

THE DYNAMICS OF SALAFIAH EDUCATION IN THE MODERN ERA: A STUDY OF THE SYAICHONA MUHAMMAD CHOLIL ISLAMIC BOARDING SCHOOL

Machbub Ainurrofiq^{*1}, Zakariyah², Ardiyansyah³, Heru Setiawan⁴, Fatakhul Khoir⁵,
Hafidul Muhsin⁶, Sanifu⁷

^{1,2,4,5} Universitas KH. Abdul chalik Mojokerto, Indonesia

³ Sekolah Tinggi Agama Islam Al-Gazali Bulukumba, Indonesia

⁶ Institut Teknologi dan Bisnis STIKOM BALI, Indonesia

⁷ Universitas Sepuluh Nopember Papua, Indonesia

e-mail: ¹munawwaroh549@gmail.com, ²zakariyah@gmail.com,

³ardiyansyahhajar79@gmail.com, ⁴herustw82@gmail.com,

⁵fatakhulkhoir21@gmail.com, ⁶hafidulmuhsin@stikom-bali.ac.id,

⁷sunnydoel962@gmail.com

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*Corresponding author

Abstract

This study uses a qualitative approach with a case study design. Data were obtained through in-depth interviews, participatory observation, and documentation studies, then analyzed using reduction, categorization, verification, and triangulation techniques to ensure the validity of the findings. The results show that the dynamics of Islamic boarding school education took place in two phases: the era of Syaichona Muhammad Cholil as the central transmission of the sanad of salafiah knowledge in Java-Madura; the era of KH. Abdulloh Schal who revitalized the system through the integration of ma'hadiyah and madrasiyah; and the era of KH. Fakhruddin Aschal who initiated the method of quickly reading yellow books (Al-Miftah and Amtsilati), classification of dormitories based on salafiah levels, and strengthening formal institutions. The Salafiyah pattern is maintained through the sorogan system, wetonan/bandongan, halaqah, tahfiz, hiwar, and bahtsu al-masa'il, with a curriculum composition of 70% religious and 30% general. Kiai leadership, management, alumni achievements, and commitment to maintaining the purity of the sanad are the main supporting factors, while diploma orientation and the penetration of modern curriculum are challenges. The implication is that Salafiyah Islamic boarding schools need to develop a paradigm of "maintaining good old traditions in the Salafiyah manhaj and adopting new things that are more beneficial contextually" as a philosophical basis for strengthening the curriculum, leadership, and institutions. This model emphasizes the typology of modern Salafiyah Islamic boarding schools that are adaptive without losing the authenticity of values.



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Keywords: *Salafiyah Islamic Boarding Schools; Selective Modernization; Charismatic Legitimacy; Institutional Resilience; Social Capital.*

Abstrak

Penelitian ini bertujuan untuk menganalisis dinamika pendidikan di Pondok Pesantren Syaichona Muhammad Cholil di Bangkalan dalam mempertahankan pola salafiah di era modern, strategi adaptif yang digunakan, serta faktor pendukung dan penghambatnya. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi, kemudian dianalisis menggunakan teknik reduksi, kategorisasi, verifikasi, dan triangulasi untuk memastikan validitas temuan. Hasil penelitian menunjukkan bahwa dinamika pendidikan pondok pesantren berlangsung dalam dua fase: era Syaichona Muhammad Cholil sebagai pusat transmisi sanad pengetahuan salafiah di Jawa-Madura; era KH. Abdulloh Schal yang merevitalisasi sistem melalui integrasi ma'hadiah dan madrasah; dan era KH. Fakhruddin Aschal yang mempelopori metode membaca cepat kitab kuning (Al-Miftah dan Amtsilati), klasifikasi asrama berdasarkan tingkatan salafiah, dan penguatan lembaga formal. Pola Salafiyah dipertahankan melalui sistem sorogan, wetonan/bandongan, halaqah, tahfiz, hiwar, dan bahtsu al-masa'il, dengan komposisi kurikulum 70% agama dan 30% umum. Kepemimpinan Kiai, manajemen, prestasi alumni, dan komitmen untuk menjaga kemurnian sanad merupakan faktor pendukung utama, sementara orientasi diploma dan penetrasi kurikulum modern merupakan tantangan. Implikasinya adalah bahwa pesantren Salafiyah perlu mengembangkan paradigma "mempertahankan tradisi lama yang baik dalam manhaj Salafiyah dan mengadopsi hal-hal baru yang lebih bermanfaat secara kontekstual" sebagai landasan filosofis untuk memperkuat kurikulum, kepemimpinan, dan institusi. Model ini menekankan tipologi pesantren Salafiyah modern yang adaptif tanpa kehilangan keaslian nilai-nilai.

Kata Kunci: *Sekolah Berasrama Islam Salafiyah; Modernisasi Selektif; Legitimasi Karismatik; Ketahanan Institusional; Modal Sosial.*

INTRODUCTION

Islamic religious education is essentially directed at forming an Islamic outlook on life that is internalized in the daily attitudes and behavior of students (Achadah et al., 2022; Ardiyansyah et al., 2025). This orientation places education not merely as a process of transferring knowledge, but as a process of forming a complete personality in accordance with Islamic values (Mujahid, 2021). Within the framework of developing Islamic education, this objective necessitates integration between cognitive, affective and practical dimensions in the lives of students (Muhaimin et al, 2001). In line with this, Law Number 20 of 2003 concerning the

National Education System emphasizes that the goal of national education is to form people who are faithful, pious, and have noble morals (Noor, 2018). Government Regulation Number 55 of 2007 also emphasizes that religious education aims to enable students to understand, internalize, and practice religious teachings in their daily lives (Nursobah et al., 2025).

Historically, the Indonesian national education system has experienced several regulatory phases, starting from the Basic Law on Education and Teaching of 1950, the National Education System Law of 1989, to Law Number 20 of 2003 in the reform era (Prihatin et al., 2025). Formal recognition of Islamic boarding schools as part of the new national education system has gained clearer legitimacy in the latest regulations (Buanaputra et al., 2021; Hasan, 2025). This shows that Islamic boarding schools as indigenous Islamic educational institutions have a strategic position in the national education structure (Badrun, 2024; Ikhwan & Yuniana, 2022). In the conceptual perspective of Islam, education is understood through the terms *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib* which complement each other (Sartika, 2022; Ulpah et al., 2024). Education is not only a teaching process (*ta'lim*), but also coaching (*tarbiyah*) and the formation of *adab* (*ta'dib*) (Azzam et al., 2025; Syafari et al., 2024). The conceptual relationship between these three terms confirms that Islamic education is oriented towards the formation of people who are knowledgeable and have character (Solihin et al., 2020). Thus, Islamic education is a process of physical and spiritual development based on Islamic values to form the main personality (Komariah & Nihayah, 2023). This interpretation emphasizes that Islamic educational institutions must be able to maintain the continuity of values while responding to developments in the times (Patriasya et al., 2025; Rustandi et al., 2025).

Islamic boarding schools, as the oldest educational institutions in Indonesia, have a historical function as centers for the transmission of Islamic knowledge, the development of *ulama* cadres, and community empowerment (Muhidin et al., 2025; Sabila et al., 2024a). Since its inception, Islamic boarding schools have functioned as centers of religious education that grew from and for the community (Roqib, 2021; Sadali, 2020). Terminologically, the term *pesantren* is known in Java, while in Aceh it is called *dayah* or *ranggang*, and in West Sumatra it is known as *surau* (Muslim, 2021; Ridha, 2020). The diversity of these terms shows the strong cultural roots in the Muslim society of the archipelago (Muhtarom et al., 2020). Islamic boarding schools also have a significant contribution in the history of the nation's struggle, because many national movement figures were born from the Islamic boarding school education tradition (Sabila et al., 2024b; Zukdi et al., 2022). Empirical data shows that Islamic boarding schools are significant in number and widespread

(Letavia et al., 2025). A survey in East Java in the late 1990s recorded thousands of Islamic boarding schools with hundreds of thousands of students studying in them (Mustopa, 2023). The large number shows that Islamic boarding schools are a social and cultural force that cannot be ignored in the development of national education (Takdir, 2018). One of the main characteristics of Islamic boarding schools is the relatively high autonomy in determining the educational model, curriculum and learning system (MA, 2020). The centrality of kiai leadership is a dominant factor in determining the direction of educational policy in Islamic boarding schools (Anwar, 2021).

However, the dynamics of modernization present new challenges. The dominance of classical religious material taught in Arabic, with a limited emphasis on general knowledge, often results in pesantren graduates being less recognized in the formal education system and the modern workplace (Mahmud & Nufus, 2025). On the other hand, developments in science and technology require educational institutions to adapt to remain relevant to the needs of society (Khoeron et al., 2025). In this context, Islamic boarding schools face a dilemma between maintaining their Islamic identity and adopting a modern education system (Asiska et al., 2024). This issue becomes increasingly complex as pesantren (Islamic boarding schools) confront demands for educational formalization, technological advancements, institutional standardization, and shifting expectations among students and parents (Erifsany et al., 2026). The strong emphasis on classical religious texts and Arabic-oriented instruction in some Salafiyah institutions can pose challenges in securing formal educational recognition and addressing contemporary aspirations for educational mobility (M.S.I, 2025). Simultaneously, advancements in science and technology require educational institutions to develop new organizational and pedagogical capacities (Khoeron et al., 2025; Mahmud & Nufus, 2025). Consequently, pesantren face a dual challenge: preserving the authenticity of their religious and scholarly traditions while strengthening institutional capacity to remain relevant within the contemporary educational landscape (Asiska et al., 2024).

