

Roots of Traditional Islamic Thought in Indonesia: Paradigms and Key Figures in Pesantren Education

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Abstract:

This study examines the roots of traditional Islamic thought in Indonesia with a focus on the paradigm, influencing factors, and educational implications of Islamic boarding schools (*pesantren*). Previous studies have often been limited to historical, biographical, or conceptual approaches, resulting in partial understandings. To address this gap, the present research employs a systematic literature review (SLR) with a qualitative approach. Data were collected from 30 peer-reviewed national journal articles published between 2015–2025, selected through a three-stage process of identification, screening, and eligibility. Analysis was conducted using Harold Lasswell’s content analysis framework to categorize findings into three main clusters. The results reveal three dominant paradigms of traditional Islamic thought: conservative, modernist, and pragmatic. The development of these paradigms is shaped by internal factors including pesantren knowledge, kyai spirituality, and local customary values and external factors such as social change, technology, and politics. The implications are twofold: positively, traditional Islamic thought contributes to civilization, inclusiveness, and educational transformation; negatively, it presents challenges such as resistance to change, interpretative conflicts, and unequal access. This study contributes to the scholarship on Indonesian Islamic education by offering a comprehensive synthesis of pesantren’s role as both a preserver of tradition and an agent of adaptation in modern society. The findings highlight the need for pesantren to develop hybrid models that integrate classical learning with contemporary educational practices, ensuring their continued relevance in the global context.

Introduction

The study of the Roots of Traditional Thought in Indonesia: History of Paradigms and Traditional Islamic Figures from Islamic Boarding Schools is interesting to debate. This is because the theme contains elements of Controversial (debate), Conflict (opposition), Trending (discussion), Viral (popular) and Emergency (emergency) (CCTIVE).

There are 3 things that show the urgency (urgent interests) of the title being discussed: First, conceptually the study of the Roots of Traditional Thought in Indonesia: History of Paradigms and Traditional Islamic Figures from Islamic Boarding Schools is an important foundation in understanding the historical role of Islamic boarding schools in promoting independence and strengthening civil society in Indonesia.¹ Second, functionally the study functions as a means of strengthening religious and social identity amidst the dynamics of modernity and globalization.² Third, in terms of contribution, this study provides theoretical contributions in the form of enriching the theory of the Nusantara Islamic tradition and practical contributions in the form of recommendations for the development of Islamic boarding school education that is relevant to the times.³ The three things above show how important it is to study this theme in more depth.

Previous studies related to the theme of this article have 3 tendencies: First, historical criticism, articles on the theme of the roots of traditional Islamic thought in Indonesia tend to only be discussed from a historical perspective so that they are trapped in historical romanticism that idealizes the past without looking at the contemporary context.⁴ Second, biographical criticism, articles on the theme of the roots of traditional Islamic thought in Indonesia tend to only be discussed from the

¹ Anik Faridah, "Pesantren, Sejarah Dan Metode Pembelajarannya Di Indonesia," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 13, no. 2 (2019): 78–90, <https://doi.org/10.56997/almabsut.v13i2.361>.

² Nur Aisyah Jamil, Muhammad Masyhuri, and Nur Ifadah, "Perspektif Sejarah Sosial Dan Nilai Edukatif Pesantren Dalam Pendidikan Islam," *Risalatuna: Journal of Pesantren Studies* 3, no. 2 (July 15, 2023): 197–219, <https://doi.org/10.54471/rjps.v3i2.2527>.

³ Novrizal Novrizal and Ahmad Faujih, "Sejarah Pesantren Dan Tradisi Pendidikan Islam Di Indonesia," *AL Fikrah: Jurnal Pemikiran Dan Pendidikan Islam* 2, no. 1 (February 14, 2022): 1–13, <https://doi.org/10.51476/alfikrah.v2i1.354>.

⁴ Abdullah Yaqin, "Ideologi Islam Tradisionalis Dan Transformasinya Di Indonesia," *Mozaic: Islamic Studies Journal* 2, no. 1 (August 19, 2023): 20–28, <https://doi.org/10.35719/mozaic.v2i01.1864>.

perspective of figures so that they are trapped in individualistic fanaticism that ignores systemic and structural aspects.⁵ Third, conceptual criticism, articles on the theme of the roots of traditional Islamic thought in Indonesia tend to only be discussed from a conceptual perspective so that they are trapped in a rigid definition that is not applicable in social reality.⁶ Meanwhile, this article tends to discuss 3 things: forms of Islamic traditionalism paradigms, internal and external factors that influence them, and their implications for education in Indonesia, so that this article is clearly different from previous articles because it offers a more comprehensive and contextual approach.

The purpose of this article is to understand 3 things: First, the paradigm of the Roots of Traditional Thought in Indonesia: History of Paradigms and Traditional Islamic Figures from Islamic Boarding Schools. This is related to the forms of the themes of the roots of traditional Islamic thought in Islamic boarding schools, including how conservative, modernist, and pragmatic mindsets developed in the intellectual heritage of Nusantara Islam, its transformation in the historical and social context of Indonesian society, and the thoughts of Islamic boarding school figures who provide benefits.

Second, factors that influence the sustainability and dynamics of traditional Islamic thought. This is related to internal and external factors that support or hinder the development of traditionalism, such as the role of Islamic boarding school science, the spirituality of kyai, local customary values, and the influence of social developments, modern technology, and contemporary political dynamics. Third, the implications of traditional Islamic thought on education in Indonesia. This is related to the positive and negative impacts caused in the realm of civilization, inclusivity, educational transformation, as well as the challenges of resistance to change, conflicts of interpretation, and inequality of access to education that affect Indonesian society as a whole.

⁵ Yusuf Suharto, "Nyai Nur Khodijah The Pionerr of Female Pesantren Education in Indonesia," *SIRAJUDDIN: Jurnal Penelitian Dan Kajian Pendidikan Islam* 3, no. 1 (December 30, 2023): 56–68, <https://doi.org/10.55120/sirajuddin.v3i1.1685>.

⁶ Rusli Malli, "Konsep Pemikiran Pendidikan Islam Kontemporer Di Indonesia," *TARBAWI: Jurnal Pendidikan Agama Islam* 1, no. 2 (January 22, 2017): 159–66, <https://doi.org/10.26618/jtw.v1i2.369>.

There are 3 arguments that strengthen this paper, namely: First, historically the theme of the roots of traditional Islamic thought in Indonesia has been studied over a long historical period so that its historical traces are undoubted, starting from the early days of the spread of Islam to the development of modern Islamic boarding schools that continue to this day.⁷ Second, philosophically the theme of traditional Islamic thought has been tested in the science of philosophy, both ontologically which discusses the nature of the existence of the Indonesian Islamic tradition, epistemologically in terms of the sources and methods of Islamic boarding school science, and axiologically which touches on spiritual values and their benefits for the formation of community character.⁸ Third, methodologically the theme of traditional Islamic thought can be proven by research methods that have high validity and reliability as well as comprehensive data triangulation, especially through a qualitative approach and in-depth literature study.⁹ These three aspects show that this theme is worthy of being studied in depth and systematically in the context of contemporary Islamic science.

Method

This study adopted a systematic literature review design following a qualitative approach.¹⁰ Data collection was conducted in three stages: (1) Identification, by searching articles through databases such as Google Scholar, Garuda, and national journals indexed by Sinta, using keywords “traditional Islamic thought,” “Islamic boarding school,” and “Nusantara Islam”; (2) Screening, by applying inclusion criteria (articles published between 2015–2025, peer-reviewed, and directly discussing pesantren or Islamic traditionalism) and exclusion criteria (articles focusing only on

⁷ Muhammad Iqbal Ghifari Enhas, Alfian Nawaziru Zahara, and Basri Basri, “Sejarah, Transformasi, dan Adaptasi Lembaga Pendidikan Islam di Indonesia,” *Intelektual: Jurnal Pendidikan dan Studi Keislaman* 13, no. 3 (n.d.): 289–310, <https://doi.org/10.33367/ji.v13i3.4457>.

⁸ Faridah, “Pesantren, Sejarah Dan Metode Pembelajarannya Di Indonesia.”

⁹ John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (Boston: Pearson, 2012)2012.

¹⁰ Hannah Snyder, “Literature Review as a Research Methodology: An Overview and Guidelines,” *Journal of Business Research* 104 (November 2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

politics or unrelated contemporary issues); (3) Eligibility and Selection, resulting in 30 final articles.

For analysis, we applied content analysis techniques based on Harold Lasswell's framework (Who says What, in Which Channel, to Whom, and with What Effect).¹¹ The articles were coded thematically into three clusters: paradigms, influencing factors, and implications. To strengthen validity, we conducted data triangulation by cross-checking interpretations among different sources and comparing convergent and divergent findings. This methodological rigor ensures reliability and minimizes researcher bias.

The focus of this study is limited to three main things. First, it relates to the forms of Traditional Roots of Thought in Indonesia, especially in the scope of Islamic boarding schools. Traditionalism in detail is a mindset that is rooted in respect for old values that are passed down from generation to generation and are considered to remain relevant in answering contemporary issues. Including forms of Islamic traditionalism, such as patterns of conservatism, adaptivism, and various characteristics of the thinking of Islamic boarding school figures.

Second, to explore internal factors originating from within traditionalism itself, and external factors, both those that support and inhibit the emergence of these forms, such as the influence of the spirituality of the kyai, learning methods, local customs, and the challenges of modernization, globalization, and politics. Third, to explore the implications or consequence that arises or occurs because of traditional Islamic thought on education in Indonesia. This in detail includes various implications, namely an effect caused by traditional Islamic thought including the character of students, the relevance of the curriculum, and the resilience of Islamic boarding schools in responding to the challenges of the times. These three focuses were chosen so that the study does not widen and can answer the problems studied, this is important to maintain consistency and continuity of analysis in literature-based research.

This type of research is literature review, a systematic and critical process to identify, evaluate, and interpret various scientific works relevant to the theme of the

¹¹ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (United Kingdom: Sage Publications, 2018).

Roots of Traditional Thought in Indonesia. This study uses a qualitative approach. library research, which focuses on collecting primary data through available written sources. These sources include books, scientific journals, articles, proceedings, and other digital documents that specifically discuss Islamic traditionalism, Islamic boarding schools, and traditional Islamic figures.

This study not only summarizes the contents of the literature, but also analyzes it in depth to find patterns, tendencies, gaps in the study, and conceptual relationships. This study is based on Harold Lasswell's content analysis theory, which has been explained in the previous section. The use of this theory serves to strengthen the study of the themes that have been mentioned, especially in understanding the dynamics of messages, actors involved, media of dissemination, and the impacts caused in traditional Islamic thought. This approach was chosen because it is very appropriate to the nature of the study which is historical, conceptual, and contextual.

Data from the theme of the Roots of Traditional Thought in Indonesia were taken from 30 national articles. Data related to the paradigm of the Roots of Traditional Thought in Indonesia were taken from 10 articles with the following titles: (1) The Thoughts of Islamic Boarding School Education of K.H. Hasyim Asy'ari and the Development of Islamic Education in Indonesia;¹² (2) Islamic Boarding Schools: The Reality of Traditional Islamic Education in Indonesia;¹³ (3) Islam, Local Wisdom, Communication of Da'wah: Measuring the Concept of Islam Nusantara;¹⁴ (4) History, Transformation, and Adaptation of Islamic Educational Institutions in Indonesia;¹⁵ (5) Liberalism and Conservatism in Indonesian Islamic Studies;¹⁶ (6) The Thoughts of

¹² Faisal et al., "Pemikiran Pendidikan Pesantren K.H. Hasyim Asy'ari Dan Pengembangan Pendidikan Islam Di Indonesia," *Intizar* 27, no. 1 (July 1, 2021): 45–56, <https://doi.org/10.19109/intizar.v27i1.8730>.

