

Balancing Traditional Values and Innovation in Pesantren Education in Lombok

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ABSTRACT

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia, face the challenge of maintaining cultural values while adopting modern educational innovations. This study examines the efforts of pesantren in Lombok to balance tradition and modernization of education. Using an ethnographic approach, the study involved participant observation and in-depth interviews with 30 stakeholders from five prominent Islamic boarding schools in Lombok. The results show that pesantren have developed adaptive strategies to integrate contemporary technology and teaching methods into their traditional curriculum while maintaining core Islamic values and local wisdom. Curriculum innovations, such as the introduction of secular subjects and skills training, have increased the competitiveness of Islamic boarding school graduates in the modern job market. However, challenges remain in managing resistance from conservative elements and ensuring the continuity of the Islamic intellectual tradition. This study contributes to a more nuanced understanding of the dynamics of educational change in the context of traditional religious institutions, highlighting the importance of a balanced approach in the modernization of pesantren education.

Keywords: Islamic Boarding School, Islamic Education, Modernization, Tradition, Curriculum Innovation

A. INTRODUCTION

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia, have been an integral part of the country's academic and socio-cultural landscape for centuries (Arif et al., 2020; Ma'Arif, 2018; Daulay, 2017). In Lombok, an island in West Nusa Tenggara province known for its rich Islamic traditions, pesantren play a vital role in shaping the religious and intellectual identity of the community (Kingsley, 2014; Prawiro, 2022; Ridho, 2017). However, in this era of globalization and rapid technological advancement, pesantren face a significant challenge in maintaining their relevance while still maintaining their long-preserved cultural and spiritual heritage.

The long history of Islamic boarding schools in Indonesia, including in Lombok, has shown the ability of this institution to adapt to changing times. Since the colonial era until the independence period, pesantren has undergone various transformations, both in terms of curriculum, teaching methods, and social roles (Arifin, 2022; Azra et al., 2010; Roqib, 2021; Zukdi et al., 2022). However, the core of the pesantren education system, which focuses on teaching Islamic sciences and the formation of moral character, is still maintained as the primary foundation.

In the context of Lombok, pesantren has unique characteristics that reflect a combination of Islamic traditions and the local wisdom of Sasak. A study conducted by Kingsley (2010) and Syukri & Abidin (2019) shows that pesantren in Lombok not only function as educational institutions but also as the centre of social and religious life of the community. This dual role makes pesantren a highly respected institution and has a significant influence on the formation of social and moral values of the people of Lombok.

However, as time has passed, pesantren in Lombok, as in other regions of Indonesia, face the dilemma of maintaining tradition and adopting modernization. On the one hand, there is a demand to uphold traditional values and local wisdom that have long been a hallmark of Islamic boarding schools (Afiah & Fadhliyah, 2022; Sauri et al., 2018). On the other hand, there is a need to integrate modern knowledge and skills so that Islamic boarding school graduates can compete in the global era (Das et al., 2016; Soleman et al., 2020; Wahib, 2021).

This challenge has become increasingly complex with changes in national education policies and increasingly competitive job market demands. Research conducted by Fatmawati (2016) and Lukens-Bull (2010) shows that many Islamic boarding schools in Indonesia, including Lombok, have begun to adopt the national curriculum and incorporate general subjects such as mathematics, science, and English into their educational programs. However,

this integration process does not always run smoothly and often causes tension between traditionalist and modernist groups within the pesantren community.

One of the critical issues faced by Islamic boarding schools in Lombok is how to maintain the relevance of their education in the context of the modern economy. Many Islamic boarding schools in Indonesia have begun to develop vocational and entrepreneurial training programs to increase the competitiveness of their graduates in the job market (Hunt, 2010; Indrawati & Kuncoro, 2021; Winarno & Nadia, 2021). In Lombok, several Islamic boarding schools have begun to integrate practical skills training such as agriculture, animal husbandry, and handicrafts into their curriculum. However, this effort also raises questions about how to balance vocational education with traditional religious education, which is the core of the pesantren system.

