



Cultural Transformation of Turats Education in Islamic Boarding Schools: Integration of Dormitories as a Space for Transforming Turats Learning in Improving Students' Understanding of the Yellow Book

Pais Ainul Yaqin*, Jazilurrahman

Universitas Nurul Jadid, Indonesia

Email : Hamzaqaizin@gmail.com

DOI: <https://doi.org/10.61987/jemr.v4i2.1479>

ABSTRACT

Keywords:

Cultural Transformation, Intellectual Ethos, Learning Integration, Contextual Heritage

*Corresponding Author

The transformation of Islamic boarding school education in the modern era presents challenges in maintaining the values of turats amidst increasingly dynamic social and cultural changes among students. This study aims to examine how dormitories act as spaces for cultural transformation, how the integration of learning creates the intellectual ethos of students, and how the process of turats transformation produces a contextual understanding of the holy book. This study uses a qualitative approach with a case study design, involving kiai, ustaz, and students as key informants through in-depth interviews, participatory observation, and documentation of learning activities. The results of the study show three main findings: (1) the integration between classes and dormitories fosters an intellectual ethos through a culture of scientific discussion and shared reflection; (2) the transformation of turats gives rise to a more contextual understanding of the yellow book to the social reality of students, with 78% of respondents showing a significant increase in text comprehension; and (3) dormitory life functions as a space for cultural transformation, where values such as discipline, responsibility, and togetherness are internalized through routine halaqah and mudzakah activities. The contribution of this research lies in affirming the concept of dormitories as spaces for scientific and cultural transformation, which integrate cognitive, affective, and social dimensions within the Islamic boarding school education system. The practical implications of this research emphasize the importance of strengthening the synergy between formal and non-formal learning as a strategy to maintain the relevance of turats education amidst changing times, while simultaneously shaping students with scientific, adaptive, and reflective cultural characters.

Article History:

Received: April 2025; Revised: May 2025; Accepted: June 2025

Please cite this article in APA style as:

Yaqin, P. A., Jazilurrahman, J. (2025). Cultural Transformation of Turats Education in Islamic Boarding Schools: Integration of Dormitories as a Space for Transforming Turats Learning in Improving Students' Understanding of the Yellow Book. *Journal of Educational Management Research*, 4(2), 861-876.

INTRODUCTION

Islamic education in Indonesia plays a strategic role in shaping the nation's character and morality. In this context, Islamic boarding schools (pesantren) function not only as educational institutions but also as centers for the transformation of classical Islamic values and culture (turats). Amidst the rapid flow of globalization and digitalization, turats-based education is relevant because it embodies ethical, spiritual, and intellectual values that can act as a counterbalance to the moral crisis and degradation of social values. (Aziz et al., 2025; Sari, 2025; Wandawari, 2025) However, classical educational traditions are often considered less adaptable to modern needs, which demand critical thinking skills, digital literacy, and complex social skills. Therefore, research on the cultural transformation of traditional Islamic education is crucial, not only to preserve the tradition of Islamic scholarship but also to emphasize the role of Islamic boarding schools (pesantren) in providing a contextual and sustainable educational model for modern society.

Social and technological changes present serious challenges for Islamic boarding schools (pesantren) in maintaining the authenticity of their traditional education. The textual, oral, and teacher-centered teaching system of the yellow books is often considered outdated compared to modern educational approaches that emphasize active participation and collaboration. (Azizah et al., 2023; Yakin, 2024) On the other hand, aimless modernization can erode the spiritual and ethical values that underpin Islamic boarding schools. The key issue lies in how Islamic boarding schools can undertake cultural transformation without sacrificing deeply rooted traditional values. The gap between classical methods and modern needs demands innovation in educational spaces, including cultural aspects such as dormitories. (Habibillah, 2025; Huseng et al., 2025). Dormitories, which have long been understood simply as residences for Islamic boarding school students, actually hold great potential as learning spaces that can transform the practice of Islamic boarding school education to become more relevant and contextual.