Several studies indicate that the modernization of pesantren (Islamic boarding schools) does not automatically erase their traditional character; rather, it unfolds through various forms of restructuring and integration. In their study titled *Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution*, Nurtawab and Wahyudi demonstrate that the formal recognition of pesantren within the national education system has driven the restructuring of traditional Islamic education while simultaneously introducing the possibility of changes to the values historically reproduced through pesantren traditions

(Nurtawab & Wahyudi, 2022). Meanwhile, Musfah et al., in their research *Pesantren-Based School Curriculum Integration Model in Indonesia*, show that integrating religious and general curricula can be achieved by embedding Islamic values into general subjects, adding religious subjects, and incorporating the study of kitab kuning (classical Islamic texts); thus, educational integration does not necessarily result in the elimination of the pesantren's religious character (Musfah et al., 2020). Similarly, in *Pesantren Curriculum Integration in Indonesia*, Muttaqin finds that pesantren curriculum integration evolves through diverse models and is implemented incrementally tailored to the characteristics of the students and the institution's socio-cultural context while also taking technological advancements into account (Muttaqin, 2023). Although the three studies demonstrate that pesantren possess the capacity to integrate elements of modern education without entirely abandoning tradition, their focus lies primarily on institutional restructuring and curriculum integration models rather than on the mechanisms determining the boundaries between elements subject to change and those that must be preserved as the pesantren's epistemological core. Consequently, existing literature has not adequately explained how Salafiyah pesantren distinguish and manage the relationship between their epistemological core such as kitab kuning (classical Islamic texts), sanad (chains of transmission), talaqqi (direct face-to-face instruction), and the scholarly authority of the kiai and adaptable peripheral structures, such as formal education, institutional organization, technology, and new teaching methods. This distinction is theoretically significant because the presence of formal education or institutional innovation does not, in itself, indicate an epistemological transformation. Therefore, the research problem extends beyond the question of whether pesantren are undergoing modernization to a more fundamental inquiry: which aspects are permitted to change, which are consciously safeguarded, and what institutional mechanisms enable adaptation to occur without displacing the epistemological foundations that shape the Salafiyah identity of the pesantren?

The Syaichona Muhammad Cholil Islamic Boarding School (pesantren) in Bangkalan offers a highly relevant context for examining these institutional issues. Established in 1861, the pesantren has historically held a significant position in the transmission of Islamic knowledge and the development of scholarly sanad (chain of transmission) networks across the Java-Madura region. In its early stages, educational activities operated without a highly formal institutional structure, relying primarily on the bandongan and sorogan methods for studying classical Islamic texts. As the institution evolved under subsequent leadership, it introduced ma'hadiyah (boarding-based) and madrasah (classroom-based) systems,

establishing a more formal educational framework. However, these developments did not diminish the pesantren's Salafiyah orientation. The study of Islamic sciences, the transmission of classical scholarship, and the preservation of scholarly authority remained central to the institution, while modern organizational arrangements operated alongside rather than entirely replacing traditional systems. This configuration makes the Syaichona Muhammad Cholil pesantren a crucial empirical case for understanding modernization as a process of negotiated institutional adaptation, rather than a linear progression from traditional to modern education.

Against this backdrop, this study examines three interrelated issues: (1) how the educational system of the Syaichona Muhammad Cholil pesantren evolved across different historical periods and leadership eras in response to modernization; (2) what institutional and pedagogical approaches were employed to maintain the Salafiyah educational model while addressing contemporary educational demands; and (3) what factors supported or hindered the sustainability of this educational model? These issues are analyzed based on the premise that the sustainability of a Salafiyah pesantren cannot be explained through a simple dichotomy between tradition and modernity. Instead, institutional continuity is achieved through selective adaptation a process in which contemporary structures and instruments are integrated into organizational and operational dimensions without supplanting the epistemological foundations of Salafiyah education.

Based on this argument, the study's primary novelty lies in its attempt to explain how Salafiyah pesantren (Islamic boarding schools) can undergo institutional adaptation without experiencing an epistemological shift. Rather than positioning traditional and modern pesantren as mutually exclusive institutional categories, this study conceptualizes their relationship by distinguishing between a "protected epistemological core" and an "adaptive institutional periphery." The protected core encompasses the transmission of classical Islamic scholarship, sanad (chains of transmission), and pedagogical methods such as talaqqi, sorogan, and bandongan, alongside the authority of the kiai (religious leader). Meanwhile, the adaptive periphery includes formal education, organizational restructuring, the use of technology, and various other contemporary institutional instruments. The study's central argument is that the continuity of Salafiyah education is maintained when external innovations are filtered through these institutional boundaries before being integrated into the educational system. Consequently, changes are neither wholesale accepted nor wholesale rejected; instead, they are selected based on their compatibility with the pesantren's epistemological foundations and institutional identity. From this perspective, the study contributes not only to the scholarship on pesantren and Salafiyah education but also to the broader discourse

on institutional resilience. Specifically, it demonstrates that deeply rooted educational traditions can endure not by isolating themselves from change, but through a process of institutional adaptation that is controlled, selective, and value-mediated. In other words, modernization need not result in epistemological modernization; a pesantren can evolve in terms of structure, governance, technology, and educational services while preserving the foundations of knowledge, authority, and pedagogical tradition that constitute its Salafiyah identity.

RESEARCH METHODS

This study employed a qualitative approach with an intrinsic case study design to gain an in-depth understanding of the dynamics of Salafiyah education in responding to modernization at Pondok Pesantren Syaichona Muhammad Cholil, Bangkalan (Creswell, 2015). The case study approach was selected because the phenomenon under investigation is closely embedded in the historical, institutional, and cultural context of the pesantren and therefore needs to be understood holistically within its natural setting (Yin, 2012). The study focused on the relationship between the continuity of Salafiyah traditions and processes of institutional adaptation, particularly in relation to curriculum, teaching methods, leadership, institutional management, and the pesantren's response to the demands of modern education.

The study was conducted from March to May 2024 at Pondok Pesantren Syaichona Muhammad Cholil, Bangkalan, Madura. The unit of analysis was the pesantren's educational system, encompassing the ma'hadiyah-madrasah structure, kitab kuning learning, sorogan, wetonan/bandongan, halaqah, tahfiz, hiwar, and bahtsul masail, as well as accelerated kitab kuning reading programs such as Al-Miftah and Amsilati, together with patterns of leadership and institutional management. The selection of these analytical units enabled the study to focus on processes of institutional change without separating them from the epistemological foundations of Salafiyah education.

The research data were obtained primarily from 13 informants selected through purposive sampling (Dr.PH, 2022). Informants were selected based on four criteria: (1) holding a formal or strategic position within the pesantren's organizational structure; (2) possessing direct knowledge of Salafiyah education and its institutional development; (3) being directly involved in curriculum, student affairs, facilities, public relations, administration, financial management, or educational programs; and (4) having sufficient experience to provide information concerning the continuity and adaptation of the pesantren's educational system. The

informants represented various institutional positions to provide diverse perspectives from leadership, managerial, administrative, educational, and student-support dimensions.

Table 1. The composition of the informants

No	Position/Role	Relevance to the Study
1	Caretaker of the pesantren (RKH Fakhruddin Aschal)	Institutional leadership, educational orientation, and strategic direction
2	Vice Principal/Coordinator of Curriculum (Muhammad Thubah, S.Pd.I)	Curriculum structure and integration of Salafiyah and formal education
3	Vice Principal/Coordinator of Student Affairs (Funasul Kiromh, S.Pd.I)	Student development and implementation of educational regulations
4	Coordinator of Facilities and Infrastructure (Bahruddin)	Institutional facilities and adaptation to contemporary educational needs
5	Coordinator of Public Relations (Muhammad Samsul Arifin, S.Pd.I)	Institutional relations and external adaptation
6	Secretariat administrator (Ust. Hamid)	Institutional administration and educational management
7	Secretary I (Ust. Mufti)	Institutional history, organizational structure, and administrative development
8	Treasurer (Ach Hafsinh, M.Pd)	Financial management and institutional sustainability
9	Head of Management Division II (Ust. Muhammad Hafsin)	Organizational management and implementation of educational programs
10	Al-Miftah Program Coordinator (Zubaidih, S.Pd.I)	Implementation of accelerated <i>kitab kuning</i> learning
11	Administrative Staff (Abdus Shomad)	Administrative practices and institutional procedures
12	Counseling Staff I (Salman)	Student development and adaptation of educational practices
13	Counseling Staff II (Ghozali)	Student guidance and institutional response to student needs

The involvement of informants from different organizational levels was intended to reduce the study's dependence on a single institutional perspective. The pesantren caretaker provided information concerning the institution's fundamental values and strategic direction, while curriculum managers, student-affairs personnel, program coordinators, administrative staff, and counseling personnel provided information regarding the implementation and operationalization of these orientations. Data collection continued until information obtained from different

sources demonstrated sufficient thematic convergence to address the research questions.

Data were collected through in-depth interviews, participatory observation, and documentary analysis. Interviews were conducted in a semi-structured manner using guidelines developed based on the research focus, allowing for an in-depth yet focused exploration of informants' experiences and perspectives (Sugiyono, 2015). Participatory observation was used to directly examine Salafiyah educational practices, including kitab kuning learning, sorogan, wetonan/bandongan, halaqah, bahtsul masail, and interactions between the ma'hadiyah and madrasah systems (Creswell, 2014). Meanwhile, documentation was used to complement and corroborate information obtained through interviews and observations by examining curriculum documents, the history of the pesantren, institutional structures, and educational program archives (Danim, 2002).

Data analysis was conducted systematically from the data collection process through the drawing of conclusions. The data were initially reduced through processes of selection, categorization, and coding based on the research themes: (1) the historical dynamics of Salafiyah education, (2) strategies for adapting to modernization, (3) supporting factors, and (4) inhibiting factors. The categorized data were subsequently presented in thematic matrices and analytical narratives to identify patterns of relationships among the themes, followed by verification and conclusion drawing. Content analysis was employed to identify educational elements that were maintained, developed, or modified, while interpretive analysis was used to understand the meanings that pesantren actors attributed to the relationship between Salafiyah traditions and modernization.

The trustworthiness of the data was ensured through source triangulation, methodological triangulation, and member checking (Bunguin, 2003). Source triangulation was conducted by comparing information provided by the caretaker, administrators, teachers, and educational staff, while methodological triangulation involved comparing findings from interviews, observations, and documentary sources. Member checking was conducted by confirming particular interpretations with key informants to ensure consistency between field data and the researcher's interpretations. These procedures were employed to minimize potential interpretive bias and enhance the credibility of the findings.

Analytically, this study did not merely identify the forms of institutional change that occurred but also traced the mechanisms of selective adaptation through which the pesantren adopted institutional innovations without displacing the epistemological foundations of Salafiyah education. Accordingly, the analysis focused on the relationships among kiai authority, the continuity of sanad, kitab

kuning learning, the ma'hadiyah-madrasah structure, and institutional innovation. From these relationships, the study constructed an analytical distinction between the protected epistemological core, referring to epistemological elements that are consciously preserved, and the adaptive institutional periphery, referring to institutional elements that may be modified in response to changing demands. This distinction provided the analytical foundation for formulating the Protected Salafiyah Adaptive Model (PSAM). The visualization of the methodological structure is presented below.