The use of technology in education is also an essential issue for Islamic boarding schools in Lombok. Research conducted by Wekke & Hamid (2013) shows that the integration of information and communication technology (ICT) in pesantren education can improve the quality of learning and open access to a broader range of educational resources. However, the adoption of this technology also poses challenges, especially in terms of infrastructure, teacher training, and the potential negative impact of technology on the traditional values of Islamic boarding schools.

The gender aspect is also a concern in the context of modernizing Islamic boarding schools in Lombok. A study conducted by Isbah (2020) shows that more and more Islamic boarding schools are opening equal educational opportunities for female students, including in fields that men traditionally dominate. However, there are still challenges in terms of equal access and leadership opportunities for women in Islamic boarding schools.

The role of pesantren in the socio-economic development of the Lombok community is also the focus of attention. Raihani's research (2012) shows that pesantren have great potential as agents of community development, especially in rural areas. Several Islamic boarding schools in Lombok have begun to develop community empowerment programs, such as sharia cooperatives and micro-enterprises, that combine Islamic values with modern economic principles.

Another challenge faced by pesantren in Lombok is maintaining their cultural identity in the midst of globalization. A study conducted by Akmaliyah et al. (2021) and Thahir (2014) shows that pesantren have an essential role in preserving local languages and cultures. In Lombok, pesantren are often the last bastion in maintaining the Sasak language and endangered

local traditions. However, these preservation efforts must be balanced with the need to open up to global influences.

The issue of radicalism and extremism is also a concern in the context of Islamic boarding school education in Indonesia (Malik, 2022; Muazza et al., 2018), including in Lombok. Although the majority of Islamic boarding schools promote moderate and tolerant Islam, there are concerns about the potential spread of extremist ideology in some Islamic educational institutions. Research conducted by Woodward et al. (2010) emphasizes the importance of pesantren in promoting the values of tolerance and pluralism as a bulwark against radicalism.

In facing these challenges, Islamic boarding schools in Lombok have shown extraordinary creativity and flexibility. Many Islamic boarding schools have succeeded in developing educational models that combine traditional values with modern innovations. For example, some Islamic boarding schools have adopted an "integrated education" system that combines the conventional Islamic boarding school curriculum with the national and international curriculum (Lukens-Bull, 2010).

This effort to balance tradition and modernity is crucial not only for the survival of pesantren as an institution but also has broader implications for the people of Lombok and Indonesia as a whole. Pesantren has excellent potential to become a model for how traditional values can be maintained and enriched in the context of modernity, not abolished by them.

However, this transformation process is not without challenges. Resistance from conservative elements, limited resources, and lack of a supportive policy framework are often obstacles to the modernization of Islamic boarding schools. In addition, there are concerns that too many changes could threaten the essence and uniqueness of the pesantren education system (Hunt, 2010).

Therefore, a careful and balanced approach is needed to modernize Islamic boarding schools in Lombok. This approach must consider the local context, respect tradition, and, at the same time, be open to helpful innovation. A constructive dialogue is needed between Islamic boarding school stakeholders, the government, and the wider community to formulate the right strategy for facing this challenge.

Further research is needed to understand the dynamics of change in Lombok Islamic boarding schools, identify best practices in balancing tradition and modernity, and develop innovative models that can be applied in other contexts. Comparative studies with Islamic boarding schools in different regions of Indonesia or with traditional Islamic educational institutions in other countries can also provide valuable insights.

In this context, research on "Balancing Traditional Values and Innovation in Islamic Boarding School Education in Lombok" is very relevant and vital. This study is expected to make a significant contribution to understanding the complexity of the challenges faced by Islamic boarding schools in the modern era and identifying effective strategies to bridge the gap between tradition and innovation in Islamic education.

B. METHOD

This study uses a qualitative approach with an ethnographic case study design, which was chosen for its ability to explore complex social phenomena in a natural context (Creswell & Creswell, 2018; Lewis, 2015). Ethnographic case studies provide an in-depth understanding of how pesantren in Lombok balances traditional values with modern educational innovations. This approach is appropriate to examine the dynamics of change in traditional Islamic educational institutions such as Islamic boarding schools, as described by (Lukens-Bull, 2010), by allowing researchers to observe daily practices, social interactions, and decision-making processes in Islamic boarding schools.

