

Glocalizing Islamic Education: Prophetic Hadith Values and Educational Transformation in a Contemporary *Pesantren*

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ABSTRACT: *This study explores the transformation of Islamic education at the Fadllillah Islamic Boarding School in response to the demands of globalization, with a particular focus on the internalization of values derived from the Prophet's Hadith. It aims to understand how these values shape the Islamic boarding school's approach to education while maintaining religious and cultural integrity in the 21st century. The study employed a qualitative case study method with ethnographic techniques, including participant observation, in-depth interviews, and document analysis. Data were collected over three to four months to examine the transformation process within the Islamic boarding school's educational ecosystem. Data were analyzed thematically and validated through source triangulation and member checking. The study identified key transformations aligned with the values of the Hadith, such as sincerity (ikhlas al-niyyah), the pursuit of knowledge (thalabul 'ilmi), respect for teachers (adab al-'ālim), and a balance between spirituality and worldliness. These transformations included comprehensive curriculum integration, participatory pedagogy, and digital literacy initiatives. These findings suggest that Pesantren Fadllillah has not only adapted but also undergone epistemological renewal (tajdid), ensuring its practices align with global educational competencies while remaining rooted in Islamic tradition. Limitations of this study include the contextual nature of the findings, which may not be generalizable to all pesantren, particularly those in areas with limited access to modern educational tools and digital infrastructure. This study offers a valuable model for "glocalization" in Islamic education, demonstrating how traditional values can be integrated with modern educational practices to maintain relevance in an increasingly connected world. Future research could expand on this study by tracking the long-term impact of this transformation and comparing it to other pesantren implementing similar models.*

Penelitian ini mengeksplorasi transformasi pendidikan Islam di *Pesantren Fadllillah* dalam merespons tuntutan globalisasi, dengan fokus khusus pada internalisasi nilai-nilai yang diambil dari Hadis Nabi. Penelitian ini bertujuan untuk memahami bagaimana nilai-nilai tersebut membentuk pendekatan *pesantren* terhadap pendidikan sambil mempertahankan integritas agama dan

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budaya di abad ke-21. Penelitian ini menggunakan metode studi kasus kualitatif dengan teknik etnografi, termasuk observasi partisipatif, wawancara mendalam, dan analisis dokumen. Data dikumpulkan selama tiga hingga empat bulan untuk memeriksa proses transformasi dalam ekosistem pendidikan *pesantren*. Data dianalisis tematik, divalidasi melalui triangulasi sumber serta pengecekan anggota partisipan. Penelitian ini mengidentifikasi transformasi kunci yang sejalan dengan nilai-nilai Hadis seperti keikhlasan (*ikhlas al-niyyah*), pencarian ilmu (*thalabul ‘ilmi*), penghormatan kepada guru (*adab al-‘alim*), dan keseimbangan antara spiritualitas dan duniawi. Transformasi ini mencakup integrasi kurikulum yang komprehensif, pedagogi partisipatif, dan inisiatif literasi digital. Temuan ini menunjukkan bahwa *Pesantren* Fadlillah tidak hanya beradaptasi, tetapi juga melakukan pembaruan epistemologis (*tajdid*), memastikan praktiknya selaras dengan kompetensi pendidikan global sambil tetap berakar pada tradisi Islam. Keterbatasan penelitian ini mencakup temuan yang bersifat kontekstual, yang mungkin tidak dapat digeneralisasi untuk semua *pesantren*, terutama yang berada di wilayah dengan akses terbatas terhadap alat pendidikan modern dan infrastruktur digital. Penelitian ini menawarkan model berharga untuk “glokalisasi” dalam pendidikan Islam, yang menunjukkan bagaimana nilai-nilai tradisional dapat dipadukan dengan praktik pendidikan modern untuk mempertahankan relevansi di dunia yang semakin terhubung. Penelitian selanjutnya dapat mengembangkan studi ini dengan melacak dampak jangka panjang dari transformasi ini dan membandingkannya dengan *pesantren* lain yang menerapkan model serupa.