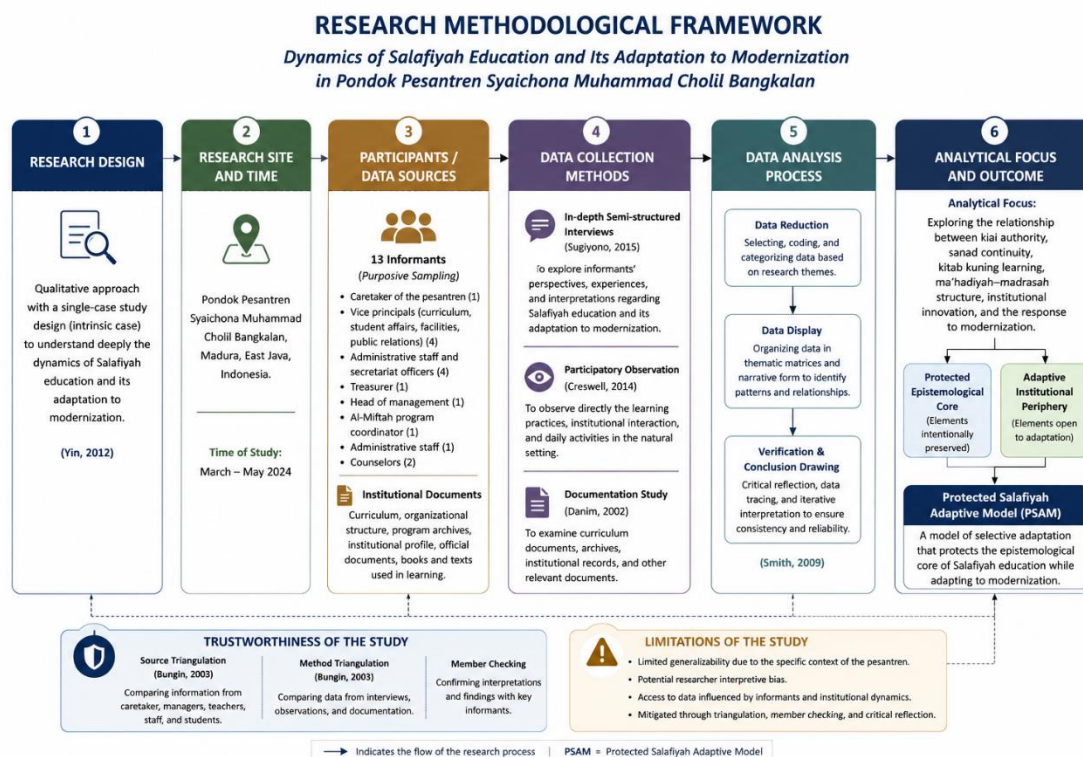


Figure 1. Conceptual Framework

As a single-case study, this research has limitations, particularly regarding external generalizability, because the findings are strongly influenced by the historical characteristics, leadership, culture, and institutional structure of Pondok Pesantren Syaichona Muhammad Cholil, Bangkalan. In addition, the researcher's involvement in data collection and interpretation may potentially introduce interpretive bias. These limitations were mitigated through source and methodological triangulation as well as member checking. Accordingly, the findings are not intended to be statistically generalized to all Salafiyah pesantren. Rather, the study seeks to generate an analytical generalization concerning the mechanisms of

selective adaptation through which pesantren preserve their epistemological core while responding to the pressures of modernization.

RESULTS AND DISCUSSION

Results

1. Historical Dynamics and Genealogy of Islamic Boarding School Education

Research findings indicate that the educational dynamics at the Syaichona Muhammad Cholil Islamic Boarding School in Bangkalan evolved through a continuous lineage of leadership a process characterized by evolution rather than disruption. The transition from one leadership period to the next did not entail a break from the preceding educational system; instead, it demonstrated a process of inheritance, consolidation, reconstruction, standardization, and integration. These findings were derived from interviews with members of the founding family (durriyah), administrators, and teachers, as well as an examination of the institution's historical documentation.

Historically, the genealogy of pesantren (Islamic boarding school) education can be traced from the era of Syaichona Muhammad Cholil to the leadership of RKH. Fakhrih Aschal. Each period exhibits distinct developmental characteristics, yet they remain interconnected through the maintenance of the primary orientation of Salafiyah education. Consequently, the institutional changes that occurred cannot be understood as a linear shift from traditional to modern; rather, they represent a process of gradual adaptation that preserves the core continuity of pesantren education.

The Era of Syaichona Muhammad Cholil: The Foundation of Sanad and the Transmission of Knowledge

In the initial phase, pesantren education centered on the figure of Syaichona Muhammad Cholil bin KH. Abdul Lathif. The pesantren, established in 1861 in Demangan, Bangkalan, flourished as a hub for the transmission of Islamic knowledge particularly the mastery of instrumental sciences ('ilm al-alat) such as nahwu (Arabic syntax) and sharaf (Arabic morphology). The instructional system operated through methods known as sorogan, wetonan/bandongan, and halaqah, underpinned by a profound teacher-student relationship.

One informant explained:

"Syaichona Cholil's scholarship in Arabic grammar was a primary draw. He even adjudicated legal issues by citing verses from Alfiyah Ibn Malik."

This account demonstrates that Syaichona Cholil's scholarly authority was established not merely through the mastery of texts, but also through his ability to

utilize the classical scholarly corpus as an instrument for resolving religious issues. Thus, the scholarly sanad (chain of transmission), the mastery of kitab kuning (classical Islamic texts), and the authority of the kiai (religious leader) formed the foundational elements that were subsequently passed down to successive generations of leadership.

At this stage, the defining characteristic of pesantren education can be formulated as "knowledge transmission through sanad" a process of knowledge transfer occurring through direct interaction between the teacher, the religious text, and the student (santri). This foundation served as an enduring element throughout the subsequent evolution of the pesantren.

The Era of KH. Imron and Nyai Romlah: Consolidation of Tradition and Spirituality

Following the era of Syaichona Muhammad Cholil, pesantren education entered a phase of consolidation under the leadership of KH. Imron and Nyai Romlah. Historical data indicates that this period was characterized by a strengthening of spiritual life, an emphasis on simplicity, and internal consolidation. The Salafiyah educational model was maintained, with no radical institutional changes taking place.

One informant explained:

"During the time of KH. Imron and Nyai Romlah, pesantren education focused largely on strengthening spiritual life and shaping the character of the students. The inherited educational model was preserved; the primary concern was not systemic change, but rather ensuring the continuity of traditions and the students' religious life."

This statement demonstrates that the continuity of Salafiyah education during this period was achieved through the preservation of tradition rather than institutional innovation. In other words, systemic sustainability does not always require structural change; under certain conditions, maintaining an established educational model serves as a strategy to preserve the pesantren's identity. Thus, the era of KH. Imron and Nyai Romlah can be understood as a phase of "consolidation of tradition," where the epistemological foundation inherited from the previous generation was upheld by reinforcing spiritual life and the pesantren culture.

The Era of KH. Fathurrozi: Strengthening Social Networks and Empowerment

The subsequent phase of development occurred during the era of KH. Fathurrozi. During this period, pesantren education moved beyond a sole focus on transmitting religious knowledge; it began to demonstrate a strengthened social function through philanthropy and community empowerment. This shift indicates

an expansion of the pesantren's orientation without compromising the fundamental character of Salafiyah education.

One informant explained:

"During the tenure of KH. Fathurrozi, the pesantren did not focus solely on the education of santri (students) but also paid increasing attention to its relationship with the community. Social activities and community concern became part of the pesantren's service, while Salafiyah education remained the foundation of student development."

This statement demonstrates that a change in social function is not synonymous with an epistemological shift. A pesantren can broaden its institutional orientation toward the community without replacing the scholarly system that defines its identity. Analytically, this phase marks a shift from mere internal consolidation toward social engagement. However, this expansion of function was complementary rather than substitutive; Salafiyah education remained the core foundation, while the strengthening of social networks became an area of institutional expansion.

The Era of KH. Abdullah Schal: Reconstruction and Standardization of Salafiyah Education

A more significant transformation became apparent during the era of KH. Abdullah Schal. This phase saw the reconstruction of the Salafiyah curriculum and the development of both madrasah (classroom-based) and ma'hadiyah (traditional boarding-based) systems. These changes indicated that the pesantren was beginning to organize its educational system in a more structured manner.

One informant explained:

"During the time of KH. Abdullah Schal, pesantren education began to be organized more systematically. Madrasah and ma'hadiyah systems were developed to structure student education, yet Salaf texts and religious instruction remained the foundation. Thus, the changes primarily concerned the management system rather than the scholarly foundation itself."

This indicates the emergence of a distinction between the epistemological realm and the institutional realm. The madrasah and ma'had systems represented structural changes, whereas the kitab kuning (traditional Islamic texts), sanad (chains of transmission), and the Salafiyah educational orientation were preserved as the core substance. Thus, the era of KH. Abdullah Schal can be characterized as a phase of institutional reconstruction and standardization. Modernization began to permeate the institutional structure but did not displace the inherited epistemological foundation.

The Era of RKH. Fakhrillah Aschal: Selective Integration and Adaptation to Modernity

The contemporary phase under the leadership of RKH. Fakhrillah Aschal demonstrates a more complex form of adaptation. The pesantren began integrating various modern educational elements—including the strengthening of institutional structures, the development of formal education, the use of technology, and accelerated text-reading methods such as Al-Miftah and Amsilati. Nevertheless, Salafiyah education remained the core component of the pesantren educational system.

One informant explained:

"The development of the pesantren must indeed keep pace with the times, but this does not mean Salafiyah education is abandoned. We utilize formal education and various new methods as supporting elements. The foundation remains pesantren education, the kitab kuning, and the continuity of scholarship inherited from the masyayikh (senior scholars)."

These statements indicate the presence of a selection mechanism within the modernization process. Modernization is not positioned as a system that replaces Salafiyah; rather, it serves as an instrument that can be utilized provided it does not displace the pesantren's fundamental foundations. These findings also demonstrate that the leadership of RKH. Fakhrillah Aschal represents a phase of "selective institutional adaptation" specifically, the pesantren's capacity to embrace institutional, technological, and pedagogical innovations while preserving the components viewed as the core of its Salafiyah identity.

A longitudinal comparison of these five periods reveals that while each generation of leadership introduced distinct forms of change, there was no pattern of a complete break from preceding traditions.