In practice, a number of Islamic boarding schools in Indonesia have begun to demonstrate a new pattern of traditional Islamic learning by integrating dormitory activities with academic pursuits. Dormitories serve not only as residences but also as arenas for social, cultural, and spiritual interaction that strengthen understanding of the yellow books. (Al Fajar, 2025) In many modern Islamic boarding schools (pesantren), activities such as mudzakah (religious study groups), sorogan (religious study groups), and halaqah (religious gatherings) are conducted in dormitories, supported by simple digital technology, such as projectors and electronic reading materials. This phenomenon demonstrates a paradigm shift from formal classroom learning to

a more lively and contextual educational process. Students not only receive knowledge but also practice it in their daily lives. (Alma, Yogyakarta, Ahmad, & Yogyakarta, 2025) This demonstrates the emergence of a new form of ancestral education that is more inclusive, reflective, and adaptive to the demands of the times without losing its traditional roots.

Various studies have discussed the existence and innovation of Islamic boarding school education in maintaining the tradition of classical Islamic scholarship. Asrarun (2024) and Huseng et al. (2025) highlighting Islamic boarding schools as centers for the transmission of Islamic heritage in the archipelago, while Friday (2024) and Dedy et al. (2024) also emphasized the importance of the kiai-santri relationship and the halaqah system in forming scientific authority. (Fajri, Radiansyah, & Putra, 2022) emphasized that Islamic boarding schools need to adapt to modernity without losing their spiritual identity. Meanwhile, Setiawati et al. (2025) and Saini (2025) examines changes in Islamic boarding school curricula that are beginning to integrate modern approaches and technology. However, most of this research focuses on curriculum aspects, learning methods, and relations between academic authorities. Cultural aspects related to the dormitory space as a locus of learning and value transformation have not received much in-depth study.

The limitations of previous studies indicate a significant research gap regarding how dormitories function as cultural spaces that mediate the process of learning about heritage. Previous studies have not addressed the epistemological and social dimensions of dormitory life, which have the potential to shape the scholarly habitus of students. In practice, dormitories function as spaces for talaqqi (religious practice) and ta'dib (religious practice) that instill the values of adab (ethnicity), discipline, and the internalization of knowledge through daily practice. This lack of focus on these aspects has left our understanding of the transformation of Islamic boarding school education partial and lacking insight into the roots of its distinctive learning culture. Therefore, this study seeks to fill this gap by highlighting dormitories as spaces of cultural transformation that strengthen students' understanding of the yellow books through holistic and sustainable learning.

The novelty of this research lies in its perspective on dormitories, not merely as supporting facilities, but as epistemic and cultural spaces that shape the learning patterns of the ancestral heritage in an integral way. This approach offers a new paradigm for understanding Islamic boarding school education, namely education based on cultural transformation space. Dormitories are positioned as social spaces where pedagogical, spiritual, and intellectual interactions take place, integrated into everyday life. (Basori, Raharjo, Prihatin, & Yulianto, 2023; Ihsan, Ahmad, Hasanah, & Suhartini, 2021) This perspective

enriches the discourse on Islamic education by demonstrating that innovation need not always take the form of high-tech or a new curriculum, but can emerge from strengthening the learning culture inherent in Islamic boarding schools. This research also provides a conceptual contribution by connecting cultural education theory with the practice of contextual, character-oriented yellow book learning.

The main question to be answered in this research is: how can the integration of dormitory spaces become a space for transforming traditional Islamic learning to enhance students' understanding of the yellow books? This question is based on the assumption that the transformation of Islamic boarding school education is determined not only by teaching methods but also by the dynamics of culture and daily life in the dormitory. This research seeks to examine the forms of cultural transformation that occur, the factors that influence them, and their implications for improving students' understanding of the yellow books. Thus, this research not only captures changes in the learning system but also explores the relationship between social space, learning culture, and the formation of scholarly identity within the Islamic boarding school environment.

This study argues that the cultural transformation of turats education through the integration of dormitories is a strategic step in maintaining the relevance of Islamic boarding schools in the modern era. Dormitories become living laboratories where contextual learning takes place that combines classical values with the demands of the times. This approach allows students to understand the yellow books not only textually, but also through social and spiritual practices that shape character and manners. The contribution of this study is both theoretical and practical: theoretically, it expands the concept of culture-based Islamic education; practically, it provides an integrative model of turats learning that can be applied in other Islamic boarding schools. Thus, this research plays a role in strengthening the position of Islamic boarding schools as centers for the development of Islamic knowledge, morality, and culture that are deeply rooted but remain responsive to social change.

