

The Relevance of Pesantren Traditional Values in the Thought of Zamakhsyari Dhofier and Zarkasyi for Santri Character Formation in the Modern Era

Ahmad Nurkholis ^{1 a.1,*}, Benny Prasetya ^{2 b.2}, Sumarno ^{3 c.3}.

^{a,b} Institut Ahmad Dahlan (IAD) Probolinggo, Indonesia

^c Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Ngawi, Indonesia

^{*1} nurkholisahmad921@gmail.com ² Prasetyabenny@gmail.com ³ gusmarno1912@gmail.com

*Correspondent Author

Received: dd mm yyyy

Revised: dd mm yyyy

Accepted: dd mm yyyy

KEYWORDS

Pesantren 1;
Character Education2;
Zamakhsyari Dhofier, Imam
Zarkasyi 3;
Modern Santri 4.

ABSTRACT

As one of the oldest Islamic educational institutions in Indonesia, pesantren (Islamic boarding schools) occupy a strategic position in the formation of students' character and moral identity. However, the accelerating forces of modernization, digitalization, and the globalization of values have generated significant challenges, including shifts in moral orientation, the erosion of scholarly ethics and propriety (*adab*), and the fragmentation of students' identities. This article aims to critically examine the relevance of pesantren traditional values within the intellectual frameworks of Zamakhsyari Dhofier and K.H. Imam Zarkasyi as a conceptual foundation for character formation among pesantren students in the modern era. Employing a qualitative approach through library research, this study utilizes content analysis and philosophical hermeneutics to critically interpret the principal works of both scholars alongside relevant contemporary literature. The findings demonstrate that Zamakhsyari Dhofier's conception of pesantren positions the institution as an integrated value system and worldview that emphasizes sincerity, simplicity, moral obedience, and the kyai-santri relationship as fundamental mechanisms for the transmission and cultivation of character. In contrast, K.H. Imam Zarkasyi advances an integral educational paradigm that reconstructs pesantren traditions through the systematic integration of religious sciences, general sciences, and character development. A synthesis of the two perspectives reveals that pesantren traditional values are neither static nor obsolete; rather, they possess an adaptive and transformative capacity that enables them to remain relevant in cultivating santri who are religiously grounded, intellectually critical, and competitively equipped to navigate the complexities of the modern era. This study contributes to the strengthening of a contextual, sustainable, and tradition-based paradigm of character education within pesantren.

This is an open-access article under the CC-BY-SA license.



Introduction

Pesantren constitutes an Islamic educational institution that functions not merely as a center for the transmission of religious knowledge, but also as a formative space for character development and the sustained internalization of moral values. The long-standing history of *pesantren* in Indonesia demonstrates the institution's significant contribution to cultivating Muslim personalities characterized by religious commitment, moral integrity, and a strong sense of social

responsibility (Triyono et al., 2023). Nevertheless, within the context of modern society marked by the accelerating advancement of digital technology, cultural globalization, and the rationalization of everyday life *pesantren* face substantial challenges, including shifts in value orientations, the erosion of scholarly *adab* (ethical propriety), and the fragmentation of students' moral identities (Hijazi, 2025). This condition necessitates a critical re-examination of the foundational values of *pesantren* to ensure their continued relevance as a substantive basis for character education in the modern era.

Contemporary scholarship indicates that the character crisis among younger generations, including *santri*, is not attributable solely to deficiencies within formal educational systems, but also to the disruption of value transmission and moral exemplarity within educational environments (Syari, 2025). Modernization that is not critically managed risks reducing *pesantren* to merely academic institutions, thereby neglecting the character-building dimension that has historically constituted one of their principal strengths. Accordingly, efforts to strengthen character education among *santri* should be grounded in the traditional values of *pesantren*, which have been historically tested and sustained, while simultaneously being contextually reconstructed to address the demands and complexities of the contemporary era.

The intellectual perspectives of Zamakhsyari Dhofier and K.H. Imam Zarkasyi are therefore particularly relevant for in-depth scholarly examination. Through his seminal work *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai* (*The Pesantren Tradition: A Study of the Kyai's Worldview*), Dhofier conceptualizes *pesantren* as a system of values and a distinctive worldview that shapes the moral, spiritual, and social orientations of *santri* (Achmadin et al., 2024). Meanwhile, K.H. Imam Zarkasyi advances an integral educational paradigm that reconstructs the *pesantren* tradition through the systematic integration of religious knowledge, general sciences, and character formation (Yakin et al., 2025). Although the two scholars emerged from different traditional and intellectual contexts, both place values at the very core of *pesantren* education.

Previous studies have generally examined the intellectual perspectives of Zamakhsyari Dhofier and K.H. Imam Zarkasyi independently, or have placed greater emphasis on the institutional and historical dimensions of *pesantren*. Scholarly investigations that integrate the perspectives of these two prominent thinkers within the framework of *santri* character education in the modern era remain relatively limited. Accordingly, this article aims to critically analyze the relevance of *pesantren* traditional values as articulated in the thought of Zamakhsyari Dhofier and K.H. Imam Zarkasyi, positioning them as a conceptual paradigm for the formation of *santri* character in the modern era. Theoretically, this study is expected to enrich the discourse on value-based Islamic education by providing a more integrative conceptual perspective. Practically, the article offers a conceptual contribution to the development of an adaptive, contextually responsive, and sustainable model of character education within *pesantren*.

The Theory/Literature

Character education constitutes the core of the objectives of Islamic education, which is not exclusively oriented toward cognitive achievement but, more fundamentally, toward the holistic formation of the human personality as an *insan kamil* (a morally and spiritually perfected human being). Within the Islamic intellectual tradition, character (*akhlak al-karimah*) is understood as an integrative manifestation of faith (*iman*), knowledge (*ilm*), and righteous action (*amal*), expressed through moral conduct, spiritual consciousness, and social responsibility (Asa, 2023). Character education, therefore, extends beyond the transmission of normative principles; rather, it requires a sustained process of value internalization cultivated through exemplary conduct, habituation, and the praxis of everyday life (Nasir & Sunardi, 2025). Accordingly, Islamic education

regards character as an ethical foundation that determines the quality of individuals and contributes to the continuity and sustainability of civilization.

Within contemporary educational discourse, the concept of character education has been extensively articulated through humanistic and moral-ethical approaches. Thomas Lickona emphasizes that character education encompasses three fundamental dimensions: *moral knowing*, *moral feeling*, and *moral action*. These three dimensions underscore the premise that effective character formation must involve knowledge of moral values, the affective internalization of those values, and their actualization through concrete actions (Hafizallah, 2024). This perspective converges significantly with the conception of character education in Islam, which emphasizes the unity of knowledge (*'ilm*), inner moral consciousness (*qalb*), and action (*'amal*). Within the *pesantren* context, the integration of these three dimensions is cultivated organically through the residential educational system, in which everyday life itself serves as a primary medium for the continuous formation and internalization of character.

Recent scholarship in the field of Islamic education demonstrates that *pesantren* constitute one of the educational institutions most consistently committed to implementing value-based character education (Kahfi, 2025). The distinctive strength of *pesantren* lies in their capacity to cultivate a *moral environment* that facilitates the intensive and sustained internalization of ethical values. Values such as sincerity, discipline, simplicity, self-reliance, and social responsibility are not merely conveyed as normative principles but are embodied and enacted within the collective life of *santri*. Accordingly, *pesantren* may be conceptualized as an ecosystem of character education in which the cultivation of moral and ethical dispositions constitutes a primary educational orientation, rather than being reduced to the attainment of academic outcomes alone.

Character education within *pesantren* confronts substantial challenges in the modern era as a consequence of the pervasive influence of digital culture, instrumental rationality, and growing tendencies toward individualism. A number of studies have emphasized that, in the absence of adequate conceptual reconstruction, the traditional values of *pesantren* may undergo semantic reduction or gradually lose their relevance among contemporary generations of *santri*. Accordingly, a critical examination of the philosophical foundations and fundamental values of *pesantren* is essential to ensure that character education within these institutions remains contextually responsive while preserving its normative identity and distinctive educational ethos.

Zamakhsyari Dhofier conceptualizes *pesantren* as a comprehensive system of values and a distinctive worldview that shapes the moral, spiritual, and social orientations of *santri*. In his seminal work, *Tradisi Pesantren: Studi Pandangan Hidup Kyai*, Dhofier argues that *pesantren* cannot be reduced to a merely formal educational institution; rather, it constitutes a cultural-religious institution through which Islamic values are reproduced and transmitted through social relations, scholarly traditions, and patterns of collective life (Dhofier, 2011). This thesis is corroborated convergently by three contemporary studies employing distinct disciplinary perspectives.

From a sociological perspective, (Abrori et al., 2026) demonstrate that *pesantren* function as spaces for the reproduction of symbolic authority, religious capital, and social hierarchies, all of which are constituted through intensive interactions among the *kyai*, *santri*, and Islamic scholarly traditions, rather than functioning merely as institutions for knowledge transmission. From an epistemological perspective, (Helmi et al., 2026) argue that *pesantren* constitute a tradition of practical knowledge in which intellectual reasoning is cultivated through engagement with *kitab kuning* (classical Islamic texts), *kyai* authority, and the *sanad* scholarly tradition as distinctive mechanisms for validating knowledge, thereby differentiating *pesantren* epistemology from that of conventional formal education. Meanwhile, (Firmansyah et al., 2024) demonstrate that the *santri* tradition operates simultaneously across three dimensions: as a value system that shapes and

sustains *santri* traditions, as an ethical code that governs their enactment, and as a moral philosophy that provides an explanatory foundation for their existence.