Table 2. Leadership Periods

Leadership Period	Primary Orientation	Nature of Change	Elements Retained
Syaichona Muhammad Cholil	Transmission of knowledge and sanad	Establishing a scholarly foundation	Sanad, kitab kuning, kiai authority
KH. Imron-Nyai Romlah	Spiritual consolidation	Strengthening religious culture and life	Salafiyah tradition and santri development
KH. Fathurrozi	Philanthropy and empowerment	Expanding social functions	Salafiyah education
KH. Abdullah Schal	Reconstruction and standardization	Integration of madrasah and ma'had (Islamic boarding school) models	Kitab kuning and the scholarly foundation of the Salaf

RKH. Fakhrillah Aschal	Integration adaptation modernity	and of teaching methods	Formalization, technology, and new kitab kuning, scholarly authority
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Source: Compiled from interview results and research documentation, 2024.

The table reveals a pattern that is more significant than mere leadership periodization. Each period reflects changes in the manner in which education was conducted, while the core essence of education remained relatively intact. In other words, transformation occurred primarily within institutional, managerial, and methodological dimensions, whereas the epistemological dimension maintained continuity. This pattern can be summarized as follows:

Sanad → Consolidation → Reconstruction → Standardization → Integration

This sequence demonstrates that the educational history of Pondok Pesantren Syaichona Muhammad Cholil was not a linear progression from traditional to modern, but rather a process of institutional evolution grounded in epistemological continuity.

These historical findings are significant as they provide an empirical basis for the study's central argument: that pesantren modernization does not necessarily operate through the substitution of tradition, but can instead unfold through a process of differentiation between the epistemological core and adaptable institutional domains.

Across these five leadership eras, components such as scholarly sanad (chains of transmission), kitab kuning (classical Islamic texts), kiai authority, and Salafiyah education exhibited a relatively high degree of continuity. Conversely, elements such as the madrasah-ma'hadiah structure, organizational systems, methods for accelerated text comprehension, formal education, and the use of technology demonstrated a greater capacity for adaptation.

Thus, the historical dynamics of Pondok Pesantren Syaichona Muhammad Cholil can be understood not as a case of "tradition versus modernity," but rather as "continuity through selective adaptation." This finding serves as the basis for explaining the conceptual construction of the Protected Salafiyah Adaptive Model (PSAM) in the discussion section.

2. Strategies for Preserving the Salafiyah Educational Model

Research findings indicate that the continuity of the Salafiyah educational model at the Syaichona Muhammad Cholil Islamic Boarding School in Bangkalan is not achieved through the rejection of modernization, but rather through a strategy of selective adaptation. This strategy positions Salafiyah education as the core of the

educational system, while modern elements serve as institutional support instruments. This approach is evident in several key policies: (1) mandating Salafiyah education for all students (santri); (2) making formal education optional; (3) scheduling formal education so that it does not overshadow Salafiyah education; (4) recruiting teachers and cultivating academic networks with established Salaf boarding schools such as Sidogiri and Lirboyo; and (5) developing accelerated methods for studying classical texts (kitab) through programs like Al-Miftah and Amsilati.

These findings demonstrate that the boarding school does not treat Salafiyah education and modernity as conflicting systems. Instead, they are situated within a hierarchy of distinct functions. Salafiyah education serves as the epistemological foundation and institutional identity, whereas formal education, technology, organizational structures, and methodological innovations function as adaptive tools to enhance educational delivery capacity. Thus, the strategy to preserve the Salafiyah tradition operates by managing the boundaries between elements that must be maintained and those that can be developed.

Salafiyah Education as an Institutional Obligation

The first and most fundamental strategy is to make Salafiyah education mandatory for all santri (students). This policy demonstrates that Salafiyah education is not treated as an optional alternative program one that can be chosen or discarded at will but rather as an integral part of the pesantren's educational identity.

One informant explained:

"New santri are required to participate in Salafiyah education, whereas formal education is not mandatory."

This statement reveals an institutional asymmetry between Salafiyah education and formal education. Salafiyah education holds a stronger normative position because it applies to all santri, while formal education occupies a more flexible position.

Analytically, this policy serves as a crucial mechanism for ensuring that the modernization process does not alter the pesantren's fundamental orientation. By mandating Salafiyah education for all santri, the integration of formal education does not automatically cause a shift in the pesantren's educational focus.

In other words, the mandatory nature of Salafiyah education serves as an institutional protection mechanism for the epistemological core of the pesantren. This strategy demonstrates that pesantren do not merely uphold tradition through discourse or moral commitment, but through internal regulations that are binding on all students. These findings distinguish the integration model developed by

pesantren from modernization models that are substitutive in nature. Modernization is afforded no space to replace the Salafiyah system, as the position of Salafiyah education has been secured through institutional policy.

Formal Education as a Voluntary Space for Adaptation

The second strategy concerns the positioning of formal education. Unlike Salafiyah education, which is mandatory, formal education is treated as an optional and structurally complementary element. This positioning allows the pesantren to meet students' needs for formal education without making it the central focus of the pesantren's educational orientation.

One informant explained:

"This distinction is crucial because formal education possesses characteristics that differ from the Salafiyah system. Formal education entails specific curricular demands, classroom structures, administrative requirements, institutional standards, and a focus on obtaining recognized credentials. While the pesantren does not entirely reject these elements, neither does it grant them a dominant position."

Substantively, this strategy demonstrates that the pesantren is engaging in a differentiation of educational functions. Salafiyah education serves to maintain the continuity of scholarly traditions and cultivate the students' religious capacity, whereas formal education provides an avenue for students to acquire the competencies and educational recognition required in a contemporary social context.

Thus, the presence of formal education is not interpreted as an indication that the pesantren has abandoned the Salafiyah system. Instead, formal education represents a sphere of institutional adaptation that is acceptable as long as it does not displace Salafiyah education from its role as the primary foundation.

Scheduling as a Mechanism to Protect Salafiyah Education

The third strategy is implemented by restructuring the schedule for formal education. This restructuring is crucial because integrating two educational systems creates potential competition for time and attention. If formal education were to dominate the time allocation, Salafiyah education would risk gradual marginalization.

One informant explained:

"The pesantren responds to this potential by repositioning formal education specifically by scheduling it during the day while ensuring that Salafiyah education retains the primary place within the pesantren's overall educational activities."

This strategy demonstrates that modernization is negotiated not only at the policy level but also through the organization of educational space and time. The allocation of time serves as an institutional mechanism to ensure that the presence of formal education does not undermine the continuity of Salafiyah education.

Analytically, these findings reveal that time allocation functions as a means of setting institutional boundaries. The pesantren does not prohibit formal education but defines its operational limits to prevent it from usurping the role of Salafiyah education. Thus, scheduling is not merely a matter of technical educational management; it is part of an epistemological strategy, as it determines which educational system occupies the central position in the lives of the santri (students).

Strengthening the Sanad through Salaf Pesantren Networks

The fourth strategy involves strengthening human resources and scholarly networks with other Salaf pesantren (traditional Islamic boarding schools). The pesantren brings in teachers from institutions with strong Salafiyah traditions such as Sidogiri and Lirboyo, while simultaneously providing its own teachers with opportunities to study or gain educational experience within those traditional pesantren environments.

One informant emphasized:

"Maintaining the purity of the scholarly sanad [chain of transmission] through a commitment to serving the pesantren, alongside bringing in teachers from traditional pesantren like Sidogiri and Lirboyo."

This statement demonstrates that the strategy for preserving the Salafiyah tradition relies not only on the pesantren's internal structure but also on the reproduction of scholarly networks across different pesantren.

Recruiting teachers from Salaf pesantren serves at least two functions. First, it enhances the quality of instruction regarding kitab kuning (classical Islamic texts) and scholarly traditions. Second, it safeguards the continuity of the sanad through direct connections with pesantren institutions that possess Salafiyah scholarly authority.

These findings are significant because they show that the sanad is not merely preserved as a historical legacy but is actively reproduced through the mobility and exchange of human resources. Thus, the continuity of the Salafiyah tradition is maintained through active mechanisms rather than passive conservation. In the context of modernization, this strategy reveals that pesantren can actually leverage external networks to reinforce their internal identity; modernization does not cause pesantren to isolate themselves but instead fosters a pattern of "networked preservation of tradition".

Innovation in Kitab Learning Methods via Al-Miftah and Amsilati

The fifth strategy is evident in the development of faster and more adaptive methods for studying kitab (traditional Islamic texts), particularly through the Al-Miftah and Amsilati systems. This innovation demonstrates that pesantren (Islamic boarding schools) are implementing methodological changes without altering the core objectives of Salafiyah education.

Traditionally, the study of kitab kuning (classical Islamic texts) requires mastering the requisite linguistic tools specifically nahwu (syntax) and sharaf (morphology) over a relatively long period. Amidst rising educational demands and the changing characteristics of the student body, pesantren require methodological strategies that can accelerate the acquisition of text-reading proficiency.

The adoption of Al-Miftah and Amsilati represents a form of pedagogical adaptation rather than an epistemological shift. While the content and the goal of mastering the texts remain unchanged, the methods used to achieve this proficiency have been modernized.

Thus, these accelerated kitab learning methods highlight the distinction between what is learned and how it is learned. The kitab kuning and the Salafiyah scholarly tradition are preserved, while the instructional methods undergo innovation. Conceptually, these findings provide compelling evidence that modernization within pesantren occurs through methodological changes rather than epistemological ones.

Modernization of Management and Technology as Institutional Instruments

In addition to changes in curriculum and instruction, the research also identified adaptations in managerial and technological aspects. Pesantren (Islamic boarding schools) have developed formal organizational structures, adopted technological tools such as projectors and the internet, and utilized digital technologies including live streaming to support institutional and educational activities. These changes demonstrate that pesantren embrace modernization in areas that serve an instrumental function. Technology is not positioned as a source of new values replacing tradition, but rather as a means to enhance the effectiveness of educational delivery.

One informant emphasized:

"The same applies to organizational structure. The development of a formal management structure allows for a more systematic division of tasks, coordination, and program management. However, these managerial changes do not diminish the centrality of the kiai's authority in determining the direction of pesantren education."

These findings reveal a distinction between epistemological authority and administrative mechanisms. Organizational structures can be modernized without altering the pesantren's source of scholarly legitimacy. Thus, technology and modern management occupy the realm of the "adaptive institutional periphery," whereas the sanad (chain of transmission), kitab kuning (classical Islamic texts), Salafiyah education, and scholarly authority reside within the "protected epistemological core."

Based on the overall findings, the strategy for preserving Salafiyah education does not rely on a single policy. Instead, it functions as a system comprising several complementary mechanisms ranging from educational regulations, scheduling, and human resource strengthening to methodological innovation and adaptations in management and technology.