¹³ Darlina Kartika Rini, Soeryo Adiwibowo, and Hadi Sukadi Alikodra, "Pendidikan Islam Pada Pesantren Pertanian Untuk Membangun Ekosofi (Ekologi Filosofi) Bagi Penyelamatan Lingkungan," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 2 (2022): 559–80, <https://doi.org/10.30868/ei.v11i02.2779>.

¹⁴ Zainul Muin Husni and Iftaqur Rahman, "Islam, Kearifan Lokal, Komunikasi Dakwah; Menakar Konsep Islam Nusantara," *Jurnal Islam Nusantara* 4, no. 1 (October 10, 2020): 92–102, <https://doi.org/10.33852/jurnalin.v4i1.211>.

¹⁵ Enhas, Zahara, and Basri, "Sejarah, Transformasi, dan Adaptasi Lembaga Pendidikan Islam di Indonesia."

¹⁶ Muhammad Abror Rosyidin, "Liberalisme Dan Konservatisme Dalam Kajian Islam Indonesia," *Mukaddimah: Jurnal Studi Islam* 8, no. 1 (June 11, 2023): 21–48.

Seyyed Hossein Nasr: The Value of Traditional Islamic Education in the Midst of Modernity;¹⁷ (7) The Struggle of Thoughts of Nahdlatul Ulama Kiai with Islamic Modernists in West Java (1930-1937);¹⁸ (8) Continuity of Traditional Islamic Education;¹⁹ (9) Relevance and Continuity of Classical Islamic Thought in Malay Islamic Intellectualism in the Archipelago;²⁰ (10) Study of Traditional and Modern Islamic Educational Thought;²¹ (see table 1).

Then the data related to the factors influencing the Roots of Traditional Thought in Indonesia were taken from 10 articles with the following titles: (11) Traditional Islamic Boarding Schools and Urban Society: The Survival of the Daarul Ishlah Islamic Boarding School, South Jakarta;²² (12) Indonesian Islam: An Analysis of the Construction of Traditional and Modernist Muslim Identities;²³ (13) Construction of Traditional Islamic Boarding School Education System in the Global Era: Paradox and Relevance;²⁴ (14) Islamic Boarding Schools and Politics (Synergy of Islamic Boarding School Education and Leadership in the View of Kh. M. Hasyim Asy'ari);²⁵ (15) Construction of Kh. Salahuddin Wahid's Thoughts on Islamic Boarding School

¹⁷ Ummu Kulsum, "Pemikiran Seyyed Hossein Nasr: Nilai Pendidikan Islam Tradisional Ditengah-Tengah Kemodernan," *AHSANA MEDIA* 5, no. 1 (February 16, 2019): 73–80, <https://doi.org/10.31102/ahsana..5.1.2019.73-80>.

¹⁸ Agung Purnama, Nina Herlina Lubis, and Widyonugrahanto, "Pergulatan Pemikiran Kiai Nahdlatul Ulama Dengan Kaum Modernis Islam Di Jawa Barat (1930-1937)," *Patanjala: Jurnal Penelitian Sejarah Dan Budaya* 9, no. 2 (September 16, 2017): 309–24, <https://doi.org/10.30959/patanjala.v9i2.34>.

¹⁹ Sarwenda and Saepullah, "Kontinuitas Pendidikan Islam Tradisional," *Didaktika Aulia: Jurnal Pendidikan Islam* 1, no. 2 (2021): 36–44.

²⁰ Ris'an Rusli and Y. Yanto, "Relevansi Dan Kontinuitas Pemikiran Islam Klasik Dalam Intelektualisme Islam Melayu Nusantara," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 3, no. 2 (December 30, 2018): 187–97, <https://doi.org/10.15575/jw.v3i2.4396>.

²¹ Moh Hasibuddin, Mahfida Inayati, and Mohammad Hasan, "Studi Pemikiran Pendidikan Islam Tradisional Dan Modern," *JURNAL LENTERA: Kajian Keagamaan, Keilmuan Dan Teknologi* 22, no. 2 (September 19, 2023): 137–47, <https://doi.org/10.29138/lentera.v22i2.1137>.

²² Ahmad Fairus and Suranta Abdul Rahman, "Pesantren Tradisional Dan Masyarakat Perkotaan: Kebertahana Pesantren Daarul Ishlah, Jakarta Selatan," *MULTIKULTURA: Jurnal Lintas Budaya* 3, no. 3 (July 25, 2024): 492–504, <https://doi.org/10.7454/multikultura.v3i3.1040>.

²³ Aslinda Aslinda et al., "Islam Indonesia: Telaah Kontruksi Identitas Muslim Tradisional Dan Muslim Modernis," *Progressive of Cognitive and Ability* 3, no. 3 (July 30, 2024): 219–29, <https://doi.org/10.56855/jpr.v3i3.1150>.

²⁴ Purnama, Lubis, and Widyonugrahanto, "Pergulatan Pemikiran Kiai Nahdlatul Ulama Dengan Kaum Modernis Islam Di Jawa Barat (1930-1937)."

²⁵ Zaini Tamin Abd Rohim, "Pesantren Dan Politik (Sinergi Pendidikan Pesantren Dan Kepemimpinan Dalam Pandangan KH. M. Hasyim Asy'ari)," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 2 (November 10, 2015): 323–45, <https://doi.org/10.15642/jpai.2015.3.2.323-345>.

Education;²⁶ (16) The thoughts of Kh. Abdurrahman Wahid: Fiqh-Sufism Islamic Boarding Schools and the Indigenization of Islam;²⁷ (17) Islamic Boarding Schools and Yellow Books;²⁸ (18) Social Construction of Islamic Boarding School Education: Analysis of Azyumardi Azra's Thoughts;²⁹ (19) The Survival of Traditional Islamic Boarding Schools in the Face of Educational Modernization;³⁰ (20) Traditional Islamic Education in Langghar Al-Hidayah and Langghar Al-Ikhwan Oray Pamaroh Kadur Pamekasan;³¹ (see table 2).

The data concerning the implications of the Roots of Traditional Thought in Indonesia were taken from 10 articles with the title: (21) Pesantren and Reform: Direction and Implications;³² (22) Contextualization of the Yellow Book: Efforts to Build a Multicultural Indonesia;³³ (23) Implications of the Relationship between Kyai and Sufi Orders on Islamic Boarding School Education;³⁴ (24) Humanistic-Theocentric Islamic Educational Thoughts of Tgkh Zainuddin Abdul Madjid: A Sociological Study of Its Implications in the Transformation of Society;³⁵ (25) Wali Songo: Their Existence and Role in Islamization and Their Implications for the

²⁶ Abd. Hafid, Abdul Jalil, and Muhammad Fahmi Hidayatullah, "Konstruksi Pemikiran KH. Salahuddin Wahid Tentang Pendidikan Pesantren," *VICRATINA: Jurnal Pendidikan Islam* 8, no. 1 (2023): 1–16.

²⁷ Muh Ilham Usman, "Pemikiran KH. Abdurrahman Wahid: Pesantren Fiqh-Sufistik Dan Pribumisasi Islam," *Aqidah-Ta: Jurnal Ilmu Aqidah* 5, no. 2 (2019): 211–23.

²⁸ Diyan Yusri, "Pesantren Dan Kitab Kuning," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 6, no. 2 (January 1, 2020): 647–54, <https://doi.org/10.32505/ikhtibar.v6i2.605>.

²⁹ Evi Fatimatur Rusydiyah, "Konstruksi Sosial Pendidikan Pesantren; Analisis Pemikiran Azyumardi Azra," *Jurnal Pendidikan Agama Islam* 5, no. 1 (May 2, 2017): 21–43, <https://doi.org/10.15642/jpai.2017.5.1.21-43>.

³⁰ Mohammad Muchlis Solichin, "Kebertahanan Pesantren Tradisional Menghadapi Modernisasi Pendidikan," *KARSA: Journal of Social and Islamic Culture* 22, no. 1 (March 19, 2014): 93–113, <https://doi.org/10.19105/karsa.v22i1.545>.

³¹ Zainal Abidin, "Pendidikan Islam Tradisional Di Langghar Al-Hidayah Dan Langghar Al-Ikhwan Oray Pamaroh Kadur Pamekasan," *Islamuna: Jurnal Studi Islam* 5, no. 2 (December 21, 2018): 177–84, <https://doi.org/10.19105/islamuna.v5i2.2083>.

³² Ismayani et al., "Pesantren Dan Pembaruan: Arah Dan Implikasi," *Research and Development Journal of Education* 9, no. 1 (April 11, 2023): 161–70, <https://doi.org/10.30998/rdje.v9i1.14887>.

³³ Nuriyati Samata, "Kontekstualisasi Kitab Kuning: Upaya Membangun Indonesia Yang Multikultur," in *Proceeding PESAT (Psikologi, Ekonomi, Sastra, Arsitektur & Sipil)* (Universitas Gunadarma, 2011) 2011, 39–43.

³⁴ Syahrul A'dam, "Implikasi Hubungan Kyai Dan Tarekat Pada Pendidikan Pesantren," *Kordinat* 15, no. 1 (2016): 17–30, <https://doi.org/10.15408/kordinat.v15i1.6300>.

³⁵ Lalu Muhammad Salikurrahman and Mukhsin Achmad, "Pemikiran Pendidikan Islam Humanis-Teosentris TGKH Zainuddin Abdul Madjid: Kajian Sosiologis Atas Implikasinya Dalam Transformasi Masyarakat," *Manlana Aisani: Jurnal Pendidikan Multidisipliner* 1, no. 2 (October 18, 2024): 47–52, <https://doi.org/10.51806/b8newz82>.

Emergence of Traditions in Java;³⁶ (26) Comprehensive Islamic Study Methods and Their Implications for the Thought Patterns of Schools in Islam;³⁷ (27) Islamic Boarding School Students, Kiai, and Traditions;³⁸ (28) Revitalization of Traditional Islamic Education in the Era of Digital Transformation;³⁹ (29) Beauty as a Spiritual Element from a Traditional Islamic Perspective;⁴⁰ (30) Comparison of the Effectiveness of Traditional and Modern Islamic Religious Education Learning Methods in Langkat Regency.⁴¹

Result and Discussion

Result

In this section, three results will be explored: First, the forms of the roots of traditional Islamic thought in Indonesia; Second, the factors of the roots of traditional Islamic thought in Indonesia. Third, the implications of the roots of traditional Islamic thought in Indonesia in the form of Description, Explanation and Relationship. Description is done by presenting data that is relevant to the focus or purpose of the research, reliable and valid, both in the form of statements and tables. Explanation is done by explaining the data that has been presented so that it is clearly understood by anyone so that it does not cause misinterpretation and misunderstanding. Relationship is done by connecting the data with other data so that there appears to be a significant relationship between one data and another data that can produce data integrity in accordance with the research objectives.

³⁶ A.R Idham Kholid, "Wali Songo: Eksistensi Dan Perannya Dalam Islamisasi Dan Implikasinya Terhadap Munculnya Tradisi-Tradisi Di Tanah Jawa," *Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 1, no. 1 (2016): 1–47, <https://doi.org/10.24235/tamaddun.v1i1.934>.

³⁷ Nadia Aprilia, Syahril Syahril, and Azhar Azhar, "Needs Analysis for the Development of Blended Learning Media Based on PBL to Improve Critical Thinking Skills," *Jurnal Paedagogy* 11, no. 1 (2024): 186, <https://doi.org/10.33394/jp.v11i1.9934>.

³⁸ Ahmad Muhakamurrohman, "Pesantren: Santri, Kiai, Dan Tradisi," *IBDA': Jurnal Kajian Islam Dan Budaya* 12, no. 2 (January 1, 2014): 109–18, <https://doi.org/10.24090/ibda.v12i2.440>.

