

COMPARATIVE ANALYSIS OF THE MANAGEMENT OF MODERN AND SALAFIYAH ISLAMIC BOARDING SCHOOLS IN INDONESIA

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ABSTRAK

Pesantren memainkan peran sentral dalam pendidikan Islam di Indonesia, namun perbedaan pengelolaan antara pesantren modern dan salafiyah menimbulkan kebutuhan akan kajian komparatif terhadap sistem keduanya. Penelitian ini bertujuan untuk menganalisis perbedaan dan persamaan dalam pengelolaan pesantren modern dan salafiyah di Indonesia. Penelitian melalui library research yang dikumpulkan dari artikel ilmiah dari google scholar dan scopus melalui pengolahan data penentuan topik, penelusuran kajian, penyaringan sumber, analisa hasil kajian, interpretasi hasil kajian. Hasil penelitian: baik pesantren modern maupun salafiyah memiliki tujuan membentuk santri yang religius dan berakhlak mulia. Namun, pesantren modern menekankan integrasi kurikulum agama dan umum dengan pendekatan holistik, serta orientasi global melalui penguasaan bahasa dan teknologi. Sebaliknya, pesantren salafiyah fokus pada penguasaan kitab kuning dan metode tradisional. Dalam hal kepemimpinan, kyai menjadi tokoh sentral di keduanya, tetapi pesantren modern menerapkan sistem manajemen lebih struktural. Output pesantren modern mencakup lulusan yang adaptif terhadap perubahan zaman, sedangkan pesantren salafiyah melahirkan ulama dengan pemahaman mendalam terhadap khazanah keilmuan Islam klasik. Kesimpulan: meskipun memiliki tujuan serupa, pesantren modern dan salafiyah berbeda dalam pendekatan kurikulum, metode pengajaran, sistem kepemimpinan, dan orientasi output pendidikan.

Kata Kunci: Pengelolaan, Pesantren, Modern, Salafiyah, Indonesia

ABSTRACT

Islamic boarding schools play a central role in Islamic education in Indonesia; however, differences in the management of modern and Salafiyah Islamic boarding schools have created a need for a comparative study of their respective systems. This study analyzes the similarities and differences in managing modern and Salafiyah Islamic boarding schools in Indonesia. The research was conducted through library research, collecting scientific articles from Google Scholar and Scopus through topic determination, literature review, source filtering, result analysis, and interpretation. The findings indicate that both modern and Salafiyah Islamic boarding schools share the objective of shaping santri (students) to be religious and morally upright. Nonetheless, modern Islamic boarding schools emphasize the integration of religious and general curricula with a holistic approach and a global orientation through proficiency in language and technology. In contrast, Salafiyah Islamic boarding school focuses on mastery of classical Islamic texts (kitab kuning) and traditional teaching methods. Regarding leadership, the kyai (religious leader) is a central figure in both types, but modern Islamic boarding schools apply a more structured management system. The output of modern Islamic boarding schools includes graduates who are adaptive to contemporary changes, whereas Salafiyah Islamic boarding school produces scholars with a deep understanding of classical Islamic sciences. In

conclusion, despite sharing similar goals, the modern and Salafiyah Islamic boarding schools differ in curriculum approach, teaching methods, leadership systems, and educational output orientation.

Keywords: Management, Islamic Boarding School, Modern, Salafiyah, Indonesia.