RESEARCH METHOD

This research uses a qualitative approach with a case study design, as it seeks to deeply understand the process of cultural transformation of turats education in Islamic boarding schools. This approach was chosen based on the consideration that the phenomenon of integrating dormitories as learning spaces for yellow books cannot be measured quantitatively, but rather needs to be understood through the meanings, values, and social practices that develop within Islamic boarding school life. The case study allows researchers to explore the dynamics of this transformation holistically and contextually in a real, natural

setting.(Assyakurrohim, Ikham, Sirodj, & Afgani, 2022).

The research location was purposively determined at the Nurul Qadim Paiton Islamic Boarding School in Probolinggo, East Java. This location was chosen based on the pesantren's character, which is known for actively integrating dormitory activities with the turats learning system, making it relevant to studying the actual process of cultural transformation. Furthermore, this pesantren has a strong tradition of studying yellow books and is open to educational innovation, making it representative for describing the transformation of turats education in modern pesantren.

Data was collected through three main techniques, namely participant observation, in-depth interviews, and documentation studies.(Fadli, 2021; Soesana et al., 2023)Observations were conducted to directly observe the learning activities of the yellow books, the social interactions of students in the dormitory, and the cultural dynamics that occur in the daily life of the Islamic boarding school. In-depth interviews were conducted with kiai, ustaz, dormitory administrators, and students to gain a comprehensive understanding of their experiences and views on the integration of the dormitory as a learning space. Meanwhile, a documentation study was conducted by reviewing books, activity schedules, dormitory guidelines, and relevant institutional archives to strengthen the field data.

Data analysis was carried out interactively following the Miles and Huberman model listed in the research by(Rifa'i, 2023)which includes four main stages: data condensation, data display, and drawing and verifying conclusions. In the condensation stage, the obtained data is reduced through a process of selection, coding, and categorization according to the research focus. The data presentation stage is carried out by organizing information in the form of narratives and thematic matrices so that the relationships between categories are clearly visible. Next, the verification process is carried out continuously through reflection and confirmation to obtain a valid and in-depth understanding of the phenomenon being studied.

Data validity was maintained through the application of source and technique triangulation techniques, member checking, and increased observational diligence. Triangulation was conducted by comparing interview results, observations, and documents to ensure consistent and credible findings. Member checking was used to confirm the accuracy of interpretations with informants, while observational diligence was applied by conducting repeated observations to ensure data stability. Through these procedures, the research results are expected to have high validity, strong reliability, and be able to represent the reality of cultural transformation in traditional education authentically and scientifically.

RESULT AND DISCUSSION

Result

This research results section presents the main findings obtained from in-depth interviews, participant observation, and field documentation at the Nurul Qadim Islamic Boarding School. Three sub-findings that emerged predominantly include: integrated learning that fosters the intellectual ethos of students, the transformation of heritage that fosters a contextual understanding of the scriptures, and the dormitory as a space for cultural transformation for students. All three demonstrate the integration of cognitive, affective, and social dimensions in the holistic formation of students' scholarly character.

Integration of learning fosters the intellectual ethos of students

The intellectual ethos of students in the context of this research is interpreted as the enthusiasm, awareness, and responsibility of students in seeking and developing knowledge based on turats (traditional knowledge) in a sustainable manner. This ethos is evident through a strong desire to learn, independence in studying yellow books, and a critical attitude towards texts and social realities. At the Nurul Qadim Islamic Boarding School, the intellectual ethos of students is formed through the integration of formal learning activities in the classroom with scientific activities in the dormitory. This integration creates continuity between theory and practice, between the academic space and the students' daily lives, so that learning does not stop at the cognitive level, but becomes part of a living scientific habitus and shapes the students' scientific personalities.

A supervising religious teacher explained, "Students now don't just study in class, but they continue discussions about the scriptures in the dormitory until the evening. Sometimes I see them asking each other questions about the meaning of sentences or comparing the opinions of scholars. This makes them more courageous in thinking and arguing." This statement shows that the integration of learning encourages the formation of a culture of scientific discussion that strengthens the intellectual ethos of the students. Researchers interpret that the learning process is no longer one-way, but has become a dialectical space where students learn to express their views and actively test their understanding. Thus, scientific activities in the dormitory function as an extension of the classroom that fosters a scientific spirit and instills intellectual responsibility in students.