³⁹ Mulyadi, Mahfida Inayati, and Nor Hasan, "Revitalisasi Pendidikan Islam Tradisional Dalam Era Transformasi Digital," *Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 20, no. 3 (January 11, 2023): 486–500, <https://doi.org/10.53515/qodiri.2023.20.3.486-500>.

⁴⁰ Andi Herawati, "Keindahan Sebagai Elemen Spiritual Perspektif Islam Tradisional," *Kawistara: Jurnal Ilmiah Sosial Dan Humaniora* 5, no. 2 (2015): 99–220, <https://doi.org/10.22146/kawistara.7588>.

⁴¹ Muhammad Rianda, "Perbandingan Efektivitas Metode Pembelajaran Pendidikan Agama Islam Tradisional Dan Modern Di Kabupaten Langkat," *Edukatif* 2, no. 2 (June 10, 2024): 352–60.

Table 1. Form of the Roots Traditional Islamic Thought in Indonesia

No	Title	Substance / Description	Form
1	<i>Islamic Boarding School Educational Thoughts of K.H. Hasyim Asy'ari and the Development of Islamic Education in Indonesia</i> Faisal, Munir, Afriantoni, Mardiah Astuti Intizar Vol. 27 No. 1 (2021) DOI: https://doi.org/10.19109/intizar.v27i1.8730	This study aims to determine the concept of traditional Islamic boarding school education of K.H. Hasyim Asy'ari during his 48 years leading the Tebuireng Islamic Boarding School. This study is a library research with a qualitative approach. The data sources used are books on the biography of K.H. Hasyim Asy'ari and the Tebuireng Islamic Boarding School website. Then the data is analyzed through data reduction, data presentation, and drawing conclusions. This study concludes that there are several thoughts offered by K.H. Hasyim Asy'ari which are identical to The management of traditional Islamic boarding schools is based on six concepts, first, the purpose of education is worship hoping for the pleasure of Allah SWT. for happiness in the world and the hereafter, educating prospective scholars who master general knowledge (intellectual scholars) and scholars in the field of general knowledge who also master Islamic knowledge (intellectual scholars). Second, educators related to educator ethics, ethics when teaching, and educator ethics to students. Third, students related to student ethics during learning, ethics to teachers, and ethics to subjects. Fourth, the curriculum related to religious knowledge sourced from yellow books and general knowledge. Fifth, learning	The management of traditional Islamic boarding schools is based on six concepts: 1. The purpose of education is worship hoping for the pleasure of Allah SWT. for happiness in this world and the hereafter, educating prospective scholars who master general knowledge (intellectual scholars) and scholars in the field of general knowledge who also master Islamic knowledge (intellectual scholars). 2. Educators regarding educator ethics, ethics when teaching, and educator ethics towards students. 3. Students regarding student ethics during learning, ethics towards teachers, and ethics towards subjects. 4. The curriculum is related to religious knowledge sourced from yellow books and general knowledge. 5. The learning methods are the wetonan and sorogan methods, memorization methods, muhawarat methods, and

		methods, namely the wetonan and sorogan methods, memorization methods, muhawarat, and mudhaharat methods. and sixth, evaluation related to oral, written, and observation tests.	mudhaharat methods. 6. Evaluation related to oral, written and observation tests.
2	<p><i>Pesantren: The Reality of Traditional Islamic Education in Indonesia</i></p> <p>Imam Sukadi</p> <p><i>SUHUF, Vol. 30, no. 2, November 2018: 133-143</i></p> <p>DOI: https://doi.org/10.23917/suhuf.v30i2.7638</p>	<p>Islamic boarding school is aa unique life, as can be concluded in his outward life. The boarding school is a complex with a location that is generally separated from the surrounding life. Islamic boarding schools have a very long historical tradition. Therefore, the situation and role of Islamic boarding school institutions today must be seen in relation to the long-term development of Islam, both in Indonesia and in Islamic countries in general. Its development in Indonesia is still continuing rapidly, because Indonesia is the place with the largest concentration of Muslims in the world.</p>	<p>1. A unique life</p> <p>2. A complex with a location that is generally separated from the surrounding life.</p> <p>3. Its development in Indonesia is still continuing rapidly.</p>
3	<p><i>Islam, Local Wisdom, Da'wah Communication; Assessing the Concept of Nusantara Islam</i></p> <p>Zainul Mu'in Husni, Iftakur Rahman</p> <p>Indonesian Islamic Journal Vol. 04 No. 01, p. 92-102 January - June 2020</p> <p>DOI: https://doi.org/10.33852/jurnal.in.v4i1.213</p>	<p>This article explains about Islam Nusantara from the correlation of Islam with local culture and then regarding its relation to the communication of da'wah in it. This research uses library research, the data available is obtained from books, magazines or printed and non-printed articles. Islam Nusantara is an Islamic understanding that was born based on the culture of Nusantara (Indonesia), which then became something typical of Islam in Indonesia. In addition to this understanding, Islam Nusantara is defined as a method of Islamic da'wah. Da'wah in Islam Nusantara is categorized into Shu'ubiyah</p>	<p>1. Shu'ubiyah Qabailiyah preaching</p> <p>2. Described based on three communication functions, namely, the supervisory function, the bridging function, and the value socialization function.</p>

		Qabailiyah preaching. As for the da'wah communication contained in it is depicted based on three communication functions, namely, the supervisory function, the bridging function, and the value socialization function.	
4	<p><i>History, Transformation, and Adaptation of Islamic Educational Institutions in Indonesia</i></p> <p>Muhammad Iqbal Ghafiri Enhas, Alfian Nawaziru Zahara, Basri</p> <p>Intellectual: Journal of Islamic Education and Studies Volume 13 (3), 2023, 289-310</p> <p>DOI: https://doi.org/10.33367/ji.v13i3.4457</p>	<p>This article discusses the existence of Islamic education in Indonesia which was born from the treasury of civilization and the development of Islam in the archipelago. This study uses a descriptive qualitative approach based on library research. The results of the analysis show that traditional Islamic educational institutions such as dayah in Aceh, surau in Minangkabau, langgar in Madura, and Islamic boarding schools throughout the archipelago are an integral part of Islamic education in Indonesia. On the other hand, the influence of modern culture brought by the Dutch colonial government also had a significant impact on the dynamics of the development of Islamic educational institutions. The awareness of Indonesian Muslim society regarding the importance of the development of modern education has brought about transformation and adaptation in Islamic educational institutions. The emergence of elite Islamic schools is part of the dynamics of the development of contemporary Islamic education in Indonesia. These elite Islamic schools reflect changes in the landscape of Islamic education, where Islamic education, previously</p>	<ol style="list-style-type: none"> 1. Dayah in Aceh 2. Surau in Minangkabau 3. Violation in Madura 4. Islamic boarding schools throughout the archipelago

		represented by traditional educational institutions such as surau, madrasah, and pesantren, experienced the implications of modernization.	
5	<p><i>Liberalism and Conservatism in Indonesian Islamic Studies</i></p> <p>Muhammad Abror Rosyidin</p> <p>Foreword: Journal of Islamic Studies Vol. 8, No. 1, January-June 2023</p>	<p>This study aims to discuss the thoughts of Indonesian Islamic Liberalism and Conservatism, from history, development to the thoughts of its figures. The development of Islamic thought is increasingly colorful, so these two patterns are always a long debate among Muslims. This study uses a qualitative approach to literature studies with analytical descriptive data analysis. From this study, a conclusion can be drawn that Liberal Islam in Indonesia is led by figures from the Liberal Islam Network. Islamic Liberalism in Indonesia has four patterns, namely progressive, radical, moderate, and alternative patterns. Indonesian conservatives are divided into two general patterns, namely the group that experienced an increase in acts of worship or rituals from obligatory to sunnah which is a symptom expressed by the majority of Indonesian Muslims. Second, the group that experienced a rise in conservatism among Indonesian Muslims more strictly. This second group has many and different subgroups.</p>	<p>Indonesian conservatism is divided into two general types, namely:</p> <ol style="list-style-type: none"> 1. Groups that experience an increase in acts of worship or rituals from obligatory to sunnah, which is a symptom expressed by the majority of Indonesian Muslims. 2. The group that experienced a more stringent rise in conservatism among Indonesian Muslims. This second group has many and different subgroups.
6	<p><i>The Thought of Seyyed Hossein Nasr: The Value of Islamic Education Traditional in the Midst of Modernity</i></p> <p>Umm Kulsum</p> <p>Ahsana Media</p>	<p>Seyyed Hossein Nasr is one of the thinkers of religious theology, the most prominent contemporary Muslim thinker in the international world, who has paid much attention to the problems of modern humans. His criticism of modern humans is quite sharp. The problems presented about</p>	<ol style="list-style-type: none"> 1. Perennial philosophy 2. The approach to Islamic teachings is more focused on the teachings of Sufism 3. Starting from sharia, tariqat, truth and enlightenment as a step towards God

<p>Vol. 5, No.1 February 2019 E-ISSN : 2549-7642</p>	<p>modern Islam with strong arguments in solving the problems of the people, one of the solutions offered is to build traditional Islam. As a formulation of the problem raised is How is Nasr's concept of thinking about traditional Islam? 2) Why does Nasr reject modernist Islam? 3) How is the analysis of Nasr's thinking about traditional Islam? While the method used is the literacy method with a qualitative research approach. The analysis used is content analysis and descriptive analysis. The results of the discussion revealed about traditional Islam are more directed towards filsafat parenial while in the approach of Islamic teachings more focused on the teachings of Sufism namely with starting from sharia, tariqat, truth and enlightenment as a step towards God.</p>
<p>7 <i>The Struggle of Thoughts of Nahdlatul Ulama Kiai Ulama With Islamic Modernists in West Java (1930-1937)</i></p> <p>The 1990s saw the arrival of the first President of the Republic of Indonesia, ...</p> <p>Patanjali Vol. 9 No. 2 June 2017: 309 – 324</p> <p>DOI: https://doi.org/10.30959/patanjala.v9i2.34</p>	<p>The Nahdlatul Ulama is a traditional Islamic organization formed in 1926 in Surabaya, East Java. Furthermore, NU spread widely to other areas in Java. Meanwhile, West Java is an area that in the 1920s-1930s was a fertile ground for the growth and development of modernist Islamic organizations. There, many reformist figures emerged who were "aggressive" in preaching against the religious practices of traditional Islamic communities. Therefore, when NU entered West Java, it was very likely to be accompanied by "friction" with local modernist Islamic organizations. In examining this problem, the author uses a</p> <ol style="list-style-type: none"> 1. The Nahdlatul Ulama 2. Taqlid to the consensus of the scholars of the sect 3. Religious traditions

		historical method consisting of four stages; heuristics, criticism, interpretation, and historiography. The results of the study show that in West Java there was often a struggle of thought in the matter of the source of the determination of religious law. For NU <i>kiitaqlid</i> to the results of the <i>ijma'</i> of the scholars of the sect the law is fine, but for the modernists sectarian behavior is illegal. Muslims must return to the Qur'an and Hadith as the main sources of law. In addition, the topic of debate is the issue of <i>bid'ah</i> or <i>sunnah</i> religious traditions which has developed in society for a long time.	
8	<i>Continuity of Traditional Islamic Education</i> Sarwenda, Saepullah 2021 Publisher: Didactic Aulia	The development of Islamic education in Indonesia cannot be separated from the history of the development of Islamic education in the classical era. Although it has a different character from other countries, Islamic education in Indonesia has a very deep historical background and is rooted in the education system in Indonesia. The fighting spirit of the spreaders of Islam in the past has spread the seed survival which is high for the sustainability of Islamic Education in Indonesia until now. it can be seen from the growth of Islamic Education institutions such as Islamic Boarding Schools, Madrasahs, Islamic Schools, and Islamic Universities which continue to grow rapidly. This article explains the important role of the <i>tuo</i> (Traditional Islam) towards the civilization and progress of Islam especially in Indonesia.	1. High survival