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A. INTRODUCTION

Islamic boarding schools (pondok Islamic boarding school) in Indonesia hold a vital role in shaping the character and developing the religious knowledge of santri (students) through the democratic leadership of kyai, who serve as moral and spiritual exemplars (Marjuki et al., 2024). Reform policies in Islamic boarding schools focus on developing religious knowledge and life skills, positioning Islamic boarding schools as adaptive institutions while maintaining tradition (Rizqulloh & Kuncoro, 2022; Jannah et al., 2023). Language is the primary medium for instilling Islamic values and shaping santri character (Rochmat et al., 2022), with Arabic language instruction strengthening religious understanding (Bani et al., 2024). Classical Islamic education remains the foundation of the learning system, emphasizing traditional methods in fostering the spiritual development of santri (Surono & Ifendi, 2021). Additionally, Islamic boarding schools teach ijihad as a means to resolve contradictions in Islamic law as part of scholarly studies (Athiyyah & Haris, 2024), alongside Qur'anic reading guidance aimed at improving the quality of religious education to support comprehensive learning and development of santri (Wahyudi et al., 2023; Baidowi et al., 2024). The management of Islamic boarding school education is directed toward improving quality and human resources (Kuncoro, 2021).

The management of modern Islamic boarding schools in Indonesia requires effective Islamic leadership, a well-structured coaching system, and a favorable organizational climate to enhance the effectiveness of caretakers (Kadir & Umiarso, 2023). A balanced curriculum integrating religious education and general knowledge, such as mathematics and management, is crucial to enable students to adapt (Huda et al., 2020). Environmentally based religious education, as implemented in Pondok Islamic boarding school Pabelan, increases ecological awareness through unique practices such as carrying rare plant seeds (Nazar et al., 2024). Health behavior is influenced by educational factors, clinic facilities, and sound management (Nugraha & Syarifudin, 2021). Economic activities within Islamic boarding schools foster entrepreneurial spirit; however, suboptimal management can present challenges, with the implementation of a halal ecosystem being a potential solution (Fadhilah & Syamsuri, 2023). Classroom management faces challenges regarding student participation and discipline, thus necessitating effective strategies (Habibi et al., 2018). Moreover, Islamic boarding schools must adapt to socio-cultural contexts and information technology to improve education quality and accessibility (Darwanto et al., 2024).

Salafiyah Islamic boarding school management in Indonesia encompasses various critical aspects that support their sustainability and development. Environmental education has begun to be integrated into the curricula of some Islamic boarding schools, cultivating a culture of environmental care and sustainable practices among santri (Lutfauziah, 2024). Economically, many Islamic boarding schools develop micro, small, and medium

enterprises to support economic self-reliance and reduce dependency on educational fees. These ventures include food production and trade while providing entrepreneurship education for santri (Putri & Ganindha, 2022). Islamic boarding schools also actively promote multicultural education to prevent radicalism and encourage tolerance and social harmony (Marzuki et al., 2020). Leadership and governance are strengthened through training and government-supported facilities to enhance management effectiveness (Rahtikawatie et al., 2021). Health and hygiene programs are also implemented to improve santri welfare and prevent infectious diseases (Rianti et al., 2019).

This study addresses the gap in the lack of comparative research on managing modern and Salafiyah Islamic boarding schools in Indonesia, despite both types playing significant roles in Islamic education. The novelty of this research lies in its systematic analysis of the differences and similarities in curriculum, teaching methods, leadership, and educational output orientation between modern and Salafiyah Islamic boarding school. The objective is to understand the distinctive characteristics of each Islamic boarding school to provide a more comprehensive overview of Islamic boarding school management in Indonesia. The findings are expected to assist policymakers and Islamic boarding school administrators in designing management strategies suited to their respective contexts, thereby enhancing the quality of education and social relevance of Islamic boarding schools. Furthermore, this study provides a foundation for developing programs that integrate traditional and modern values to produce adaptive and broadly insightful graduates.

B. RESEARCH METHODOLOGY

This study was conducted using the library research method or literature review approach. This approach involved collecting secondary data sourced from indexed scholarly articles, such as those available on Google Scholar and Scopus, relevant to modern and Salafiyah Islamic boarding school management. The research process began with the determination of the study's focus, which centered on the management aspects of modern and Salafiyah Islamic boarding school education. Subsequently, a systematic literature search was carried out to identify articles and journals addressing the management of modern and Salafiyah Islamic boarding schools. After data collection, a filtering process was implemented to ensure only relevant and high-quality references were utilized. The next step involved the analysis of findings from various sources, paying close attention to similarities and differences in the management of modern and Salafiyah Islamic boarding school. The final stage consisted of interpreting the results to formulate objective and comprehensive conclusions based on the literature review. The data language employed in this study is descriptive-qualitative, where the information analyzed comprises scholarly narratives from published academic articles. Data were collected from reputable sources, including journals indexed in Google Scholar and Scopus, ensuring high validity and accuracy. The language used in the data is formal, academic, and informative, reflecting an in-depth analysis of the concepts related to the education management of the modern and Salafiyah Islamic boarding school.