One senior student said, "In class we get the basics, but in the dormitory we can discuss things more broadly. Discussions with friends make us understand better and sometimes we discover new perspectives that the teacher didn't have time to discuss." This statement confirms that students feel they have

intellectual autonomy through scholarly activities in the dormitory. Researchers interpret that the collective atmosphere in the dormitory creates a learning community that facilitates the exchange of ideas and strengthens understanding through dialogue. Intellectual ethos grows not only due to teacher instruction, but also due to an internal drive to learn together, seek meaning, and interpret texts independently while remaining within the framework of the pesantren's values.

Observations show that every night the dormitory is filled with mudzakah (religious gatherings), book discussions, and questions and answers between students, facilitated by the supervising ustaz (Islamic teacher). Students are seen actively taking notes, discussing in small groups, and even summarizing the results of discussions. Researchers noted that these activities occur routinely and have become an ingrained intellectual tradition within the dormitory environment. The patterns evident in the data indicate that the integration of learning between the classroom and the dormitory creates a continuous learning ethos that is independent of formal schedules. Students learn not only because of academic obligations, but also because of intellectual awareness born of collective habits. Thus, the dormitory becomes a space for the formation of a scientific ethos that combines learning discipline, scientific enthusiasm, and the values of togetherness that are characteristic of turats education in Islamic boarding schools.

The transformation of heritage gives birth to a contextual understanding of the book

The transformation of heritage at the Nurul Qadim Islamic Boarding School is understood as a process of renewing ways of thinking, understanding, and implementing classical Islamic teachings (yellow books) to make them relevant to the realities of the lives of today's students. This transformation does not mean abandoning tradition, but rather restructuring the way turats texts are studied through a more contextual, dialogical, and reflective approach. In practice, this transformation is evident in the pesantren's efforts to adapt its learning system, both in the classroom and in the dormitory, to the needs of the times, without losing the authenticity of the sanad of knowledge. Thus, understanding the yellow books does not stop at the textual aspect, but also touches on broader social meanings and human values.

From the documentation of scholarly activity schedules, learning outcomes notes, and summaries of students' books, it was discovered that there had been a change in the turats learning structure to become more integrative. Activities such as evening halaqah and mudzakah in the dormitory were used as a vehicle for applying the material learned in class. This process illustrates the

existence of a layered learning flow, starting from understanding basic texts in class, continuing with exploration of meaning in the dormitory, and finally internalizing the values into daily practice. Researchers interpret this system as a transformative pattern that emphasizes the pesantren as a space for developing a contextual understanding of turats: classical texts are not simply memorized, but contextualized through discussion and collective reflection.

Visually, the research results can be depicted through the following diagram:

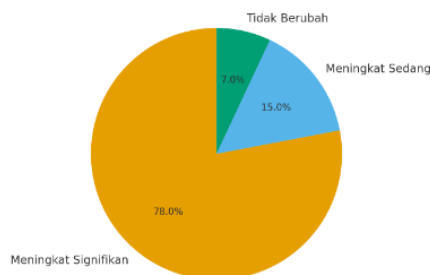


Figure 1. Percentage of the Influence of Dormitory Integration on Students' Understanding of the Yellow Book at the Nurul Qadim Paiton Probolinggo Islamic Boarding School

Observations show that students actively engage in discussions on the yellow texts outside of class. Activities such as Q&A sessions, mudzakah (religious dialogue), and writing summaries of the texts are part of the dormitory's evening routine. Ustaz (Islamic teachers) and senior students act as mentors, helping explain the meaning of difficult texts and relate them to current situations. Researchers observed that these activities are not simply a repetition of material, but serve as a laboratory for understanding meaning, where students learn to interpret the values of the texts within their own social contexts. In this process, 78% of students stated that their understanding of the texts improved significantly after participating in these integrative activities, while 15% felt the improvement was moderate, and only 7% did not feel any significant change.

The above data demonstrates that the transformation of understanding of the yellow books at the Nurul Qadim Islamic Boarding School occurs through a synergy between formal and informal activities. Classroom learning provides a theoretical foundation, while activities in the dormitory strengthen the practical and reflective dimensions. Documentation of learning outcomes and summary notes of the books demonstrate an improvement in the quality of students' argumentation and a strengthening of their reasoning skills in interpreting the texts. Thus, the dormitory is not simply a place to live, but a forum for the reproduction of knowledge, where the inherited texts are revived through social interaction and the habit of studying together.