Keywords: *Islamic Education, Glocalisation, Prophetic Hadith Values, Educational Transformation, Pesantren.*

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I. INTRODUCTION

The landscape of Islamic education in Indonesia, particularly within the traditional bastions of *pesantren*, is undergoing a profound transformation compelled by the inexorable forces of globalisation. This study examines the core dilemma faced by *pesantren*, which centres on curriculum issues linked to pedagogical orientation and epistemological foundations. This global shift, as Tolchah & Mu’ammam (2019) argue, presents not merely challenges but significant opportunities for Islamic pedagogical models. The pervasive impact of globalisation across social, cultural, and technological domains, as identified by Nawati et al. (2012), demands attention from all educational institutions. In this evolving context, *pesantren*, as the archipelago's oldest indigenous educational institutions, face a crucial dilemma: preserving centuries-old scholarly traditions rooted in the Qur’an and Hadith while responding to modern demands for 21st-century skills, including critical thinking, digital literacy, and adaptive problem solving (Anwar et al., 2025).

Historically, *pesantren* have played an unparalleled role in shaping Indonesia's moral, spiritual, and intellectual landscape (Ikhwan et al., 2025). The foundational principles derived from Prophetic traditions emphasise sincere learning intentions, lifelong knowledge pursuit, respect for educators, and a balanced worldview (Abdurrahman et

al., 2022). These principles form the ethical foundation for student development, consistent with contemporary research by Badri & Malik (2024) confirming their effectiveness in building religious character. However, a noticeable gap often exists between these theological ideals and their practical implementation. While many *pesantren* maintain morally robust traditional systems, they demonstrate limited responsiveness to sociotechnological changes. Conversely, institutional modernisation efforts risk diluting the essential spiritual identity of *pesantren*, a concern reflected in broader discussions about knowledge commodification (Othman et al., 2017).

Notably, dynamic responses to global local tension are evident in urban and industrial *pesantren* contexts, where economic globalisation and digitalisation are reshaping student aspirations (Salim et al., 2025). Many *santri* pursue careers as professionals, entrepreneurs, and academics while maintaining their Islamic identity (Arifin et al., 2023). This discussion, however, serves only as an introductory context for understanding the specific case of Pesantren Fadllillah rather than representing a general study of all urban Islamic boarding schools. This evolution demands curricular innovation that integrates classical religious sciences with contemporary practical and digital competencies. As Husna et al. (2023) suggest, this represents broader efforts to reconstruct a Muslim worldview engaging with modernity. Practical manifestations include entrepreneurship programs, digital literacy initiatives, and value-based vocational training, reflecting the Islamisation of modern disciplines similar to developments in engineering and sustainability studies (Radzol & Hamzah, 2023; Shahida, 2023).

Within this context, Pesantren Fadllillah in Tambak Sumur, Waru, Sidoarjo presents a compelling case study. Situated in a developing industrial zone, the institution stands at the intersection of tradition and modernity. Its location exposes it directly to global influences, from cultural shifts to economic aspirations, necessitating an educational model that balances Islamic spirituality with contemporary competencies, echoing concepts of religious humanism in education (Mukhyidin et al., 2020). The transformation at Pesantren Fadllillah extends beyond structural change to emphasise the internalisation of Hadith values as the primary analytical focus of this study. These values function not only as philosophical guidance but also as an ethical framework shaping teaching methodologies, kiai–student relationships, and character formation in everyday life. As Salman (2025) notes, the application of Hadith in the digital era necessitates a shift from purely textual interpretation toward more discursive and contextual engagement. Accordingly, this research investigates how the internalisation of Hadith values is operationalised through pedagogical practices and institutional policies, particularly in integrating religious principles with globally oriented competencies. By centring the analysis on value internalisation, the study maintains coherence between the methodological approach and the discussion of the *pesantren*'s transformative trajectory.

By exploring these dynamics, this research constructs an empirical account of Islamic educational transformation at Pesantren Fadllillah and traces how Hadith values are internalised across its educational ecosystem. The findings offer insights into how traditional institutions maintain authentic character while demonstrating the creative adaptability necessary to thrive in a changing global landscape.