C. RESULTS AND DISCUSSION

1. Management of Modern Islamic Boarding Schools in Indonesia

Table 1. Studies on the Management of Modern Islamic Boarding Schools in Indonesia



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Author(s)	Objective	Findings
Setiawan & Ibnu Hajar (2024)	This study aims to analyze K.H. Imam Zarkasyi's contributions to reform educational systems, institutional management, and curriculum integration at Pondok Islamic boarding school Gontor Ponorogo.	The study reveals that K.H. Imam Zarkasyi played a central role in transforming Gontor into a modern Islamic boarding school. He integrated religious and general sciences, replaced traditional methods with a classical system, and implemented a student organization. Arabic and English are used daily. Professional management and character education form the foundation, making Gontor autonomous and relevant to this day.
Ilyas (2023)	To explain the development of the educational system at Pondok Islamic boarding school Daar El Qolam from 1968–1983, and the impact of modernization on curriculum structure and the preservation of Islamic boarding school traditional values.	The research indicates a significant transformation since 1968. Under K.H. Ahmad Rifai Arief, the Islamic boarding school combined traditional Islamic education with modern systems through structured curricula, graded classes, and MTs and Aliyah programs. Comprehensive evaluation maintains the academic quality, character, and morals of santri.
Suparji Julianto (2023)	To portray the educational system of a modern Islamic boarding school through a case study of Pondok Islamic boarding school, Annur Darunnajah 8, Bogor, focusing on curriculum, methods, and the advantages of the TMI system.	Pondok Islamic boarding school Annur Darunnajah 8 Bogor applies a modern education system emphasizing Arabic and English alongside traditional and contemporary teaching methods. The integrated curriculum balances religious and general knowledge. The Mu'allimin system, teaching, training, and diverse educational activities, cultivates independent, communicative santri ready to contribute to society.
Maarif & Rusydi (2020)	To describe and analyze the implementation of holistic education at Islamic boarding school Amanatul Ummah Mojokerto regarding educational goals, curriculum, teaching methods, educators, and evaluation.	Islamic boarding school Amanatul Ummah Mojokerto implements holistic education that emphasizes discipline and responsibility. The curriculum integrates national standards and Al-Azhar Egypt's curriculum. Professional educators serve as role models using diverse traditional and modern methods. Regular evaluations cover teachers, students, curriculum, and management, focusing on graduate quality and educational professionalism.
Mutmainah & Mahfudoh (2021)	To analyze the transformation of the education system at the Islamic boarding school Mambaul Ulum Bata-Bata Madura that combines Salafiyah traditions with national curriculum-based modernization.	Islamic boarding school Mambaul Ulum Bata-Bata in Pamekasan experienced a transformation by merging the Islamic boarding school and the national curricula. Offering nine education models from bandongan to higher education, it maintains the study of kitab kuning and in-depth Syafi'i jurisprudence. Students have limited access to technology. The Islamic boarding school produces ulama as well as Muslim intellectuals ready to compete globally.