<p>9 <i>Relevance and Continuity of Classical Islamic Thought in Malay-Indonesian Islamic Intellectualism</i></p> <p>Ris'an Rusli, Yanto</p> <p>Insight: Scientific Journal of Religion and Socio-Culture 3, 2 (2018): 187-197 DOI: https://doi.org/10.15575/jw.v3i2.4396</p>	<p>This study aims to determine the relevance and continuity of classical Islamic thought in the intellectualism of Malay Nusantara Islam, which is expected to be useful in adding to the treasury of historical studies and intellectual thought as well as contributing to the preservation of scientific traditions in Indonesia. This study uses a qualitative research type with a library research model with a historical approach. The data collection techniques in the study are heuristic, verification, interpretation, and historiography techniques. The results of this study conclude that first, the process of the intellectual tradition of Malay Nusantara Islam cannot be separated from the process the transmission and diffusion of Islamic teachings and ideas always involved a kind of "intellectual networks", both those formed among scholars and intellectuals as a whole. Second, the relevance of classical Islamic thought in Malay Nusantara Islamic intellectualism can be seen in the existence of the two largest organizations in Indonesia, namely Nahdlatul Ulama (NU) which in its intellectualism leads to the Jabariah trend as well as Muhammadiyah whose intellectualism is directed towards Muta'zilah. Third, the continuity of classical Islamic thought in Malay-Nusantara Islamic intellectualism gave rise to modern Malay-Nusantara thinkers who were closer to the historical stance of the Mu'tazilah than to the</p>	<ol style="list-style-type: none"> 1. The transmission and diffusion of Islamic teachings and ideas has always involved some kind of "intellectual networks." 2. Nahdlatul Ulama (NU) which in its intellectualism leads to the Jabariah trend 3. Muhammadiyah whose intellectualism is directed towards Muta'zilah
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		historical stance of the traditionalists.	
10	<i>Study of Traditional and Modern Islamic Educational Thought</i> Moh Hasibuddin, Mahfida Inayati, and Mohammad Hasan LENTERA JOURNAL VOL 22 NO 2 (2023): SEPTEMBER DOI: https://doi.org/10.29138/lentera.v22i2.1137	Traditional Islamic educational thinking is one of the understandings of Islam that is widely adopted by Indonesian society and is very popular. Modern Islamic educational thinking not only enjoys the increasingly rapid progress of the times, but still adheres to the Qur'an and Sunnah so that Muslims remain based on the sources of their teachings that will never be eroded by time. With traditional concepts such as <i>aseducation</i> , <i>ta'lim</i> , And <i>treatment</i> , while the modern concept is based on science and technology. However, this does not reduce the importance of religious education at all, as it did during the golden age of Islam in the past. The search for a new paradigm in Islamic education begins with the concept of humans according to Islam, the Islamic view of science and technology, and after that the concept or system of Islamic education as a whole is formulated.	1. <i>Tarbiyah</i> 2. <i>Ta'lim</i> 3. <i>Ta'dib</i>

Description: The writings in this table can be described as follows: Forms of Traditional Root Thought in Indonesia can be seen in: *Article 1* The purpose of education is worship hoping for the pleasure of Allah SWT. for happiness in the world and the hereafter, educating prospective scholars who master general knowledge (intellectual scholars) and scholars in the field of general knowledge who also master Islamic knowledge (intellectual scholars); Educators related to educator ethics, ethics when teaching, and educator ethics to students; Students related to student ethics during learning, ethics to teachers, and ethics to subjects; Curriculum related to religious knowledge sourced from yellow books and general knowledge; Learning methods, namely the wetonan and sorogan methods, memorization methods,

muhawarat, and mudhaharat methods; Evaluation related to oral, written, and observation tests. *Article 2* Pesantren is a unique life; A complex with a location that is generally separate from the surrounding life; Its development in Indonesia is still continuing rapidly.

Article 3 Da'wah Syu'ubiyah Qabailiyah; Described based on three communication functions, namely, the supervisory function, the bridging function, and the value socialization function. *Article 4* Islamic boarding schools in Aceh; Islamic boarding schools throughout the archipelago. *Article 5* Indonesian conservatives are divided into two general types, namely: Groups that experience an increase in acts of worship or rituals from obligatory to sunnah which are symptoms expressed by the majority of Indonesian Muslims; Groups that experience a rise in conservatism among Indonesian Muslims more strictly. This second group has many and different subgroups. *Article 6* Perennial philosophy; The approach of Islamic teachings is more focused on the teachings of Sufism; Starting from sharia, tariqat, truth and enlightenment as a step towards God. *Article 7* Nahdlatul Ulama; Taqlid to the consensus of the scholars of the sect. Religious traditions. *Article 8* High survival. *Article 9* The transmission and diffusion of Islamic teachings and ideas always involve a kind of "intellectual networks"; Nahdlatul Ulama (NU) whose intellectualism is directed towards the Jabariah school; Muhammadiyah whose intellectualism is directed towards Muta'zilah. *Article 10* Education; Education; Ta'dib.

Article Explanation 1 The roots of traditional thinking in Indonesian Islamic education are reflected in its main theocentric goal, namely to seek the pleasure of Allah SWT to achieve happiness in this world and the hereafter. Education is not only directed at producing scholars who master religious knowledge, but also intellectuals who understand Islamic values. The ethical relationship between educators and students is emphasized in all aspects: from teaching etiquette to learning etiquette. The curriculum combines yellow books as a source of religious knowledge with general lessons. The learning methods used, such as wetonan and sorogan, show a typical pesantren approach that prioritizes memorization, discussion, and direct practice. Evaluation also reflects the integrity of this system, with oral, written, and observation tests as part of the comprehensive educational process. *Article 2* Pesantren is described

as a unique miniature of life, located in a separate complex that is physically and culturally separated from the general public. This isolated space is a place for the formation of character, spirituality, and intellectuality of the students. Pesantren is not just an educational institution, but a living space that combines knowledge, tradition, and values. Its rapid development until now is proof of the resilience of this traditional education model in facing the challenges of the times.

Article 3 In the realm of traditional da'wah, the concept of Syu'ubiyah Qabailiyah is used to describe the importance of the function of communication in spreading values. Da'wah is not only about conveying religious teachings, but also carrying out the function of social supervision, bridging community groups, and socializing Islamic norms. This shows that traditional da'wah has a strong social dimension and is an instrument of cultural transformation in society. *Article 4* The variety of forms of Islamic educational institutions in various regions such as dayah in Aceh, surau in Minangkabau, langgar in Madura, and pesantren in Java show that the traditional roots of Islam in Indonesia are very contextual. Each institution develops according to local social and cultural conditions, but still carries the same core values: strengthening religious knowledge, forming morality, and devotion to the community.

Article 5 Islamic conservatism in Indonesia has two main characteristics. First, the group that shows an increase in acts of worship, both obligatory and sunnah, as a form of personal piety. Second, the group that tends to be more ideologically strict and develops into various conservative sub-groups. Both forms are expressions of the roots of traditional thought that try to maintain the purity of teachings amidst the current of modernity that is considered threatening.

Article 6 Traditional Islamic thought in Indonesia is largely inspired by perennial philosophy and Sufism. This approach emphasizes a multi-layered spiritual journey: from sharia to tariqat, then to hakikat and makrifat. This way of thinking shows that the Nusantara Islamic tradition has deep-rooted spiritual depth, where the highest spiritual achievement is the ultimate goal of religious life. *Article 7* Nahdlatul Ulama (NU) as the main representative of Indonesian Islamic traditionalism is based on the principle of taqlid towards the results of ijtihad of scholars of the school of thought. This organization maintains established religious traditions, including local

religious practices, by viewing them as part of the Islamic heritage that does not conflict with sharia. This shows that NU traditionalism is a form of continuation of classical thought within the framework of the local context. *Article 8* Local Islamic traditions show a high level of survival. They not only survive the pressures of modernization and globalization, but are also able to respond to the challenges of the times in creative ways. This resilience is proof that the roots of traditional thought in Indonesia are not fragile, but rather flexible and adaptive.

Article 9 The transmission and diffusion of traditional Islamic thought always involves a strong intellectual network. In this case, NU and Muhammadiyah appear as two main axes. NU tends to the more deterministic Jabariyah school, while Muhammadiyah tends to the rationalism of the Mu'tazilah. This difference shows that the roots of traditional thought are not singular, but plural and dynamic in responding to the challenges of the times. *Article 10* The concepts of tarbiyah, ta'lim, and ta'dib are important foundations in traditional Islamic education. Tarbiyah encompasses comprehensive development; ta'lim focuses on teaching knowledge; while ta'dib emphasizes the formation of manners and character. These three concepts form a complete education system, emphasizing cognitive, affective, and spiritual aspects at once becoming the main pillars of the continuity of the Islamic scientific tradition in Indonesia.

Relations: Articles 1, 2, 4, and 10 both highlight the role of traditional educational institutions such as Islamic boarding schools, dayah, surau, and langgar as centers for fostering Islamic values and knowledge. Articles 1 and 10 specifically emphasizes that traditional Islamic education does not merely convey knowledge, but also forms character (adab) through a holistic approach that includes spiritual, ethical and social aspects. Articles 2 and 4 then strengthens the framework by showing how these institutions were built in unique local contexts but contain similar Islamic essences. Meanwhile, Articles 3, 5, and 9 intersect in discussing the social and ideological dynamics of the Islamic tradition. Article 3 highlights the function of da'wah as a means of communication and monitoring of values, which can also be seen in the practices of conservative groups as explained in Article 5. Article 9 adding an intellectual dimension to the transmission of values, by underlining the differences in

orientation of thought between NU and Muhammadiyah as representations of two faces of tradition: deterministic and rationalistic. These three articles show that tradition is not a passive entity, but rather dynamic and continually negotiated in social space.

Then, Articles 6 and 7 highlighting the spiritual and theological aspects of traditional thought. Article 6 presents the Sufi approach and perennial philosophy within the framework of Islamic spirituality, which is profound and gradual. This correlates with the NU approach in Article 7 which prioritizes taqlid and the tradition of the school of thought as the basis of religion, which also opens up space for Sufism practices within the framework of Ahlussunnah wal Jama'ah. Both show similarities in interpreting religion in an inner and layered way, although their approaches philosophical and institutional are different. Article 8, although brief, it actually strengthens the common thread of all articles with one important keyword: survival. Indonesian Islamic tradition is able to survive and adapt amidst the current of change. This article is a knot that binds that all forms of practice, institutions, and thoughts discussed in previous articles have high resilience because they are based on strong local and spiritual roots.

In terms of differences, it appears that there are various focuses raised: starting from educational institutions (Articles 1, 2, 4, 10), socio-ideological dynamics (Articles 3, 5, 9), to spiritual and theological dimensions (Articles 6, 7). However, all these differences do not contradict each other, but rather show the complete face of traditional Islamic thought in Indonesia: complex, adaptive, and integrated with the cultural reality of society.