II. METHOD

This study employs a qualitative approach with an ethnographic case study design. The researcher chose this approach because it enables an in-depth understanding of complex social phenomena, particularly the dialectical relationship between normative values (*das sollen*) and the empirical reality of educational practices (*das sein*) (Maxwell & Reibold, 2015). Operationally, *das sollen* is identified through an analysis of primary religious sources such as selected Hadith texts used in the *pesantren*, formal curriculum documents, institutional regulations, and the content of kiai sermons and instructional guidance that articulate the expected educational ideals. Meanwhile, the study examines *das sein* by directly engaging with everyday educational practices, such as classroom interactions, pedagogical strategies, student–kiai relationships, habituation programs, and the *santri's* daily religious and social activities within the *pesantren*. The ethnographic case study design is employed to investigate thoroughly and contextually the process of educational transformation at Pesantren Fadllillah, Tambak Sumur Waru, Sidoarjo, which represents a distinctive case unit. The research will be conducted over a period of three to four months, allowing the researcher to undertake repeated observations, collect rich and in-depth data, and enhance data trustworthiness through prolonged engagement and direct immersion in the life of the *pesantren*.

Data collection is carried out through three primary techniques: 1) Active participant observation, wherein the researcher engages directly in *pesantren* activities such as teaching-learning processes, religious scripture studies (*pengajian kitab*), dormitory activities, and curriculum planning to capture the living values in the *santri* daily lives; 2) In-depth interviews with purposively selected informants, including the *Pesantren* Leader (*Kiai*), the Board of Teachers, *Pesantren* Administrators, *Santri* from various levels, and Alumni to obtain layered perspectives on the meaning and practices of educational transformation; and 3) Document analysis of various *pesantren* archives and official documents such as curricula, syllabi, transcripts of the *Kiai's* sermons, referenced hadith books, and educational policy documents.

The collected data were analysed using the interactive model by Miles et al. (2014), which encompasses three main stages: data reduction, data display, and conclusion drawing/verification. Following data transcription, a thematic coding process was conducted to identify patterns and themes related to the implementation of educational hadith values (such as intention, the virtue of knowledge, and respect for teachers) within the *pesantren* transformation process. To ensure data validity, the researchers applied source, methodological, and theoretical triangulation. They further examined hadith documents by referring to authoritative exegesis texts (*kitab syarah*) to secure an accurate understanding of the normative values embedded within them. Through this systematic and in-depth methodological procedure, the study is expected to yield credible findings and provide a comprehensive understanding of the forms and meanings of hadith-value-based Islamic educational transformation within the *pesantren* environment.

III. RESULT AND DISCUSSION

Forms of Islamic Educational Transformation in the Face of Globalisation

The transformation of Pesantren Fadllillah Tambak Sumur, Waru, Sidoarjo, constitutes a dynamic process that unfolds gradually and continuously. This change is not

interpreted merely as a structural or administrative shift but as a comprehensive endeavour to balance classical Islamic values with the demands of 21st-century global competencies (Juminah et al., 2023). Within the context of rapid globalisation, which Arif et al. (2024) argue presents complex impacts, including challenges to traditional values alongside opportunities for broadening perspectives, this *pesantren* strives to maintain its Islamic identity without succumbing to traditional stagnation, while simultaneously responding to a modern reality that demands innovation, skills, and technological literacy (Asrori et al., 2025).

Aligning with this vision, K.H. Hifni Najih Yasak, the leader of Pesantren Fadlillah, asserts that *pesantren* must safeguard their foundational Islamic values while looking toward the future. “Today's *santri* are not sufficiently served by merely being able to read classical texts (*kitab*); they must also be able to 'read the world.' Modernisation is not a threat but a challenge to demonstrate Islam's enduring relevance across eras.” This statement indicates that the *pesantren* is not merely reacting to the currents of the times but is constructing a new paradigm for Islamic education that is both adaptive and rooted in the values of the Hadith, an approach consistent with the concept of prophetic education that emphasises value-added for social change.

Curricular transformation represents the most tangible dimension of this change. Pesantren Fadillah has developed an integrated curriculum system that combines classical text-based religious education with general subjects and life skills instruction. Religious studies such as tafsir, Hadith, and fiqh remain the educational core but are now packaged alongside entrepreneurship training, digital skills, and foreign language learning. This model reflects a shift from a normative curriculum centred on the transmission of religious knowledge and doctrinal understanding towards a functional one that equips *santri* with practical competencies, critical thinking, adaptability, and social responsibility to confront the challenges of modern life without sacrificing their spirituality (Salim et al., 2024).