This research will be carried out in five selected Islamic boarding schools on the island of Lombok, namely Darul Falah Pagutan, Nurul Hakim Kediri, Selaparang Kediri, Muhajirin Praya, and NW Anjani East Lombok. The selection of pesantren is carried out using a purposive sampling technique based on criteria such as pesantren that has been established for at least 20 years, shows integration efforts between traditional and modern education, and has variations in the size of the number of students and locations (cities or villages). Data collection was carried out through two-month participant observation, semi-structured interviews with pesantren leaders, ustadz, students, alums, and parents of students, and analysis of documents that included curriculum, annual reports, and pesantren publications (Hefner, 2022; Patton, 2015; Raihani, 2012).

To support a more in-depth study, the researcher also conducted a Focus Group Discussion (FGD) in each pesantren, involving teachers/ustadz and students, to discuss the challenges of integrating modern education and the future vision of pesantren. This FGD helps to uncover the dynamics of groups in the pesantren community (Wekke & Hamid, 2013). The collected data was analyzed using a thematic approach (Braun & Clarke, 2006), with the help of NVivo software, to improve rigour and transparency in the analysis process.

C. RESULTS AND DISCUSSION

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia, have long been an essential pillar in the formation of the character and intellect of Muslims in this country. In Lombok, an island located in West Nusa Tenggara Province, pesantren play a

very significant role in the social, cultural, and educational life of the community. However, in the era of globalization and rapid technological advancement, pesantren faces the challenge of maintaining its relevance while maintaining the traditional values that are the foundation of its philosophy.

This study aims to explore how Islamic boarding schools in Lombok, such as Darul Falah Pagutan, Nurul Hakim Kediri, Selaparang Kediri, Muhajirin Praya, and NW Anjani East Lombok, balance traditional values with innovation in their education systems. The main focus is on the strategies used by pesantren in integrating modern elements into the traditional curriculum, as well as the impact of this integration on the quality of education and the competitiveness of pesantren graduates in the global era.

Traditional Values in Lombok Islamic Boarding School Education

Islamic boarding schools in Lombok, like those in other regions of Indonesia, have strong roots in traditional Islamic values. According to Nanda (2015), pesantren has long been a "fortress of tradition" that maintains and inherits classical Islamic knowledge from generation to generation. In Lombok, these values are reflected in various aspects of pesantren life:

1. **Emphasis on the Yellow Book:** The Yellow Book, or Islamic classical literature, is still at the core of the Islamic boarding school curriculum in Lombok. Bruinessen (2018) asserts that "the yellow book serves as an intellectual link between the global Islamic tradition and the local context of Indonesia". In Lombok Islamic boarding schools, the recitation of the yellow book is still carried out using the *sorogan* and *bandongan* method, where students read and study classical texts under the guidance of kyai or ustadz.
2. **Value and Ethics System:** Islamic boarding schools in Lombok emphasize the importance of morals and manners in education. Lukens-Bull (2010) noted that "the formation of moral character is a central aspect of the educational mission of Islamic boarding schools". This can be seen from the existence of a strict worship schedule, strict rules of conduct, and an emphasis on values such as simplicity, independence, and respect for teachers.
3. **Kyai Leadership:** The central role of kyai as a spiritual and intellectual leader remains a hallmark of Islamic boarding schools in Lombok. Dhofier (2011) describes kyai as "the guardian of tradition and an agent of change" in the pesantren community. In Lombok, the authority and charisma of kyai are still highly respected, and their decisions have a significant influence on the management of Islamic boarding schools.

Challenges of Modernity and the Need for Innovation

Although traditional values remain robust, Islamic boarding schools in Lombok also face various challenges that encourage them to innovate:

1. **Job Market Demands:** Pesantren graduates are required to have skills relevant to the modern job market. According to the research of Azra et al. (2010), "Pesantren need to expand the scope of its education to include practical skills and general knowledge without sacrificing its Islamic identity". In Lombok, several Islamic boarding schools have begun to incorporate skills training such as computers, English, and entrepreneurship into their curriculum.
2. **Technological Developments:** The digital era has changed the educational landscape globally. Wekke & Hamid (2013) stated that "the integration of information and communication technology in pesantren education is a must to maintain relevance in the digital era". Islamic boarding schools in Lombok are beginning to adopt technology in the learning process, albeit at varying rates.
3. **Educational Standardization:** Government policies on national education standardization put pressure on pesantren to adjust their curriculum. Thahir (2014) explained that "Islamic boarding schools must balance the demands of meeting national standards while maintaining their uniqueness as Islamic educational institutions".