Table 3. Modern Adaptation Strategies Without Abandoning Salafiyah Education

No.	Strategies	Field Implementation	Strategic Functions
1	Institutional protection	Salafiyah education is mandatory for all students	Safeguarding the core position of Salafiyah education
2	Functional differentiation	Formal education is treated as an elective or supplementary component	Preventing formal education from displacing Salafiyah education
3	Temporal regulation	Scheduling formal education to ensure it does not dominate the curriculum	Preserving the time and space dedicated to Salafiyah education
4	Sanad reinforcement	Bringing in teachers from Sidogiri and Lirboyo and establishing academic networks	Strengthening the continuity of traditions and scholarly lineages (sanad)
5	Pedagogical adaptation	Use of Al-Miftah and Amtsilati	Accelerating the mastery of classical texts without altering their substance
6	Managerial adaptation	Development of a formal organizational structure	Enhancing institutional management capacity
7	Technological adaptation	Use of projectors, the internet, and live streaming	Supporting educational effectiveness and institutional communication

Source: Compiled from research interviews, observations, and documentation, 2024.

The table shows that pesantren adaptation strategies can be categorized into two main areas. The first is the protective realm, comprising the mandatory Salafiyah curriculum, the strengthening of sanad (chains of transmission), and schedule management. The second is the adaptive realm, encompassing formal education, accelerated kitab (classical text) study methods, organizational structure, and technology.

This distinction yields the following pattern:

Protected Salafiyah Core → Selective Adaptation → Institutional Continuity

This pattern demonstrates that modernization does not occur by altering the entire educational system, but rather through a process of selecting elements that can be adopted and developed without undermining the pesantren's epistemological foundation.

These findings indicate that the strategy of maintaining Salafiyah education at Pondok Pesantren Syaichona Muhammad Cholil is not one of conservation that shuts itself off from change. On the contrary, the pesantren demonstrates adaptive capacity by embracing various modern elements in areas deemed not to threaten its epistemological identity.

The most significant aspect of these findings is the functional distinction between the core and the periphery of the educational system. Salafiyah education, the kitab kuning (traditional Islamic texts), scholarly sanad (chains of transmission), and the authority of the kiai occupy a protected position. Conversely, formal education, technology, new teaching methods, and organizational structures fall within the realm of modifiable elements.

Thus, the modernization of the pesantren in this case cannot be explained through a simple traditional-versus-modern dichotomy. Instead, modernization unfolds through a process of "boundary management" the institution's ability to determine what may change and what must be preserved.

3. Factors Supporting and Hindering the Preservation of Salafiyah Education

Research findings indicate that the sustainability of Salafiyah education at the Syaichona Muhammad Cholil Islamic Boarding School in Bangkalan is shaped by the interplay between internal factors that reinforce the continuity of tradition and both internal and external factors that exert pressure on its persistence. Supporting factors primarily relate to the commitment to the scholarly lineage (sanad), the ma'had-madrasah institutional structure, curriculum policies, the quality and networking of human resources, and internal regulations mandating Salafiyah education. Conversely, inhibiting factors stem mainly from issues regarding the succession of religious scholars (ulama), the emphasis placed by students' guardians on formal diplomas, the pressures of modernization, shifting student motivations, and changing mindsets among the younger generation.

a. Supporting Factors

Table 4. Supporting Factors

No.	Dimensions	Indicators of Findings	Functions regarding Sustainability
1	Ideological	Commitment to preserving the purity of the sanad (chain of transmission)	Maintaining epistemological legitimacy
2	Institutional	Integration of ma'had (Islamic boarding school) and madrasah systems	Providing space for tradition and adaptation
3	Curriculum	Adaptation of the Salaf pesantren curriculum model	Strengthening system quality without replacing the foundation
4	Human Resources	Teachers studying at or being assigned to traditional pesantren	Ensuring the transmission and reproduction of tradition
5	Regulatory	Mandatory Salafiyah education	Protecting the core position of Salafism
6	Manajerial	Restructuring of institutional management	Enhancing institutional capacity

Ideological Commitment to Sanad and Scholarly Tradition

The first and most fundamental factor is an ideological commitment to maintaining the continuity of the scholarly sanad (chain of transmission). This commitment is not merely a personal conviction held by the pesantren administrators; it has become an institutional orientation guiding the implementation of Salafiyah education.

One informant stated:

"Preserving the purity of the scholarly sanad is driven by a determination to serve the pesantren and involves bringing in teachers from traditional pesantren such as Sidogiri and Lirboyo."

This statement reveals that the continuity of the Salafiyah system is understood as a form of service to the pesantren and a means of sustaining the chain of scholarly transmission. Thus, the sanad is not merely a historical element but a source of legitimacy that shapes educational decision-making.

Analytically, this commitment serves as an "epistemological anchor" a stabilizing force that limits the extent to which changes can be made. While the pesantren may embrace innovation in certain areas, such changes must remain within boundaries that do not sever the connection to the inherited scholarly tradition.

The Ma'hadiyah–Madrasah Institutional Structure

A second supporting factor is the existence of an educational structure that integrates the ma'hadiyah (traditional Islamic boarding school) and madrasah (formal Islamic school) systems. This structure allows the pesantren to preserve Salafiyah education while simultaneously accommodating the requirements of formal education.

This integration enables the two educational functions to operate side by side. The ma'hadiyah system preserves pesantren educational traditions such as the study of classical texts (kitab kuning), religious guidance, and the pesantren lifestyle while the madrasah system provides a more formal and organized educational structure.

Analytically, this structure demonstrates that the continuity of the Salafiyah tradition is not achieved through total separation from modern systems. Instead, the pesantren establishes a dual institutional arrangement a structure allowing tradition and modernity to coexist within a single educational ecosystem without requiring identical functions.

This is significant because the institutional structure creates space for functional differentiation. Salafiyah education can continue to fulfill epistemological and scholarly development functions, whereas formal education can handle the administrative and academic functions required by contemporary educational systems.

Curriculum Adaptation and Human Resource Strengthening

Another supporting factor is the pesantren's ability to adapt its curriculum while simultaneously enhancing the quality of its human resources. One manifestation of this is curriculum development that takes into account the experiences of other Salaf pesantren, particularly Sidogiri.

This adaptation does not entail replacing the Salafiyah curriculum; rather, it represents a process of institutional learning from other pesantren that share similar traditions. Thus, innovation is achieved through "selective borrowing" adopting elements deemed relevant without compromising the institution's fundamental character.

Internal Regulation: Salafiyah Education as a Requirement

A further supporting factor is the internal policy that designates Salafiyah education as mandatory for all santri (students). An informant explained:

"New santri are required to participate in Salafiyah education, whereas formal education is not mandatory."

This policy holds strategic significance as it establishes a distinction between the status of Salafiyah education and formal education. Salafiyah education holds a

stronger institutional status, while formal education is positioned as an optional choice.

Managerial Strengthening and Institutional Restructuring

Another supporting factor is the pesantren's ability to restructure its institutional management. Modernizing management enables a more systematic approach to the division of labor, coordination, program management, and educational administration.

Interestingly, this management modernization does not result in the erosion of tradition. Instead, managerial tools are employed to organize an educational system that remains grounded in the Salafiyah tradition.

These findings demonstrate a distinction between the modernization of management mechanisms and the modernization of educational epistemology. Management structures can evolve without altering the pesantren's source of scholarly legitimacy.

b. Inhibiting Factors

Table 5. Inhibiting Factors

No.	Dimensions of the Challenge	Field Indicators	Potential Impacts
1	Regeneration of religious scholars	Decline in the quality of kiai or ustaz figures	Undermining authority and the transmission of scholarship
2	Orientation of students' guardians	Focus on formal credentials	Reducing interest in Salafiyah education
3	Formalization	Pressure to shift entirely to a formal system	Potentially shifting the identity of pesantren (Islamic boarding schools)
4	Student motivation	Study orientation and educational mobility	Diminishing the continuity of Salafiyah learning
5	Generational change	Shifting mindsets among the younger generation	Reducing the appeal of the tradition if it is not adapted

Regeneration and the Quality of Kiai

A major challenge lies in the issue of leadership succession among religious scholars (ulama) and the quality of kiai and ustadz figures. One informant stated:

"The declining quality of kiai and ustadz impacts the number of santri (students)."

This statement indicates that the sustainability of pesantren (Islamic boarding schools) is closely linked to the quality of the figures who serve as sources of scholarly authority. In the pesantren tradition, a kiai is not merely an institutional

administrator but also a figure who embodies legitimacy and serves as a role model and a conduit for the transmission of knowledge.

Consequently, a decline in the quality of these religious figures has repercussions that extend beyond the learning process itself; it can affect public trust, the appeal of the pesantren, and the continuity of scholarly transmission.

These findings also demonstrate that maintaining the sanad (chain of scholarly transmission) cannot be done merely symbolically; it requires a new generation of figures capable of upholding the scholarly quality and authority inherited from their predecessors.

Guardians' Orientation toward Formal Diplomas

The next challenge stems from a shift in the orientation of some students' guardians. One informant stated:

"Guardians send their children to pesantren solely to obtain a formal diploma, resulting in a lack of interest in pursuing Islamic education."

This statement reflects a change in public expectations regarding the function of pesantren. Historically understood as centers for the transmission of Islamic knowledge, pesantren are now facing new expectations that prioritize diplomas and formal educational mobility as key objectives.

This shift in orientation places pressure on the Salafiyah system, as traditional education entails a relatively long learning process focused on mastering knowledge rather than merely acquiring a certificate. Thus, the primary challenge arises not only from the formal education system itself but also from the changing public perception of the meaning of pesantren education.

Pressures of Modernization and Formalization

The next inhibiting factor is the pressure to undergo a more radical institutional transformation toward a formal system. One informant stated:

"There was a 'shortcut' policy involving a total shift from traditional pesantren to formal pesantren, but thankfully that did not happen here."

This statement indicates the possibility that modernization can evolve into "formalization pressure" that is, pressure to alter the entire pesantren system to align with formal education structures.

Shifting Motivations Among Santri

Another challenge stems from the changing motivations of santri (Islamic boarding school students). Some students are increasingly oriented toward opportunities for further study, obtaining formal credentials, or accessing higher education outside the pesantren environment.

This phenomenon reveals a tension between traditional mastery and contemporary mobility. On one hand, the Salafiyah system requires continuity and depth. On the other, the current generation of students faces mounting demands for educational mobility.

Consequently, these shifting motivations pose a challenge, as the sustainability of Salafiyah education ultimately depends on the willingness of the younger generation to invest their time in the traditional learning process.

