



Negotiating Tradition and Modernity in the Management of Student Care at Islamic Boarding Schools

Muhlasin¹, Silawati², Muhammad Syaifuddin³, Engkizar⁴, Nurjanis⁵,
Rifdah Sabrina⁶, Azhar Jaafar⁷

^{1,2,3,5,6}UIN Sultan Syarif Kasim Riau, Indonesia

⁴Universitas Negeri Padang, Indonesia

⁷UCYP University, Malaysia

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ABSTRACT

Islamic boarding schools (pesantren) play a pivotal role in shaping students' daily life through structured student care, yet they face growing demands to balance heritage with modern education. This study analyzes governance models of student care, defined as institutional practices of nurturing, supervising, and guiding students' daily life within Islamic boarding schools, and explains how these schools reconcile traditional values with modern educational demands. The research was conducted using a qualitative method with a multi-case study design across four pesantren in Pekanbaru, Indonesia, involving 15 informants consisting of leaders, carers, educational staff, and students. Data were analyzed thematically with the assistance of NVivo 12 software to identify patterns and categories emerging from interviews, observations, and documentation. The findings reveal three governance models of student care: modern, emphasizing structured institutional systems and integration of religious and general education; semi-modern, adaptively combining traditional values with contemporary educational approaches; and semi-traditional, maintaining the authority of the kiai and salaf traditions while selectively adjusting to modern developments. These results indicate that student care in Islamic boarding schools is not merely an administrative function but constitutes a dynamic negotiation space where tradition and modernity intersect in shaping the governance of Islamic education.

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Introduction

Islamic boarding schools (pesantren) are among the oldest Islamic educational institutions in Indonesia, serving not only as centers for the transmission of Islamic knowledge but also as spaces for the formation of morals, character, and social discipline among students (Siswanto & Muhammad, 2024; Syafe'i, 2017). Throughout their development, Islamic boarding schools face new challenges due to social change, technological advancements, and the increasingly complex demands of educational modernization (Aida, 2024; Hartanto et al., 2025; Ramadhani, 2025). These conditions encourage Islamic boarding schools to undertake various forms of institutional

adaptation without losing the traditional identity that has long been the main character of Islamic boarding school education (Enhass et al., 2023).

Various studies show that the transformation of Islamic boarding schools (pesantren) in Indonesia is taking place dynamically through the modernization of curricula integrating general and religious education, strengthening institutional governance, and adapting to developments in educational technology (Fatmawati & Pramitha, 2026; Harmathilda et al., 2024). Pesantren are no longer understood as closed, traditional institutions, but as Islamic educational institutions that continuously negotiate between Islamic scholarly traditions and the demands of modern education (Ghofur et al., 2026; Harto et al., 2025). In this context, the governance of Islamic boarding school education is a crucial aspect because it is related to the institution's ability to maintain the sustainability of Islamic values while responding to contemporary social changes.

However, most research on Islamic boarding schools still focuses more on the curriculum (Lailiyah & Imami, 2023; Mursyidi, 2024; Sholeh et al., 2023), kiai leadership (Imaduddin, 2024; Zubedi et al., 2022), educational modernization (Bakhrudin, 2024; Halil, 2022; Heriyudanta, 2022), and institutional transformation (Asyhari & Budianto, 2025; Khoeron et al., 2025), while the care of students is still often positioned as a technical part of the dormitory system. In fact, the practice of care plays a strategic role in shaping the morals, discipline, and socio-religious life of students (Shobirun, 2022). While the care of students is still often positioned as a technical part of the dormitory system. In fact, the practice of care plays a strategic role in shaping the morals, discipline, and socio-religious life of students (Wahyuni, 2025).

Based on a search of the Scopus database, a study on Negotiating Tradition and Modernity in the Management of Student Care identified 26 documents from 2020 to 2026. This analysis clearly shows that no studies have been found related to Negotiating Tradition and Modernity in the Management of Student Care at Islamic Boarding Schools. Below is a visualization of the VOSviewer bibliometric analysis based on the themes of parental management models, student care, governance models, and boarding schools.