The convergence of these three findings sociological, epistemological, and ethical-philosophical reinforces the argument that Dhofier's conceptualization of *pesantren* as a system of values and a worldview should not be regarded merely as a historical description. Rather, it constitutes a robust conceptual framework whose relevance continues to be substantiated empirically and theoretically within contemporary *pesantren* scholarship, regardless of the disciplinary perspective through which the institution is examined.

Ethnographic findings by (Maulida et al., 2026) at Pondok Modern Darussalam Gontor Putri 1 empirically corroborate this mechanism. The study demonstrates that *pesantren* values are internalized not merely through formal character-development programs, but through a *living curriculum* that is, the everyday lived experiences of female *santri* cultivated through continuous mentoring, supervision, reflection, and exemplary conduct within the residential environment on a twenty-four-hour basis. Meanwhile, the relational dimension of this transmission mechanism is further elucidated by (Rohmana, 2026), who characterizes the *kyai-santri* relationship as a spiritually grounded pedagogical relationship founded upon voluntary legitimacy and oriented toward moral and character formation, rather than a relationship of employment or structural domination. This perspective simultaneously reinforces Dhofier's argument that such relationships constitute a form of charismatic and paternalistic transmission of religious values and authority.

The convergence of these three sources demonstrates that the effectiveness of character education within *pesantren* lies precisely in its capacity to transcend the formalization of written curricula. Values are transmitted through the repetitive enactment of practices, symbolic reinforcement, and intensive interpersonal relationships rather than through administratively structured knowledge transfer alone. In this context, character education operates implicitly through a *hidden curriculum* that gradually and profoundly shapes the attitudes, dispositions, and behaviors of *santri*.

The centrality of the *kyai* within the structural configuration of *pesantren* constitutes a key element in Dhofier's intellectual framework. The *kyai* is regarded as an authoritative figure who integrates the roles of educator, spiritual mentor, and moral exemplar (Muslihun, 2017). The authority of the *kyai* is not administrative-bureaucratic in nature; rather, it is charismatic-religious, cultivated through scholarly depth, consistency in moral conduct, and social legitimacy. The *kyai-santri* relationship, grounded in *adab* and ethical obedience, facilitates an effective process of value internalization, as *santri* learn not only from what is explicitly taught but also from what is embodied and exemplified in the conduct of their *kyai*.

Dhofier further emphasizes the significance of the *pesantren* scholarly tradition, particularly its focus on the study of *kitab kuning* (classical Islamic texts), as a foundational element in the intellectual and moral formation of *santri* (Baidawi, 2025). Through methods such as *bandongan*, *sorogan*, and *halaqah*, *santri* are cultivated to develop perseverance, patience, humility, and a sense of moral responsibility in understanding and practicing acquired knowledge. This tradition not only strengthens the cognitive capacities of *santri* but also cultivates a scholarly ethos deeply rooted in *adab* and spiritual consciousness. Within the context of modernity, characterized by the increasing pragmatization and instrumentalization of knowledge, the traditional values of *pesantren* articulated by Dhofier retain strategic relevance as a foundational basis for cultivating *santri* who possess integrity, intellectual maturity, and moral responsibility.

In contrast to Dhofier, whose analysis foregrounds the traditional dimensions of *pesantren*, K.H. Imam Zarkasyi advances an integral and modern educational paradigm that seeks to preserve

the institution's traditional value foundations while responding to the demands of modernity. Zarkasyi regards the dichotomy between religious and general sciences as one of the principal factors contributing to the weakening of Islamic education. Accordingly, *pesantren* should be designed as an integrated educational system that systematically synthesizes Islamic knowledge, modern scientific disciplines, and character development (A. C. Rofiq, 2018).

The concept of integral education in Zarkasyi's thought places character formation at the core of the educational mission of *pesantren*. The foundational values of *pesantren*, commonly articulated as the *Panca Jiwa Pondok* sincerity (*ikhlas*), simplicity (*sederhana*), self-reliance (*kemandirian*), brotherhood (*ukhuwah*), and freedom of thought (*kebebasan berpikir*) constitute an ethical foundation that permeates all dimensions of *pesantren* life. These values are not imparted merely through verbal instruction; rather, they are internalized through disciplinary systems, residential life, student organizations, and the exemplary conduct of educators. From Zarkasyi's perspective, effective character education can only be realized when values are transformed into a lived culture *living values* within the educational environment (Sabrianti, 2026).

Zarkasyi also emphasizes the importance of discipline as a pedagogical instrument in the formation of *santri* character. Discipline is not conceived as a repressive mechanism of control, but rather as a means of cultivating moral awareness, responsibility, and leadership. *Pesantren* life is positioned as a microcosm of an ideal society, in which *santri* are trained to live independently, cooperate with others, and actively assume social roles (Syari, 2025). Through this approach, *pesantren* seeks not merely to produce *santri* who demonstrate normative religious observance, but also individuals equipped with the intellectual and social capacities necessary to participate meaningfully in modern society.

Within the context of modernity, Zarkasyi's thought demonstrates that the modernization of *pesantren* need not result in the erosion of traditional values. On the contrary, *pesantren* traditions can be creatively reconstructed to strengthen the adaptive capacity of *santri* while preserving their moral and spiritual identity (Yakin et al., 2025). Accordingly, Zarkasyi's model of integral education offers a transformative framework for *santri* character formation one capable of responding to the challenges of contemporary society while remaining firmly rooted in Islamic values.

Based on an examination of the intellectual perspectives of Zamakhsyari Dhofier and K.H. Imam Zarkasyi, an integrative and contextually responsive conceptual framework for *santri* character education can be formulated. Dhofier provides the foundational framework of *pesantren* traditional values, emphasizing the moral-spiritual dimension, the *kyai-santri* relationship, and classical scholarly traditions. Zarkasyi, meanwhile, offers a strategy for reconstructing these values through an integral educational system that remains adaptive to the demands of modernity. The synthesis of these two perspectives demonstrates that *pesantren* traditional values are not inherently antagonistic to modernization; rather, they can serve as an ethical foundation for cultivating *santri* who are religiously grounded, intellectually critical, and equipped to engage competitively with the contemporary world.

This framework conceptualizes *santri* character education as a process of value internalization that unfolds through the integration of tradition and innovation. Values such as sincerity, discipline, responsibility, and social awareness remain at its core, while being articulated through an educational system that is rationally organized, systematically structured, and responsive to contemporary needs. Accordingly, *pesantren* can function as an institution of character education that not only preserves the continuity of its inherited traditions but also assumes a strategic role in cultivating a generation of Muslims capable of navigating the complexities and demands of the modern era.

Method

This study employs a qualitative approach using a library research design. This approach was selected because the study focuses on examining the ideas, concepts, and educational values underlying *pesantren* education as articulated in the intellectual works of key scholars, rather than on collecting empirical data through fieldwork. Library research enables the researcher to conduct an in-depth conceptual and interpretive analysis of primary texts and relevant scholarly literature pertaining to character education and *pesantren* in the modern era.

The data sources in this study are categorized into primary and secondary sources. The primary sources comprise the major works of Zamakhsyari Dhofier, particularly *Tradisi Pesantren: Studi Pandangan Hidup Kyai* (1982), as well as the educational thought of K.H. Imam Zarkasyi as documented in his works and writings concerning integral education at Pondok Modern Darussalam Gontor. These works were selected because of their scholarly and historical significance in representing paradigms of *pesantren* tradition and modernization in Indonesia.

Secondary data were obtained from reputable scholarly journal articles, academic books, and recent research addressing character education, *pesantren*, and the intellectual perspectives of the two scholars. Particular emphasis was placed on literature published within the preceding five to ten years in order to ensure that the conceptual analysis remains responsive to contemporary developments in Islamic education and *pesantren* studies.

Data were collected through documentary analysis, involving the systematic identification, critical reading, note-taking, and classification of relevant literature in accordance with the research focus. This process included the selection of sources based on their academic credibility, thematic relevance, and contribution to strengthening the conceptual analysis. The collected literature was subsequently organized according to several principal themes, including *pesantren* traditional values, the concept of character education, and strategies for reconstructing *pesantren* education in the modern era.

Data analysis was conducted using content analysis within a philosophical-hermeneutic framework. Content analysis was employed to identify and interpret the key concepts, values, and ideas embedded in the intellectual perspectives of Zamakhsyari Dhofier and K.H. Imam Zarkasyi. The hermeneutic approach was applied to facilitate a contextual understanding of the texts by taking into account the historical, social, and epistemological contexts underlying the thought of both scholars. The analytical process proceeded through several stages: data reduction, undertaken to select information relevant to the research objectives; conceptual categorization, employed to map the principal themes and values; and critical interpretation, conducted to formulate the conceptual relevance of *pesantren* values to the formation of *santri* character in the modern era.

The trustworthiness of the data was maintained through source and theoretical triangulation by comparing multiple scholarly references addressing related themes and examining the consistency of interpretations across sources. Furthermore, the validity of the analysis was strengthened through repeated close readings of the primary texts and critical engagement with findings from previous studies. Through this methodological framework, the study seeks to generate a comprehensive and analytically grounded understanding of the relevance of *pesantren* traditional values for the formation of *santri* character in the modern era.