The pattern emerging from all the data indicates an epistemological shift in the Islamic boarding school's scholarly tradition: from textual learning to contextual and reflective understanding. The integration process between the classroom and the dormitory has created a dynamic scholarly ecosystem where students are no longer passive recipients but active participants in the process of interpreting the traditions. This transformation has revived the spirit of *ijtihad* within the framework of the Islamic boarding school tradition, creating a balance between preserving classical values and actualizing knowledge in line with the challenges of the times. Thus, the documentation of activities and learning outcomes serves as concrete evidence that the learning of traditions at the Nurul Qadim Islamic Boarding School has transformed into a relevant and contextual scholarly practice.

Dormitories as a space for cultural transformation of students

This sub-finding illustrates that the dormitory at the Nurul Qadim Islamic Boarding School functions not only as a residence but also as a space for cultural transformation that shapes the students' character, learning ethos, and social and scientific values. Cultural transformation here is understood as a process of changing the students' ways of thinking, acting, and interacting that occurs naturally through the daily routines in the dormitory. Every activity, from evening *halaqah* (religious gatherings), *mudzakarah* (religious gatherings), communal *tahajud* (prayer gatherings), to book discussions, serves as a vehicle for internalizing values such as discipline, responsibility, simplicity, and togetherness. Thus, the dormitory becomes a practical arena where the values of the *pesantren's* heritage and traditions are brought to life in concrete actions.

The following are the results of observations of student activities at the Nurul Qadim Islamic Boarding School dormitory which show the dormitory's function as a space for cultural transformation:

Table 1. Dormitory as a space for cultural transformation of students

| Observation Aspect | Cultural Transformation Indicators | Percentage of Observations |
|---------------------------------------------|-----------------------------------------------------------------------------|-----------------------------------|
| Time Discipline | Accuracy in following study and worship schedules | 82% |
| Social Interaction of Students | Solidarity, mutual cooperation, and mutual advice | 76% |
| Scientific Tradition | Active participation in <i>mudzakarah</i> and evening <i>halaqah</i> | 84% |
| Independence and Responsibility | Self-management, room cleanliness, and group leadership | 79% |
| Exemplary Behavior and Supervision of Ustaz | The involvement of religious teachers in informal guidance in the dormitory | 81% |

The table shows that the level of student participation and involvement in dormitory activities averages above 80%, indicating that the dormitory is a highly effective center of activity in shaping academic and social character. Nightly halaqah (Islamic gatherings) and mudzakah (Islamic group discussions) occupy the highest position (84%), indicating that non-formal academic activities are the primary means of transforming the student learning culture. Meanwhile, the social interaction aspect (76%) demonstrates harmonious relationships among students built on solidarity and collective spirit. High levels of discipline and responsibility demonstrate that the values of turats (traditional values) are not only taught but also lived out in their routines. Thus, the cultural transformation at this Islamic boarding school is a living tradition consciously brought to life through shared experiences in the dormitory.

Observational data shows that dormitories serve as the primary space for the formation of Islamic boarding school culture through three dimensions: discipline, scholarship, and togetherness. Routine activities such as evening halaqah (religious gatherings) not only enhance knowledge of the scriptures but also instill the values of patience and perseverance. The egalitarian interaction pattern between students and ustaz demonstrates how the value of ukhuwah ilmiah (scientific brotherhood) is practically applied in daily life. Researchers interpret the pattern of life in the dormitory as a miniature of Islamic boarding school society, imbued with moral and spiritual values, where every student's action is part of the process of character education and the instillation of a scientific culture. Thus, the observation results confirm that cultural transformation is not merely a slogan, but is manifested through the students' daily activities oriented towards scientific and moral values.

The pattern formed from the overall observation data shows that dormitory life at the Nurul Qadim Islamic Boarding School functions as a complete socio-educational system. Cultural transformation occurs through three interrelated stages: internalization of values, active participation, and collective habituation. Internalization of values occurs when students practice the teachings of the scriptures in their daily behavior; active participation emerges through their involvement in scientific and social activities; while collective habituation creates a pesantren habitus that is uniquely simple, disciplined, and science-oriented. This pattern confirms that pesantren not only transmits inherited knowledge but also fosters a cultural system that shapes the intellectual and spiritual identity of students in a sustainable manner.