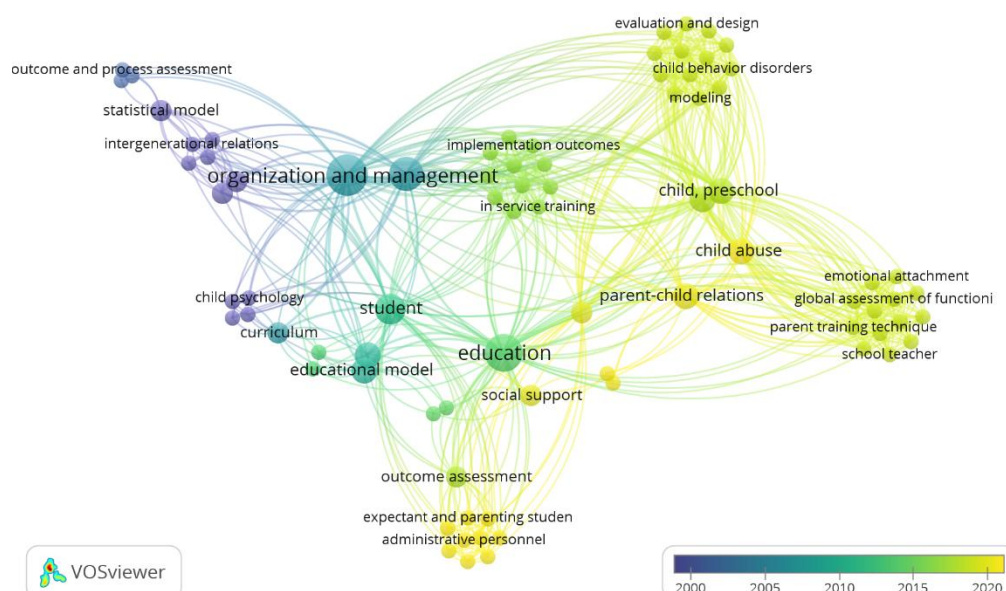


Figure 1. VOSviewer Analysis of Scopus-Based Data Using the Keywords “Parental Management Model,” “Student Care,” “Governance Model,” and “Boarding School”

On the other hand, the modernization of Islamic boarding schools (pesantren) presents new challenges in the practice of raising students. Pesantren are required to

maintain the traditions of the Salaf, the authority of the kiai (Islamic scholars), and religious values, while simultaneously adapting to the modern education system, technological developments, and the needs of the contemporary generation of students (Faizin, 2020; Hasibuan et al., 2024; Muzaki et al., 2021). This situation demonstrates that raising students is not merely a technical institutional practice, but rather part of a negotiation process between tradition and modernity in Islamic education governance. Therefore, studies on raising students as a form of adaptive Islamic education governance are still relatively limited (Arifin et al., 2022; Asril et al., 2023).

This research starts from the assumption that the practice of fostering students in Islamic boarding schools cannot be understood solely as an administrative mechanism, but as a form of Islamic educational governance that represents a negotiation process between tradition and modernity (Eriyanti et al., 2020; Engkizar et al., 2022). Therefore, this study aims to analyze the governance model of fostering students in Islamic boarding schools in Pekanbaru City and explain how Islamic boarding schools develop institutional adaptation strategies to maintain traditional values amidst the demands of modern education. This research is expected to expand the study of Islamic boarding schools, which has so far predominantly focused on curriculum and leadership, towards a discussion of the governance of religious life and the formation of student character in the context of contemporary Islamic education.

Research methods

This study employs a carefully structured methodology designed to address the research objectives concerning the governance of student care in Islamic boarding schools. Each methodological component—from the type of research, instruments, sources of data, analytical tools, to the technique of data analysis—was selected based on academic rigor and relevance to the phenomenon under investigation. Thus, the methodology ensures that the findings are comprehensive, valid, and academically accountable.

Method and Design

This research adopts a qualitative method with a multi-case study approach. This design was chosen to allow an in-depth exploration of student care practices within the social and institutional contexts of Islamic boarding schools. Creswell (2015) emphasizes that qualitative case studies enable researchers to capture phenomena holistically, considering cultural, social, and institutional dynamics. Therefore, the qualitative multi-case study approach is appropriate for uncovering the complexity of student care governance in pesantren.