Result

A. Traditional Pesantren Values in Dhofier's Thought

1. Pesantren as a Value System and Worldview

In *Tradisi Pesantren: Studi Pandangan Hidup Kyai* (1982), Dhofier asserts that *pesantren* cannot be reduced to merely a formal educational institution; rather, it constitutes a cultural-religious institution that reproduces and transmits Islamic values through social relationships, scholarly traditions, and patterns of collective life (Helmi et al., 2026). This perspective is consistent with findings demonstrating that the *hidden curriculum* within *pesantren* plays a strategic role in cultivating values such as discipline, responsibility, and leadership through patterns of conduct, social interaction, and the exemplary behavior of educational leaders, rather than through explicit instruction alone (Husna & Hamid, 2025).

Further support for this perspective can be observed in *pesantren* that employ the hidden curriculum as a strategic response to character formation among children amid the intensifying influence of contemporary digital culture (Harahap, 2022). The actualization of fundamental *pesantren* values, particularly sincerity and simplicity, has also been consistently demonstrated as a foundational element in shaping students' character across various contemporary *pesantren* contexts. These findings further substantiate Dhofier's thesis that values constitute the core and organizing principle of the *pesantren* educational system as a whole (Rochmania, 2022).

2. The Centrality and Moral Authority of the *Kyai*

The *kyai* is regarded as an authoritative figure who integrates the roles of educator, spiritual mentor, and moral exemplar, with an authority that is fundamentally charismatic-religious rather than administrative-bureaucratic (Supendi et al., 2019). Recent findings indicate that *kyai* leadership contributes significantly to the formation of *santri* character, particularly through direct exemplification and interpersonal relationships that position the *kyai* as a primary moral reference point in the everyday lives of *santri* (A. Rofiq, 2018).

A case study conducted at Pesantren Al-Anwar Sarang, Rembang, demonstrates that learning practices directly guided by the *kyai* are effective in fostering inclusive attitudes among *santri*, further underscoring the importance of a *kyai*–*santri* relationship grounded in *adab* and ethical obedience (Rohman & Muhtamiroh, 2022). Furthermore, efforts to revitalize the role of *pesantren* in strengthening character education rooted in local wisdom indicate that the authority of the *kyai* continues to constitute a primary source of legitimacy for *pesantren* values amid the challenges of modernity (Fitria, 2025).

3. Classical Scholarly Tradition: *Kitab Kuning*, *Sorogan*, *Bandongan*, and *Halaqah*

Dhofier emphasizes that the *pesantren* scholarly tradition, centered on the study of *kitab kuning* (classical Islamic texts), constitutes a fundamental basis for the intellectual and moral formation of *santri*. Within this tradition, methods such as *bandongan*, *sorogan*, and *halaqah* cultivate perseverance, patience, humility, and disciplined engagement with knowledge. Research on the *sorogan* method at Pesantren Al-Afiyah, Bogor, demonstrates that this approach not only enhances students' ability to read and comprehend *kitab kuning*, but also cultivates discipline and patience through an intensive and personalized learning process (Arifin et al., 2022).

The implementation of the *sorogan* method at Pesantren Al-Mannan, Bagik Nyaka, further demonstrates that the study of *kitab kuning* gradually cultivates a scholarly ethos rooted in *adab* and the spiritual consciousness of *santri* (Sadikin et al., 2024). A literature review examining the teaching of *balaghah* texts in *pesantren* likewise confirms that character-education values are implicitly embedded within the process of studying classical Islamic texts. This finding is consistent with Dhofier's perspective that the scholarly tradition of *pesantren*

functions not merely as a medium for intellectual knowledge transmission but also as an important vehicle for character formation (Hadi & Muhid, 2022).

4. Strategic Relevance amid Modern Knowledge Pragmatism

Within the context of modernity, characterized by the increasing pragmatization and digitalization of knowledge, the traditional *pesantren* values articulated by Dhofier continue to hold strategic relevance as a foundation for cultivating *santri* of integrity. Research on the digitalization of *kitab kuning* learning demonstrates that digital transformation does not necessarily erode traditional values; rather, when contextually managed, it can serve as a means of preserving and extending access to classical scholarly traditions (Istiqomah et al., 2025).

Studies of *pesantren* organizational culture in fostering *santri* self-reliance further reinforce the argument that traditional values such as self-reliance, *ukhuwah* (fraternal solidarity), and social responsibility remain relevant as foundations for character formation amid contemporary demands (Arpinal et al., 2023). Similarly, the strengthening of local wisdom through the *hidden curriculum* demonstrates that traditional *pesantren* values can be adaptively articulated and implemented without compromising their normative identity and distinctive ethical foundations (Nurhayati et al., 2025).

B. Traditional Pesantren Values in Zarkasyi's Thought

1. Integral Education: Addressing the Dichotomy between Religious and General Sciences

Zarkasyi argues that the dichotomy between religious and general sciences constitutes one of the principal factors weakening Islamic education. Accordingly, *pesantren* should be designed as an integrated educational system that systematically incorporates Islamic knowledge, modern scientific disciplines, and character development (A. C. Rofiq, 2018). Contemporary scholarship further confirms that the dichotomy of knowledge remains a fundamental challenge impeding the holistic development of Islamic education, thereby necessitating alternative approaches based on an integrative paradigm that reconciles the dimensions of revelation and reason (Rohman et al., 2021).

The implementation of an integrative epistemological paradigm in Islamic education has demonstrated its capacity to bridge the tension between textual-normative and rational-scientific approaches, thereby producing a more holistic educational model (Nurhijjah & Hariyanto, 2024). Further analysis of the dichotomy of knowledge from the perspective of Islamic education reinforces the argument that the separation between religious and general sciences is historically and structurally constituted rather than an inevitable epistemological condition. Consequently, Zarkasyi's integrative educational conception remains relevant as a contextually responsive approach to addressing this enduring challenge (Sabrianti, 2026).

2. *Panca Jiwa Pondok* as the Ethical Foundation of Pesantren Life

The foundational values of *pesantren*, known as the *Panca Jiwa Pondok* sincerity (*ikhlas*), simplicity, self-reliance, *ukhuwah* (fraternal solidarity), and freedom of thought constitute the ethical foundation underlying all dimensions of *pesantren* life. These values are not conveyed through verbal instruction alone; rather, they are internalized through disciplinary systems, residential life, and the exemplary conduct of educators. An ethnomethodological study examining the internalization of the *Panca Jiwa Pondok* within *pesantren* settings, involving both Gontor alumni and non-alumni, confirms that the internalization process unfolds through

successive stages of recognition, reflection, imitation, and lived appreciation, gradually shaping the social piety and spirituality of *santri* (Fitriyah et al., 2023).

Research on the internalization of *pesantren* values within Indonesian Islamic educational institutions further demonstrates that values analogous to the *Panca Jiwa* function as an ethical framework that simultaneously shapes institutional identity and the individual character of *santri* (Haryanto, 2022). The representation of *Panca Jiwa* values within the context of *santri* entrepreneurship likewise demonstrates that these values are not static but can be adaptively articulated across diverse domains of *santri* life, including the development of economic self-reliance (Taufiq, 2023).

3. Discipline as a Pedagogical Instrument for Cultivating Moral Awareness

Zarkasyi emphasizes the significance of discipline as a pedagogical instrument in the formation of *santri* character, not as a repressive mechanism of control, but as a means of cultivating moral awareness, responsibility, and leadership. A study examining the role of *pesantren* in developing *santri* discipline at Pondok Pesantren Modern Gontor 7 demonstrates that the consistent and systematically structured implementation of disciplinary practices significantly contributes to the development of *santri*'s sense of responsibility and self-reliance within the residential environment (Sibromalisi et al., 2025).

Research conducted in *tahfidzul Qur'an*-based *pesantren* likewise indicates that discipline integrated with spiritual formation contributes to the development of more mature moral character among *santri*, rather than merely producing externally compliant behavior (Nurholis, 2025). Similar findings from the implementation of *santri* disciplinary practices at Pondok Pesantren Al-Ishlah further demonstrate that educational processes and the surrounding environment play significant roles in transforming discipline into an internalized moral disposition. This finding is consistent with Zarkasyi's perspective that discipline should function as a means of cultivating leadership rather than being regarded as an end in itself (Muttaqin et al., 2023).

4. Living Values: Modernizing Pesantren without Eroding Moral Identity

From Zarkasyi's perspective, the modernization of *pesantren* need not culminate in the erosion of traditional values. Rather, *pesantren* traditions can be creatively reconstructed to strengthen the adaptive capacity of *santri* while preserving their moral and spiritual identity, thereby transforming values into a lived culture or *living values* within the educational environment.

Studies examining the challenges confronting *pesantren* educational systems in the modern era indicate that institutions capable of integrating contemporary curricula while preserving their foundational values demonstrate greater resilience in responding to changing societal demands (Al Asyari, 2022). Research on the digitalization of *pesantren* preaching and religious outreach further demonstrates that technological adoption does not necessarily erode traditional values; instead, when managed selectively and contextually, technology can serve as a medium for reinforcing and extending those values (Izzulloh & Moebin, 2022). Research on *pesantren* educational strategies in responding to the social challenges of the digital era likewise confirms that an adaptive yet selective orientation toward modernity as exemplified by Zarkasyi through the establishment and educational development of Gontor is instrumental in sustaining the institutional continuity of *pesantren* without compromising their distinctive identity and normative foundations (Azhar, 2022).