Table 2. Root Factors of Traditional Islamic Thought in Indonesia

No	Title	Substance / Description	Factor
11	<i>Traditional Islamic Boarding Schools and Urban Society: The Survival of Daarul Ishlah Islamic Boarding School, South Jakarta</i>	Daarul Ishlah Islamic Boarding School is one of the Islamic educational institutions that follows the Salafiyah tradition. This Islamic boarding school focuses on teaching the Qur'an and Islamic religious sciences and refers to classical sources such as yellow books as the main learning materials. This study discusses the factors behind the survival	<ol style="list-style-type: none"> 1. Leadership factor (kiai) 2. Fee exemption 3. Classification of students' abilities 4. Learning methods

<p>Ahmad Fairus, Suranta Abdul Rahman</p> <p>Multikultura: Vol. 3: No. 3, Article 11.</p> <p>DOI: https://doi.org/10.7454/multikultura.v3i3.1040</p>	<p>of Daarul Ishlah Islamic Boarding School in the midst of the current era of modernization of Islamic education. In this study, an observation and interview approach was used as a qualitative research method. The theory adopted involves the theory of "Santri Tradition" developed by Zamakhsyari Dhofier in his book entitled "Tradition of Islamic Boarding Schools: Study of Kyai's View of Life" which can provide a deep understanding of the survival and sustainability of Islamic boarding schools. The results of this study state that there are fifteen factors behind Daarul Ishlah Islamic Boarding School being able to survive in the midst of the era of modernization of Islamic education. First, the leadership factor (kiai). Second, the exemption of fees. Third, the classification of the students' abilities. Fourth, the learning method. Fifth, the value system adopted. Sixth, following the teachings of the salaf scholars. Seventh, wearing sarongs and caps. Eighth, the concept of the spirit of al-jihad and sincerity. Ninth, the process of recruiting teachers or ustaz. Tenth, the routine of giving advice. Eleventh, exemplary values. Twelfth, the atmosphere of the Islamic boarding school. Thirteenth, the dissemination of information. Fourteenth, immortalizing the name of the Islamic boarding school. Finally, the fifteenth is the community.</p>	<ol style="list-style-type: none"> 5. The value system adopted 6. Following the teachings of the Salaf scholars 7. Dressed in sarong and hat 8. The concept of spirit of jihad and sincerity 9. Teacher or ustaz recruitment process 10. The routine of giving advice 11. Exemplary values 12. The atmosphere of the Islamic boarding school 13. Dissemination of information 14. Immortalizing the name of the Islamic boarding school
<p>12 <i>Indonesian Islam: An Examination of the Construction of Traditional and Modern Muslim Identity Modernist Muslims</i></p> <p>The Edupedia</p> <p>Vol. 3, No. 3, July 2024</p> <p>DOI: https://doi.org/10.56855/jpr.v3i3.1150</p>	<p>This article aims to investigate the construction of identity between traditional Muslims and modernist Muslims in Indonesia. The aim is to understand how these two groups construct their identities, both individually and as a community, and how these identities are reflected in their religious practices, thoughts, and actions in the social, cultural, and political contexts of Indonesia. The methods used include qualitative analysis of data obtained from scientific literature and field research. The results of the study show significant differences in the</p>	<ol style="list-style-type: none"> 1. Prioritize religious practices that are more related to local traditions and local wisdom

		<p>construction of identity between traditional Muslims and modernist Muslims in Indonesia. Traditional Muslims tend to prioritize religious practices that are more related to local traditions and local wisdom, while modernist Muslims tend to be more open to global influences and emphasize the renewal of religious thought and adaptation to changing times. However, similarities were also found in the religious values underlying both groups, such as adherence to religious teachings and a sense of solidarity within the Muslim community. The conclusion of this study provides deeper insight into the dynamics of identity construction in Indonesian Muslim society, as well as its implications for various aspects of social, cultural, and political life.</p>	
13	<p><i>Construction of Traditional Islamic Boarding School Education System in the Global Era: Paradox and Relevance</i></p> <p>Nia Indah Purnamasari</p> <p>EL-BANAT: Journal of Islamic Thought and Education Volume 6, Number 2, July-December 2016</p>	<p>Traditional Islamic boarding schools are one of the traditional Islamic educational institutions with the main goal of education in it is to form a complete personality (integrated). The traditional Islamic boarding school education system only teaches Islamic religious knowledge (yellow books) as the core of its curriculum, and does not teach general knowledge. The Islamic boarding school curriculum is determined independently by the kiai and does not include the state curriculum. In the global era - where the negative impacts of advances in science and technology are felt more by society, especially with the emergence of various forms of moral decadence / human morals - the traditional Islamic boarding school education system is still relevant to be maintained. Islamic boarding schools are still needed because they are able to fulfill human spiritual needs.</p>	<p>1. Because it is able to fulfill human spiritual needs.</p>
14	<p><i>Islamic Boarding Schools and Politics (Synergy of Islamic Boarding School Education and Leadership in The view of Kh. M. Hasyim Asy'ari)</i></p>	<p>Pesantren and Politics are two terms that the author examines in this article. Two different elements, but have synergy in reality. social and historical aspects of the archipelago. As a basis, the author describes the thoughts of Hadratus Shaikh Hasyim Asy'ari on Islamic education, Islamic boarding schools and</p>	<p>1. Combining intellectual, emotional and spiritual intelligence, which ultimately can shape a</p>

<p>Zaini Tamin AR</p> <p>Journal of Islamic Religious Education</p> <p>Volume 3 Number 2 November 2015. Page 324 - 345</p>	<p>their role in national life. In the context of history, the existence of Islamic boarding schools is intended to maintain Islamic values with an emphasis on education. Islamic boarding schools also strive to educate students with the hope that they can become people with broad insight and character. Then, they can reflect it in society. This has been described by Kiai Hasyim, in several of his works, which clearly emphasizes that the goal of Islamic education does not stop at cognitive level only. Moreover, the goal of Islamic education especially in Islamic boarding schools is to practice the knowledge that has been obtained, which is called useful knowledge (<i>'ilm nafi</i>). This is the advantage of Islamic boarding school education, which combining intellectual, emotional and spiritual intelligence, which ultimately can shape a person's character. Character is an important factor in leadership, an ability to step out of the existing culture and begin a more adaptive evolutionary change process. As a laboratory of character education, Islamic boarding schools become a barn of character formation, both in terms of intellectual, social, and especially in terms of leadership.</p>	<p>person's character</p>
<p>15 <i>Construction of Kb. Salahuddin Wahid's Thoughts About Islamic Boarding School Education</i></p> <p>Abd. Hafid, Abd. Jalil, M. Fahmi Hidayatullah</p> <p>VICRATINA: Journal of Islamic Education Volume 8 Number 1 Year 2023</p>	<p>Islamic education is a planned effort carried out by an educator towards students with the aim of developing the physical and spiritual in order to form a sincere Muslim personality, so that in the future it can provide benefits for himself and those around him. One of the quite phenomenal figures in this case is KH. Salahuddin Wahid. In relation to Islamic education or Islamic boarding schools, his ideas began to be widely known when he replaced the leadership of the Tebuireng Islamic Boarding School. Gus Solah's leadership is rational-managerial, which is in line with his background as an engineer. Therefore, the objectives of this study can be divided into two main parts: first, to describe the thoughts of</p>	<ol style="list-style-type: none"> 1. Quality of Islamic boarding schools 2. The problem of moral education of graduates of educational institutions in Indonesia, including Islamic boarding schools 3. Problems of religious thought

	<p>KH. Salahuddin Wahid about Islamic boarding school education, and second, to describe how KH. Salahuddin Wahid modernized Islamic boarding school education. This study is a type of qualitative research that aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups. The description in this study uses a figure study approach by describing the thoughts of KH. Salahuddin Wahid about Islamic boarding school education. The primary data used in this study refers to the work of KH. Salahuddin Wahid entitled <i>Transformation of Tebuireng Islamic Boarding School</i>. Meanwhile, secondary data comes from books, articles, magazines, websites, and other sources. Data analysis is carried out by examining the contents or materials contained in the primary data. The results of the research from the analysis carried out found that there were five weaknesses in Islamic boarding school education. First, the quality of Islamic boarding schools. Second, the problem of moral education of graduates of educational institutions in Indonesia, including Islamic boarding schools. Third, the problem of religious thought. Fourth, the problem of knowledge. Fifth, the transformation of the attitude of independence of Islamic boarding schools in the past into an entrepreneurial attitude that is ready to answer the challenges of the times in the future. The efforts of KH. Salahuddin Wahid in modernizing Islamic boarding school education can be seen from his rational-managerial leadership pattern, namely by integrating all elements both internally and externally. There are three main factors in the modernization of Islamic boarding schools, namely awareness, development of togetherness, and system development.</p>	<p>4. Scientific issues 5. Transformation of the attitude of independence of Islamic boarding schools in the past into an entrepreneurial attitude that is ready to answer the challenges of the times in the future.</p>
<p>16 <i>Kh. Abdurrahman Wahid's thoughts: Fiqh-Sufism Islamic Boarding</i></p>	<p>This paper presents the results of research on the religious thoughts of KH. Abdurrahman Wahid in Islamic boarding schools of fiqh-Sufism and the</p>	<p>1. The 13th century was characterized by Sufism</p>

<p><i>Schools and the Indigenization of Islam</i></p> <p>Muh. Ilham Usman</p> <p><i>Journal of Aqidah-Ta' Vol. V No. 2 Thn. 2019</i></p> <p>DOI: https://doi.org/10.24252/ajidahta.v5i2.10392</p>	<p>indigenization of Islam. This study uses descriptive-qualitative methods and critical analysis in viewing Islamic boarding schools with fiqh-Sufism and the indigenization of Islam. The results of the study found that KH. Abdurahman Wahid - Gus Dur - the path of Islamic boarding school knowledge consists of two waves, the 13th century was Sufi in character and the 19th century was fiqh in character, so that the Islam produced by the pesantren is a flexible and not rigid Islam. It is Islam with a fiqh-sufi character that spreads and develops in Indonesia which continues to be encouraged and disseminated by Indonesian advocates and scholars. On this basis, Gus Dur made a leap of thinking in his time by promoting "Indigenization of Islam".</p>	<p>2. The 19th century was characterized by fiqh</p>
<p>17 <i>Islamic Boarding Schools and Yellow Books</i></p> <p>Indra Syah Putra and Diyan Yusr</p> <p>DOI: https://doi.org/10.32505/ikhtibar.v6i2.605</p>	<p>Yellow books are books that are used as learning resources in Islamic boarding schools and traditional educational institutions. In the tradition of Islamic boarding schools, yellow books are a characteristic and identity that cannot be separated. As an institution for the study and development of Islamic sciences, Islamic boarding schools make yellow books an inherent identity of Islamic boarding schools. Abudin Nata added that yellow books are the result of Arabic writings compiled by Muslim scholars in the middle ages, around the 16th-18th centuries. The general characteristics of yellow books are as follows: the holy book is written in Arabic script, (2) generally written without lines, even without punctuation and commas, (3) contains Islamic knowledge, (4) the writing method is considered ancient, (5) printed on yellow paper, (6) usually studied in Islamic boarding schools. The existence of this yellow book has become the main study because at that time, Islamic boarding schools only studied Islamic sciences, and classical books are the most appropriate and accurate choice for exploring knowledge about Islam.</p>	<p>1. At that time, Islamic boarding schools only studied Islamic knowledge.</p>