Instruments

The primary instrument was a protocol for in-depth interviews, validated by three experts in Islamic education to ensure clarity, relevance, and contextual appropriateness. In addition, observation guidelines were used to record students' daily activities, while documentation was employed to examine institutional archives and records (Sugiyono, 2019). This triangulation of instruments strengthens the validity of the data. Hence, the combination of validated interviews, observation, and documentation is appropriate for obtaining rich and reliable data in this study.

Sources of Data

The data were obtained from 15 participants, including boarding school leaders, caretakers, teaching staff, and students from the 2024–2025 intake who were directly involved in the student care system. Participants were selected using purposive sampling, which allows researchers to choose individuals most knowledgeable and directly engaged

with the phenomenon under study. Patton (2002) argues that purposive sampling is effective for capturing deep insights from relevant actors. Thus, these sources of data are appropriate because they represent diverse perspectives of stakeholders directly involved in student care governance.

Analytical Tools

The study employed NVivo 12 software to support the process of coding, categorization, and thematic identification. NVivo is widely recognized as an effective tool for organizing qualitative data systematically and enhancing the accuracy of thematic analysis (Bazeley & Jackson, 2013). Therefore, NVivo 12 is appropriate for this research as it ensures systematic and precise handling of complex qualitative data.

Data Analysis Techniques

Data analysis was conducted using thematic analysis, following the stages outlined by Miles, Huberman, & Saldana (2014): data reduction, data display, and conclusion drawing/verification. Data reduction involved organizing and simplifying interview, observation, and documentation results. Data display was achieved through matrices and thematic categories, while conclusions were drawn through interpretation and verified using triangulation. Importantly, thematic analysis was assisted by NVivo 12, which facilitated systematic coding and categorization. Thus, thematic analysis supported by NVivo 12 is appropriate for this study as it enables the identification of typologies of student care governance in a valid and academically rigorous manner.

Results

The results of this study reveal that the governance of student care in Islamic boarding schools in Pekanbaru City demonstrates diverse characteristics shaped by each institution's vision, scholarly tradition, teacher background, and educational orientation. The classification of care models was derived through systematic categorization of data, focusing on patterns of care management, learning systems, curriculum application, integration of educational technology, and the role of the Salaf tradition in educational practices. The four pesantren studied—Al-Kautsar Modern Islamic Boarding School, Ihsan Boarding School, Al-Munawwarah Islamic Boarding School, and Nurul Huda Al-Islami Islamic Boarding School—illustrate three distinct governance models of student care: modern, semi-modern, and semi-traditional.

These three models differ in their educational systems, approaches to student development, use of learning technologies, and the extent to which pesantren traditions shape daily practices. Such variations are evident in dormitory management, learning approaches, foster care structures, and the forms of student development implemented across institutions. Based on the triangulation of in-depth interviews, direct observations, and document analysis, these three typologies of student care governance were identified as the core findings of this study. To provide further clarity, the distinctions among these models are visually represented in the NVivo 12 analysis diagram presented below, which highlights the thematic clusters emerging from the data.