C. Comparative Analysis: Convergences and Divergences in the Thought of Dhofier and Zarkasyi.

1. Convergences: Shared Values and the Rejection of Merely Cognitive Education

Although their intellectual frameworks emerge from different emphases, Dhofier and Zarkasyi share a common orientation in positioning sincerity (*ikhlas*), simplicity, and *ukhuwah* (fraternal solidarity) at the core of *pesantren* education. In Dhofier's thought, these values are embedded within the fundamental values of the traditional *pesantren*, whereas in Zarkasyi's framework they are explicitly articulated through the *Panca Jiwa Pondok*. Research on character formation through *pesantren*-based education demonstrates that the diverse values and pedagogical approaches employed across different types of *pesantren*, both traditional and modern, consistently converge upon a shared set of core values, despite being articulated through different educational pathways (Hidayatullah et al., 2022).

Both scholars also explicitly reject the reduction of *pesantren* education to academic achievement alone. Dhofier emphasizes the role of the *hidden curriculum* and the *kyai-santri* relationship, while Zarkasyi underscores that integral education must continue to position character formation as its primary objective rather than merely the mastery of general knowledge. The implementation of character education in *pesantren* further reinforces this finding, demonstrating that academic development and character formation operate as an inseparable unity within the *pesantren* educational system, regardless of institutional type (Rochmania, 2022).

This convergence is also evident in their shared rejection of a dichotomy between knowledge and action, whereby values are understood to require concrete embodiment in conduct rather than remaining confined to normative knowledge or abstract intellectual understanding (Nurhijjah & Hariyanto, 2024).

2. Divergent Orientations: Traditional-Spiritual and Integral-Modern

The most fundamental distinction between the two intellectual frameworks lies in their underlying orientations. Dhofier foregrounds the traditional-spiritual dimension, with the charismatic-religious authority of the *kyai* serving as the central axis of the *pesantren* system (Fitria, 2025). Zarkasyi, by contrast, emphasizes an integral-modern orientation in which institutional systems and organizational structures function as central mechanisms for character formation (Nurhijjah & Hariyanto, 2024).

Comparative research examining the challenges and strengths of traditional and modern *pesantren* in Indonesia explicitly corroborates this distinction, demonstrating that *pesantren salaf* tend to rely on *kyai* authority and informal learning centered on *kitab kuning*, whereas modern *pesantren* integrate formal and non-formal educational systems through more systematically structured and integrated curricula (Urifah et al., 2025). This distinction extends beyond methodological differences; it reflects divergent epistemological conceptions concerning the sources of value authority. In Dhofier's framework, such authority is primarily embodied in the figure of the *kyai*, whereas in Zarkasyi's framework, it is more substantially institutionalized through educational systems, curricula, and organizational governance (Sibromalisi et al., 2025).

3. Divergent Mechanisms of Value Transmission: Implicit and Structured Approaches

The consequences of these divergent orientations are particularly evident in the mechanisms through which values are transmitted. Dhofier emphasizes the role of the *hidden*

curriculum, whereby values are absorbed implicitly through observation, emulation, exemplary conduct, and habituation within the everyday life shared with the *kyai* (Husna & Hamid, 2025). By contrast, Zarkasyi conceptualizes value transmission in a more systematically structured manner through explicit disciplinary systems, *santri* organizations, and the *Panca Jiwa Pondok*, which is articulated as a formal philosophical framework (Fitriyah et al., 2023).

This distinction in transmission mechanisms has implications for the measurability of value internalization. An implicit approach may foster deeper and more organically embedded internalization, while remaining comparatively difficult to measure; a structured approach, conversely, may generate more observable and measurable outcomes, yet risks becoming formalistic if its practices are not genuinely animated by sincerity and ethical consciousness. Despite these differences in mechanism, both approaches ultimately converge upon the cultivation of authentic moral awareness rather than superficial compliance, as highlighted by studies examining the tension between symbolic conformity and genuine moral consciousness in Islamic religious education (Nurholis, 2025).

4. Synthesis: Complementary Rather Than Contradictory

Rather than being viewed as two opposing paradigms, the thought of Dhofier and Zarkasyi is more appropriately understood as two complementary dimensions within a broader spectrum of character education in pesantren. Dhofier provides spiritual depth and personal exemplarity, preventing character education from being reduced to a merely administrative and procedural system. Meanwhile, Zarkasyi provides institutional structure and continuity, preventing the noble values of pesantren from being lost when they depend solely on the charisma of an individual *kyai*, which is inherently personal and cannot always be readily replaced. Studies on the differences between traditional and modern pesantren in Indonesia further indicate that, in practice, these two models are increasingly being adopted in hybrid forms by contemporary pesantren, combining the charismatic leadership of the *kyai* with modern institutional systems (Salsabila, 2022); (Suwendi et al., 2024). This synthesis provides the conceptual foundation for formulating an integrative and contextual framework of character education for *santri* in the following section a model that does not prioritize one tradition over the other, but rather integrates the strengths of both in a complementary manner.

D. Contextual Relevance to the Challenges of the Modern Era

1. Digitalization: Between Threats and Opportunities for Pesantren Values

Digitalization represents one of the most tangible challenges facing pesantren in the modern era, as technology has the potential to introduce content that contradicts the moral and ethical values of pesantren when it is not managed wisely. A study on the urgency of digitalizing pesantren education in the era of Society 5.0 indicates that digitalization actually offers significant opportunities to strengthen character education, provided that pesantren are able to utilize technology without abandoning the religious values that constitute the core of their educational mission (Haris, 2023). A study examining pesantren strategies in responding to the Society 5.0 era further supports this finding, demonstrating that pesantren with an adaptive and responsive approach can derive strategic benefits from digital transformation without compromising their religious identity (Aulia & Husin, 2022). As discussed previously, studies of pesantren educational strategies in addressing the social challenges of the digital era emphasize that an adaptive-selective approach neither rejecting technology outright nor surrendering to it uncritically is essential for sustaining pesantren values amid the rapid expansion of digitalization (Azhar, 2022).

2. Individualism and the Moral Crisis of Generation Z

The second challenge is the tendency toward individualism associated with digital culture, which may weaken the values of *ukhuwah* and the collective social consciousness that have traditionally constituted key strengths of pesantren. A study on the moral crisis among adolescents in the digital era indicates that exposure to technology without adequate reinforcement of spiritual values contributes to declining empathy and increasing individualistic tendencies among younger generations (Kurniawan et al., 2023). Research on the role of Islamic education in addressing the moral crisis of Generation Z in the era of digital globalization further emphasizes that value-based educational institutions, including pesantren, occupy a strategic position in mitigating moral degradation resulting from digital individualism, provided that such values are cultivated reflectively rather than merely transmitted normatively (Maesak et al., 2025). A study examining the role of Islamic education in addressing the negative impacts of globalization on the character of Generation Z likewise demonstrates that strengthening collective identity through community-based institutions, such as the residential environment of pesantren, can serve as an effective counterbalance to the individualistic tendencies fostered by global digital culture (Khoirunnisa et al., 2025).

3. Instrumental Rationality and the Pragmatism of Knowledge

The third challenge is instrumental rationality, namely the tendency to view knowledge merely as a means of achieving practical objectives rather than as a medium for character formation. Studies on the dichotomy of knowledge in Islamic education, as discussed in the preceding section, indicate that the roots of this problem are historical and structural: religious and secular sciences have been separated from the outset, producing generations that may possess strong technical competencies but remain morally vulnerable (Rohman et al., 2021). The paradigm of knowledge integration pioneered by Zarkasyi provides a conceptual response to this issue by structurally reintegrating the cognitive-instrumental dimension with the moral-spiritual dimension within a unified educational system (Nurhijjah & Hariyanto, 2024). Studies of the dichotomy of knowledge from the perspective of Islamic education further emphasize that the pragmatism of knowledge is not an inevitable consequence of modernity, but rather a paradigmatic choice that can be critically reconsidered through an integral educational model such as that offered by pesantren (Fatmawati & Suhardini, 2023).

4. Pesantren as a Bulwark of Values Amid Contemporary Challenges

The three challenges discussed above digitalization, individualism, and instrumental rationality essentially test whether the values embedded in the pesantren tradition can be sustained without falling into either of two extremes: outright rejection of modernity or uncritical assimilation into it. Studies on the pesantren tradition as a moral and cultural bulwark of the nation emphasize that discipline, the exemplary role of the *kyai*, communal life, and religious practices remain effective mechanisms for preserving the morality of *santri* amid rapid social and technological change (Zulaika et al., 2025). Comparative findings concerning the hybrid adoption of educational models by contemporary pesantren, as discussed in the preceding section, further demonstrate that combining charismatic leadership with modern institutional systems constitutes a resilient strategy for responding to contemporary challenges (Suwendi et al., 2024). Thus, the challenges confronting the pesantren education system in the modern era can serve as an opportunity to strengthen rather than weaken the identity of pesantren values, provided that pesantren are able to manage modernization critically while maintaining their roots in traditional values (Al Asyari, 2022).

E. Synthesis of the Conceptual Framework for Santri Character Education

Based on the overall findings and discussion presented in Sections 1 to 4, an integrative conceptual framework for *santri* character education can be formulated. This framework combines the spiritual depth of Dhofier's thought with the institutional structure of Zarkasyi's educational thought while remaining responsive to the challenges of digitalization, individualism, and instrumental rationality in the modern era. The framework positions character education not as the outcome of a single mechanism, but as the convergence of three mutually reinforcing layers of educational processes: the relational layer, encompassing the *kyai*'s exemplary role and Dhofier's concept of the *hidden curriculum*; the structural layer, encompassing disciplinary systems and Zarkasyi's *Panca Jiwa Pondok*; and the contextual layer, referring to the capacity to respond adaptively and selectively to the demands of changing times. The absence of any one of these layers risks producing an imbalanced form of character education: without the relational layer, character formation may be reduced to formalistic compliance; without the structural layer, character may become fragile and overly dependent on individual figures; and without the contextual layer, character education may become disconnected from the realities confronting contemporary *santri*.