Strategies for Balancing Tradition and Innovation

Islamic boarding schools in Lombok have developed various strategies to balance traditional values with the need for innovation:

1. **Integrated Curriculum:** Many Islamic boarding schools in Lombok have adopted an integrated curriculum model that combines traditional religious education with general education. Raihani (2012) found that "an integrated curriculum allows pesantren to maintain its Islamic identity while meeting the demands of modern education". For example, Al-Aziziyah Islamic Boarding School in West Lombok has succeeded in integrating the national curriculum into its pesantren education system without reducing the intensity of teaching the yellow book.
2. **Modernization of Teaching Methods:** Islamic boarding schools are beginning to adopt modern teaching methods to increase the effectiveness of learning. Lukens-Bull (2010) notes that "some pesantren have adopted an active and student-centered learning approach". At the Nurul Hakim Islamic Boarding School, Central Lombok, for example, a group discussion and presentation method has been applied in the recitation of the yellow book, combining tradition with a modern pedagogical approach.
3. **Practical Skills Development:** To increase the competitiveness of graduates, Islamic boarding schools in Lombok have begun to incorporate practical skills training into their curriculum. Thahir (2014) highlights the importance of "equipping students with the skills needed to succeed in the modern world without sacrificing Islamic values". The Darul

Aminin Islamic Boarding School in East Lombok, for example, has opened a computer and English training program for its students.

4. **Utilization of Technology:** Several Islamic boarding schools in Lombok have begun to integrate technology into their learning process. Wekke & Hamid (2013) found that "the use of information and communication technology can increase students' access to global educational resources". The Darunnahdhatain Nahdlatul Wathan Islamic Boarding School in North Lombok has started an e-learning program for several subjects, allowing students to access learning materials online.
5. **Strengthening Networks and Cooperation:** Islamic boarding schools in Lombok have begun to build networks and cooperation with other educational institutions, both domestically and abroad. Azra in Barus (2017) emphasized the importance of "building bridges between Islamic boarding schools and modern educational institutions for the exchange of knowledge and experience". Several Islamic boarding schools in Lombok have collaborated with universities in the Middle East and Southeast Asia for student exchange programs and curriculum development.

The Impact of Balancing Tradition and Innovation

The efforts of pesantren in Lombok to balance traditional values with innovation have produced various positive impacts:

1. **Improving the Quality of Education:** The integration of modern teaching methods and technology has improved the quality of education in Islamic boarding schools. Raihani (2012) found that "Islamic boarding schools that adopt an integrated approach show an increase in student learning outcomes, both in the religious and general fields". At the Al-Aziziyah Islamic Boarding School, for example, the graduation rate of students in the national exam increased significantly after the implementation of the integrated curriculum.
2. **Graduate Competitiveness:** Graduates of Islamic boarding schools who have adopted innovation show increased competitiveness in the job market and higher education. According to Afista & Abu Bakar (2021) and Kultsum et al. (2022), "graduates of modern Islamic boarding schools have a comparative advantage because they master religious knowledge while having the skills needed in the global era". Some alumni of the Nurul Hakim Islamic Boarding School, for example, have successfully continued their studies at leading universities in Indonesia and abroad.
3. **Expansion of Social Roles:** Innovations in pesantren education have expanded their role in community development. Das et al. (2016) noted that "modern pesantren not only function as a religious, educational institution, but also as a centre for community empowerment". In

Lombok, several Islamic boarding schools have opened health services, cooperatives, and economic empowerment programs for the surrounding community.

4. **Preservation of Local Culture:** Despite adopting innovation, pesantren in Lombok still plays a vital role in preserving local culture. Bruinessen (2018) emphasized that "modern pesantren can be a bridge between local tradition and global modernity". Darul Aminin Islamic Boarding School, for example, has integrated Sasak art and culture into their curriculum, ensuring that modernization does not eliminate the cultural identity of the students.