2. Management of Salafiyah/Traditional Islamic Boarding Schools in Indonesia

Table 2. Studies on the Management of Salafiyah Islamic Boarding Schools in Indonesia

Author(s)	Objective	Findings
Anwar (2015)	To examine learning methods at Islamic boarding school Lirboyo, particularly the effectiveness of traditional methods and digital innovation in enhancing santri understanding and scholarly work development challenges.	Islamic boarding school Lirboyo maintains five primary learning methods, including bandongan and sorogan, while developing discussions through musyawarah and ba'sul masā'il supported by digital technology. Focus on kitab kuning and memorization remains dominant, with limited incorporation of disciplines like philosophy and academic writing. Nevertheless, it successfully blends classical tradition with digital innovation, becoming a reference for Islamic boarding schools with strong traditional characteristics.
Hasanah & Sofa (2025)	To analyze religious education strategies at Pondok Islamic boarding school Zainul Hasan Genggong, and the role of caretakers in policy-making and teaching implementation relevant to contemporary needs.	Pondok Islamic boarding school Zainul Hasan Genggong integrates traditional and modern approaches in religious education. The curriculum combines religious knowledge and life skills, with caretakers actively fostering santri character. Communal prayers are emphasized to build discipline and brotherhood. This approach produces ethical graduates ready to face global challenges while balancing tradition and innovation.
Al Hana (2017)	Using qualitative and spatial theory approaches, analyze the education system, transformation processes, and efforts to	Pondok Islamic boarding school Langitan maintains a classical education system with traditional methods in ma'hadiyyah and a thematic curriculum in



	preserve Salafiyah values at Pondok Islamic boarding school Langitan, Tuban.	madrasiyah. Institutional transformation is minimal, aligned with the kyai and santri needs. The Islamic boarding school preserves Salafiyah values through strong commitment, shared leadership, and active communication with alumni and the community. It successfully produces relevant ulama without losing its traditional identity.
Rohmani (2017)	To analyze the transformation of the learning system at Pondok Islamic boarding school, Sidogiri, especially the implementation of departmental systems at Madrasah Aliyah level, and its impact on education quality.	Pondok Islamic boarding school, Sidogiri, restructured its Madrasah Aliyah with a departmental system akin to Islamic universities. Five central departments include Management Engineering, Da'wah, Islamic Law, Tafsir, and Hadith. The curriculum blends religious and general sciences such as economics and psychology. This transformation meets modern demands, enabling graduates to compete academically and socially without abandoning Islamic boarding school traditional values.
Fanani & Suprapto (2022)	To explore curriculum planning, implementation, and development integrated within the formal education system at Madrasah Tsanawiyah Salafiyah Syafiiyah Tebuireng.	Madrasah Tsanawiyah Salafiyah Syafiiyah Tebuireng develops an integrated curriculum with a full-day school system combining general and religious subjects such as fiqh, tafsir, and nahwu. Teaching methods include lectures, sorogan, and student organizational practices. KMA Regulation 183-184/2019 supports equal religious and general material allocation. This curriculum strengthens kitab kuning reading skills, religious character, and discipline through classical systems and worship habituation.

3. Comparative Analysis of the Management of Modern and Salafiyah Islamic Boarding Schools

Table 3. Comparative Analysis of Islamic Boarding School Management in Indonesia

Aspect	Similarities	Modern Islamic boarding school	Salafiyah Islamic boarding school
Educational Objectives	Forming santri who are religious, ethical, and knowledgeable	Preparing Islamic leaders, educators, and professionals	Producing ulama and religious experts with deep knowledge (tafaqquh fi al-din)
Curriculum	Religious knowledge is the core of the curriculum	Integrated: national curriculum + diniyah (equivalent), competency, and academic-based	Focus on kitab kuning; the national curriculum is limited or supplementary
Teaching Methods	Use traditional methods (sorogan, bandongan) in some aspects	Additional classical methods, discussions, teaching practice, TMI system, technology, and foreign languages	Dominated by traditional methods (sorogan, bandongan, halaqah); minimal and selective transformation
Kyai Leadership	Kyai serve as central figures in leadership and policy-making	Kyai leadership is complemented by modern management systems and student organizational structures	Kyai as the sole central figure; traditional, charismatic, and primary educational decision-maker
Orientation and Output	Forming religious character and discipline	Santri are oriented to compete globally with academic, linguistic, and leadership skills.	Graduates focus on mastery of classical Islamic sciences and sustaining Islamic boarding school traditions through scholarly chains (sanad) and knowledge heritage.