Within this framework, the core values shared by Dhofier and Zarkasyi *ikhlas* (sincerity), simplicity, independence, and *ukhuwah* (brotherhood) serve as the central axis that integrates the three layers. These values should not be understood as a static normative list, but rather as *living values* that are continuously rearticulated in accordance with changing contexts. For earlier generations of *santri*, these values were manifested through obedience to the *kyai* and a simple communal boarding-school lifestyle. For contemporary *santri*, the same values need to be translated into the capacity to use technology responsibly, social sensitivity amid digital individualism, and the integration of cognitive intelligence with spiritual depth. In other words, continuity of values does not imply rigidity of form. This constitutes the core argument that the modernization of pesantren need not necessarily lead to the erosion of tradition, provided that the essence of its values is preserved while their forms of expression are allowed to evolve.

Operationally, this conceptual framework can be represented as a continuous three-stage cycle: internalization, contextual articulation, and institutional reproduction. Internalization refers to the process of cultivating values through exemplary conduct and institutional systems, as identified in Sections 1 and 2. Contextual articulation refers to the process of translating these values into educational practices that are relevant to contemporary challenges, as discussed in Section 4. Institutional reproduction refers to the transmission of values from one generation of *kyai* and educators to subsequent generations of *santri* through a combination of personal relationships and institutional systems, as identified in Section 3. These three stages do not operate linearly but cyclically. The outcomes of contextual articulation in one generation of *santri* can enrich the internalization process of the next generation, enabling pesantren to remain a living institution rather than merely a repository of values from the past.

This framework makes a conceptual contribution in two respects. Theoretically, it extends the understanding of the moral environment in Islamic character education by demonstrating that an effective moral environment can be constructed through the integration of organic (relational) and engineered (structural) mechanisms rather than relying exclusively on either one. Practically, the framework provides guidance for pesantren administrators and educators to avoid making an exclusive choice between preserving tradition in its pure form and fully embracing modernization. Instead, it encourages the deliberate design of character education strategies that integrate the three layers relational, structural, and contextual as a unified system. Thus, the pesantren values articulated in the thought of Dhofier and Zarkasyi should not be regarded merely as historical legacies worthy of preservation and remembrance, but as

a conceptual foundation that remains operational and relevant to the formation of *santri* character amid the complexities of the modern era.

Discussion

1. Dhofier's Values within the Theoretical Framework of Character Education

The findings concerning the values embedded in the pesantren tradition as articulated in Dhofier's thought sincerity, simplicity, obedience to the *kyai* as a moral authority, *ukhuwah Islamiyah* (Islamic brotherhood), and the continuity of the scholarly chain (*sanad*) reinforce the theoretical framework proposed at the outset of this study, namely that character education in Islam constitutes an integrative manifestation of faith (*iman*), knowledge (*'ilm*), and action (*'amal*) (Asa, 2023). The mechanism of value transmission through the *hidden curriculum*, as confirmed by (Husna & Hamid, 2025) and (Harahap, 2022), essentially represents a concrete manifestation of what (Nasir & Sunardi, 2025) describe as a process of value internalization occurring through exemplary conduct and habituation, rather than through the mere verbal transmission of norms. In other words, pesantren do not teach morality merely as an independent body of cognitive knowledge; rather, they embody it as a daily lived practice, precisely as the concept of *akhlāq al-karīmah* requires the integration of moral awareness and concrete action.

When mapped onto Lickona's three dimensions of moral knowing, moral feeling, and moral action (Hafizallah, 2024), the pattern of the *kyai-santri* relationship identified in studies of *kyai* leadership (Rohman & Muhtamiroh, 2022) demonstrates that these three dimensions do not operate separately within the pesantren system. Rather, they are naturally integrated within a single paternalistic-educational relationship. *Santri* acquire *moral knowing* through the study of the *kitab kuning* (cognitive dimension), *moral feeling* through direct exemplary conduct and personal closeness to the *kyai* (affective dimension), and *moral action* through the collective discipline of residential pesantren life (behavioral dimension). Findings from (Arifin et al., 2022) and (Sadikin et al., 2024) concerning the *sorogan* method further illustrate how these three dimensions converge within a single pedagogical practice: reading and studying classical Islamic texts directly in the presence of the teacher simultaneously develops cognition (textual understanding), affect (humility and patience), and action (perseverance and responsibility for learning).

These findings also reinforce the concept of pesantren as a moral environment (Kahfi, 2025), as discussed in the theoretical review, in which the distinctive strength of pesantren lies not merely in its explicit curriculum but in its capacity to create an ecosystem that enables values to be internalized intensively and continuously. (Fitria, 2025) study on the actualization of pesantren values in the modern era demonstrates that this moral ecosystem remains sustainable and relevant in addressing contemporary challenges, provided that pesantren are able to maintain the centrality of the *kyai-santri* relationship as the core of the educational system rather than reducing it to a merely administrative structure. This concern is consistent with the issue raised in the background of this study regarding the potential reduction of pesantren to merely academic institutions.

Thus, Dhofier's thought should not be regarded merely as a historical-sociological description, but rather as a conceptual foundation that is consistent with contemporary character education theory. When interpreted through the lens of *moral knowing*, *moral feeling*, and *moral action*, the values embedded in the pesantren tradition demonstrate the potential to provide a holistic model of character education, as supported by the empirical findings of various recent studies discussed above.

2. Zarkasyi's Values within the Theoretical Framework of Character Education

The findings concerning Zarkasyi's concept of integral education particularly his effort to overcome the dichotomy between religious and general sciences through an integrated educational system reinforce the theoretical argument presented at the beginning of this study that character education should not be reduced to cognitive achievement alone, but should aim to shape the human personality as a whole, or *insān kāmīl*. While Dhofier demonstrates that the integration of faith, knowledge, and action occurs implicitly through the *hidden curriculum*, the findings of (Rohman et al., 2021) and (Nurhijjah & Hariyanto, 2024) concerning the paradigm of knowledge integration demonstrate that Zarkasyi pursued a more explicit and structural approach. Integration was not left to emerge naturally through social relationships, but was deliberately designed into the curriculum and institutional system. Fundamentally, both approaches converge toward the same objective, as stated in the theoretical review: *akhlāq al-karīmah* represents an integrated manifestation of faith, knowledge, and action (Asa, 2023). The distinction lies primarily in the mechanism through which this integration is achieved: Dhofier emphasizes culture, whereas Zarkasyi emphasizes structure.

When Zarkasyi's *Panca Jiwa Pondok* sincerity, simplicity, independence, *ukhuwah* (brotherhood), and freedom of thought is mapped onto Lickona's three dimensions of *moral knowing*, *moral feeling*, and *moral action*, it reveals a pattern of value internalization whose stages are explicitly confirmed by (Fitriyah et al., 2023): recognition (*moral knowing*), reflection and imitation (*moral feeling*, through identification with exemplary figures), and internalized practice (*moral action*). This sequential process demonstrates more explicitly than the findings concerning Dhofier how value internalization can occur progressively and systematically, rather than merely emerging as a product of environmental exposure. This finding reinforces (Nasir & Sunardi, 2025) argument in the theoretical review that character education requires a continuous process of value internalization rather than the momentary transmission of norms. At the same time, it complements Lickona's framework with empirical evidence from the context of modern pesantren.

Findings concerning discipline as a pedagogical instrument (Sibromalisi et al., 2025); (Nurholis, 2025); (Muttaqien, 2020) provide an important nuance to the concept of the *moral environment* proposed by (Kahfi, 2025) in the theoretical review. Whereas the *moral environment* in the context of Dhofier's thought places greater emphasis on the *kiai's* personal exemplary conduct as a medium for value transmission, the findings related to Zarkasyi demonstrate that a *moral environment* can also be constructed through systems of rules, educationally oriented sanctions, and organizational structures for *santri*. These institutional mechanisms can strengthen moral awareness when implemented consistently rather than repressively. In other words, discipline in Zarkasyi's thought does not replace exemplary conduct; rather, it serves as a structural complement that ensures that values do not depend solely on the charisma of a particular individual. This represents a dimension that is not explicitly developed within the *moral environment* framework associated with Dhofier.

The findings concerning *living values* and modernization without the erosion of institutional identity (Al Asyari, 2022); (Izzulloh & Moebin, 2022); (Azhar, 2022) directly address the concern raised in the background of this study that modernization, if not managed critically, may reduce pesantren to merely academic institutions (Hijazi, 2025). Zarkasyi's model demonstrates an alternative possibility: structural modernization, as pioneered through the establishment and development of Gontor, can proceed alongside the strengthening of traditional values, provided that these values are embodied as a

culture of *living values* rather than reduced to institutional slogans. Thus, Zarkasyi's thought provides both a historical precedent and a conceptual model demonstrating that value-based character education rooted in the pesantren tradition can not only *survive* but potentially become stronger amid the pressures of rationalization and digitalization discussed in the background of this study.