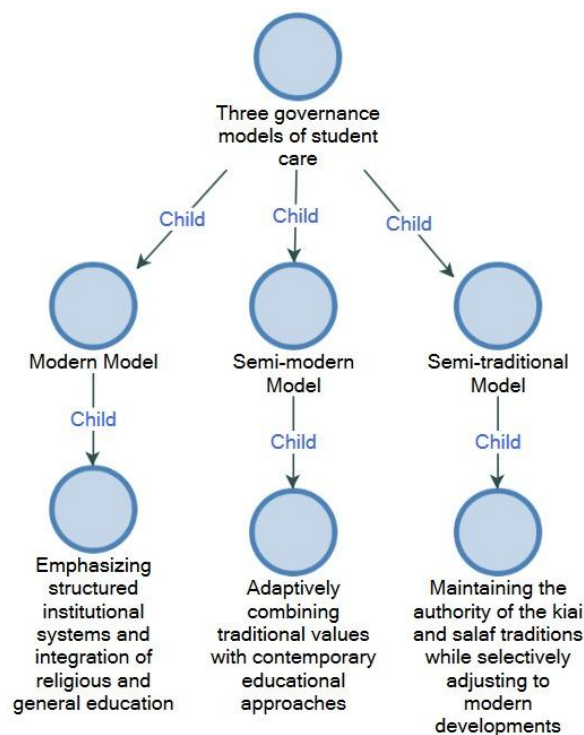


Figure 2. NVivo Analysis of the Three Governance Models of Student Care

a. Model Modern

One of the student management models identified in this study is the modern model implemented at the Al-Kautsar Modern Islamic Boarding School in Pekanbaru. This model is characterized by a structured education system, classroom-based learning, the use of a tiered curriculum, and the development of student interests and talents through various academic and non-academic activities. As explained by a school leader, the institution adopts a modern, Asyriyyah-based system:

“Education here is class-based, with uniforms and shoes, focusing on science and social studies.” (Leader, interview, 2026) “We encourage students to form clubs according to their talents, such as language or design.” (Leader, interview, 2026)

This statement indicates that the Al-Kautsar Modern Islamic Boarding School in Pekanbaru implements a modern educational system that emphasizes institutional order and the targeted development of students' potential. The model focuses not only on fostering discipline but also on developing students' academic competencies and skills through various extracurricular activities. A teacher also expressed a similar sentiment, explaining that the Al-Kautsar education system is built on a systematic and curricular learning model:

“Modern Islamic boarding schools apply a systematic learning pattern with a tiered curriculum.” (Teacher, interview, 2026) “Unlike Salafiyah schools, we separate classes and follow a structured syllabus.” (Teacher, interview, 2026)

The results of the interviews show that the Al-Kautsar Modern Islamic Boarding School in Pekanbaru applies a care model based on a modern education system that is structured, systematic, and has a clear curriculum. Despite adopting a modern model, the institution continues to maintain the tradition of classical scholarship through the study of yellow books. As explained by a staff member, yellow books remain an important part of the Islamic boarding school curriculum:

“Our syllabus also includes yellow books as part of Islamic studies.” (Staff, interview, 2026) “The yellow texts are integrated into language and religious content alongside modern subjects.” (Staff, interview, 2026)

Students also recognize the balance between modern systems and traditional learning. As noted by two students:

"We study science and social subjects in class, but also learn yellow books in Islamic studies." (Student, interview, 2026) "The modern system helps us focus on talents, while traditions keep us grounded in Islamic scholarship." (Student, interview, 2026)

This shows that the Al-Kautsar Modern Islamic Boarding School in Pekanbaru continues to integrate classical Islamic scholarship into its curriculum, ensuring that while modern systems are emphasized, traditional learning through yellow books remains a vital component of student care and education. To strengthen these interview findings, observational data provide further evidence. Direct observations at Al-Kautsar Modern Islamic Boarding School show that students attend classes in uniform, follow structured schedules, and participate in extracurricular clubs such as language and design. The dormitory environment reflects discipline and order, with clear routines for study, prayer, and extracurricular activities. These observations confirm that the institution applies a modern governance model emphasizing systematic organization and student talent development.

Furthermore, document analysis corroborates both interviews and observations. Curriculum and institutional guidelines reveal the integration of tiered learning systems, structured syllabi, and extracurricular programs. The curriculum documents also highlight the inclusion of classical Islamic texts (yellow books) within the broader framework of modern subjects. This demonstrates that the institution formally combines modern educational practices with traditional scholarship, reinforcing the hybrid nature of its modern model.

b. Model Semi Modern

A semi-modern model is found at the Ihsan Boarding School. This model emerged as a blend of modern student care systems and classical Islamic boarding school traditions. The blend is influenced by the backgrounds of teachers, who come from both modern and traditional pesantren, resulting in semi-modern management practices. As explained by a school leader:

"Initially, we applied modern methods, but teachers with traditional backgrounds added their influence." (Leader, interview, 2026) "We combine modern mentoring with traditional practices, as long as they do not violate dormitory rules." (Leader, interview, 2026)

This shows that the parenting model at Ihsan Boarding School does not completely adopt the modern system, but rather integrates traditional approaches based on teachers' experiences and educational culture. A teacher emphasized this balance:

"Generally, we use modern approaches, especially in academics and technology." (Teacher, interview, 2026) "Special programs are maintained for traditional learning, while modern tools like projectors are used in class." (Teacher, interview, 2026)

In addition, a staff member highlighted the coexistence of systems:

"Dormitory management follows modern discipline, but traditional recitations are still scheduled." (Staff, interview, 2026) "We adapt modern administration but preserve rituals that strengthen pesantren identity." (Staff, interview, 2026)

Students also recognize this hybrid model. As noted by two students:

"We learn with modern facilities, but also join traditional halaqah programs." (Student, interview, 2026) "Technology helps our studies, yet traditions remind us of pesantren values." (Student, interview, 2026)

To reinforce these interview findings, observational data provide further evidence. Observations at Ihsan Boarding School show classrooms equipped with modern learning

tools such as projectors and digital media, while dormitory routines include traditional Quranic recitations and halaqah sessions. This confirms that the institution applies a semi-modern governance model that blends structured academic systems with traditional religious practices.

Furthermore, document analysis corroborates both interviews and observations. Institutional documents reveal a curriculum that integrates modern subjects with classical Islamic studies. Guidelines emphasize the use of educational technology alongside traditional programs, ensuring that modernization does not eliminate pesantren heritage. This demonstrates that Ihsan Boarding School formally adopts a semi-modern model, combining modern academic orientation with the preservation of traditional elements.

c. Semi-Traditional Model

A semi-traditional model is found at the Al-Munawwarah Islamic Boarding School in Pekanbaru and the Nurul Huda Al-Islami Islamic Boarding School in Pekanbaru. In these Islamic boarding schools, the care system is implemented through a multi-layered management structure, from the kiai (Islamic cleric) to the dormitory administrators, who guide the students in their daily lives. This is as conveyed by a dormitory head:

“Semi-traditional means the primary responsibility lies with the kiai. Under the kiai, there are administrators for male and female students. Female students are guided directly by ustadzah in their daily activities.” (Leader, interview, 2026)

This statement indicates that the parenting model at Al-Munawwarah is semi-traditional. This is characterized by a multi-layered care structure, from the kiai to the dormitory administrators, to the caretakers who accompany the students throughout the day. This semi-traditional model is also found at the Nurul Huda Al-Islami Islamic Boarding School in Pekanbaru. This pesantren maintains the Salaf tradition as its primary identity, while still striving to adapt to current developments. As expressed by a teacher:

“Pesantren based on the Salaf tradition tend to be more traditional, but they also face modern challenges.” (Teacher, interview, 2026)

Before presenting the perspectives of staff and students, it is important to emphasize that their views reflect the daily implementation of this semi-traditional model. Their experiences illustrate how classical traditions remain dominant while modern adjustments are cautiously introduced.

A staff member explained that the learning pattern is still dominated by classical traditions:

“Most lessons remain semi-traditional, such as studying directly at the kiai’s house.” (Staff, interview, 2026) “Although modern advances exist, the pesantren systematics are still semi-traditional.” (Staff, interview, 2026)

Students also recognize this balance in their daily experiences: “*We continue to study directly with the kiai, which is central to our learning.*” (Student, interview, 2026)

“Modern facilities are present, but classical traditions dominate our daily studies.” (Student, interview, 2026)

To connect these interview insights with broader evidence, observational findings provide a clearer picture of how the semi-traditional model operates in practice. Daily routines at Al-Munawwarah and Nurul Huda show students gathering in halaqah circles, attending Quranic recitations, and visiting the kiai’s residence for direct instruction. Dormitory management reflects layered authority, where administrators enforce discipline while religious guidance flows from the kiai. These observations highlight how the semi-traditional model prioritizes tradition while cautiously integrating modern elements.

In addition, documentary analysis reinforces the consistency of this model within institutional frameworks. Institutional records and curriculum documents emphasize the dominance of classical Islamic texts and direct clerical instruction, while also noting limited integration of modern subjects. Policy guidelines highlight the preservation of Salaf traditions as the pesantren's identity marker, even as they cautiously incorporate contemporary educational adjustments. This demonstrates that the semi-traditional model is formally embedded in institutional structures, balancing heritage with adaptation.