<p>18 <i>Social Construction of Islamic Boarding School Education; Analysis of Azyumardi Azra's Thoughts</i></p> <p>Evi Fatimatur Rusydiyah</p> <p>Journal of Islamic Religious Education (<i>Journal Of Islamic Education Studies</i>) Volume 5 Number 1 (2017) Pages 22 - 43</p> <p>DOI: Http://Dx.Doi.Org/10.15642/Jpai.2017.5.1.21-43</p>	<p>Pesantren has been considered as a model of educational institution that has advantages both in terms of scientific tradition and internalization of Islamic morality. Currently, pesantren continues to improve and beautify itself. On the other hand, many parties adopt positive elements in pesantren. Pesantren fosters proper appreciation of all developments that occur in the present and the future. This process of taking and giving sociologically and anthropologically is its social construction. This literature study aims to describe the dynamics of Islamic education, especially highlighting the social construction of pesantren in the view of Azyumardi Azra. The results of this study are that pesantren are very skilled in dialectics with conflicting cultural theses and giving birth to a new synthesis of social constructions. Islamic boarding schools are also the most creative and innovative social institution because of its philosophy: al-muhafadhu 'alal qadimis sholeh wal akhdu bil jadidil ashlah (maintaining good old traditions and adopting better new traditions). This also presents religious values as the weight of a number of educational, economic and cultural works of Islamic boarding schools.</p>	<ol style="list-style-type: none"> 1. Skilled in dialectics with conflicting cultural theses and giving birth to a new social construction synthesis 2. The most creative and innovative social institution because of its philosophy: al-muhafadhu 'alal qadimis sholeh wal akhdu bil jadidil ashlah
<p>19 <i>The Survival of Traditional Islamic Boarding Schools in the Face of Educational Modernization</i></p> <p>Mohammad Muchlis Solichin</p> <p>KARSA, Vol. 22 No. 1, June 2014</p>	<p>The survival of the Al-Is'af Islamic Boarding School with its traditional education system cannot be separated from The views and principles of Islamic boarding school administrators are that studying Islamic knowledge is obligatory and must be done through original sources, namely classical Arabic books. This view is in line with Al-Ghazali's view which states that it is the obligation of every Muslim (wājib a'in) to study the knowledge which he calls religious sciences. While studying other sciences is obligatory, sunnat, permissible and even some are forbidden.</p>	<ol style="list-style-type: none"> 1. The views and principles of the pesantren caretakers are that studying Islamic knowledge is obligatory and must be done through the original sources, namely classical Arabic books.
<p>20 <i>Traditional Islamic Education in Langghar Al-Hidayah and Langghar</i></p>	<p><i>Langghar</i> These two non-formal educational institutions are very worthy of being maintained and developed. The</p>	<ol style="list-style-type: none"> 1. Able to instill Islamic values in students

<i>Al-Ikhwan Oray Pamaroh Kadur Pamekasan</i>	<p>results of the study show that: first, the methods used in <i>Langghar</i> al-Hidayah is a collaborative method. The method used in <i>Langghar</i> Al-Ikhwan is a traditional method. Second, the reason <i>Langghar</i> Al-Hidayah still maintains this method because able to instill Islamic values in students. As for the reasons <i>Langghar</i> al-Ikhwan because of the method able to educate students to memorize the basics of faith, jurisprudence and morals. While the inhibiting factors are the same, namely Students stop or are lazy to study the Koran when they want to continue their education to junior high school, the level of student delinquency and intelligence of students is different. Meanwhile, the supporting factors are if in <i>Langghar</i> al-Hidayah i.e. the teacher's experience and the books used. Meanwhile in <i>Langghar</i> Al-Ikhwan, namely teacher experience and free. And, the aspect that needs to be maintained is the traditional Islamic education method in <i>Langghar</i> to always instill Islamic values from an early age. Meanwhile, among the aspects that need to be developed are facilities and infrastructure so that the implementation of Islamic education in <i>Langghar</i> keep it running.</p>	<ol style="list-style-type: none"> 2. Able to educate students to memorize the basics of faith, jurisprudence and morals 3. Students stop or are lazy about studying the Koran when they want to continue their education to junior high school. 4. Different levels of student delinquency and student intelligence 5. The experience of the teacher and the books used 6. Teacher experience and free
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Description: The writings in this table can be described as follows: Article 11 to reveal fifteen factors that underlie the Daarul Ishlah Islamic Boarding School being able to survive in the era of modernization of Islamic education. First, the leadership factor (kiai). Second, the exemption of fees. Third, the classification of the students' abilities. Fourth, the learning method. Fifth, the value system adopted. Sixth, following the teachings of the Salaf scholars. Seventh, wearing sarongs and caps. Eighth, the concept of the spirit of al-jihad and sincerity. Ninth, the recruitment process of teachers or ustaz. Tenth, the routine of giving advice. Eleventh, exemplary values. Twelfth, the atmosphere of the Islamic boarding school. Thirteenth, the dissemination of information. Fourteenth, immortalizing the name of the Islamic boarding school. Finally, the fifteenth is the community. Article 12 found that traditional Muslims tend

to prioritize religious practices that are more related to local traditions and local wisdom in strengthening their identity. Article 13 explains that Islamic boarding schools are still needed because they are able to fulfill human spiritual needs. Article 14 mention The superiority factor of Islamic boarding school education is that it combines intellectual, emotional and spiritual intelligence, which ultimately can shape a person's character.

Article 15 mentions five weaknesses in Islamic boarding school education, namely: the quality of Islamic boarding schools; problems of moral education of graduates of educational institutions in Indonesia, including Islamic boarding schools; problems of religious thought; problems of knowledge; transformation of the attitude of independence of Islamic boarding schools in the past into an entrepreneurial attitude that is ready to answer the challenges of the times in the future. Article 16 explains that the Islamic boarding schools of the 13th century were Sufi in character, while the 19th century was fiqh in character, so that the Islam produced by the Islamic boarding schools was an Islam that was flexible and not rigid. Article 17 highlighting that Islamic boarding schools at that time only studied Islamic sciences. Article 18 explains that Islamic boarding schools are skilled at dialectics with conflicting cultural theses and give birth to a new social construction synthesis, the most creative and innovative social institution because of its philosophy: *al-muhafadhu 'alal qadimis sholeh wal akhdu bil jadidil ashlah*.

Article 19 explains that the survival of the Al-Is'af Islamic Boarding School with its traditional education system cannot be separated from the views and principles of the Islamic boarding school's administrators that studying Islamic knowledge is obligatory and must be done through original sources, namely classical Arabic books. Article 20 highlighting Islamic education in the mosque with collaborative and traditional methods and challenges of infrastructure. Traditional methods are still used because they are able to instill Islamic values in students and are able to educate students to memorize the basics of faith, jurisprudence and morals, the experience of teachers and books used, and are free. The inhibiting factors are students who stop or are lazy to study the Koran when they want to continue their education to junior high school, the level of student delinquency and the different intelligence of students.

Explanation: Article 11 The sustainability of the Daarul Ishlah Islamic Boarding School shows that Islamic boarding schools are able to survive because of the strong leadership of the kiai, a value system based on simplicity, and educational methods that still refer to the legacy of the salaf scholars. Values such as sincerity, exemplary behavior, and learning based on yellow books are the core of the system that is passed down from generation to generation and remains relevant amidst the current of modernization. Article 12 The Islamic identity in Indonesian Muslim society is largely shaped by local traditions. They do not merely practice religious teachings textually, but combine them with local wisdom that lives in society. This shows that Islam in Indonesia has a contextual and inclusive character, making tradition a space for religious expression. Article 13 The existence of Islamic boarding schools is still very much needed because it is able to fulfill the spiritual needs of the people. This shows that society still sees spiritual-based education as important, not only pursuing cognitive aspects, but also spiritual aspects. Religious traditions in this education continue to live because they provide deep meaning in the process of forming a whole person.

Article 14: The excellence of Islamic boarding schools lies in their approach that unites intellectual, emotional, and spiritual intelligence. The character of students is formed not only through the transfer of knowledge, but also through the habituation of values and life experiences in a religious environment. This kind of education grows from a tradition that places manners and integrity as the main foundation.. Article 15 Critics of the pesantren system point to internal challenges, such as the quality of education and the morals of graduates. However, the transformation of pesantren from a completely independent institution to one that also pays attention to entrepreneurial aspects shows an adaptive ability to the times. Old traditions are tested through new dynamics without immediately losing their identity. Article 16 The history of the development of Islamic boarding schools, which were initially Sufi and then fiqh, shows that this institution is not static. The Islam that was developed is flexible and able to adapt to social needs. Sufi values such as humility and asceticism remain attached even though there is a shift in study orientation. Article 17 The focus of learning in Islamic boarding schools, which is limited to Islamic knowledge, reflects

the main priority of traditional education, namely religious deepening. This confirms that the main goal of such education is to form cadres of ulama and religious figures who understand classical texts in depth.

Article 18 Pesantren is seen as a social institution that is able to engage in dialectics with the surrounding culture. The principle of *al-muhafazah 'ala al-qadim as-shalih wal akhdu bil jadid al-aslah* is the basis for the flexibility of pesantren to continue to develop without being uprooted from the roots of values. In this way, pesantren becomes a creative social space while maintaining the continuity of old values. Article 19 Awareness of the importance of learning from original sources such as classical Arabic books shows a high respect for the authority of texts and scientific chains. Loyalty to this traditional teaching system is the basis for the sustainability of institutions such as Pesantren Al-Is'af amidst changing times. Article 20 Islamic education that takes place in *langgar* or *surau* still relies on traditional collaborative methods. Despite facing challenges in infrastructure and student motivation, this approach persists because it is considered effective in instilling the basics of *aqidah*, *fiqh*, and morals. The experience of teachers, the use of yellow books, and free learning are the main strengths of this system.

Relationship: The relationships between the articles show that the sustainability and relevance of traditional Islamic educational practices in Indonesia, particularly through the pesantren institution, is built on a combination of internal forces and responses to external pressures. Articles 11, 13, and 17 emphasized that the main strength of Islamic boarding schools lies in the factor internal, such as *kiai* leadership, unique learning methods (such as *halaqah* and teaching of yellow books), *salafiyah* values, and fulfillment of the spiritual needs of students. All of this is social and spiritual capital that makes Islamic boarding schools continue to exist amidst the onslaught of modernity. Articles 14 and 15 move in the area combination of internal and external factors, by showing the need for reform of the Islamic boarding school education system. Article 14 see the internal strength of Islamic boarding schools in combining intellectual, emotional, and spiritual intelligence to form character. However, Article 15 raise external problems such as low quality of education, challenges of globalization, and shifting orientation of Islamic boarding schools from

an attitude of independence to entrepreneurship. Both show that maintaining value identity is not enough, if not balanced with the ability to respond to structural challenges and social needs.

Articles 12, 16, and 18 shows the interaction of religious thought with external factors in the form of local culture and globalization currents. Article 12 highlights how traditional Muslims rely on religious practices tied to local wisdom in constructing their identity. Article 16 displays the dynamics of Islamic boarding school thought from the Sufi style of the 13th century to the Islamic jurisprudence style of the 19th century, indicating the ability of Islamic boarding schools to adapt substantively. Article 18 reinforces this by depicting pesantren as a creative social institution capable of dialectically engaging with cultural change and creating a new synthesis an active response to external pressures. Article 19 deepen the narrative about internal factors by emphasizing the importance of commitment to classical Islamic sources (yellow books) as the main characteristic of traditional Islamic boarding schools. This also connects with Article 16 in terms of continuity of scientific approach. Pesantren such as Al-Is'af survive because of the principle of its caretakers who do not compromise on the quality of sanad and references. Finally, Article 20 illustrate the condition local traditional Islamic education, especially in langgar or surau. Factor internal such as collaborative-traditional methods, the use of classical texts, and free education are the main strengths. However, factors external such as student delinquency, and differences in intelligence are real challenges that affect the effectiveness of education.