3. Comparative Analysis within the Theoretical Framework of Character Education

The convergence between Dhofier and Zarkasyi on the values of sincerity, simplicity, and *ukhuwah*, as confirmed by (Hidayatullah et al., 2022), essentially reaffirms the fundamental premise of the theoretical review that Islamic character education is grounded in the unity of faith, knowledge, and action (Asa, 2023), regardless of the institutional pathway through which it is pursued. This convergence of values is theoretically significant because it demonstrates that *akhlāq al-karīmah* is not a construct dependent on a particular institutional model, but rather a moral orientation that can be achieved through diverse pedagogical designs. In other words, the difference between Dhofier and Zarkasyi does not lie in the ultimate objective of character education, but in the architecture through which that objective is pursued a distinction that enriches rather than weakens the theoretical framework proposed at the outset of this study.

The distinction between Dhofier's traditional-spiritual orientation and Zarkasyi's integral-modern orientation, as confirmed by (Sya'ban et al., 2024), can be examined more critically through the lens of Lickona's three dimensions than in the preceding discussions. Whereas Dhofier's model is particularly strong in cultivating *moral feeling* through emotional closeness and the personal exemplary conduct of the *kyai*, Zarkasyi's model is particularly strong in fostering measurable *moral action* through disciplinary systems and organizational structures. The structural vulnerabilities of each model can also be seen as mutually compensatory: Dhofier's approach may become fragile when it relies heavily on the charisma of a single figure whose influence cannot simply be reproduced institutionally, whereas Zarkasyi's approach may risk becoming formalistic, emphasizing compliance with systems without sufficient internal moral engagement if it is not balanced by relational warmth. This interpretation demonstrates that the *moral knowing–feeling–action* framework is not merely descriptive, but can also function as a diagnostic tool for identifying the respective vulnerabilities of different models of pesantren character education.

The distinction between implicit value transmission through the *hidden curriculum* and explicit transmission through structured systems also challenges the generalization of the *moral environment* concept proposed by (Kahfi, 2025) in the theoretical review. The findings indicate that a *moral environment* is not a singular construct, but rather exists along a spectrum: at one end is a moral environment formed organically through social relationships, as represented by Dhofier; at the other is a moral environment deliberately constructed through institutional design, as represented by Zarkasyi. (Nasir & Sunardi, 2025) emphasize that value internalization takes place through exemplary conduct and habituation. The comparative findings presented here further demonstrate that exemplary conduct and habituation themselves can be intentionally cultivated through two different pathways, both of which are pedagogically legitimate, provided that they are implemented consistently and sincerely.

The synthesis that the two approaches are complementary rather than contradictory directly addresses the concern raised in the background of this study regarding the potential fragmentation of *santri* moral identity as a consequence of poorly

managed modernization (Hijazi, 2025). The findings of (Sya'ban et al., 2024) concerning the hybrid adoption of educational models by contemporary pesantren demonstrate that such fragmentation is not an inevitable consequence of modernization, but rather a risk that emerges when modernization becomes disconnected from the roots of traditional values. By integrating Dhofier's spiritual depth with Zarkasyi's institutional structure, pesantren possess a strong conceptual precedent for developing a holistic model of character education. This argument provides a direct foundation for formulating the integrative conceptual framework presented in the concluding section of the Discussion.

4. Contextual Relevance within the Theoretical Framework of Character Education

The findings concerning digitalization as both an opportunity and a challenge, as confirmed by (Haris, 2023) and (Aulia & Husin, 2022), provide empirical context for the concern raised in the background of this study that the rapid advancement of digital technology may trigger shifts in values and weaken scholarly ethics and *adab* (Hijazi, 2025). However, the findings also indicate that such threats are not deterministic: pesantren that manage digitalization selectively can strengthen rather than erode the *moral environment* discussed by (Kahfi, 2025) in the theoretical review. This demonstrates that a *moral environment* is not a static construct that is inherently vulnerable to every external change, but rather an adaptive system capable of accommodating new technologies as long as the core values of sincerity, simplicity, and *ukhuwah* remain central as guiding filters, as emphasized by (Azhar, 2022) in the discussion of pesantren's selective strategies for responding to the digital era.

Individualism and the moral crisis among Generation Z, as identified by (Kurniawan et al., 2023) and (Maesak et al., 2025), are directly relevant to the *moral feeling* dimension in Lickona's framework discussed in the theoretical review. If digital individualism weakens empathy and social sensitivity, the communal lifestyle of pesantren, consistently identified in the preceding sections in both Dhofier's and Zarkasyi's thought, can function as a structural counterbalance to these tendencies. The findings of (Khoirunnisa et al., 2025) concerning the strengthening of collective identity through community-based institutions demonstrate that residential pesantren life is not merely a traditional legacy maintained for nostalgic reasons, but a mechanism that remains functionally relevant to addressing the psychosocial challenges faced by contemporary generations. This point of convergence reinforces the argument that character education in pesantren possesses resilience across changing historical contexts, rather than merely across successive generations of *santri*.

Instrumental rationality, as examined through the findings of (Rohman et al., 2021), (Nurhijjah & Hariyanto, 2024), and (Rahmawati et al., 2024) concerning the dichotomy of knowledge, brings the discussion back to the concept of *insān kāmil*, which constitutes a central point of departure for this study. The pragmatism of knowledge is essentially a symptom of an educational system that reduces *'ilm* (knowledge) to technical skills without connecting it to inner consciousness (*qalb*) and action (*'amal*) precisely the gap that Zarkasyi's paradigm of knowledge integration seeks to bridge. These findings indicate that the challenge of instrumental rationality is not merely an external issue originating outside pesantren, but also an internal risk that may affect pesantren themselves when modernization proceeds without philosophical awareness of the ultimate purposes of Islamic education.

Overall, the findings concerning pesantren as a bulwark of values (Zulaika et al., 2025); (Sya'ban et al., 2024) demonstrate that the three challenges of the modern era digitalization, individualism, and instrumental rationality should not simply be regarded as

threats to be avoided, but as arenas through which the validity of the theoretical framework developed in this study can be tested. Value-based character education, as conceptualized by Lickona and reflected in the concept of *akhlāq al-karīmah*, reveals its strength most clearly when confronted directly with the pressures of changing times rather than when operating in a historically detached vacuum. The discussion presented in Sections 1 to 4 cumulatively provides sufficient empirical and theoretical foundations for formulating the conceptual synthesis of *santri* character education presented in the concluding section of the Discussion.

Conclusion

This study was motivated by the concern raised in the introduction that modernization, when not managed critically, may reduce pesantren to merely academic institutions, thereby threatening their historical function as centers of character formation. Based on a conceptual analysis of the thought of Zamakhsyari Dhofier and KH. Imam Zarkasyi, this study finds that such concerns need not materialize as long as pesantren are able to maintain a balance between spiritual depth and institutional adaptability. Rather than constituting a historical burden that hinders modernization, the traditional values of pesantren serve as a foundation that enables pesantren to adapt without losing their identity.

Dhofier conceptualizes pesantren as a value system and worldview that reproduces Islamic values through social relationships, the centrality of the *kyai*'s moral authority, and classical scholarly traditions. This process of internalization occurs implicitly through the *hidden curriculum* and personal exemplary conduct. Zarkasyi, by contrast, offers an integral educational paradigm that explicitly embeds values within the institutional system through the *Panca Jiwa Pondok* and discipline as a pedagogical instrument. Consequently, values do not depend solely on the charisma of a single individual, but become embedded within structures that can be transmitted across generations. A comparative analysis of the two perspectives demonstrates that their differences do not constitute a paradigmatic contradiction, but rather reflect different architectures for achieving a shared educational objective: the cultivation of *akhlāq al-karīmah* through the integration of faith, knowledge, and action.

When confronted with the challenges of the modern era digitalization, individualism, and instrumental rationality the two perspectives prove complementary. The relational layer represented by Dhofier provides affective depth that prevents character education from being reduced to formalistic compliance, while the structural layer represented by Zarkasyi provides institutional continuity that prevents pesantren values from becoming vulnerable when they depend solely on personal figures. This study synthesizes the two perspectives into a three-layer conceptual framework consisting of relational, structural, and contextual layers, operating through a cycle of internalization, contextual articulation, and institutional reproduction. The framework demonstrates that effective pesantren character education does not result from the exclusive selection of one tradition over another, but from the conscious and sustained integration of all three layers.

Theoretically, this study contributes to a broader understanding of the concept of the *moral environment* in Islamic character education by demonstrating that a resilient moral environment emerges from the combination of organic mechanisms and institutional mechanisms rather than from either mechanism alone. The study also enriches the application of Lickona's *moral knowing*, *moral feeling*, and *moral action* framework within the pesantren context by demonstrating that these three dimensions should be examined not only at the individual level of the *santri*, but also at the level of the institutional design that supports character formation. Practically, the three-layer framework proposed in this study may serve as a reference for pesantren administrators whether

rooted in the *salaf* tradition or pursuing structural modernization to critically examine and rebalance their character education systems, rather than becoming trapped in a dichotomy between preserving tradition in its pure form and fully embracing modernity.

This study has several limitations that should be acknowledged. As a conceptual and interpretive library study, it has not yet been empirically tested within a specific pesantren context. Therefore, the proposed three-layer framework remains a theoretical proposition requiring empirical validation. Furthermore, this study focuses on two scholars who represent distinct orientations within Indonesian pesantren thought; consequently, the internal diversity of other pesantren traditions is not adequately represented. Future research should therefore empirically examine this conceptual framework through case studies of contemporary pesantren that have adopted hybrid models, in order to assess how the three layers operate in the actual formation of *santri* character. Further research could also incorporate the perspectives of other pesantren scholars and educational thinkers to broaden the framework and make it more representative of the diversity of pesantren traditions in Indonesia.