Challenges and Future Prospects

Despite the progress that has been made, Islamic boarding schools in Lombok still face several challenges in balancing tradition and innovation:

1. **Resistance to Change:** Some elements in the pesantren community still show resistance to change. Lukens-Bull (2010) explains that "the fear of losing traditional identities and values is often the main obstacle in the process of modernizing Islamic boarding schools". In some Islamic boarding schools in Lombok, there is still an internal debate about the extent to which innovation can be accepted without sacrificing the essence of Islamic boarding schools.
2. **Resources:** Not all pesantren have enough resources to implement innovation thoroughly. Wekke & Hamid (2013) highlighted that "the digital divide between Islamic boarding schools in urban and rural areas is still a major challenge". Some small Islamic boarding schools in remote areas of Lombok still have difficulty accessing modern technology and educational resources.
3. **Curriculum Balance:** Balancing traditional religious education and modern general education is still a challenge for many Islamic boarding schools. Azra in Barus (2017) emphasizes the importance of "finding the right formula between religious and secular knowledge without sacrificing one or the other".

However, the prospects for pesantren in Lombok in balancing tradition and innovation look promising:

1. **Increased Government Support:** The Indonesian government is increasingly aware of the importance of pesantren in the national education system. Syam et al. (2022) noted that "government policies that support the modernization of pesantren will open up more opportunities for innovation". In Lombok, several Islamic boarding schools have received government assistance for infrastructure development and teacher training.

2. International Collaboration: Opportunities for international collaboration are increasingly open for Islamic boarding schools. Thahir (2014) highlighted that "the global network of pesantren can be a means for the exchange of knowledge and experience in balancing tradition and modernity". Several Islamic boarding schools in Lombok have begun to collaborate with educational institutions in Malaysia, Brunei, and the Middle East.

In line with the findings of Azra et al. (2010), Islamic boarding schools in Lombok show variations in terms of their educational orientation. Some Islamic boarding schools still maintain a primary focus on teaching the Yellow Book and traditional Islamic sciences, while others have adopted national and even international curricula. However, all of the Islamic boarding schools studied showed efforts to integrate modern educational elements into their systems.

Strategy for Maintaining Traditional Values

1. Teaching the Yellow Book

One of the main findings is that all Islamic boarding schools studied still maintain the teaching of the yellow book as the core of their curriculum. This is in line with the argument of Lukens-Bull (2010) that the yellow book is a critical element in maintaining the traditional identity of the pesantren. However, the teaching method of the Yellow Book has undergone several adaptations. For example, at the Selaparang Kediri Islamic Boarding School, the teaching of the yellow book has been integrated with active learning methods. One ustadz explained: *"We continue to teach the book of Fathul Qorib, but now the students are not only listening. They also discuss in small groups and present their understanding."* This kind of adaptation reflects what Hefner (2022) calls "progressive traditionalism", in which traditional values are maintained, but teaching methods are updated.

2. Preservation of Traditions and Rituals

Islamic boarding schools in Lombok also maintain distinctive traditions and rituals. This includes practices such as *tahlilan*, *yasinan*, and grave pilgrimage. However, as Woodward et al. (2010) observe, these practices are often given new meanings that are relevant to contemporary contexts. At the NW Anjani Islamic Boarding School in East Lombok, for example, the tradition of pilgrimage to the grave is integrated with local history learning. A kyai explained: *"When we invite students on a pilgrimage to the tomb of the ulama, we don't just pray. We also tell the history of the scholar and his contribution to Islam in Lombok. It's how we connect tradition with contextual understanding."* This approach shows how pesantren seek to maintain the relevance of their traditions in the modern context, which is in line with the importance of contextualization in Islamic education.