Discussion

The discussion of the research findings shows that the integration of learning at the Nurul Qadim Islamic Boarding School has given rise to three main forms of transformation: the intellectual ethos of the students, a contextual understanding of the text, and the dormitory culture as a space for cultural transformation. All three represent a turats learning model that focuses not only on mastering the text but also on the development of the students' scientific and social character. These findings align with the classical view of Islamic boarding school education, which emphasizes *tafaqquh fi al-din* (a comprehensive deepening of religion), but expands upon it through an integrative approach between formal and non-formal spaces. This indicates a paradigm shift from the traditional, textual learning system to a dialogical and reflective approach that positions students as active subjects in the knowledge process.

Compared with the literature on conventional Islamic boarding school education, which generally emphasizes hierarchical patterns and the reproduction of knowledge, this study demonstrates a new dynamic in which learning takes place collaboratively. The integration of boarding school activities with classrooms creates a space for scientific dialectics between teachers and students, which aligns with the concepts of andragogy and learning communities in modern educational theory.(Mutholingah, 2025; Jumadi, 2024). Thus, the learning of turats at the Nurul Qadim Islamic Boarding School is no longer merely a transfer of knowledge, but rather a transformation of understanding—a process in which students interpret, contextualize, and internalize scientific values independently, yet remain within the framework of the pesantren's traditions. This distinction demonstrates the pesantren's institutional adaptation to the challenges of the times without losing its scientific identity.

The findings on the transformation of heritage, which gave rise to a contextual understanding of Islamic texts, also enrich the discourse on heritage-based Islamic education theory, which emphasizes the balance between *taqlid* (traditional preservation) and *tajdid* (renewal). Based on documentation and observations, students demonstrate the ability to reflectively understand classical texts by connecting them to contemporary social realities. This pattern demonstrates the epistemological continuity between the scholarly traditions of classical scholars and the contextual needs of the modern generation.(Fazlurrahman, Abqari, & Wardoyo, 2022; Jusubaidi, Lindgren, Mujahidin, & Rofiq, 2024)Theoretically, this reinforces the idea that Islamic boarding schools can be a locus of integration between traditional knowledge and modern critical approaches, while practically, this integrative system produces students who not only master texts, but are also able to interpret and

apply them in their social and intellectual lives.(Azizah et al., 2023; Firdaus, 2023).

Meanwhile, the sub-finding on dormitories as spaces for cultural transformation emphasizes the function of Islamic boarding schools as institutions that not only teach knowledge but also shape scholarly habits. Observations show that routine activities such as halaqah (Islamic gatherings), mudzakah (Islamic gatherings), and student togetherness serve as effective mechanisms for internalizing the values of discipline, responsibility, and simplicity. From a sociological perspective, this phenomenon demonstrates that Islamic boarding schools function as socio-educational systems that produce a scholarly culture based on collective tradition.(Mujahid, 2021; Purwowidodo, 2024). The dormitory is not just a living space, but an educational ecosystem that unites the cognitive, affective, and moral aspects of the students.(Nurwahyudin, 2021; Syarifudin et al., 2023)This shows conformity with Bourdieu's theory of cultural reproduction, that education is not only a means of transmitting knowledge, but also an arena for the formation of habitus and value structures.

Theoretically, the results of this study contribute to the development of an integrative Islamic education paradigm that combines the learning of heritage with the formation of a scientific and spiritual culture. Practically, this research has important implications for the management of modern Islamic boarding schools (pesantren) to be more adaptive to the needs of the times without abandoning their traditional roots. The integrative classroom-boarding model implemented at the Nurul Qadim Islamic Boarding School can be used as a reference in designing a sustainable, reflective learning system oriented toward the formation of the scientific character of students. Thus, heritage education is not merely an intellectual legacy of the past, but a source of cultural and spiritual transformation relevant to the development of Muslim society in the modern era.

CONCLUSION

This study confirms that the cultural transformation of heritage education through the integration of dormitories at the Nurul Qadim Islamic Boarding School has created a holistic, dynamic learning model that is deeply rooted in classical Islamic scholarly traditions. The most important finding of this study is that the dormitories function as spaces for learning transformation that not only strengthen students' understanding of the yellow books textually but also internalize moral, spiritual, and social values in everyday life. The lesson learned is that a lively and contextual heritage education can foster students with scientific, civilized characters and reflective abilities towards social realities. The main strength of this study lies in its contribution to the development of an Islamic education paradigm based on cultural transformation space, which

combines cognitive, affective, and social dimensions in one integrative learning system.