Table 3. Implications of the Roots of Traditional Islamic Thought in Indonesia

No	Title	Substance / Description	Implications
21	<i>Pesantren and Reform: Directions and Implications</i> Ismayani, Andi Warisno, Afif Anshori, Andari Research and Development Journal Of Education Vol. 9, No. 1, April 2023,	Pesantren is one of the oldest educational institutions in Indonesia and was founded on Islamic principles. The Islamic doctrines studied and disseminated by pesantren eventually became deeply embedded in Indonesian Islamic culture. Without pesantren, it would be impossible to promote respect for Islamic cultural traditions. It is hoped that Islamic boarding schools can develop into the center of Islamic culture and civilization in Indonesia. In this case,	1. Respect for Islamic cultural traditions 2. The center of Islamic culture and civilization in Indonesia

<p>DOI: http://dx.doi.org/10.30998/rdje.v9i1.14887</p>	<p>First, Kiai is the main element of the pesantren, teaching religious principles so that he can emphasize his unique strategy to implement Islamic teachings; second is the santri, who are very important in the pesantren because they show how far Islamic education has come and how well it is taught; third is the Mosque, which functions as a place of prayer and religious teaching. This requires a special space, the complexity of which varies according to the mission of the pesantren. fourth is the Madrasah, which is the place where the teaching and learning process takes place; finally the fifth is the residence, called the dormitory or pondok; and these five things are all needed.</p>
<p>22 <i>Contextualization of the Yellow Book: Efforts to Build a Multicultural Indonesia</i> Nuriyati Samatan Proceedings of PESAT (Psychology, Economics, Literature, Architecture & Civil Engineering) Gunadarma University - Vol. 4 October 2011</p>	<p>This study uses a Phenomenological approach, namely research that reveals facts in a certain time period based on the views of a group of people or someone who is considered representative. The writing is done with exploratory descriptive, and the analysis is done qualitatively. Data collection is not only done through literature studies, research is also done through participant observation, in-depth interviews, and research through websites. The findings in this study are first, the dynamics of the thinking of the Nahdlatul Ulama Youth are moving radically when measured from the cultural roots of the thinking of their predecessors, from Conservative Traditionalism to Radical Traditionalism. Second, the movement of the Nahdlatul Ulama Youth is carried out through a process of deconstruction for reconstruction. The results of reading reality produce a reconstruction of religious thinking, applied in the movement for strengthening civil society, or Mabady Khaira Ummah in the concept of Nahdlatul Ulama. Third, the Yellow Book which has been the basis of the Ahlussunnah Wal Jamaah Ideology, in the movement and thinking of the Nahdlatul Ulama Youth, the position of the Yellow Book has undergone a</p>
	<ol style="list-style-type: none"> 1. Strengthening civil society 2. Tolerant of differences in thought, religion and culture 3. A more peaceful Indonesia in diversity

		process of desacralization and contextualization, to make Nahdliyyin citizenstolerant of differences in thought, religion and culture. Fourth, internal conflicts that occur between ethnicities, religions and groups originate from an intolerant ideological foundation. Contextualization of the Yellow Book is one way to provide a more open, tolerant and friendly ideological foundation, for the creation of conditionsA more peaceful Indonesia in diversity.	
23	<i>Implications of the Relationship between Kyai and Tarekat Islamic Boarding School Education</i> Syahrul A'dam KORDINAT Vol. XV No. 1 April 2016 DOI: http://dx.doi.org/10.15408/kordinat.v15i1.6300	Implications of the Relationship between Kyai and Tarekat on Pesantren Education. Pesantren is the oldest Islamic educational institution in Indonesia. It is considered a unique Indonesian institution and is not found anywhere else. Among the strengths of pesantren is that it lies inThe charisma of a kyai shows a figure that is greatly admired and always becomes a role model for his students. The strength of the kyai lies in his involvement in the world of tarekats that are developing in Indonesia. But lately there has been a shift in many kyai who are no longer affiliated with tarekats, so that he does not have certain advantages (karamah) as the previous kyai had. For that reason, along with the absence of such karomah, the teachings carried out by Islamic boarding schools should adopt modern methods.	The charisma of a kyai who shows a figure who is greatly admired and always becomes a role model for his students
24	<i>Humanistic-Theocentric Islamic Educational Thoughts of TGKH Zainuddin Abdul Madjid: A Sociological Study of Its Implications in the Transformation of Society</i> Then Muhammad Salikurrahman, Mukhsin Ahmad Maulana Atsani: Journal of Multidisciplinary Education	This study examines the humanist-theocentric Islamic educational thinking of TGKH Zainuddin Abdul Madjid and its implications for the transformation of society. Using a sociological approach, this study aims to analyze the concept of education that combines human and divine values, and its impact on social change in West Nusa Tenggara and Indonesia. The research method used is a literature study to get to know more specifically the thoughts and struggles of TGKH Zainuddin Abdul Madjid. The results of the study show that his thoughts offer a new paradigm in understanding the relationship between	<ol style="list-style-type: none"> 1. Changes in social structure 2. Mindset 3. The economic-cultural development of the Lombok community in particular, and Indonesia in general.

Vol. 1, No. 2 (2024) October DOI: https://doi.org/10.51806/b8newz82	humans, nature, and God, which is reflected in the education system he developed. This concept not only emphasizes the spiritual aspect, but also pays attention to the dimensions of humanity and social. The implications of this thought can be seen in changes in social structure, mindset, and economic-cultural development of the Lombok community in particular, and Indonesia in general. Despite facing various challenges, the thoughts of TGKH Zainuddin Abdul Madjid have great potential to continue to be developed and adapted according to the current context, making a significant contribution to social transformation and the development of Islamic education in Indonesia.
25 <i>Wali Songo: Their Existence and Role in Islamization and Their Implications for the Emergence of Traditions in Java</i> A.R. Idham Kholid TAMADDUN Vol. 4 Edition 1 January – June 2016	<p>Islam as a religion that is rahmatan lil alamin is very well understood by the guardians as the spreaders of Islam in the land of Java, so that in spreading the teachings of Islam they do it in a wise and non-violent manner. The policies of the guardians in spreading the teachings of Islam in Java can be seen from how they do not destroy existing traditions, but rather the existing traditions are adjusted to the teachings or Islamic law. The reality above makes The land of Java is a region that holds many traditions with all their colors and maintains (preserves) them dynamically over a long period of time, even until now. The traditions that are still developing in Java are often controversial and receive different responses from adherents of Islamic teachings according to their respective understandings and perceptions. At least There are three responses that emerged, namely from adherents of traditional Islamic teachings, adherents of modernist Islamic teachings and adherents of pragmatic Islamic teachings.</p> <ol style="list-style-type: none">1. The land of Java is a region that holds many traditions with all their colors and maintains (preserves) them dynamically over a long period of time, even until now.2. There are three responses that emerged, namely from adherents of traditional Islamic teachings, adherents of modernist Islamic teachings and adherents of pragmatic Islamic teachings.

26	<i>Comprehensive Islamic Study Methods and Their Implications for the Thought Patterns of Schools in Islam</i>	This study examines the comprehensive Islamic study method and its implications for the patterns of thought of Islamic schools of thought. This study is a library research using descriptive methods and content analysis. The findings of the study indicate that the substance of the comprehensive Islamic study method is a study method that seeks to understand Islamic teachings holistically and completely, by correlating one teaching with another teaching in an integrative manner, so that the relationship between the teachings and the problems will be apparent through the approach of various related disciplines, including the rational, traditional, kasyfi and synthesis approaches. The maximum effort of the implications of the comprehensive Islamic study method in forming and coloring the patterns of thought of Islamic schools of thought will give birth to the very varied patterns of contemporary Islamic thought, both in the Indonesian context and at the world level. The variation in these patterns of thinking has major implications on a variety of studies in the fields of faith, Islamic law, Sufism, economics and politics.	<ol style="list-style-type: none"> 1. The patterns of contemporary Islamic thought are very varied, both in the Indonesian context and at the world level. 2. Various studies in the fields of faith, Islamic law, Sufism, economics and politics
	Sultan Syahril		
	Analysis: Journal of Islamic Studies		
	Volume 19. No. 2, Juni 2019, h. 339 -350.		
	DOI: http://dx.doi.org/10.24042/ajsk.v19i2.3616		
27	<i>Boarding School Students, Kiai, and Tradition</i>	Nowadays, there is a skeptical tone discussing the function and contribution of Islamic boarding schools for the Indonesian nation. There are questions that almost always arise along with discussions of Islamic boarding schools, namely regarding the function, relevance, and future guarantees of Islamic boarding school alumni. In fact, based on its history, since ancient times Islamic boarding schools have been one of the important pillars in the world of education and culture in Indonesia. Islamic boarding schools are traditional educational institutions that play a large role in realizing independence and educating the lives of the Indonesian nation. From the womb of Islamic boarding schools figures were born who	There were born figures who also became declarators and drivers of the nation's progress.
	Ahmad Muhakamurrohman		
	IBDA': Journal of Islamic and Cultural Studies Vol. 12 No. 2 (2014)		
	DOI: https://doi.org/10.24090/ibda.v12i2.440		

		<p>also became declarants and drivers of the nation's progress. However, in its latest development, Islamic boarding schools seem to have lost their direction and identity in navigating the era of modernization. There are several traditions in Islamic boarding schools that have been lost, which in the past were important elements in the Islamic boarding school system and curriculum. It should be, when there are efforts to revitalize and optimize several important elements in Islamic boarding schools, the contribution of Islamic boarding schools to the Indonesian nation will no longer be questioned.</p>
28	<p><i>Revitalization of Traditional Islamic Education in the Era of Digital Transformation</i></p> <p>Mulyadi, Mahfida Inayati, Nor Hasan</p> <p>Al-Qodiri Journal of Education, Social and Religious Studies</p> <p>Volume 20 Number 3 January 2023</p> <p>DOI: https://doi.org/10.53515/qodiri</p>	<p>This study aims to find out about the revitalization of traditional education in the era of digital transformation. This study uses qualitative research with an observation method conducted at one of the Islamic boarding schools, namely PP Ummul Quro Plapak Pegantenan Pamekasan. Thus, the results of the study show that the revitalization of traditional Islamic education can be carried out in the era of digital transformation even though there are several advantages and disadvantages in its implementation. Traditional Islamic education at this Islamic boarding school has begun to revitalize learning media that previously used a blackboard as a learning tool, but with the Digital Transformation, the media for strengthening inlearning yellow books using a projector or LCD. So that in learning it is easy to provide understanding to students. Not only that, traditional Islamic education also can be known to the public through the existence of social media which makes it easier to obtain information.</p>
29	<p><i>Beauty as a Spiritual Element Traditional Islamic Perspective</i></p> <p>Andi Herawati</p> <p>KAWISTARA</p>	<p>Beauty is part of the science of form, but over time it has become an essential part of human life and the way humans view beauty has matured so that it always presents philosophical vibrations. It becomes a consciousness accompanied by questions about the creation of the cosmos and contemplation of the</p>
		<ol style="list-style-type: none"> 1. Learning yellow books using a projector or LCD. 2. It can be known to the public

<p>VOLUME 5 No. 2, August 17, 2015 Pages 99-220</p> <p>DOI: https://doi.org/10.22146/kawistara.7588</p>	<p>Almighty. Whether we realize it or not, humans need beauty that can accompany them during their life journey, at the same time it is a spiritual journey. Beauty in the traditional perspective sees it as an important element in elevating humans, and as self-awareness of the awareness of plurality which ultimately returns to the One. Beauty in this perspective also inviting humans to live the sense of the sacred, which is manifested in art, culture, calligraphy and in the entire cosmos. Ultimately beauty plays a role in man's spiritual journey through self-emptiness, dissolving the false spiritual ego.</p>
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<p>30</p> <p><i>Comparison of the Effectiveness of Traditional and Modern Islamic Religious Education Learning Methods in Langkat Regency</i></p> <p>Muhammad Rianda</p> <p>EDUCATIONAL JOURNAL</p> <p>Vol. 2. No. 2. 2024: Hal. 352-360</p>	<p>This study aims to compare the effectiveness of traditional and modern Islamic Religious Education (PAI) learning methods in Langkat. The traditional method in question involves teaching with a focus on memorization, lectures, and text study, while the modern method includes interactive approaches such as group discussions, the use of digital media, and project-based learning. This study used a quantitative approach with an experimental design, involving students from several schools in Langkat as samples. Data were collected through achievement tests, questionnaires, and interviews with PAI teachers. The results of the study showed that the modern learning method had a more significant impact on students' understanding and their active involvement in the learning process compared to the traditional method. Although the traditional method still effective in certain aspects, such as strengthening memorization, modern methods are superior in developing critical thinking skills and applying concepts in the context of everyday life. These findings are expected to contribute to the development of more effective PAI learning strategies in the future.</p>	<p>Still effective in certain aspects, such as strengthening memorization.</p>
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Description: The text above can be described as follows: The implications of the roots of traditional thinking in Indonesia can be seen from: Article 21 Respect for Islamic cultural traditions; Center of Islamic culture and civilization in Indonesia Article 22 Strengthening civil society; Tolerance of differences in thought, religion and culture; A more peaceful Indonesia in diversity Article 23 The charisma of a kyai who shows a figure who is greatly admired and always becomes a role model for his students Article 24 Changes in social structure; Mindset; Economic-cultural development of the Lombok community in particular, and Indonesia in general. Article 25 The land of Java as a region that holds many traditions with all its colors and maintains (preserves) them dynamically over a long period of time even until now; There are three responses that have emerged, namely from adherents of traditional Islamic teachings, adherents of modernist Islamic teachings and adherents of pragmatic Islamic teachings. Article 26 The pattern of contemporary Islamic thought is very varied, both for the Indonesian context and the world level; Various studies in the fields of faith, Islamic law, Sufism, economics and politics. Article 27 Figures were born who also became declarators and drivers of national progress. Article 28 Learning yellow books using a projector or LCD; Can be known to the public. Article 29 Inviting humans to live the sense of the sacred, which is manifested in art, culture, calligraphy and in the entire cosmos. Article 30 Still effective in certain aspects, such as strengthening memorization.