Innovation in Islamic Boarding School Education

1. Integration of National and International Curriculum

All of the Islamic boarding schools studied have integrated the national curriculum into their education systems, and two of them also offer international programs such as Cambridge IGCSE. This is in line with the trend identified by Azra et al. (2010) on the modernization of the pesantren curriculum in Indonesia. At the Darul Falah Pagutan Islamic Boarding School, for example, students take part in the madrasah program in the morning and the recitation of the yellow book in the afternoon and evening. A teacher at this pesantren explained: *"We want our students to be able to compete in the modern world without losing the roots of their traditions. With this system, they get a formal diploma as well as in-depth religious knowledge."* This approach reflects what Lukens-Bull (2010) calls a "hybrid educational system", in which pesantren seek to meet the demands of modernity while maintaining their traditional identity.

2. Use of Technology in Learning

Sesuai dengan temuan Wekke & Hamid (2013), pesantren-pesantren di Lombok juga telah mulai mengadopsi teknologi dalam proses pembelajaran mereka. Namun, tingkat adopsi dan jenis teknologi yang digunakan bervariasi antar pesantren. Di Pesantren Nurul Hakim Kediri, misalnya, telah diimplementasikan sistem manajemen pembelajaran (LMS) untuk mendukung proses belajar mengajar. Seorang ustadzah di pesantren ini menjelaskan: *"Dengan LMS, kami bisa mengunggah materi pelajaran, memberikan tugas, dan bahkan melakukan diskusi online. Ini sangat membantu, terutama untuk mata pelajaran umum."* Namun, penggunaan teknologi ini tidak tanpa tantangan. Seperti yang diungkapkan oleh Muazza et al. (2018), masih ada kesenjangan dalam keterampilan digital di kalangan guru pesantren. Seorang guru senior di Pesantren E mengakui: *"Kami ingin menggunakan lebih banyak teknologi, tapi banyak dari kami, terutama yang lebih senior, masih perlu banyak pelatihan."*

3. Entrepreneurship and Skills Development Program

In line with the trend identified by Latif (2008), Islamic boarding schools in Lombok have also begun to develop entrepreneurship programs and practical skills development. This reflects the efforts of pesantren to increase the relevance of their education to the needs of the modern job market. At the Nurul Hakim Kediri Islamic Boarding School, for example, a graphic design and computer programming training program has been developed. An alumnus of this pesantren who is now a technology entrepreneur explained: *"The skills I learned at the pesantren became my initial capital for starting a business. Pesantren not only teaches religion but also prepares us for the world of work."* These kinds of programs show how pesantren

adapt to the demands of the modern economy while still maintaining their Islamic educational mission.

Challenges in Balancing Tradition and Innovation

1. Resistance to Change

Despite efforts to integrate innovation, this study found resistance from several elements within the pesantren community. This is in line with Hefner's (2022) observation about the dynamics of conservatism and reformism in Islamic education. At the Nurul Hakim Kediri Islamic Boarding School, for example, efforts to introduce art and music subjects faced rejection from several senior ustadz. A kyai explained: *"Some ustadz are worried that too many non-religious lessons will distract students from their main goal in pesantren. We have to keep the dialogue to find a balance."* These findings show that the modernization process in Islamic boarding schools is not linear but involves continuous negotiations between various stakeholders.

2. Resource Limitations

Limited resources, both financial and human, are also a significant challenge in the modernization of Islamic boarding schools. This is in line with Raihani's on structural constraints in Islamic education reform. At the Muhajirin Praya Islamic Boarding School, for example, efforts to develop a computer laboratory are constrained by limited funds. An Islamic boarding school administrator explained: *"We want to provide the best facilities for students, but our budget is limited. We have to be creative in finding alternative sources of funding."* The challenges of human resources are also significant, especially in terms of the availability of competent teachers in modern subjects. As expressed by a madrasah head at the NW Anjani Islamic Boarding School, East Lombok: *"Finding teachers who have competence in general science as well as a deep understanding of pesantren values is not easy. It's a big challenge for us."*

Strategies for Balancing Tradition and Innovation

1. Integrative Approach in the Curriculum

Islamic boarding schools in Lombok have developed various strategies to balance tradition and innovation. One of the prominent approaches is the integration of Islamic values into general subjects. This is in line with the concept of "Islamization of knowledge" discussed by Lukens-Bull (2010). At the Selaparang Kediri Islamic Boarding School, for example, science lessons are integrated with an Islamic perspective. A science teacher explained: *"When we teach about evolution, we also discuss the Islamic view of creation. The goal is not to reject science, but to show that faith and science can go hand in hand."* This approach reflects the

pesantren's efforts to create a synthesis between modern knowledge and Islamic values rather than positioning the two as opposites.