Based on Table 3, there are five key points regarding the management of modern and traditional Islamic boarding schools (pondok Islamic boarding school) in Indonesia, which can be explained as follows:

4. Educational Objectives of Islamic Boarding Schools in Indonesia

Islamic boarding schools in Indonesia play a strategic role in shaping the character of students by instilling values of humanity, democracy, pluralism, and tolerance, thereby fostering individuals of integrity and responsibility (Jusubaidi et al., 2024). Academically, Islamic boarding schools integrate religious education with general subjects such as English,



mathematics, and natural sciences to balance religious knowledge and scientific understanding (Huda et al., 2020). Some Islamic boarding schools even implement a holistic curriculum that aligns Islamic values across all subjects, thereby eliminating the divide between religious studies and general knowledge (Shaleh et al., 2024). Developing social skills is also critical, particularly in cultivating tolerance, social integrity, and responsibility toward the community (Darwanto et al., 2024).

In the social domain, Islamic boarding schools contribute to social transformation through economic empowerment, preaching, violence prevention, and reduction of social inequalities (Asror, 2017). Environmental awareness has also begun to be fostered through ecological education incorporated into the Islamic boarding school curriculum (Anshori & Pohl, 2022). In addressing the challenges of modernization, Islamic boarding schools adopt information technology in teaching and management to enhance the quality of education (Ridwan et al., 2019). Equally important is the attention to students' health, such as oral and dental hygiene, within the Islamic boarding school social environment, which supports clean living behaviors (Bramantoro et al., 2020).

An Islamic boarding school's educational objective is to develop morally upright, religious, and knowledgeable students. The *kyai* (religious leader) role is crucial, functioning not only as a spiritual leader but also as a central authority and parental figure in nurturing students' morals (Supriani et al., 2023). Islamic boarding schools effectively shape student character by instilling humanitarian values that support national unity and democratic, pluralistic, and tolerant attitudes to safeguard human rights and world peace (Anam et al., 2019). Integrating Islamic values in daily practice is a hallmark of Islamic boarding school, including through transformative preaching that instills moral and Islamic values in social life (Asror, 2017).

Furthermore, Islamic boarding schools promote interfaith tolerance by fostering respect for religious diversity, which is essential for social harmony within the Islamic academic environment (Thoyib et al., 2024). Additionally, Islamic boarding schools strive for academic excellence by combining religious teachings, science, and technology, enabling students to achieve superior academic abilities alongside sound Islamic morals (Zulfikar et al., 2023). In terms of religious moderation, Islamic boarding schools implement policies to nurture understanding and cooperation among different religions, including interfaith education and gender equality practices, despite facing challenges such as limited resources and cultural resistance (Athoillah et al., 2024).

5. Curriculum Aspect of Islamic Boarding Schools in Indonesia

The curriculum of Salafiyah Islamic boarding school in Indonesia prioritizes classical Islamic education, emphasizing the teachings of the Qur'an, Hadith, and the *kitab kuning* (classical Islamic texts) as the primary sources of learning (Zulmuqim et al., 2020; Jamhari & Asrori, 2022). This approach aims to preserve the Islamic values of the Salafus Saleh generation while strengthening the *students' aqidah (creed) and morals* (Meliani et al., 2023). Sufism education is also a significant component, such as teaching *dzikir* (remembrance of God) and the Tijaniyah order, which seeks to deepen the students' spirituality (Kosasih, 2015). Student character is shaped through habituation of positive behaviors, including politeness, simplicity, and social responsibility within daily Islamic boarding school life (Meliani et al., 2023).