Discussion

a. Modernization of Student Care Management

Research findings indicate that the Al-Kautsar Modern Islamic Boarding School in Pekanbaru implements a modern, structured, and curricular-based Student Care system. This model is characterized by classroom-based learning, the use of a tiered education system, the implementation of institutional discipline through uniforms and formal rules, and the development of student interests and talents through various extracurricular activities. Furthermore, the boarding school integrates the study of yellow books into the formal curriculum through Islamic studies. These findings show that modernization of Student Care in Islamic boarding schools is not carried out by eliminating classical scholarly traditions, but through the integration of modern education systems with pesantren traditions.

This aligns with the theoretical framework of modern Islamic boarding schools, which emphasizes the integration of religious and general knowledge within a structured educational system. Widodo (2023) explains that modern Islamic boarding schools emphasize curriculum development that integrates religious and general knowledge, the inculcation of Islamic values in daily life, and religious activities that support character development. Nisa and Purnomo (2025) similarly found that modern Islamic boarding schools integrate religious and general studies by incorporating Islamic values into science and technology, so that students no longer view general and religious knowledge as separate entities. Thus, modernization occurs through strengthening integration, not eliminating pesantren identity.

In the context of Student Care governance, modernization at Al-Kautsar is evident in systematic and planned institutional management. Caregiving not only serves as supervision for dormitory life but also supports academic development, skills training, and character building. The use of class systems, division of educational levels, and extracurricular activities indicates a modern management pattern that is structured and adaptive. This supports Arif et al. (2024), who show that modern Islamic boarding schools are more responsive to the national curriculum and current needs, resulting in a system aligned with formal education and the job market.

However, modernization at Al-Kautsar has not displaced scholarly traditions. The yellow books remain central and are integrated into formal education. This reflects an integrative pattern maintaining classical Islamic scholarship while adopting modern systems. Imdad et al. (2025) emphasize that such integration is crucial for producing graduates with strong character and global competence. Thus, modernization of Student Care at Al-Kautsar demonstrates negotiation between tradition and modernity, integrating pesantren values into a structured system adaptive to contemporary developments.

The modernization of Student Care at Al-Kautsar demonstrates an integrative approach that negotiates between tradition and modernity. Rather than replacing classical scholarship, the institution embeds it within a structured system that also

emphasizes academic skills, discipline, and extracurricular development. This synthesis highlights that modernization in pesantren is best understood as adaptive integration preserving identity while equipping students with competencies relevant to contemporary educational and social demands.

b. Hybridization of Parenting in Semi-Modern Islamic Boarding Schools

Research findings indicate that Ihsan Boarding School implements a semi-modern Student Care model that combines modern education with classical pesantren traditions. This model emerges from the diverse backgrounds of educators, both modern and traditional, resulting in flexible and adaptive practices. Modern systems remain the main framework, but traditional practices are maintained as long as they do not conflict with institutional rules. The use of digital learning media, modern facilities, and educational technology coexists with traditional programs that form part of pesantren identity.

This shows that modernization does not always mean a complete overhaul but can develop through hybridization between tradition and modernity. In contemporary pesantren, this hybrid pattern is a form of adaptation to social change, technological development, and formal education demands without abandoning pesantren culture. Sugito (2024) explains that hybrid learning integrates traditional methods with modern, technology-based approaches to improve 21st-century competencies while maintaining Islamic values. Thus, hybridization involves not only technology but also negotiation of values within education and Student Care.

In practice, hybridization at Ihsan Boarding School is evident in modern academic management and technology use, while traditional elements are preserved through special programs. The use of projectors, digital media, and formal systems demonstrates modern orientation, yet traditional mentoring remains. This shows that the semi-modern model is built through contextual accommodation rather than elimination of tradition.

These findings align with Yusuf & Ali (2025), who explain that integrative strategies combine sorogan and bandongan with modern curricula and technology, strengthening religious understanding while improving digital literacy and critical thinking. Zahraini (2023) also shows that pesantren adapt to the digital era by integrating yellow book studies with technology, languages, and modern media. The hybridization of Student Care at Ihsan Boarding School demonstrates flexible governance, allowing educators to adapt approaches to their backgrounds while staying within institutional rules. Darwanto et al. (2024) note that effective pesantren management depends on integrating Islamic and general education in adaptive, inclusive ways.