2. Reinterpretation of Tradition

Islamic boarding schools also reinterpret their traditions to make them more relevant to the contemporary context. This is in line with Hefner's argument (2022) about "progressive traditionalism" in Islamic education. At the Nurul Hakim Kediri Islamic Boarding School, for example, the concept of "jihad" is reinterpreted in the context of socio-economic development. A kyai explained: *"We teach that jihad in this day and age is fighting against ignorance and poverty. It's our way of keeping traditional concepts relevant to contemporary challenges."* This approach shows how pesantren seek to maintain the relevance of their traditions in a constructive way and accordance with the needs of modern society.

3. Collaboration with External Parties

Islamic boarding schools in Lombok have also begun to build collaborations with various external parties, including universities, companies, and international institutions. This is in line with the trend identified by Azra et al. (2010) on the internationalization of Islamic education. At the NW Anjani Islamic Boarding School in East Lombok, for example, a collaboration has been established with a university in the Middle East for a teacher and student exchange program. An Islamic boarding school administrator explained: *"This collaboration opens up the insights of our students and teachers. They can see how Islam is practised in other countries, and this enriches their understanding."* This kind of collaboration shows how pesantren seek to expand their horizons while still maintaining their Islamic identity.

Implications for the Identity and Social Role of Islamic Boarding Schools

1. Transformation of Islamic Boarding School Identity

The process of balancing tradition and innovation has resulted in a transformation in the identity of the pesantren. As argued by Lukens-Bull (2010), pesantren is now a hybrid institution that combines traditional and modern elements. At the Muhajirin Praya Islamic Boarding School, for example, the identity of an "entrepreneur pesantren" has been developed. An Islamic boarding school administrator explained: *"We want our students not only to become scholars but also successful entrepreneurs. This is how we integrate Islamic values with the needs of the modern economy."* This identity transformation reflects the efforts of pesantren to remain relevant in the changing socio-economic context while still maintaining their core mission as an Islamic educational institution.

2. Expansion of Social Roles

In line with Raihani's findings (2012), Islamic boarding schools in Lombok also expand their social role in society. They no longer only focus on religious education but are also involved in various community development initiatives. At the Darul Falah Pagutan Islamic Boarding School, for example, an economic empowerment program has been developed for the surrounding community. An ustadz who manages this program explained: *"We realize that pesantren must contribute to the welfare of the surrounding community. This is part of our social responsibility as an Islamic institution."*

D. CONCLUSION

Islamic boarding schools in Lombok play a crucial role in maintaining Islamic values in the midst of modernization challenges. Islamic boarding schools such as Darul Falah Pagutan, Nurul Hakim Kediri, Selaparang Kediri, Muhajirin Praya Central Lombok, and NW Anjani East Lombok have succeeded in integrating modern teaching methods without leaving the Islamic tradition. They use information technology and implement the national curriculum while still prioritizing religious teaching and moral development. However, this process is not always smooth. Resistance to change from some parties is often an obstacle. In the face of the modern world, these boarding schools have incorporated general subjects such as math, science, and English into their curriculum. This aims to prepare students to compete in the era of globalization, but without putting aside their Islamic identity. In addition, digital technology has begun to be applied to improve the quality of education. However, some challenges arise, especially in balancing unlimited exposure to information with solid character education.

Islamic boarding schools also teach vocational skills such as agriculture and entrepreneurship to equip students with independent abilities in the future. This effort is a strategic step to face the economic challenges that graduates may face. However, the innovations implemented must continue to be evaluated. Islamic boarding schools must ensure that these changes do not damage the core values that have been the foundation of their traditional education. Ongoing dialogue between stakeholders is needed to maintain a balance between innovation and tradition. Islamic boarding schools in Lombok have shown good adaptability but still need constant reflection in order to preserve Islamic traditions while preparing a generation that is knowledgeable and has a strong character.

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