In conclusion, the traditional values of pesantren articulated in the thought of Zamakhsyari Dhofier and KH. Imam Zarkasyi remain relevant as a foundation for *santri* character formation in the modern era. Their relevance should not be understood as a nostalgic preservation of the past, but rather as a conceptual foundation that, when consciously integrated with contextual adaptability, can respond to the complexities of contemporary challenges while preserving the moral and spiritual identity of pesantren.

References

- Abrori, Z. A., Noviani, N., Mulyana, A., & Hidayat, T. (2026). Pesantren , Madrasah , dan Sekolah Islam : Sebuah Analisis Sosiologi Pendidikan Islam di Indonesia. *Journal of Artificial Intelligence and Digital Business (RIGGS)*, 4(4), 8179–8185. <https://doi.org/https://doi.org/10.31004/riggs.v4i4.4746>
- Achmadin, B. Z., Kawakip, A. N., Nafis, M. M., Rahman, A., Sayed, E., & Ghaffar, A. (2024). Reorienting Pesantren Education In East Java: A Critical Analysis Of The Thought Of Zamakhsyari Dhofier And Abdurrahman Mas'ud. *Al-Fikru: Jurnal Ilmiah*, 18(1), 41–63. <https://doi.org/https://doi.org/10.51672/alfikru.v18i1.415>
- Al Asyari, A. H. (2022). Tantangan Sistem Pendidikan Pesantren di Era Modern. *Risalatuna Journal of Pesantren Studies*, 2(1). <https://doi.org/https://doi.org/10.54471/rjps.v2i1.1572>
- Arifin, A., . F., & Hajja Ristianti, D. (2022). Metode Sorogan Dalam Meningkatkan Minat dan Keterampilan Membaca Kitab Kuning Santri Al-Afiyah Bogor Jawa Barat. *Inspiratif Pendidikan*, 11(1), 24–36. <https://doi.org/10.24252/ip.v11i1.29195>
- Arpinal, Jamrizal, & Musli. (2023). Budaya Organisasi Dalam Pengembangan Kemandirian Santri Di Pesantren Ashqaf Jambi. *AL MIKRAJ: Jurnal Studi Islam Dan Humaniora*, 4(1), 99–111. <https://doi.org/https://doi.org/10.37680/almikraj.v4i1.3405>
- Asa, B. W. (2023). Perspektif KH . Imam Zarkasyi Terhadap Modernisasi Pesantren. *Tasamuh: Jurnal Studi Islam Volume*, 15(April), 172–196. <https://e-jurnal.iainsorong.ac.id/index.php/Tasamuh/article/download/809/782/2686>
- Aulia, R. S., & Husin. (2022). Strategi Pondok Pesantren dalam Menghadapi Era Society 5.0. *Jurnal Basicedu*, 6(2), 1829–1836. <https://doi.org/https://doi.org/10.31004/basicedu.v6i2.2371>

- Azhar, K. (2022). Strategi Pendidikan Pesantren Menjawab Tantangan Sosial di Era Digital. *Jurnal Basicedu*, 6(3), 4967–4978. <https://doi.org/https://doi.org/10.31004/basicedu.v6i3.2811>
- Baidawi, I. (2025). Rekontekstualisasi Kitab Kuning dalam Bingkai Budaya Lokal : Studi Fenomenologis. *IslamicEdu Management Journal*, 02(01), 47–60. <https://gerbangjurnal.alfalah.id/index.php/iemj/%0AREkontekstualisasi>
- Dhofier, Z. (2011). *Tradisi pesantren: studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES. <https://books.google.co.id/books?id=0wZKtwAACAAJ>
- Fatmawati, D., & Suhardini, A. D. (2023). Islamisasi Ilmu Pengetahuan dan Strategi Pengembangan Pendidikan Islam dalam Mengembangkan Kurikulum PAI Menurut Prof . Dr . Bandung *Conference Series: Islamic Education*, 336–343. <https://doi.org/https://doi.org/10.29313/bcsied.v3i2.7617>
- Firmansyah, Romli, & Munir. (2024). The Urgency of Social Ethics in Santri Tradition at Muhammadiyah ' s Pesantren. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(1), 153–170. <https://doi.org/https://doi.org/10.31538/tijie.v5i1.991>
- Fitria, N. (2025). The Leadership of the Kyai as a Conservative Instrument of the Islamic Boarding School (A Case Study at Pondok Pesantren Hidayatul Qur'an Banjarrejo). *Nizham: Jurnal Studi Keislaman*, 13(01), 100–115. <https://doi.org/https://doi.org/10.32332/nizham.v13i01.10846>
- Fitriyah, A. W. N., Rahmatullah, A. S., & Othman, M. S. (2023). Internalization of “Panca Jiwa Pondok” in Pesantren: An Ethnomethodological Study. *Jurnal Pendidikan Islam*, 12(1), 57–71. <https://doi.org/10.14421/jpi.2023.121.57-71>
- Hadi, M. S., & Muhid, A. (2022). Nilai-Nilai Pendidikan Karakter Dalam Pembelajaran Kitab Balaghah Di Pesantren: Literature Review. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 8(1), 35–51. https://doi.org/https://doi.org/10.31943/jurnal_risalah.v8i1.215
- Hafizallah, Y. (2024). The Relevance of Thomas Lickona ' s Character Education Concept and its Implication for Islamic Education in Schools. *Indonesian Journal of Character Education Studies*, 1(1), 50–63. <https://doi.org/https://doi.org/10.64420/ijces.v1i1.73>
- Harahap, A. T. (2022). Hidden Curriculum di Pesantren Sebagai Solusi Pembentukan Karakter Anak Masa Kini. *Attanwir : Jurnal Keislaman Dan Pendidikan*, 13(2), 120–132. <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v13i2.225>
- Haris, M. A. (2023). Urgensi Digitalisasi Pendidikan Pesantren Di Era Society 5.0 (Peluang Dan Tantangannya Di Pondok Pesantren Al-Amin Indramayu). *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 6(1), 49–64. <https://doi.org/10.30868/im.v4i02.3616>
- Haryanto, S. (2022). Internalization of Islamic Boarding School Values in an Indonesian Islamic Educational Institution. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 6371–6380. <https://doi.org/10.35445/alishlah.v14i4.2099>
- Helmi, Affan, M., Somad, A., Basuni, A., & Sahidah, A. (2026). Epistemologi Pesantren sebagai Tradisi Pengetahuan Praksis: Otoritas, Habitus, dan Produksi Ilmu. *Al Yasini: Jurnal Keislaman, Sosisal, Hukum Dan Pendidikan*, 11(1), 81–104. <https://doi.org/https://doi.org/10.55102/alyasini.v11i01.7219>

- Hidayatullah, R., Andrianto, Sumiarti, & Nofitayanti. (2022). Pembentukan Karakter Berbasis Pendidikan Pesantren : Studi Tentang Ragam Nilai Dan Metode Pembelajaran. *Fitrah: Journal of Islamic Education*, 3(2), 176–190. <https://doi.org/https://doi.org/10.53802/fitrah.v3i2.156>
- Hijazi, A. (2025). *Manajemen Strategik Modernisasi Pondok Pesantren Di Era Society 5.0 (Kajian Pondok Pesantren Khairul Ummah)* (Vol. 0). https://repository.uin-suska.ac.id/87586/2/DISERTASI_AHMAD_HIJAZI.pdf
- Husna, A. A., & Hamid, A. R. N. A. (2025). Integrasi Hidden Kurikulum Dalam Nilai Kedisiplinan Santri Di Pondok Pesantren Putri Salafiyah. *Istifkar: Media Transformasi Pendidikan*, Vol. 5 No. 1 (2025): *Istifkar: Media Transformasi Pendidikan*. <https://doi.org/https://doi.org/10.62509/ji.v5i1.155>
- Istiqomah, N., Nadhiroh, W., Zulaichah, S., & Amnesti, S. K. W. (2025). Transforming Kitab Kuning Recitation Through Digitalization in Pesantren. *Jurnal Lektur Keagamaan*, 23(1), 342–373. <https://doi.org/10.31291/jlka.v23i1.1358>
- Izzulloh, A. S. H., & Moebin, A. A. (2022). Digitalisasi Dakwah Pondok Pesantren Saat Pandemi Covid 19. *Ta'allum: Jurnal Pendidikan Islam*, 10(1), 20–42. <https://doi.org/10.21274/taalum.2022.10.1.20-42>
- Kahfi, M. A. (2025). Dialektika Tradisi dan Inovasi dalam Filsafat Pendidikan Ahmad Dahlan : Relevansinya terhadap Reformasi Nilai Pesantren. *Pendidikan Islam IHSAN : Jurnal Pendidikan Islam*, 989–999. <https://doi.org/https://doi.org/10.61104/ihsan.v3i4.2333>
- Khoirunnisa, Sari, H. P., Husna, S., & Siregar, R. (2025). Peran Pendidikan Islam dalam Mengatasi Dampak Negatif Globalisasi terhadap Karakter Generasi Z. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 3(2), 790–800. <https://doi.org/10.61104/jq.v3i2.1143>
- Kurniawan, A., Daeli, S. I., Asbari, M., & Santoso, G. (2023). Krisis Moral Remaja di Era Digital. *Literaksi: Jurnal Manajemen Pendidikan*, 1(02), 21–25. <https://doi.org/10.70508/literaksi.v1i02.9>
- Maesak, C., Taupik, K. O., & Rusmana, D. (2025). Peran Pendidikan Islam Dalam Mengatasi Krisis Moral Generasi Z Di Era Globalisasi Digital. *Reflection : Islamic Education Journal*, 2(1), 01–09. <https://doi.org/10.61132/reflection.v2i1.344>
- Maulida, A. Z., Pangestuti, S., Arsita, Y., & Zarkasyi, A. (2026). Nilai Pesantren Melalui Halaqah Pendidikan Di Gontor Putri 1 Etnografi. *PIJAR: Jurnal Pendidikan Dan Pengajaran*, 4(3), 1263–1280. <https://doi.org/10.58540/pijar.v4i3.2109>
- Muslihun. (2017). Pesantren Sebagai Identitas Islam Nusantara. *Al-Tsiqoh: Jurnal Ekonomi Dan Dakwah Islam*, 1(01), 38–48. <https://e-journal.uac.ac.id/index.php/altsiq/article/download/164/120>
- Muttaqien, D. (2020). Sistem Pendidikan Pondok Pesantren (Sebuah Alternatif Mengatasi Kegagalan Sistem Pendidikan Barat). *JPI FIAI Jurusan Tarbiyah*, 5(1), 82–83. <https://journal.uui.ac.id/index.php/Tarbawi/article/view/5967/5389>
- Muttaqin, K. M. I., Zulhannan, & Hijriyah, U. (2023). Implementasi Kedisiplinan Santri di Pondok Pesantren Al-Ishlah Sukadama Natar Lampung Selatan. *Jurnal Pendidikan Dan Konseling (JPDK)*, 5(1), 4815–4819. <https://repository.radenintan.ac.id/23890/>