The introduction of subjects such as sharia-based entrepreneurship, information literacy, and public speaking illustrates the *pesantren*'s new orientation towards shaping *santri* who are not only well-versed in religious sciences (*alim*) but also competent and self-assured in public spheres (Shaleh et al., 2024). In this context, Al-Ustadz Junaidi, S.Pd.I., a teacher at the *pesantren*, explains that this curricular change stems from an awareness of the *santri*'s need to be prepared for a dynamic workforce and society. “We want our *santri* to remain strong in religious knowledge but also not to be inept in facing change. Therefore, we incorporate technology training, sharia entrepreneurship, and public communication so they are ready to become capable and professional preachers (*dai*).” This perspective underscores that the Fadlillah curriculum is not solely academic but is also oriented towards self-reliance and social relevance, representing a direct response to the challenges of globalisation also faced by Islamic education institutions in Malaysia (Hashim, 2017; Pamungkas et al., 2026).

In pedagogical practice, a methodological shift has occurred from a teacher-centred to a student-centred approach (Badri & Malik, 2024; Hasibuan et al., 2025). The learning process no longer positions the teacher as the sole source of knowledge but rather as a facilitator who guides *santri* towards critical, reflective, and contextual thinking. The method of teaching classical texts has been adapted to a thematic approach, where the values of Hadith and Qur'anic verses are directly linked to contemporary issues such as social media ethics, environmental responsibility, and honesty in economic activities.

For instance, the Hadith on intention serves as a foundation for building integrity in the digital world. In contrast, the Hadith on seeking knowledge (*thalabul ilmi*) is practised as a spirit of lifelong learning in the information age. Consequently, this methodological transformation is not merely a pedagogical innovation but a strategy for the actualisation of Islamic values to ensure their continued relevance and practical application. This shift also addresses the challenges of readiness for innovative teaching and learning among Islamic education teachers, as highlighted by Asmawati et al. (2021), where facilitation skills and value integration are key.

The learning environment at Pesantren Fadlillah has also evolved into an arena for dialogue between text and context. The study of classical texts, which was once monologic, has become an interactive forum where *santri* discuss, argue, and connect teachings with surrounding social phenomena. The traditional methods of *mudzakarah* and *halaqah* have been expanded into project-based learning, an approach that encourages *santri* to integrate Islamic values with creativity and practical skills. *Santri* no longer merely learn to understand texts but also to implement them in social, economic, and technology-based da'wah activities. This indicates that the *pesantren* is shifting its orientation from the mere transfer of knowledge to the formation of competency and character (Harbes et al., 2023; Mappaenre et al., 2022).

At the institutional level, transformation is also evident in the *pesantren's* increasingly modern and participatory management and governance systems (Arifin et al., 2023; Husna et al., 2023). The traditional leadership model, previously centred on the *Kiai* (religious leader) figure, has evolved into a collaborative model where the council of teachers, administrative staff, alumni, and senior *santri* have space to contribute to program planning and implementation (Abdurrahman et al., 2022). The *Kiai* retains a central role as the guardian of moral and spiritual authority; however, operational decisions are executed more openly and professionally. This management approach demonstrates a balance between the value of *barokah* (divine blessing) and the principle of efficiency, between spiritual charisma and a rational work system. The implementation of governance based on deliberation (*musyawarah*) and transparency is a key indicator of the *pesantren's* success in undertaking renewal that remains rooted in tradition, a form of “glocalisation” where a local institution adapts to global logics without losing its identity (Arif et al., 2024).

The application of digital technology has also become an integral part of institutional transformation. The *pesantren* has utilised social media as a means for da'wah and activity publication and has begun developing a simple academic information system to monitor student learning progress (Abdurrahman et al., 2022; Karim, Fathurohman, Sulaiman, Marliani, Muhammadun, et al., 2025). This step demonstrates the *pesantren* ability to leverage technology selectively not to replace values, but to enhance the effectiveness of education and communication (Ruiz-Diaz et al., 2017). Thus, digitalisation at Pesantren Fadlillah is not perceived as a threat to Islamic values but as an instrument for da'wah and for strengthening the competency of the *santri* generation in the information age, aligning with the contribution of Indonesian Islamic education in responding to globalisation (Tolchah & Mu'ammam, 2019).