Scientifically, this study broadens the concept of Islamic boarding school education from merely the transmission of knowledge to the process of forming a scholarly and cultural habitus. This approach enriches Islamic educational theory by demonstrating that innovation does not necessarily mean abandoning tradition, but rather reviving classical values through contextual and reflective social practices. The limitations of this study lie in its limited focus on a single Islamic boarding school, so generalizing the results to other Islamic boarding schools requires caution. Furthermore, this study has not fully explored the digital dimension of the transformation of traditional Islamic boarding school education, which is now emerging in several modern Islamic boarding schools. For future research, comparative studies between Islamic boarding schools with different cultural backgrounds are recommended, as well as further exploration of the integration of traditional Islamic boarding school values with digital technology as a contextual learning tool. Thus, future research directions can broaden understanding of how Islamic boarding schools can maintain the authenticity of tradition while creatively adapting to the challenges of the times.

REFERENCES

- Al Fajar, A. H. (2025). The Development of Arabic and English Language Culture in Modern Islamic Boarding Schools. *Jurnal Paradigma*, 17(1), 80–96. <https://doi.org/10.53961/paradigma.v17i1.309>
- Alma, U., Yogyakarta, A., Ahmad, U., & Yogyakarta, D. (2025). *The difference between traditional and modern Islamic boarding schools in Indonesia is that they are strong, preserving the intellectual and spiritual heritage of the Indonesian Muslim community. As the oldest and most distinctive Islamic educational institutions in the country, Islamic boarding schools are not merely places of learning.* 1(1), 30–46.
- Amrullah, Z., & Mutholingah, S. (2025). *Tradition Meets Modernity: A Study on Classic Book (Turats) Learning at Sidogiri Pesantren.* 23(2), 208–226.
- Asrarun Nafis Mohd. Nasir, R. R. (2024). Transformation of Islamic Boarding School Education in Facing the Dynamics of the Globalization Era; Analysis of the LPI Mdi Samalanga Grand Mosque. *Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam*, 01(2022), 21–30.

- Assyakurrohim, D., Ikhrum, D., Sirodj, R. A., & Afgani, M. W. (2022). Case Study Method in Qualitative Research. *Jurnal Pendidikan Sains Dan Komputer*, 3(01), 1–9. <https://doi.org/10.47709/jpsk.v3i01.1951>
- Aziz, M. M., Indra, M., & Gunawan, A. (2025). *From Knowledge Transmission to Adaptation to the Times: Wetonan Strategy in Yellow Book Education*. (2), 113–121.
- Azizah, N., Nurdianzah, E., Wijaya, M. M., Azami, T., & Rohman, A. (2023). Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlun Islamic Boarding School Semarang. *Jurnal Pendidikan Agama Islam*, 20(2), 233–246. <https://doi.org/10.14421/jpai.v20i2.7771>
- Basori, R., Raharjo, T. J., Prihatin, T., & Yulianto, A. (2023). Maintaining Salafi Values Through Innovative Management Practices At Pesantren. *Jurnal Pendidikan Islam*, 9(2), 145–156. <https://doi.org/10.15575/jpi.v9i2.25376>
- Dedy Mardiansyah, Supangat, S., Dandi, & Ira Farazulika. (2024). Development of the Yellow Book Learning Curriculum: Transformative Strategy of the Nurul Huda Sukaraja Islamic Boarding School Model. *Al-Itibar : Jurnal Pendidikan Islam*, 11(3), 203–210. <https://doi.org/10.30599/jpia.v11i3.3579>
- Fadli, M. R. (2021). Understanding qualitative research method design. *Humanika: Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1>.
- Fajri, M. R., Radiansyah, R., & Putra, A. B. (2022). Islam vs Liberalism: The Construct of Binder and Kurzman's Thought. *Al Mabhats : Jurnal Penelitian Sosial Agama*, 7(1), 51–66. <https://doi.org/10.47766/almabhats.v7i1.1017>
- Fazlurrahman, H., Abqari, L. S., & Wardoyo, D. T. W. (2022). Pesantren (Islamic Boarding Schools): The Largest Form of Social Entrepreneurship in Indonesia. *Driving Entrepreneurship in Southeast Asia*, pp. 54–61. <https://doi.org/10.4324/9781003260783-5>
- Habibillah, J. S., & Ulum, M. B. (2025). The Effectiveness of the Amsilati Method on Yellow Book Reading Skills at the Darun Najah Umbulsari Jember Islamic Boarding School. *IQRO: Journal of Islamic Education*, 8(2), 768–782.
- Huseng, A. M., Auliyuddin, S., Rasyid, M. N. Ak., & Nursalam. (2025). Evaluation of the Study of the Yellow Book Using the Cipp Model at the Makassar Multidimensional Alfakhriyah Islamic Boarding School. *Jurnal Penelitian Ilmu-Ilmu Sosial*, 03(1), 526–541. <https://doi.org/10.5281/zenodo.15863593>
- Ihsan, M. N., Ahmad, N., Hasanah, A., & Suhartini, A. (2021). Islamic Boarding School Culture Climate in Forming The Religious Attitude of Islamic Students in Modern and Agrobusiness Islamic Boarding Schools.

