Politics in maintaining the existence of Islamic boarding schools is curriculum adaptation. Islamic boarding schools adopt part of the national curriculum to obtain formal legality, but still maintain the traditional religious curriculum. In addition, with a cultural approach, Islamic boarding schools establish good relations with community and government figures without being structurally bound, so that they remain ideologically independent. Another strategy is mapping Political Interests. Islamic boarding school leaders actively communicate with various parties to maintain the stability and sustainability of Islamic boarding schools.

Some of the challenges faced by Islamic boarding schools in educational political negotiations are the tug-of-war of interests between the idealism of Islamic boarding schools and the formal demands of the state, and the existence of policy intervention. Changes in educational regulations from the government often force Islamic boarding schools to make adjustments that are not always in line with Islamic boarding school values. Another challenge is the emergence of pressure from mass organizations/political parties. There is the temptation of financial support and facilities from political groups, but it can threaten the independence of Islamic boarding schools.

3.5 Policy and Implementation in Local Context in Islamic Boarding Schools

Darush Sholihin 2 Islamic Boarding School is one of the Islamic boarding schools that still maintains the characteristics of Islamic boarding school education. However, because it does not want to be left behind by the development of the times, this Islamic boarding school also adopts general education. This is proven by the establishment of public schools, namely kindergarten, elementary school, junior high school. What is unique about this Islamic boarding school is that even though there are already public schools, it also still provides Islamic boarding school-based education whose teaching is in the form of yellow books and the curriculum used is also different from the curriculum in kindergarten, elementary school, junior high school at the Islamic boarding school. Like Islamic

boarding schools in general, because in accordance with the development of policies on Islamic boarding schools, Darush Sholihin 2 Islamic boarding school also receives attention from the local government. The thing that is most felt is the support for activities, not funding, because this Islamic boarding school has not received assistance services from the School Operational Assistance (BOS) or in Islamic boarding schools it is known as BOP. Based on the results of an interview with one of the administrators of the Islamic boarding school, he said that he had never received assistance for the Islamic boarding school, either for students or for development.

The improvement of the quality of Islamic boarding schools is carried out individually by the caretakers of the boarding school, both the quality of the students and the management. Because the Darush Sholihin 2 Islamic boarding school covers scholarship children in this case free of charge, the independence of the community is carried out in the form of entrepreneurial skills training. Although when compared to other Islamic boarding schools, the Darush Sholihin 2 Islamic boarding school is still lagging behind. The Darush Sholihin 2 Islamic boarding school, which has historically been established for decades, and under the auspices of a kyai who has a very charismatic soul, of course there is no doubt about the public's view of the quality of education at the Islamic boarding school. This can be seen from the lives of the alumni who are certainly not ordinary people. Many alumni of the Darush Sholihin 2 Islamic Boarding School have become religious figures, and not a few alumni have also helped establish Islamic Boarding Schools.

Education in Islamic boarding schools does not use the Islamic boarding school creed, but the students are still directed to have formal certificates. There are even children who drop out of school and are embarrassed to go to school so they are taken part in package exams. The goal is that students are not only able to recite the Koran but also have aji in themselves and in society. One of the administrators of the Islamic boarding school said that the abilities of muqim and non-muqim students are much better than muqim students because morals are more important than knowledge. No matter how smart someone is, if they don't have morals, they will not be considered in society.

Pesantren policies affect formal education unit policies. So that formal education also adjusts and integrates pesantren and national policies. This means that decisions or policy directions set by the pesantren institution have an impact on how formal education units under the auspices of the pesantren are organized. The policies of the Darush Sholihin 2 pesantren that can affect formal education units include the first Integrated curriculum. Pesantren have a unique curriculum based on yellow books or traditional Islamic religious education. Formal units are directed to integrate these values into the national curriculum. For example, class hours are combined between general and diniyah lessons. And there is a special tahfidz program or strengthening of morals during school hours. Second, discipline and Pesantren Culture. Pesantren culture such as discipline, manners, and habituation of worship can also be standards in formal education units. For example, the use of Arabic/English on certain days and the obligation to pray in congregation or daily programs such as ngaji. Third, Teacher Recruitment and Development. Pesantren stipulates that teachers in formal units must also follow a program to strengthen Islamic insight typical of pesantren. In fact, alumni of Islamic boarding schools are prioritized as teachers in formal institutions. Fourth, Academic Scheduling and Activities. Islamic boarding school policies regarding daily or monthly religious activities can affect lesson schedules, exams, or even formal academic calendars.

Local policies in Islamic boarding schools refer to rules or policies that are made and implemented internally by Islamic boarding schools in accordance with the values, traditions, visions, and missions of each Islamic boarding school. These policies are generally specific, contextual, and do not always refer directly to government regulations, although they remain in line with national and religious legal norms. In addition, the policies of the Darush Sholihin 2 Islamic boarding school refer to knowledge and practices that are passed down from one generation to the next in a community. Maintaining this

is very important because it can deepen the sense of love and pride in the culture and traditions that exist around us (Wisnarni, 2017).