Shifting Mindsets Among the Younger Generation

The final challenge relates to broader social changes, particularly the shifting mindsets of the younger generation. Advancements in technology, information, and formal education, alongside evolving social aspirations, have transformed how young people view education and the future.

In this context, pesantren (Islamic boarding schools) no longer deal with students who rely solely on internal learning resources; students now have access to a wide range of knowledge sources and life perspectives beyond the pesantren environment.

Overall, the research findings indicate that the sustainability of Salafiyah education is shaped by the interplay between protective forces and adaptive pressures. Supporting factors such as sanad (chains of transmission), ideological commitment, the ma'had-madrasah structure, mandatory regulations, human resources, and management serve as protective mechanisms. Conversely, factors such as the need for scholarly succession, the emphasis on certification (ijazah), pressures for formalization, shifting student motivations, and the changing mindsets of the younger generation act as adaptive pressures, compelling pesantren to continuously adapt.

Consequently, the research findings do not support the view that the sustainability of tradition can be achieved solely through conservatism. Instead, sustainability emerges when protective and adaptive mechanisms are managed in a balanced manner.

Discussion

1. The dynamic position of Islamic boarding schools in the landscape of modern social change

Research findings indicate that the educational dynamics at Pondok Pesantren Syaichona Muhammad Cholil Bangkalan did not evolve through disruptive change, but rather through a process of evolutionary, genealogical continuity. Findings regarding the five leadership periods spanning the eras of Syaichona Muhammad Cholil, KH. Imron and Nyai Romlah, KH. Fathurrozi, KH. Abdullah Schal, and RKH.

Fakhrillah Aschal demonstrate that each leadership phase introduced new emphases without severing the epistemological foundations inherited from the preceding phase. Thus, the historical evolution of the pesantren does not reflect a pattern of replacement; instead, it resembles a process of layering the addition of new structures, methods, and institutional mechanisms atop an established traditional foundation.

These findings are significant because they reveal that the sustainability of the pesantren is determined not merely by the ability to preserve old forms, but by the institution's capacity to develop new forms without altering the fundamental principles that legitimize its existence. During the era of Syaichona Muhammad Cholil, for instance, the educational focus centered on the transmission of knowledge, mastery of nahwu-sharaf (Arabic grammar and morphology) and kitab kuning (classical Islamic texts), as well as pedagogical methods such as sorogan, wetonan/bandongan, and halaqah, alongside the continuity of scholarly sanad (chains of transmission). In subsequent periods, this orientation underwent adjustments to meet institutional and social needs; however, these changes did not erase the original focus on the transmission of Islamic knowledge and the cultivation of ulama (Islamic scholars).

In this context, the research findings can be critically engaged with Max Weber's theory of authority. Weber explains that the continuity of social domination relies on legitimacy accepted by community members, including traditional and charismatic forms of legitimacy (Weber, 1978). The research data confirm this proposition, insofar as the kiai's authority remains the primary source of legitimacy in determining the direction of pesantren education. However, the findings also reveal the limitations of explaining the pesantren phenomenon solely through the concept of charismatic authority.

The five leadership periods identified demonstrate that the continuity of the pesantren does not depend solely on the personal charisma of a kiai. If personal charisma were the sole source of legitimacy, the institution's continuity would be highly vulnerable during leadership transitions. Yet, the data actually show continuity from one generation of leadership to the next. This implies that authority initially centered on a specific figure undergoes institutionalization through sanad (chains of transmission), leadership genealogy, educational traditions, institutional structures, and practices of service.

Thus, these findings not only confirm Weber's theory but also broaden the interpretation of it. The process of leadership succession in the pesantren demonstrates a tendency toward the "routinization of charisma" the transformation of personal authority into a pattern of legitimacy that can be institutionally

reproduced. In the context of Pondok Pesantren Syaichona Muhammad Cholil, charisma does not vanish when leadership changes; rather, it is inherited and institutionalized through genealogical continuity, scholarly sanad, and the pesantren's management structure. Therefore, the stability of the pesantren is best understood as the result of the interaction between personal charisma and the institutionalization of tradition.

These findings also offer a critical perspective on Muhtarom's research regarding traditional pesantren (Islamic boarding schools) in the era of globalization. Muhtarom demonstrated that globalization did not significantly undermine the values, traditions, rituals, and contemplative practices of traditional pesantren (Muhtarom, 2004). However, in specific cases like Raudlatul Ulum, globalization influenced learning media, students' (santri) mindsets, technology consumption, and even the leadership style of the kiai (religious leader), shifting from a charismatic-paternalistic pattern toward a more democratic one. In contrast, Bustanuth Tholibin exhibited a stronger level of resistance to such changes.

Research findings at the Syaichona Muhammad Cholil Pesantren reveal a different pattern. Change did not primarily result in a shift from charismatic leadership to a fully rational-democratic model. Instead, the traditional leadership structure remained the locus of legitimacy, while changes occurred mainly in institutional mechanisms and educational methods. Thus, while Muhtarom showed that globalization could alter parts of the pesantren's social structure, this study demonstrates that such changes can be constrained by robust genealogical and institutional mechanisms.

Pierre Bourdieu's perspective provides further insight into how this continuity is maintained. Bourdieu views habitus as a disposition formed through repeated social experiences, resulting in specific tendencies to perceive, evaluate, and act (Bourdieu, 1977). In the pesantren context, the Salafiyah habitus is shaped not only by the study of classical Islamic texts (kitab kuning) but also through adab (proper conduct) toward the kiai, adherence to rules, acts of service, simplicity, respect for the chain of transmission (sanad), and the patterns of social relationships among the kiai, ustaz (teachers), santri, alumni, and the wider community.

However, research findings indicate that the Salafiyah habitus is not static, contrary to simplistic interpretations of the concept of cultural reproduction. Transitions between leadership periods demonstrate that habitus can function as a mechanism for selecting changes rather than merely reproducing tradition. Pesantren do not reject all new elements; instead, new elements are accepted provided they can be accommodated within existing value dispositions.

It is here that the research findings expand upon Bourdieu's perspective. The Salafiyah habitus functions not only as a mechanism of reproduction but also as a cultural filter. Technologies, formal education, new teaching methods, and management structures are accepted when they are not perceived as threats to the pesantren's primary forms of symbolic capital specifically sanad (chains of scholarly transmission), kitab kuning (traditional Islamic texts), the scholarly authority of the kiai (religious leader), and the orientation of tafaqquh fi al-din (deep understanding of religion). Thus, the habitus actually enables change to occur in a controlled manner.

These findings can be compared with research by Sembodo Ardi Widodo which showed that the scholarly structure of texts taught in pesantren is heavily influenced by the ideological thought structures of the respective institutions (Ardi Widodo, 2005). The current research reinforces this argument but adds a further dimension: epistemological structures determine not only what is taught but also the limits of change acceptable to the pesantren. In other words, epistemology is not merely a structural component of the curriculum; it also serves as a mechanism for regulating institutional change.

At this juncture, Anthony Giddens's structuration theory offers a distinct perspective. Giddens rejects the simplistic dichotomy between structure and agency. Structure is not merely a constraint on action; it is simultaneously the medium that enables social action to occur (Giddens, 2009). Research findings corroborate this view. While the Salafiyah tradition indeed acts as a structure limiting the scope for change, it is simultaneously utilized by pesantren administrators to determine the forms of modernization deemed appropriate.

The five leadership periods reveal a reciprocal relationship between the structure of tradition and leadership agency. Pesantren leaders do not merely act as executors of tradition; rather, they interpret and reconstruct that tradition to align with the needs of their respective eras. The tenure of KH. Abdullah Schal, for instance, demonstrates the reconstruction of the Salaf curriculum through the development of madrasah (formal classroom-based) and ma'hadiah (traditional boarding-based) systems, whereas the era of RKH. Fakhri Aschal reflects the integration of new educational methods without compromising the Salafiyah character.

Scott's perspective on the three institutional pillars further clarifies this process (Scott, 2013). The regulative pillar is evident in the development and management of formal educational institutions; the normative pillar is seen in the commitment to upholding Salafiyah values, sanad (chains of transmission), and traditions; while the cultural-cognitive pillar is reflected in the collective belief that

kitab kuning (traditional Islamic texts), sanad, and the authority of the kiai constitute the sources of scholarly legitimacy. These three pillars do not operate in isolation; rather, they interact to generate stability through institutional differentiation.

Thus, the theoretical contribution of the first focus lies in the proposition that the continuity of Salafiyah pesantren stems not primarily from insularity regarding change, but rather from the ability to institutionalize tradition, thereby enabling that tradition to function as a mechanism for selecting which changes to adopt.

2. Strategies for Preserving Salafiyah Education: Selective Integration and the Hierarchy of Values

Research findings indicate that the strategy to preserve Salafiyah education at the Syaichona Muhammad Cholil Islamic Boarding School in Bangkalan is implemented through selective integration. Salafiyah education is mandatory for all students, whereas formal education is treated as an option. The boarding school also structures schedules to ensure formal education does not encroach upon Salafiyah study time, recruits teachers from traditional boarding schools such as Sidogiri and Lirboyo, and provides training in accelerated classical text (kitab kuning) learning methods like Al-Miftah and Amsilati.

These findings demonstrate that the boarding school's strategy cannot be characterized merely as "educational modernization." Modernization in this context operates through a hierarchy of values, distinguishing between elements positioned as the core and those positioned as instruments. Classical texts, sanad (chains of transmission), talaqqi (direct instruction), and Salafiyah education occupy the core position, while formal schooling, organizational management, technology, and new teaching methods are placed in an instrumental role.

This structure holds significant theoretical implications for Weberian theory. If modern rationalization is understood as a trend toward the proliferation of formal rules, administrative efficiency, specialization, and calculability (Weber, 1978), then the boarding school has indeed adopted certain elements of this rationalization. However, rationalization does not possess the authority to determine the ultimate goals of education; rather, it serves only to organize the means of achieving goals established by tradition.

Thus, these findings indicate a form of rationalization constrained by the legitimacy of values. Formal schooling, organizational structures, and technology do not constitute the primary sources of legitimacy for pesantren education; rather, legitimacy continues to derive from scholarly traditions and the authority of the kiai.

This demonstrates that structural rationalization does not necessarily result in epistemological rationalization.

From a Bourdieusian perspective, this strategy can be understood as an effort to maintain the pesantren's position within the educational field through capital conversion, without sacrificing its core symbolic capital (Bourdieu, 1977). Formal education generates cultural capital in the form of diplomas and academic competencies, while alumni networks and ties to traditional pesantren yield social and symbolic capital. Pesantren do not reject these new forms of capital; instead, they integrate them into their existing capital structure.