- Nazhruna: *Jurnal Pendidikan Islam*, 4(2), 362–382.
<https://doi.org/10.31538/nzh.v4i2.1492>
- Istighfarany, A. G., & Firdaus, R. (2023). The Existence Of Pesantren Education In The Formation Of Santri Character In Building A Society With Character In Today's Modern Era. ... *of Humanities and ...*, 386–395.
- Jumadi, J. (2024). Analysis of Islamic Education Towards Integrative Curriculum in Modern Islamic Boarding Schools. *Jurnal Manajemen Islam*, 1, 1–20.
- Jusubaidi, Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 23(1), 171–212. <https://doi.org/10.20885/millah.vol23.iss1.art6>
- Mujahid, I. (2021). Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijjims.v11i2.185-212>
- Nurwahyudin, N., & Supriyanto, S. (2021). Strategy for Cultivating Disciplined Character in Students. *Zawiyah: Jurnal Pemikiran Islam*, 7(1), 164. <https://doi.org/10.31332/zjpi.v7i1.2757>
- Purwowidodo, A., & Zaini, M. (2024). Developing a Value-Based Moderate Islamic Education Model: A Case Study of Pesantren Sidogiri Pasuruan. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 12(1), 43–62. <https://doi.org/10.15642/jpai.2024.12.1.43-62>
- Rifa'i, Y. (2023). Analysis of Qualitative Research Methodology in Data Collection in Scientific Research in Mini Research Compilation. *Cendekia Inovatif Dan Berbudaya*, 1(1), 31–37. <https://doi.org/10.59996/cendib.v1i1.155>
- Saini, M. (2025). *Digitization of the Turols Book: Transformation of Islamic Boarding Schools in the Era of Digital Literacy*. 04(04), 59–74.
- Sari, D. A. P. (2025). Curriculum Transformation in Modern Islamic Boarding Schools: Integration of Islamic and General Education in the Era of Globalization. *Didaktika: Jurnal Kependidikan*, 14(1), 1407–1416.
- Setiawati, F., Sidik, F. R. A., Hamidah, E. E. R., Pane, F. A., & Erihadiana, M. (2025). Transformation of Islamic Education in the Socio-Cultural Dimension at the Daarul Huda Ciamis Islamic Boarding School. *TADBIR: Jurnal Manajemen Pendidikan Islam*, 13(01), 221–243.
- Soesana, A., Subakti, H., Salamun, S., Tasrim, I. W., Karwanto, K., Falani, I., ... Pasaribu, A. N. (2023). *Qualitative Research Methodology*.
- Syarifudin, A., Yetri, Y., & Thahir, A. (2023). Management of Islamic Boarding Schools in the Formation of Independent Entrepreneurial Character of Students of Salafiyah Baitul Kirom Islamic Boarding School, South Lampung. *El-Idare: Jurnal Manajemen Pendidikan Islam*, 9(1), 18–28.

- Wandawari, A., & Ansar, A. (2025). Integration of Religious and General Education in the Curriculum of Modern Islamic Boarding Schools. *Jurnal Pengabdian Ruru*, 1(2), 53–60.
- Yakin, A., & Suhri, M. (2024). Study of the Ability of Students in Reading the Book Through the Nahwu Material of the Al-Miftah Lil Ulum Book at the Miftahul Ulum Al-Hikmah Sampang Islamic Boarding School. *Reflektika*, 19(1), 189. <https://doi.org/10.28944/reflektika.v19i1.1785>