- Nasir, M., & Sunardi. (2025). Reorientasi Pendidikan Islam Dalam Era Digital : Telaah Teoritis Dan Studi Literatur. *Al-Rabwah : Jurnal Ilmu Pendidikan*, 19(1), 56–64.
<https://doi.org/https://doi.org/10.55799/jalr.v19i1.688>
- Nurhayati, R., Nur, M. J., Suwito, A., Ningsih, D. A., Ramadani, N., & Jannah, M. (2025). Hidden Curriculum Sebagai Penguatan Budaya Kearifan Lokal dalam Pembelajaran PAI di SMPN 7 Sinjai. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, 17(1), 402–409.
<https://doi.org/10.47435/al-qalam.v17i1.3835>
- Nurhijjah, F., & Hariyanto, W. (2024). K . H . Imam Zarkasyi dan Transformasi. *Muslim Heritage: Jurnal Dialog Islam Gengan Realitas*, 9(1).
<https://doi.org/10.21154/muslimheritage.v9i1.8854>
- Nurholis, U. (2025). Paradoks Religiusitas Formal Dalam Pendidikan Agama Islam: Antara Ketaatan Simbolik Dan Kesadaran Moral. *JURNAL PANALUNGTIK*, 8(2), 141–154.
<https://doi.org/https://doi.org/10.55981/panalungtik.2025.14537>
- Rahmawati, R., Khair, U., Rahman, M., Aswan, Ardilah, F., Anisa, N., & Mihrani. (2024). Perkembangan Pondok Pesantren: Warisan Dan Transformasi Pendidikan Islam. *SENTRI: Jurnal Riset Ilmiah*, 3(1), 380–386. <https://doi.org/https://doi.org/10.55681/sentri.v3i1.2188>
- Rochmania, D. D. (2022). Implementasi Pendidikan Karakter Berbasis Pondok Pesantren. *Jurnal Basicedu*, 6(3), 1687–1695. <https://doi.org/https://doi.org/10.31004/basicedu.v6i2.2293>
- Rofiq, A. (2018). “Sowan” dan Penguatan Pendidikan Karakter Pesantren Berkelanjutan. *Ta'allum: Jurnal Pendidikan Islam*, 6(2), 241–258. <https://doi.org/10.21274/taalum.2018.6.2.241-258>
- Rofiq, A. C. (2018). Perspektif K.H. Imam Zarkasyi Mengenai Kesatuan Ilmu Pengetahuan. *TA'ALLUM: Jurnal Pendidikan Islam*, 06(November), 313–346.
<https://doi.org/10.21274/taalum.2018.6.2.313-346>
- Rohman, A., Muda, L., Posangi, S. S., Yahiji, K., & Munirah, M. (2021). Alternative approach techniques to support home islamic boarding schools using virtual learning technology. *Linguistics and Culture Review*, 5(S4), 1386–1399.
<https://doi.org/10.21744/lingcure.v5ns4.1846>
- Rohman, A., & Muhtamiroh, S. (2022). Shaping the Santri's Inclusive Attitudes through Learning in Pesantren: A Case Study of Pesantren Al-Anwar Sarang Rembang Indonesia. *Journal of Educational and Social Research*, 12(2), 367–379. <https://doi.org/10.36941/jesr-2022-0058>
- Rohmana, V. (2026). Relasi Kiai dan Santri Perspektif Hukum dan Syariah Terhadap Isu Perbudakan di Pesantren. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 9(1), 78–102.
<https://doi.org/https://doi.org/10.31538/almada.v9i1.9006>
- Sabrianti, R. (2026). Pemikiran KH . Imam Zarkasyi (1910 – 1985) Tentang Pendidikan Dan Relevansinya Dengan Dunia Pendidikan Islam Kontemporer. *Jurnal Al-Abshor : Jurnal Pendidikan Agama Islam*, 3(1), 109–121.
<https://doi.org/https://doi.org/10.71242/8cm92039>
- Sadikin, M. A., Jamaludin, & Muhsinin. (2024). Metode Sorogan: Implementasi Dalam Pembelajaran Kitab Kuning di Pondok Pesantren Al-Mannan Bagik Nyaka. *Al-Riwayah : Jurnal Kependidikan*, 16(1), 18–32. <https://doi.org/10.47945/al-riwayah.v16i1.1310>

- Salsabila, K. Q. (2022). Penanaman Nilai-Nilai Spiritual di Pondok Pesantren Roudhotul 'Ulum Balong, Desa Karangsalamkidul, Kecamatan Kedungbanteng, Kabupaten Banyumas. *Universitas Islam Negeri Prof. KH Saifuddin Zuhri Purwokerto*, 6.
- Sibromalisi, Cholid, N., & Hamzah, G. (2025). Ketegangan Antara Standar Kurikulum Nasional Dan Tradisi Pesantren Dalam Pendidikan Islam Formal Di Indonesia. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(4), 269–288. <https://doi.org/https://doi.org/10.23969/jp.v10i04.39228>
- Supendi, P., Hasanah, A., & Mahmud, M. (2019). Transformational Leadership in Pesantren on as Sa'idah, Al Matuq, and Sunanul Huda Boarding School. *Jurnal Pendidikan Islam*, 7(2), 303–316. <https://doi.org/10.14421/jpi.2018.72.303-316>
- Suwendi, Gama, C. B., Farhan Farabi, M. F., Fuady, F., & Arman. (2024). Roles and Challenges of Pesantren Intellectual Networks. *Jurnal Ilmiah Islam Futura*, 24(2), 453–470. <https://doi.org/10.22373/jiif.v24i2.23134>
- Sya'ban, W. K., Hilalludin, H., & Permadi, M. A. M. (2024). Challenges and strengths of traditional versus modern pesantren in Indonesia. *Jurnal Ilmiah Islam Futura*, 24(2). <https://scholar.google.com/scholar?cluster=7779562536366798705&hl=en&oi=scholar>
- Syari, A. (2025). Mendidik dengan Jiwa : Telaah Pemikiran KH . Imam Zarkasyi tentang Pendidikan Islam Berkarakter. *IJITH: Indonesian Journal of Islamic Thought*, 2(2), 1–18. <https://ojs.tunasinstitute.com/index.php/ijit/article/view/164>
- Taufiq, A. (2023). Representation of panca jiwa values based entrepreneurship in islamic boarding school. *IJISH (International Journal of Islamic Studies and Humanities)*, 6(1), 19–32. <https://doi.org/10.26555/ijish.v6i1.7166>
- Triyono, B., Mediawati, E., Miftahul, Y., Dago, K., Indonesia, U. P., & Artikel, I. (2023). Transformasi Nilai-Nilai Islam melalui Pendidikan Pesantren : Implementasi dalam Pembentukan Karakter Santri. *Journal of International Multidisciplinary Research*. <https://journal.banjaresepacific.com/index.php/jimr/article/view/403/368>
- Urifah, D., Z, S., & Mukhlisin. (2025). Kontinuitas dan Perubahan dalam Sistem Pendidikan Pesantren Salaf Modern di Indonesia. *Sulawesi Tenggara Educational Journal*, 5(3). <https://doi.org/https://doi.org/10.54297/seduj.v5i3.1360>
- Yakin, N., Jamaluddin, Mukhlis, & Suhaimi. (2025). Konsep Pendidikan Islam Menurut KH . Imam Zarkasyi dan Relevansinya terhadap Pendidikan Islam. *JiIP (Jurnal Ilmiah Ilmu Pendidikan)*, 8, 2294–2301. <http://www.jiip.stkipyapisdompou.ac.id/jiip/index.php/JiIP/article/download/6839/5202/46273>
- Zulaika, S., Uzmi, M. F., & Iqbal, M. (2025). Tradisi Pesantren Sebagai Benteng Moral Dan Budaya Bangsa. *Recoms: Jurnal Penelitian Dan Pengabdian*, 2(2), 166–178. <https://doi.org/10.59548/rc.v2i2.586>