From this overall process, it is apparent that the transformation at Pesantren Fadlillah is rooted in both ideological and practical consciousness: preserving the purity of teachings while developing social relevance. This paradigm rejects the dichotomy between religious and general sciences and affirms that technological advancement does

not conflict with spiritual values (Arif et al., 2024; Hanafi et al., 2021). The transformation occurring is not Westernisation or a commodification of knowledge that neglects the higher objectives of Islamic law (*maqasid al-shari'ah*) (Othman et al., 2017), but rather an Islamization of modernity, a process of filtering and adaptation that positions Islam as the source of value within progress. The *pesantren* is no longer viewed as a conservative institution resistant to change but as an agent of renewal that actively plays a role in shaping a generation that is knowledgeable, ethical, and globally competitive.



Figure 1. Form of Islamic education transformation in the face of globalisation

The research findings indicate that the balance between deep religious understanding (*tafaqquh fi al-din*) and engagement with contemporary life (*tatawwur al-hayah*) is the key to the success of this Islamic educational transformation. Fadlillah has successfully presented an integrative educational model in which spirituality serves as the foundation, knowledge as the instrument, and character as the goal. Through a responsive curriculum, dialogic teaching methods, and participatory governance, this *pesantren* has built an Islamic educational ecosystem that is relevant to the contemporary era without losing its traditional roots. This is the essence of its significant innovation: a transformation born not from external pressure but from internal reflection on Islamic teachings and the demands of social reality. Therefore, Pesantren Fadlillah stands as a concrete example that Islamic education can transform itself creatively, contextually, and civilly in the face of globalising currents, as idealised in contemporary Islamic education discourse (Tolchah & Mu'ammam, 2019).

The Values of Prophetic Hadith on Education as a Normative Foundation for Transformation

The educational transformation occurring at Pesantren Fadllillah is not merely an aimless modernisation, but a deliberate process of change grounded in the values of the Prophetic Hadith of Muhammad SAW. Each innovation and adjustment implemented within this institution possesses a clear spiritual and epistemological direction, namely, to position the Hadith as both a moral compass and a source of legitimacy in the development of Islamic education (Hussein et al., 2025; Ikhwan et al., 2025). The normative values embedded within the Hadith are understood not merely as textual teachings but as a living guide that directs all educational activities. Consequently, the changes at the *pesantren* are not a result of imitating Western modernity but rather a process of filtering and reinterpreting Islamic values to remain contextual with the challenges of the modern era (Badri & Malik, 2024; Singsuriya & Rimpeng, 2025).

Sincere intention (*ikhlas al-niyyah*) serves as the spiritual foundation underpinning the entire educational process at the *pesantren*. The Hadith, “*innamal a'mālu binniyyāt*” (verily, deeds are judged by intentions), is interpreted not only as a call for personal rectification of intention but also as an institutional paradigm governing all learning and managerial activities. All activities, both religious and general, are framed within an orientation of worship and proselytisation (*dakwah*). K.H. Hifni Najih Yasak, the leader of Pesantren Fadllillah, emphasises that education must begin with a sincere intention so that every form of progress becomes a righteous deed (*amal saleh*), not merely a worldly achievement. Sincere intention acts as a spiritual filter, ensuring that advances in knowledge and technology do not distance *santri* from Islamic values but instead strengthen their spirit of *dakwah* and *faith*. This approach aligns with the concept of the Islamization of modern knowledge, which, in the context of engineering and science education, is described by Radzol & Hamzah (2023) as the effort to integrate divine values into the framework of modern education, ensuring technology remains bound by ethical and spiritual controls.

Table 1. Application of the value of sincere intention in educational activities

Activity Aspect	Practice of Sincerity of Intention	Impact on Transformation
General learning (Languages, Computer, Entrepreneurship)	Always begins with prayer and affirmation of the intention to learn for the sake of da'wah	<i>Santri</i> develops a strong religious motivation in mastering modern knowledge
Extracurricular and social activities	Every activity is regarded as a field of righteous deeds (<i>amal saleh</i>)	Shapes the <i>santri's</i> character to be responsible and sincere
<i>Pesantren</i> management and administration	Strategic decisions always begin with consultation (<i>musyawarah</i>) and intention for the benefit of the ummah.	Modernisation is carried out without losing its spiritual dimension

This value distinguishes the transformation model at Fadllillah from secular modern education systems, which often separate knowledge from values. The *pesantren* elevates intention beyond a mere personal aspect, making it an integral component of the Islamic education system that guides the direction of innovation both spiritually and ethically.