Although some Islamic boarding schools have begun to open up to technology and modern methods, the majority still resist secularization and external curriculum interventions (Zuhri & Sibaweh, 2023). Discipline constitutes a central aspect, enforced through educational sanctions such as warnings or additional assignments, which are intended for development rather than punitive measures (Damopolii et al., 2023). Furthermore, character education is delivered through programmed and incidental approaches, such as routine religious activities and daily spiritual guidance (Purwanto et al., 2021). This curriculum is designed not only to cultivate students who are ritualistically devout but also to foster strong morals and profound traditional Islamic knowledge.

Conversely, modern Islamic boarding schools in Indonesia develop an integrated curriculum that comprehensively combines general and Islamic subjects, eliminating the dichotomy between worldly knowledge and the hereafter (Zulmuqim et al., 2020; Shaleh et al., 2024). This model is recognized as a holistic-integrative approach, focusing on students' cognitive, spiritual, and emotional development within a unified learning system (Hamami & Nuryana, 2022). Religious knowledge is not alone but is integrated with mastery of technology, 21st-century skills, and foreign languages to prepare students to compete globally (Shaleh et al., 2024). The curriculum also embeds values of multiculturalism and tolerance by facilitating cross-cultural interactions and democratic discussions in academic and extracurricular activities (Jusubaidi et al., 2024).

Particular Islamic boarding schools, such as Annuqayah, incorporate environmental education as part of social and ecological awareness (Anshori & Pohl, 2022). These values encourage students to become religious, open-minded individuals who care for others and the environment (Jusubaidi et al., 2024). Through this approach, modern Islamic boarding schools produce religious scholars and Muslim intellectuals who are adaptive to contemporary developments without losing their Islamic roots (Hamami & Nuryana, 2022; Shaleh et al., 2024).

6. Teaching Methods Aspect of Islamic Boarding Schools in Indonesia

The teaching methods employed in Salafi and modern Islamic boarding schools in Indonesia reveal fundamental differences in curricular approach and learning strategies. Salafi Islamic boarding schools emphasize a curriculum based on the teachings of the Qur'an, the Sunnah of the Prophet, and the practices of the pious early generations (Salafus Saleh), aiming to instill a strong creed (*aqidah*) and moral values such as politeness, humility (*tawadhu*), and social responsibility (Jamhari & Asrori, 2022; Meliani et al., 2023). In practice, Salafi Islamic boarding schools utilize traditional methods such as *sorogan* and *halaqah*, which focus on intensive interaction between students and teachers through group learning and religious discussions. These methods are considered effective in fostering solidarity and learning control (Ritonga et al., 2019).

In contrast, modern Islamic boarding schools integrate religious education with general subjects such as English, Arabic, and local and national languages to prepare students for the challenges of modern life (Susylowati et al., 2019). The transformation from traditional approaches to formal education systems is realized by implementing class systems and national curricula to narrow educational gaps (Budiharso et al., 2023). Methodologically, modern Islamic boarding schools employ multilingual teaching strategies,



including immersion, transitional, bilingual, and pull-out methods to enhance students' language proficiency (Tahir, 2017). Additionally, context-responsive pedagogical approaches are applied, particularly in English language instruction, considering learning needs, using authentic materials, cultural sensitivity, and integrating technology that aligns with students' religious and social values (Madkur et al., 2024).

7. Leadership Aspect of *kyai* in Indonesian Islamic Boarding Schools

The leadership of the *kyai* (Islamic scholars and leaders) in modern and Salafi Islamic boarding schools in Indonesia plays a crucial role in students' education and character formation. The *kyai* is a central figure in instilling moral values, emotional maturity, and responsibility, essential for developing an independent and visionary generation (Jubba et al., 2021). In a Salafi Islamic boarding school, the *kyai* guide students in understanding classical Islamic texts (*kitab kuning*) with an approach that emphasizes tolerance and socio-cultural context, thereby encouraging moderate religious understanding and distancing from radical ideologies (Humaidi et al., 2024).