This is significant because the pesantren strategy involves not only preserving the habitus but also diversifying capital. Mastery of technology, administrative systems, and formal education enhances institutional capacity; however, this capacity is not permitted to supplant the symbolic capital embodied in the sanad (chain of transmission) and scholarly authority.

These findings closely align with the research of Ali Muhadi regarding API Tegalrejo and Pesantren An-Nawawi Berjan. Muhadi found that Salaf Islamic boarding schools (pesantren) could adopt elements of formal education particularly regarding organization, classroom-based instruction, grade leveling, methodology, and evaluation while still preserving their Salafiyah character (Muhadi, 2020). The present study confirms this pattern but reveals further developments: selective integration occurs not only in organizational and methodological aspects but also in time management, human resource procurement, and the development of accelerated methods for studying classical texts (kitab kuning).

This distinction is crucial for clarifying the position of the current study. While Muhadi's research demonstrated that formal systems could be adopted in managerial and pedagogical areas, the study at Pondok Pesantren Syaichona Muhammad Cholil reveals that this selectivity also extends to the structuring of time hierarchies and educational status. Salafiyah education is mandatory, whereas formal education is treated as an elective option. This indicates that integration is determined not merely by "what is adopted," but also by the structural position the adopted element occupies within the overall educational system.

These findings also offer a more critical perspective on the research of Hasbi Indra. Hasbi argued that Salafiyah boarding schools cannot avoid the evolution of information technology and the demands of globalization; thus, they need to embrace scientific and technological literacy and expand learning resources without abandoning classical texts as their primary reference (Indra, 2017). The present study aligns with this notion but demonstrates that the core issue is not simply

whether technology is accepted or rejected, but rather who determines the function of that technology and within what epistemological framework it is utilized.

Giddens's perspective helps explain this dynamic through the concept of the relationship between structure and agency (Giddens, 2013). Pesantren administrators have room to innovate, yet innovation decisions are invariably shaped by the prevailing structure of values. Conversely, such innovative actions can gradually alter the institutional structure. Thus, pesantren strategy is a recursive process rather than a one-off decision.

Each innovation is tested against an implicit question: does it reinforce or disrupt the goals of Salafiyah education? If deemed reinforcing, it may be integrated; if perceived as shifting the core orientation, it is restricted. It is this mechanism that renders modernization within pesantren selective.

These findings also reinforce Nurhadi Yasin research on the evolution of Salaf and modern pesantren, which demonstrates that pesantren dynamics yield an educational form that is neither entirely traditional nor entirely modern (Yasin, 2020). However, this study offers a conceptual distinction: the integration does not occur horizontally as if traditional and modern elements held equal standing. Instead, a hierarchy of integration is evident, wherein tradition occupies a normative position while modernity occupies an instrumental one.

From Scott's perspective, this strategy constitutes a form of institutional balancing (Scott, 2013). The regulative pillar is accommodated through formal institutions and organizational structures; the normative pillar is upheld through the mandatory nature of Salafiyah education; while the cultural-cognitive pillar is reproduced through sanad (chains of transmission), kitab kuning (traditional Islamic texts), and the authority of the kiai (Islamic boarding school leaders). This balance enables pesantren (Islamic boarding schools) to meet external environmental demands without altering their core identity.

Thus, the strategy of maintaining the Salafiyah tradition is not merely an "adaptation to modernity," but rather an adaptation governed by an epistemological hierarchy. These findings allow the study to formulate a concept more specific than mere selective modernization: the integration of modernity under the aegis of Salafiyah epistemology.

3. Supporting and Inhibiting Factors: Legitimacy Contestation, Capital, and Institutional Balance

The third focus reveals that the sustainability of Salafiyah education is determined not only by strategies devised by pesantren administrators but also by a configuration of supporting and inhibiting factors operating simultaneously.

Supporting factors include a commitment to preserving the sanad (chain of transmission), a culture of service, the ma'hadiyah (boarding school) and madrasah structures, curriculum adaptation, the presence of teachers experienced in traditional pesantren, regulations mandating Salafiyah education, and management restructuring. Conversely, inhibiting factors encompass the issue of scholarly succession, the declining stature of kiai (religious leaders), guardians' preference for formal diplomas, pressure for standardization, students' motivation to pursue further studies before completing Salafiyah education, and shifting mindsets among the younger generation.

These findings indicate that the sustainability of the Salafiyah system constitutes an arena of contested legitimacy. On one hand, there is scholarly legitimacy rooted in the sanad, the kiai, kitab kuning (classical Islamic texts), and the ethos of service. On the other, there is modern legitimacy derived from diplomas, formal education, academic competence, technology, and social mobility. The tension between these two forms of legitimacy serves as a crucial factor shaping the direction of change within pesantren.

From a Weberian perspective, this situation can be interpreted as an intersection between traditional-charismatic authority and the demands of modern rationalization (Weber, 1978). However, research findings indicate that these two forms of authority do not necessarily come into direct conflict. Conflict arises primarily when formal legitimacy begins to be perceived as an alternative to the scholarly legitimacy of the pesantren (Islamic boarding school). Thus, the core issue is not the mere existence of formal education, but the potential shift in the locus of legitimacy.

This is evident in findings showing that some students' guardians prioritize obtaining formal diplomas. When the diploma becomes the primary objective, formal education risks usurping the position previously held by Salafiyah education. Consequently, pesantren policies that mandate Salafiyah education while treating formal education as an elective serve as a mechanism to manage this shift in legitimacy.

Bourdieu's perspective helps explain why this orientation poses a serious challenge. In the arena of modern education, the diploma constitutes a form of cultural capital with high exchange value for social mobility. Conversely, within the pesantren arena, sanad (chains of transmission), mastery of religious texts, dedicated service, and the legitimacy of the kiai (religious leader) represent forms of symbolic capital that hold significant value. Thus, a potential competition emerges between formal cultural capital and religious symbolic capital (Bourdieu, 1977).

Research findings indicate that pesantren (Islamic boarding schools) do not entirely reject formal cultural capital. Instead, they seek to position it as subordinate to religious symbolic capital. This explains why formal education remains available but is not mandatory, whereas Salafiyah education is compulsory. This strategy can be understood as an effort to preserve the value structure of the pesantren's internal arena when confronted with the demands of the broader educational landscape.

These findings also enrich Ali Muttaqin's research on character education at the Langitan and Bahrul Ulum pesantren. Muttaqin's study demonstrated that these institutions uphold values such as faith, honesty, sincerity, obedience, devotion, simplicity, self-reliance, and brotherhood among other character traits through instruction, rituals, social activities, habituation, role modeling, discipline, and the pesantren environment itself (Muttaqin, 2018). The present study reinforces those findings regarding the role of pesantren culture as a mechanism for value reproduction, while further noting that this culture also serves as a mechanism for institutional protection against external pressures.

From the perspective of Giddens the obstacles arising from technology, shifting student orientations, and the demands of formal education can be understood as consequences of the heightened reflexivity of modern social life (Giddens, 2009, 2013). Individuals possess broader access to information and educational choices, meaning traditional authority is no longer automatically accepted. This potentially diminishes the students' absolute reliance on the kiai (religious teacher).

However, research findings indicate that pesantren (Islamic boarding schools) do not respond to these conditions by isolating students from change. Instead, they reorganize their institutional boundaries. Schedules for formal education are established, Salafiyah (traditional Islamic) education is made mandatory, teachers from traditional pesantren backgrounds are brought in, and teaching methods are developed. In other words, social change is not halted but managed to ensure it does not displace the core orientation.

From Scott's perspective, this response can be understood as a mechanism for balancing three institutional pillars (Scott, 2013). Regulative pressures stem from the national education system and legal requirements; normative pressures arise from societal expectations regarding formal education; and cultural-cognitive pressures originate from the pesantren community's convictions concerning the importance of sanad (chains of transmission) and Salafiyah education. Institutional continuity is maintained because the pesantren does not exclusively prioritize one pillar but rather rebalances all three.

These findings also provide a clearer position on Muhtarom's research. Muhtarom found that globalization can influence educational media, students' thinking patterns, technology consumption, and leadership styles, although it does not automatically eliminate Islamic boarding school values (Muhtarom, 2004). This research reinforces these findings but demonstrates that the sustainability of values does not occur automatically. It requires active institutional mechanisms, such as Salafiyah educational regulations, scheduling, teacher cadre development, and leadership control.

Thus, this research demonstrates that Islamic boarding school resilience is not simply cultural persistence, but institutionally managed continuity. The findings regarding teachers assigned to or studying at Islamic boarding schools such as Sidogiri and Lirboyo also provide an important dimension. Regeneration occurs not only through internal inheritance but also through the recontextualization of knowledge from the Salafiyah Islamic boarding school network. This demonstrates that inter-Islamic boarding school networks function as both social capital and a mechanism for the reproduction of scientific capital. From Bourdieu's perspective, these networks enable Islamic boarding schools to accumulate social capital, which is then converted into symbolic and pedagogical capital (Bourdieu, 1990).

In this context, the research findings of Ali Muhadi are relevant. Muhadi demonstrates that Salaf Islamic boarding schools (pesantren) can develop various learning methods such as classical systems, musyawarah (deliberative discussion), problem-based learning, and inquiry learning without entirely abandoning the tradition of kitab kuning (classical Islamic texts) (Muhadi, 2020). This study reveals that similar adaptation mechanisms are present at Syaichona Muhammad Cholil, albeit with stricter safeguards regarding the position of Salafiyah education as the system's core. In other words, pedagogical innovation is not viewed as an indicator of identity transformation, but rather as a strategy to strengthen the capacity for transmitting tradition.

Based on these collective findings, the conceptual model previously termed the "Protected Salafiyah Adaptive Model" (PSAM) can be further refined. This model goes beyond merely stating that pesantren selectively embrace modernity; it elucidates the specific mechanisms through which this selection process operates.