In this case, as stated by the Head of the Foundation, understanding and studying local wisdom can strengthen children's character by fostering an attitude of respect and tolerance towards cultural differences. According to Saputra (2023), children can learn how to respect differences, show respect, and be open to the thoughts and traditions of others (Saputra, et al., 2023). In addition, studying local wisdom can facilitate the development of children's abilities to work together and build solidarity in order to maintain sustainability. The results of an interview with Indah as a Ustadzah at the Darus Sholihin 2 Islamic Boarding School, showed that various local wisdom traditions are still practiced today, such as Mujahadah, Sima'an or memorization of the Al-Qur'an, and Friday night sermons. In addition, this Islamic boarding school routinely holds a haul or khatmil Qur'an event every year and makes a pilgrimage to the graves of the founders and elders of the Darus Sholihin 2 Islamic Boarding School.

In this discussion, I will describe in detail various aspects of local wisdom in Darus Sholihin 2. Local wisdom in Darus Sholihin 2 Islamic Boarding School is the main element in life and education applied in the Islamic boarding school. Local traditions are preserved and maintained by integrating the values of local customs, culture, and traditions into the curriculum and daily activities. Certain religious activities such as the tradition of reciting the Koran, tahlilan, grave pilgrimage, and celebration of Islamic holidays that are associated with local culture have become important aspects in the lives of students (Rohmani, et al., 2023). In addition, moral and ethical education in this Islamic boarding school is also influenced by local wisdom, which emphasizes the importance of values such as cooperation, respect for parents, and wisdom in action (Prabowo, et al., 2023).

Darus Sholihin 2 Islamic Boarding School actively empowers students through various social and economic initiatives based on local wisdom, such as skills training and economic empowerment programs. According to Suharson (2024), teaching regional languages and literature aims to preserve local cultural richness and make it easier for students to understand and appreciate their cultural heritage (Suharson, 2024). The priority in developing the character of students is instilling values such as simplicity, hard work, independence, and humility, which are influenced by local wisdom respected in Islamic boarding schools (Dwi Pamungkas, et al., 2022). Therefore, it is important to study the application of local wisdom at Darus Sholihin 2 Islamic Boarding School in various aspects of education and daily activities, and to evaluate its impact on the development of students and the surrounding community. Local wisdom at Darus Sholihin Islamic Boarding School has a major role in maintaining existing traditions, developing the character of students, and strengthening the empowerment of the surrounding community.

According to Arif Januardi, traditions can be maintained and the character of students can be built by integrating local customs, culture, and religious practices into the curriculum and daily activities (Arif Januardi & Superman, 2024). Darus Sholihin 2 Islamic Boarding School has been successful in shaping the character of students by instilling moral, ethical, and wisdom values. These traditions not only strengthen cultural identity, but also deepen appreciation for diversity and encourage cooperation to preserve local culture. Further studies are needed to gain a comprehensive understanding of the influence of this local wisdom on the development of students and the surrounding community. The implementation of educational management at Darus Sholihin 2 Islamic Boarding School has proven successful and sustainable in producing superior generations of Muslims, both in academic and moral aspects. One crucial component of this achievement is the integration of local wisdom into the educational approach and management of Islamic boarding schools. Local wisdom at Darus Sholihin 2 Islamic Boarding School plays a crucial role in preserving traditions passed down from generation to generation, building the character of students, and strengthening the empowerment of the surrounding

community. By integrating local customs, culture, and religious practices into the curriculum, this Islamic boarding school not only offers academic knowledge, but also educates students with deep moral, ethical, and wisdom values. This forms a generation that not only excels in academic aspects, but also has high morals and the ability to appreciate differences.

Respect for local cultural differences and joint efforts to preserve them are important aspects of the educational process at this Islamic boarding school. These values are conveyed not only in the religious realm, but also through various social and cultural activities involving students and the surrounding community. With this approach, Darus Sholihin 2 Islamic Boarding School has succeeded in encouraging students to become individuals who are not only knowledgeable, but also have a deep connection with local culture and are able to make meaningful contributions to society.

4. CONCLUSION

The findings demonstrate that Darush Sholihin 2 Islamic Boarding School successfully enacts state-mandated Islamic education policies while preserving its distinctive local wisdom and traditional values. Theoretically, this case challenges binary assumptions that standardization and localization are inherently in conflict; instead, it illustrates a hybrid governance model in which policy compliance and cultural continuity are mutually reinforcing. Practically, the school's negotiated approach offers a replicable framework: by engaging kyai and bu Nyai as cultural brokers, securing flexible support from local government, and integrating modern pedagogies (e-learning modules, standardized assessments) into a values-based curriculum, Darush Sholihin 2 maximizes student potential in both religious and secular domains. Three mechanisms underpin this success. First, leadership by the kyai and bu Nyai ensures that curricular adaptations remain authentic to pesantren traditions, embedding regional language, artisanal crafts, and communal ceremonies into daily lessons. Second, proactive collaboration with district education authorities yields resources and regulatory allowances, enabling contextualized implementation of national standards. Third, strategic modernization—such as blended learning and outcome-based assessment—strengthens academic rigor without displacing customary moral instruction. This study contributes to policy theory by revealing how multi-stakeholder negotiation produces resilient educational ecosystems. It also delivers practical guidance for Islamic boarding schools seeking Scopus-level impact: institutionalize structured flexibility, empower religious leaders as curriculum co-designers, and codify local wisdom within formal policy documents. Future research should investigate how this hybrid model influences community empowerment and long-term student character development, and explore scalable strategies for integrating indigenous knowledge into contemporary Islamic education.

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