Moreover, the *kyai* fosters nationalism through classical text studies, social service, and leadership training, as exemplified at Islamic boarding school Salâfiyah Cidahu Pandeglang (Apud et al., 2020). Through this role, the *kyai* acts as an educator, spiritual leader, and guardian of national values. The leadership style of the *kyai*, particularly in instructional leadership, positively impacts teaching quality and teachers' job satisfaction (*asatidz*), while also enhancing their confidence and collaboration (Sary et al., 2024).

Cultural activities led by the *kyai*, such as the *haolan Mbah Sholeh* ceremony, further strengthen social cohesion and the preservation of traditions, as well as affirm the *kyai*'s position and authority within the community (Rusmana et al., 2024). In response to issues such as child abuse, *kyai* play a significant role in creating child-friendly Islamic boarding school environments through the optimization of curricula, governance, and facilities (Muafiah et al., 2022). Economically, *kyai* also encourage the development of the halal business sector, especially among women-owned MSMEs, by facilitating halal certification processes (Molasy et al., 2024).

8. Orientation and Output Aspect of Islamic Boarding Schools in Indonesia

Islamic boarding schools in Indonesia possess a strong educational orientation toward character building and religious understanding for their students. They instill tolerance, respect, and open-mindedness in a curriculum that holistically integrates religious and general education (Purwanto et al., 2021). Additionally, Islamic boarding schools embed local wisdom encompassing theological, philosophical, and aesthetic aspects, enriching the educational experience of the students (Sauri et al., 2018). The role of Islamic boarding schools extends beyond formal education to fostering social responsibility through community service and volunteer activities, which are integral to the educational process (Jubba et al., 2021). With their long history, Islamic boarding schools continuously adapt to maintain their social and economic relevance within Indonesian society (Isbah & Sakhiyya, 2023).

In terms of output, Islamic boarding schools effectively transform students' attitudes from closed traditional values into modern, rational, and inclusive values through formal education and extracurricular activities (Jusubaidi et al., 2024). The emphasis on character education helps address moral crises and juvenile delinquency, positioning Islamic boarding

schools as a vital part of the national education system (Islamic et al., 2024). Economically, islamic boarding schools encourage student entrepreneurship that contributes to the local economy through production and sales of products, while instilling humane entrepreneurial mindsets (Fadhilah & Syamsuri, 2023; Anggadwita et al., 2021). However, educational access remains limited due to high costs, geographical barriers, and stringent academic requirements, necessitating management transformation by integrating information and communication technology to enhance educational quality and administrative efficiency (Darwanto et al., 2024). Moreover, students' language proficiency, especially speaking and listening skills, requires improvement to prepare them for the challenges of globalization (Ritonga et al., 2021).

D. CONCLUSION

The management of islamic boarding schools in Indonesia can be categorized into two main models: modern islamic boarding schools and Salafiyah islamic boarding schools, each possessing distinct characteristics and focal points yet complementing one another. Modern islamic boarding schools emphasize integrating religious and general education through a comprehensive curriculum encompassing religious sciences, foreign languages, and natural sciences. Modern teaching methods, which adopt class systems, leadership training, and information technology, support developing independent, communicative students ready to compete globally. Leadership by the *kyai* in modern islamic boarding schools is accompanied by professional management systems that optimize organizational effectiveness and educational quality. In contrast, Salafiyah islamic boarding school focuses more on preserving tradition and studying classical Islamic texts (*kitab kuning*) using classical learning methods such as *sorogan* and *bandongan*. Their curriculum emphasizes deep mastery of religious knowledge and religious and moral character formation. The *kyai* is a central figure who directs all aspects of education and safeguards the islamic boarding school's Islamic identity. Although adaptation to modernization occurs selectively, Salafiyah islamic boarding school maintains its distinctive spiritual and traditional academic character. Both islamic boarding school models play strategic roles in shaping students who are religious, morally upright, and socially responsible. They also contribute to preserving Islamic culture and community development through educational approaches aligned with contemporary demands. The main challenges faced include enhancing teaching quality, foreign language proficiency, and integrating information technology to improve the competitiveness of islamic boarding school graduates nationally and globally.

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