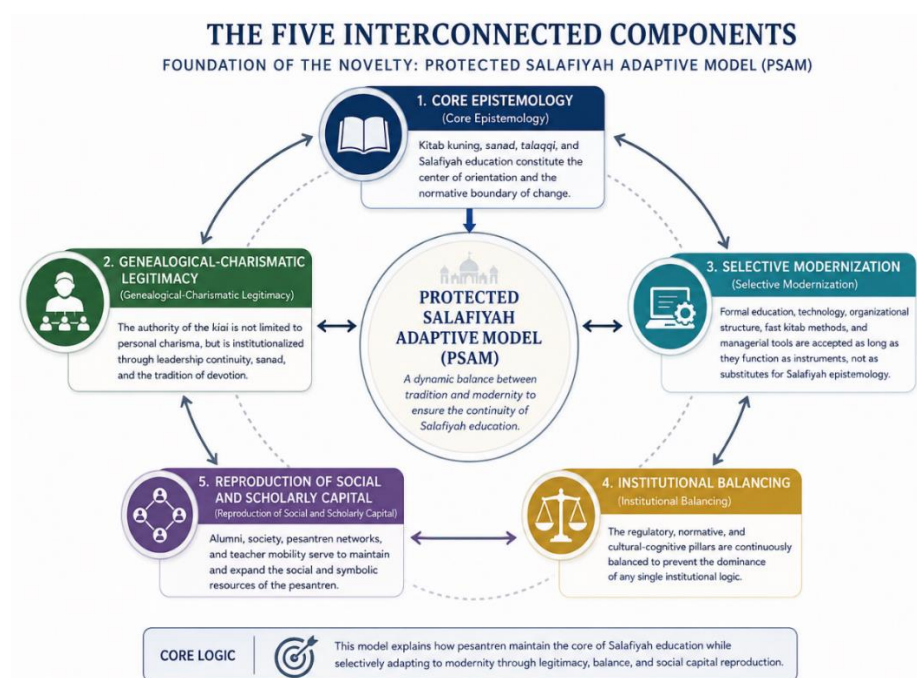


Figure 2. The model consists of five interconnected components

The model offers a more robust theoretical contribution than merely stating that pesantren are "adaptive to modernity." Adaptation does not occur because tradition is weakening; rather, it happens because tradition successfully serves as the mechanism guiding that adaptation. Thus, modernization does not erase tradition; instead, tradition determines the acceptable form of modernization. This study advances the analysis by revealing the mechanism linking the continuity of tradition with adaptation to modernity. This mechanism is not merely integration, but an integration governed by an epistemological hierarchy and genealogical legitimacy.

Consequently, this study yields three theoretical assertions. First, challenging the Weberian perspective, the research demonstrates that charismatic authority is not confined to an individual figure but undergoes institutionalization through sanad (chains of transmission), genealogical leadership, and institutional structures. Therefore, the continuity of the pesantren represents a combination of charisma, tradition, and institutionalization.

Secondly, regarding Bourdieu, the research demonstrates that the Salafi habitus does not merely reproduce old structures but functions as a filter for change. This habitus enables pesantren (Islamic boarding schools) to select modern forms of capital and practices that are compatible with their internal value structures.

Thirdly, regarding Giddens, the research shows that the structure of tradition is not merely a constraint on agency but also provides resources that enable pesantren leaders to adapt. Thus, change occurs through a recursive relationship between the structure of tradition and leadership agency.

Meanwhile, Scott's framework helps integrate these three perspectives at the institutional level. The sustainability of pesantren is maintained because the regulative, normative, and cultural-cognitive pillars are not allowed to develop antagonistically but are instead continuously balanced.

Consequently, this research shifts the understanding of pesantren from a dichotomous "traditional versus modern" model to a model of "tradition as a regulator of adaptation." In this model, modernization is neither a threat to be rejected nor a paradigm to be accepted wholesale; rather, it is a resource selected based on its compatibility with the core epistemology of the pesantren.

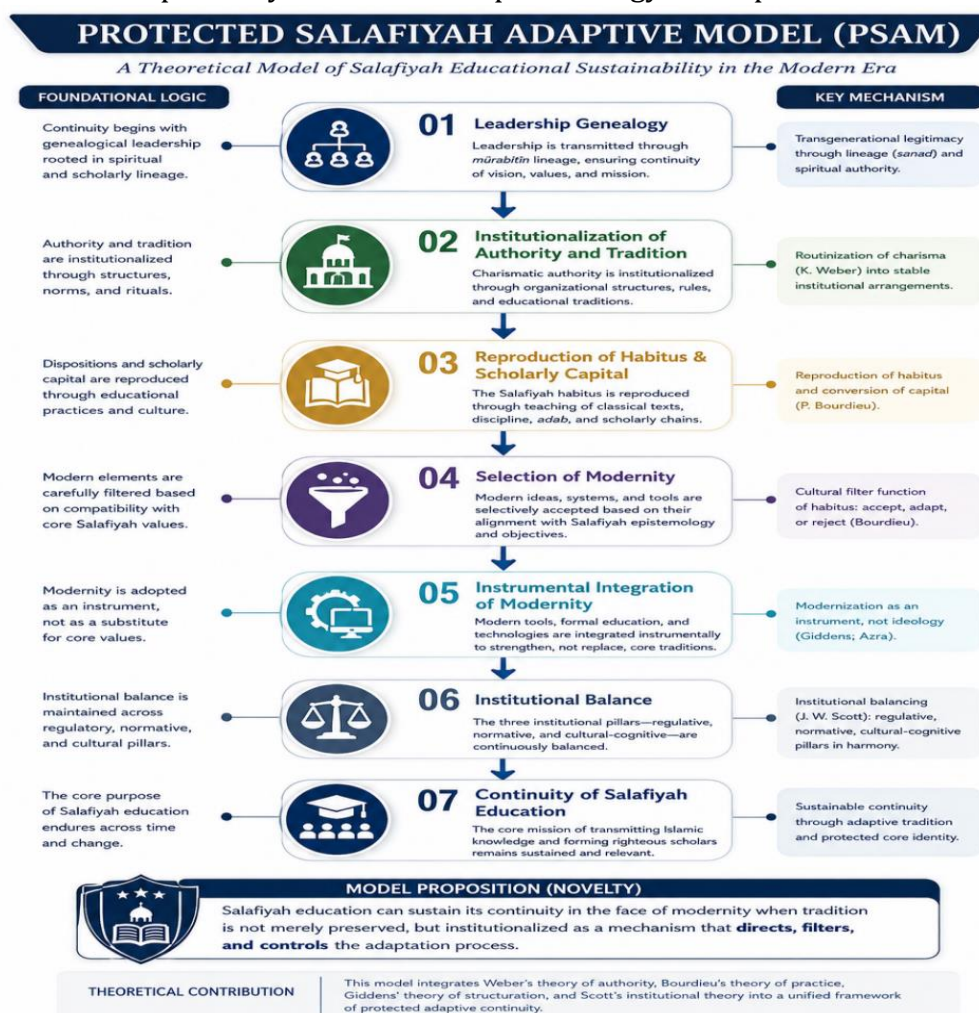


Figure 3. The final formulation of the findings model is presented as a visual illustration:

With this formulation, the term "Protected Salafiyah Adaptive Model" (PSAM) gains a stronger empirical and theoretical basis: "protected" does not imply isolation from change, while "adaptive" does not signify undergoing an epistemological shift. "Protected" refers to the safeguarding of the core epistemology, whereas "adaptive" refers to the capacity to modify institutional, pedagogical, and managerial frameworks to ensure the tradition remains viable within a changing social environment.

CONCLUSION

This study demonstrates that the sustainability of Salafiyah education at Pondok Pesantren Syaichona Muhammad Cholil Bangkalan does not occur through resistance to modernization, but through the institution's ability to manage change selectively while protecting the pesantren's core values and epistemological foundations. The historical dynamics indicate that changes across successive leadership generations have occurred evolutionarily through genealogical continuity, the institutionalization of authority, and the reproduction of scholarly traditions. Each leadership phase has not disrupted the preceding system but has instead consolidated, reconstructed, standardized, and integrated it in accordance with changing circumstances. The findings also demonstrate that the strategy for sustaining Salafiyah education is constructed through a distinction between core epistemological elements and instrumental elements. Kitab kuning, scholarly sanad, talaqqi, and Salafiyah education remain the central and non-negotiable orientations of the institution. Conversely, formal education, technology, organizational structures, accelerated kitab learning methods, and managerial instruments are selectively adopted insofar as they function to strengthen institutional capacity. Thus, modernization does not replace the Salafiyah system but is positioned within an adaptive domain surrounding its epistemological core.

This sustainability is reinforced by a commitment to preserving the integrity of the sanad, the requirement for students to participate in Salafiyah education, the ma'hadiah and madrasah structures, the competence of teachers with experience in the Salafiyah pesantren tradition, and the support of alumni and community networks. Conversely, challenges include the regeneration of qualified kiai and ustaz, some parents' orientation toward formal diplomas, shifts in students' educational motivations, pressures for educational standardization, and changing mindsets among younger generations. These findings confirm that the sustainability of Salafiyah education is largely determined by the ability to maintain a balance between the continuity of values and the demands of change. Based on these findings, this study formulates the Protected Salafiyah Adaptive Model (PSAM). The

model consists of five interrelated components: (1) core epistemology, encompassing kitab kuning, sanad, talaqqi, and Salafiyah education; (2) genealogical-charismatic legitimacy, reflected in the continuity of kiai authority through leadership genealogy and a tradition of service; (3) selective modernization, involving the instrumental adoption of modern elements; (4) institutional balancing, referring to the balance among regulatory, normative, and cultural-cognitive dimensions; and (5) reproduction of social and scholarly capital, facilitated through alumni, communities, pesantren networks, and teacher mobility. Scientifically, this study contributes to the development of pesantren scholarship by shifting the analytical perspective from a typological-dichotomous approach that separates traditional and modern pesantren toward a systemic-adaptive approach. The findings demonstrate that modernization does not necessarily result in epistemological transformation. A Salafiyah pesantren can adopt modern institutional instruments without losing its identity when changes are governed by its internal value structure. Practically, these findings imply that efforts to strengthen pesantren should focus on improving managerial capacity, human resources, technological capabilities, institutional networks, and regulatory support without intervening in the core epistemological foundations.

The strength of this study lies in its ability to integrate historical, epistemological, institutional, and modern adaptation dimensions to explain the sustainability of Salafiyah education. However, the study is limited to a single pesantren with distinctive historical and sociocultural characteristics; therefore, the findings should be generalized with caution. Future research could examine the PSAM through comparative studies across pesantren or regions, longitudinal research on changes across leadership generations, and mixed-methods approaches to examine the relationship between selective adaptation, graduate quality, and institutional sustainability. Thus, the central novelty of this study lies in demonstrating that the sustainability of Salafiyah education is not the result of resistance to modernity, but rather of the institution's capacity to determine the boundaries, direction, and forms of change based on the protection of its epistemological core. In this context, adaptation is not a threat to tradition but a mechanism that enables the Salafiyah tradition to remain sustainable within an educational environment that continues to evolve.

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