Explanation: Article 21 Traditional Islamic thought has played a role as the center of Islamic culture and civilization in Indonesia. In this context, traditional heritage such as Islamic boarding schools are not only educational institutions, but also guardians of Islamic traditions that are deeply rooted in the lives of society. Respect for Islamic cultural traditions is reflected in how Islamic values are maintained through scientific practices, religious rituals, and social relations based on manners. This tradition is a moral and spiritual foundation that lives and thrives in Indonesian society to this day. Article 22 The implications of traditional Islamic thought are also evident in the strengthening of an inclusive and tolerant civil society. Pesantren as a social entity not only produces scholars, but also instills values of togetherness, tolerance, and openness to differences in thought, religion, and culture. This creates a foundation for the formation of a peaceful society in diversity, making Islam in Indonesia a cultural

force that soothes, not divides. Article 23 One of the important legacies of traditional thought is the charisma of the kyai as a central figure in the life of the pesantren and the surrounding community. The figure of the kyai is not only a teacher, but also a moral leader who is respected and used as a role model. This charisma provides social stability and becomes an effective channel in spreading Islamic values gently and persuasively. The existence of the kyai reflects leadership born from the tradition of knowledge, exemplary behavior, and spirituality.

Article 24 Traditional Islamic thought also contributed greatly to changes in social structure and community development. In areas such as Lombok, the transformation of people's mindsets towards a more religious, productive, and organized life became apparent thanks to the existence of traditional religious institutions. Traditions that were originally based on local culture then merged into an Islamic framework that encouraged economic, cultural, and social progress in harmony. Article 25 The land of Java is a concrete example of the continuity of Islamic traditions that live dynamically. Traditions are not only maintained, but also adapted to the development of the times. From here three types of responses emerge: traditionalists who maintain the purity of ancestral teachings; modernists who criticize and perfect; and pragmatists who adapt to practical needs. All three show that traditional Islamic thought in Indonesia is responsive, not static. Article 26 Contemporary Islamic thought in Indonesia, which is very varied, is actually the result of the roots of tradition that developed openly. Various studies such as creed, Islamic law, Sufism, economics, and politics that grew in the Indonesian Islamic world show the flexibility and adaptability of tradition in dealing with contemporary issues. This tradition does not close itself off, but rather becomes the foundation for the birth of new thoughts that remain rooted in classical Islamic values.

Article 27 The Islamic tradition in Indonesia also gave birth to important figures who played a role in the national process. The clerics and intellectuals who were born from traditional environments such as Islamic boarding schools also became the driving force for independence and national development. This shows that traditional thinking is not anti-state or passive, but rather actively contributes to building a sovereign and civilized Indonesian civilization. Article 28 Traditional thinking also

experiences technological adaptation, such as the use of projectors and LCDs in learning yellow books. This is proof that tradition does not have to be abandoned to progress, but can be modernized without losing its essence. This adaptation opens wider access for the community to understand the classical treasures of Islam more efficiently and contextually.

Article 29 One of the important implications of traditional Islamic thought is the call to revive the sense of the sacred in human life. This is reflected in the attention to art, culture, calligraphy, even the universe as part of the divine cosmos. This kind of spiritual awareness not only shapes Islamic aesthetics, but also builds a balanced spirituality of society between the world and the hereafter. Article 30 Although times have changed, traditional methods such as memorization reinforcement in Islamic education have proven effective in certain aspects. The tradition of memorization not only forms memory, but also patience, perseverance, and discipline—values that are very important in character building. This shows that not all old things have to be abandoned; many of them remain relevant and useful to this day.

Relationship: (The way to relate is from 10 articles there are similarities and differences, then they are connected) Articles 21, 22, and 24 both show how Islamic traditions shapesocial and cultural structure of society. Article 21 highlights the role of Islamic boarding schools as centers of Islamic culture and civilization, while Article 22 demonstrates the social impact in the form of a tolerant and peaceful civil society in diversity. Article 24 adding that traditional thinking is able to encourage the economic-cultural development of society in a concrete way, especially in areas such as Lombok. All three agree that the roots of Islamic tradition are able to produce a civilized, open, and developed society. Articles 23 and 27 show individual contribution within the framework of tradition, especially religious figures such as kyai. In Article 23, the charisma of the kyai becomes a moral and spiritual support for society, while Article 27 elevating the figure of the ulama who participated in the struggle and progress of the nation. Both emphasized that traditional thinking not only has an impact on institutions, but also produces superior individuals who have a broad influence. Articles 25 and 26 show diversity of responses to Islamic traditions. Article 25 distinguish between traditional, modernist, and pragmatic responses to Islam in Java,

while Article 26 explains the diversity of contemporary thought as the result of a tradition that is open to new discourses. This shows that traditional roots are not homogeneous; they give birth to a broad spectrum of thought that is adaptive to the times.

Articles 28 and 30 highlight the flexibility of tradition in responding to advances in technology and educational methods. Article 28 shows innovation in the use of digital media to teach yellow books, while Article 30 demonstrate the effectiveness of the memorization method that remains relevant in modern education. Both articles refute the notion that tradition is always at odds with modernity; on the contrary, it is capable of transforming without losing its identity. Meanwhile, Article 29 presenting a more spiritual and cultural dimension, with an invitation to revive “*sense of sacred*” in art, culture, and outlook on life. This strengthens the perspective that Islamic tradition in Indonesia is not only active in the fields of education and social, but also brings to life deep aesthetic and spiritual values.

In terms of difference, each article highlights a unique aspect: from social influence (Articles 22 and 24), figures (Articles 23 and 27), diversity of thought (Articles 25 and 26), technological adaptation (Articles 28 and 30), to spirituality and culture (Article 29). But all of these are interconnected in one big framework: Islamic tradition in Indonesia is a living, growing network that plays an active role in shaping people and society in its entirety both in intellectual, moral, and cultural aspects.

Discussion

This article can be followed up with three concrete actions to strengthen the continuity and relevance of traditional Islamic thought in Indonesia. First, revitalizing the pesantren curriculum is essential by integrating Sufi values and local wisdom into the educational process. By doing so, pesantren can maintain their distinctive traditional identity while remaining relevant in addressing the challenges of modern times. This integration ensures that students not only acquire knowledge but also internalize moral values, spirituality, and cultural awareness that are rooted in Indonesia's religious heritage.

Building on this, the second necessary step is to enhance the institutional capacity of pesantren to face the pressures of globalization. While curriculum revitalization shapes the content of learning, institutional strengthening focuses on improving the management, leadership, and sustainability of pesantren as educational and social institutions. Through value-based management training and the development of transformative leadership grounded in spirituality, pesantren leaders (kyai) will be better equipped to navigate modernization without compromising core religious values.

The third action complements these efforts by encouraging collaboration among pesantren, academic institutions, and policymakers. Such cooperation is vital to formulate a holistic, tradition-based, yet socially responsive Islamic education policy that aligns with evolving societal needs. Through this synergy, pesantren can play a more strategic role not only as guardians of religious knowledge but also as agents of character development, spirituality, and social transformation. Ultimately, these combined efforts will ensure that traditional Islamic education continues to thrive as a dynamic and constructive force for Indonesia's future.

The findings demonstrate that traditional Islamic thought in pesantren is not monolithic but rather dynamic and contested. For instance, conservative paradigms (Article 1, 7) emphasize preservation of classical scholarship and taqlid, while modernist tendencies (Article 5, 10) show adaptation through science and technology. This tension reflects Lasswell's dimension of "*Who says What*" where pesantren actors negotiate authority between continuity and change.

Internal factors such as kyai's spirituality and pesantren knowledge (Articles 11, 17, 19) intersect with external pressures like globalization and politics (Articles 13, 14, 18). The dialectic indicates that pesantren function as mediators of tradition and modernity, consistent with Lasswell's "in Which Channel" dimension — pesantren not only transmit religious knowledge but also reinterpret it through local culture.

Regarding implications, the literature reveals both positive transformations (e.g., inclusiveness, resilience, digital revitalization in Article 28) and challenges (e.g., inequality of access, identity conflicts in Articles 12, 27). This duality highlights that

pesantren act as sites of social negotiation: they preserve spiritual authority while engaging with socio-political realities.

Critically, while many studies emphasize pesantren's resilience, few address the risk of epistemological stagnation when traditionalism resists curricular reform. This gap suggests that pesantren must develop hybrid models integrating classical texts (*kitab kuning*) with contemporary pedagogy to ensure their relevance in the future.

Conclusion

The most important findings in this paper are the various forms of traditional roots of thought in Islamic education and life in Indonesia that are theocentric, contextual, and integral, the various factors that influence them in the form of tradition, adaptation, and spiritualization, and the various implications in the form of civilization, inclusiveness, and transformation show that this provides new views and insights into the dynamics of Islam Nusantara as a religious system that lives and develops holistically. Traditional thought is not only a static legacy, but also an intellectual and cultural resource that is able to answer the challenges of the times in a creative and contextual way. This strengthens the role of Islamic boarding schools and ulama as guardians and innovators of Islamic values, while also showing that Islamic tradition in Indonesia continues to undergo a process of renewal without losing its spiritual and moral identity. Thus, the tradition of Islam Nusantara becomes a relevant model in the development of an inclusive and sustainable Islamic civilization.

This paper can contribute both theoretically, methodologically, and practically. Theoretically, this finding enriches the theoretical building of the dynamics of the Nusantara Islamic tradition that integrates theocentric, contextual, and spiritual aspects in education and religious life. This finding also emphasizes the importance of tradition as a source of innovation and adaptation within the framework of contemporary Islamic thought. Methodologically, this paper adds to the treasury of research methods with a more holistic and interdisciplinary approach, combining cultural, social, and spiritual analysis simultaneously. Finally, practically, this finding can be applied in the development of Islamic boarding school curriculum, strengthening kiai leadership, and forming an inclusive society that is tolerant and adaptive to changes in the times. Thus,

this paper opens up space for the implementation of relevant traditional values in a modern context.

Research Limitations of this paper is only discusses three main aspects, namely the form, factors, and implications of the roots of traditional thinking in Islamic education and life in Indonesia. This limited discussion certainly has limitations both in the context of the study theme and methodologically. The focus on these three aspects has not covered other dimensions that are also important, such as the dynamics of interaction between religious institutions, the role of women in Islamic tradition, or the influence of globalization in more detail. In addition, the method used in this study tends to be qualitative with literature reviews, so that the findings produced require further study through an empirical approach and more detailed field studies. Therefore, more comprehensive further research is needed to develop a more holistic and contextual understanding of the Nusantara Islamic tradition.

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