Thus, the semi-modern model demonstrates negotiation between tradition and modernity through a flexible hybrid pattern. Pesantren traditions remain foundational, while modern elements are adopted to meet formal education, technological, and competency demands. The semi-modern model at Ihsan Boarding School illustrates a hybridization process in which tradition and modernity are negotiated contextually. By blending digital tools and structured academics with traditional mentoring, the institution creates a flexible Student Care framework that is both adaptive and inclusive. This synthesis shows that hybridization is not a compromise but a creative adaptation, ensuring that students develop religious depth alongside technological literacy and modern competencies.

c. Adaptation of Tradition in the Care of Semi-Traditional Islamic Boarding Schools

Research findings indicate that Al-Munawwarah and Nurul Huda Al-Islami Islamic Boarding Schools implement a semi-traditional Student Care model characterized by the strong role of the kiai as the center of moral and scholarly authority. The structure is

multi-layered, with dormitory administrators and supervisors assisting students daily. Learning remains dominated by Salaf traditions, such as direct relationships between kiai and students. Nevertheless, both schools selectively adapt to modern developments without losing their traditional identity.

This shows that semi-traditional pesantren do not reject modernity but engage in limited adaptation to suit institutional needs and values. Tradition remains the foundation of Student Care, while modern elements are selectively adopted to maintain relevance. The strong position of the kiai demonstrates that moral and scholarly authority remains central, while layered care structures show more systematic management than purely traditional models.

This finding aligns with Ramadhani (2025), who states that pesantren sustainability depends on selective adoption of modern systems without losing Salaf traditions. Priyatna (2024) explains that sorogan and bandongan are being integrated with adaptive modern approaches. This reflects the principle of *muḥāfaẓah ‘alā al-qadīm al-ṣāliḥ wa al-akhḍ bi al-jadīd al-aṣlah*—maintaining good traditions while adopting beneficial new ones. Thus, adaptation in semi-traditional pesantren is not rejection but a strategy to sustain traditions amidst change.

Through this model, pesantren show that tradition and modernity are not opposites but negotiated through Student Care patterns rooted in tradition yet adaptive to contemporary needs. The semi-traditional model underscores the persistence of pesantren traditions while allowing limited adaptation to modernity. The authority of the kiai remains central, ensuring continuity of values and character formation, while layered management structures introduce a degree of institutional organization. This synthesis reveals that semi-traditional Student Care functions as a preservation strategy maintaining classical identity while selectively adopting modern elements to sustain relevance in changing educational contexts.

d. Negotiating Tradition and Modernity in the Governance of Student Care

The results indicate that Student Care governance in Pekanbaru pesantren shows diverse models representing different negotiations between tradition and modernity. The modern model at Al-Kautsar integrates formal education with pesantren traditions. The semi-modern model at Ihsan shows hybridization through flexible blends. The semi-traditional model at Al-Munawwarah and Nurul Huda shows selective adaptation while maintaining Salaf traditions and kiai authority.

These models show that modernization occurs through diverse negotiation patterns according to institutional characteristics. In contemporary pesantren, negotiation is not a binary opposition but adaptive strategies responding to education, technology, and social needs. Some pesantren integrate religious and general knowledge formally, others adopt hybrid patterns, while semi-traditional pesantren maintain traditions with limited adjustments. This aligns with Imdad et al. (2025), who explain that pesantren balance tradition and modernity through adaptive management. Zahraini (2023) emphasizes that pesantren in the Society 5.0 era integrate technology and modern approaches without losing identity.

Thus, modernization of Student Care in Islamic boarding schools is best understood as institutional adaptation. Pesantren sustain traditions while negotiating modernity through curriculum integration, governance adjustments, technology use, and strengthening identity. Yusuf & Ali (2025) call this an integrative strategy, while Sugito (2024) highlights hybrid learning. Overall, three typologies of Student Care governance modern, semi-modern, and semi-traditional illustrate dynamic, contextual adaptation shaped by institutional vision, teacher background, and educational orientation.

Taken together, the three typologies modern, semi-modern, and semi-traditional demonstrate that Student Care in contemporary pesantren is a dynamic negotiation rather than a binary choice between tradition and modernity. Each institution adapts according to its vision, teacher background, and educational orientation, producing diverse but coherent strategies of integration. This synthesis highlights that pesantren modernization is best understood as contextual adaptation, where tradition is preserved yet reinterpreted to meet the demands of modern education, technology, and society.

Table 1: Typology of Student Care Governance Models at Pekanbaru Islamic Boarding Schools

Comparative Aspects	Modern Islamic Boarding School	Semi-Modern Islamic Boarding School	Semi-Traditional Islamic Boarding School
Model Orientation	Modern-academic and future-oriented	Integrative (modern-traditional)	Traditional with selective adaptation
Education System	Structured, systematic, tiered, class-based curriculum	Structured curriculum with accommodation of traditional approaches	Traditional dominant (Salaf) with neater management arrangements
Parenting Management	Modern, formal and systematic institutions	Adaptive and flexible	Layered and centered on the kiai
The Role of Kiai	Not structurally dominant	Remain respected in modern systems	Central as a moral and scientific authority
Learning Approach	Classical, systematic, and programmed	Combination of modern and traditional	Direct relationship between kiai and santri and Salaf learning
Integration of Science	Religious and general knowledge are integrated into the formal curriculum	Integration of traditional values and modern curriculum	Selective integration without eliminating salaf characteristics
Use of Technology	Tall and adaptive	Used as a learning support	Used on a limited basis
Student Development	Academic focus, character, and skills	Balance between Islamic identity and modern competence	Focus on character and spiritual development
Main Features	Structured and adaptive	Flexible and contextual	Preservation of traditions with limited adaptation

Educational Goals	Religious and academically competent graduates	Adaptive graduates with a strong Islamic identity	Graduates with Islamic character and social relevance
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This typology shows that the governance of student care in Islamic boarding schools is not a single entity, but rather develops along a spectrum that exhibits varying intensities in adopting modernity and maintaining tradition. The modern model tends to place modernization as the primary framework while maintaining certain traditional elements. The semi-modern model exhibits a more flexible and adaptive form of hybridization, while the semi-traditional model maintains the dominance of tradition while making limited adjustments to current developments. This finding aligns with the study by Arif et al., (2024) which shows that the development of Islamic boarding schools in Indonesia moves along a diverse spectrum of transformation, ranging from modern Islamic boarding schools to Salaf Islamic boarding schools that selectively adapt to modernity. Furthermore, Ramadhani (2025) explains that the sustainability of Islamic boarding schools in the modern era is greatly influenced by the institution's ability to negotiate traditional values with contemporary educational needs.

Thus, this study demonstrates that the negotiation of tradition and modernity in the governance of student care takes place through various forms of contextual institutional adaptation. Islamic boarding schools not only strive to maintain their traditional identity but also adapt to the demands of modern education, technological developments, and changing societal needs. These findings demonstrate that the sustainability of contemporary Islamic boarding schools is greatly influenced by the institution's ability to strike a balance between preserving Islamic tradition and adapting to modernity in the student care and education system.

CONCLUSIONS

This study answers the research question by showing that the governance of Student Care in Islamic boarding schools in Pekanbaru City is divided into three typologies—modern, semi-modern, and semi-traditional each reflecting different strategies of negotiating tradition and modernity. The modern model emphasizes structured systems aligned with formal education, the semi-modern model demonstrates hybrid integration of tradition and technology, while the semi-traditional model preserves Salaf traditions with selective adaptation. The novelty of this article lies in its typological synthesis of Student Care governance, offering a conceptual framework that distinguishes integrative, hybrid, and adaptive-traditional approaches, thereby enriching the discourse on pesantren modernization.

The implications of these findings are both theoretical and practical. Theoretically, they contribute to the understanding of Islamic education governance by framing Student Care as a dynamic negotiation rather than a binary opposition between tradition and modernity. Practically, they provide pesantren leaders and policymakers with insights into how different governance models can sustain Islamic values while responding to contemporary educational demands. Strengthening adaptive and integrative approaches will ensure that Islamic boarding schools remain relevant, sustainable, and capable of producing graduates who embody both strong religious character and modern competencies.

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