The spirit of lifelong learning serves as the primary driver for academic transformation at the *pesantren*. The Hadith "*thalabul 'ilmi faridhatun 'ala kulli muslim*" (seeking knowledge is obligatory upon every Muslim) is interpreted broadly, encompassing the obligation to master religious sciences as well as worldly knowledge beneficial for the welfare of the community. The *pesantren* encourages *santri* and teachers to continuously learn, adapt, and remain open to developments in science. Learning is not centred solely on the study of tafsir and Hadith but also encompasses technology, management, and social sciences relevant to the needs of modern society. The culture of lifelong learning is evident in teacher training activities, where instructors (*ustadz*) also study digital technology, educational psychology, and active learning methodologies. This phenomenon demonstrates that Fadllillah not only preserves classical knowledge but also revitalises the spirit of scholarly *ijtihad* (independent reasoning) appropriate to contemporary challenges. Furthermore, the concept of psychological resilience in navigating change, as explored by Hussein et al. (2025) through the prophetic guidance to be keen on what benefits you, is reflected in the *pesantren*'s proactive and adaptive approach, which maintains its core identity.

A comparison based on secondary literature on traditional *pesantren* in Madura and Tasikmalaya shows that Fadllillah Pesantren has shifted from a text-based learning model toward skill-based and reflective learning. This transformation suggests that the *pesantren* is no longer merely a preserver of values but also an innovator in Hadith-based Islamic education oriented toward the development of global competencies. Respect for teachers (*adab al-'ālim*) remains a fundamental value preserved amidst the currents of modernisation. The relationship between the *Kiai* (religious leader), *ustadz*, and *santri* at Fadllillah is maintained within an atmosphere of deep etiquette and sincerity. *Santri*, proficient in technology and digital skills, continues to demonstrate polite ethics and high respect for their instructors. Al-Ustadz Ahmad Junaidi, S.Pd., asserts that *adab* must not be lost in the process of modernisation, for the higher a person's knowledge, the more profound their respect for teachers should be. This value acts as a moral bulwark, preventing intellectual advancement from turning into spiritual arrogance (Juminah et al., 2023). *Adab* in the *pesantren* is not merely social etiquette, but a value system ensuring technological progress remains rooted in obedience and sincerity. This dynamic also reflects principles of transformational leadership rooted in Islamic values, as researched by Hafidz et al. (2020), characterised by inspirational and motivational relationships that extend beyond mere hierarchy.

Table 2. Manifestation of the value of respect for teachers

Element of Adab	Actual Practice in the Pesantren	Function in Transformation
Ethics toward teachers	<i>Santri</i> bows slightly, greets respectfully, and avoids interrupting while teachers speak.	Cultivates humility and discipline
Student support for teachers	<i>Santri</i> uses digital skills to assist teachers (e.g., design, event publications)	Integrates respect values with innovation
Learning of adab	<i>Adab al-'ālim wal muta'allim</i> is taught as a compulsory subject	Ensures that adab values remain alive within the modern system

Balancing spirituality and worldly life is a core principle guiding the *pesantren* educational system. The Hadith "*Rabbana ātinā fid-dunyā hasanah wa fil-ākhirāti hasanah*" (our Lord, give us in this world good and in the Hereafter good) is adopted as an educational philosophy that integrates the two dimensions of life: mastery of

knowledge and diligence in worship. The *pesantren* rejects the dichotomy between worldly and religious sciences, teaching that both must synergise. *Santri* are trained to master science and technology as a form of worship beneficial to the community. The daily schedule at the *pesantren* reflects this principle: night prayers, formal academic learning, social activities, and digital *dakwah* training operate in equilibrium. This approach produces graduates who are productive, knowledgeable, and spiritually oriented, embodying a balance between *tafaqquh fi al-din* (deep understanding of religion) and *tatawwur al-hayah* (progress in life). This humanising and dignifying education, emphasised in the context of orphan education by Bathina (2013), is evident in the *pesantren's* effort to shape *santri* who are not only academically and technologically competent but also possess intense spirituality and social concern. Moreover, this principle of balance aligns with sustainability values promoted in sustainable development goals, which, according to Muchlis et al. (2024), can be integrated through religious values to build ethics and responsibility in education, including architecture and governance.

Research findings indicate that Pesantren Fadllillah has developed a Hadith-based Islamic education model that is integrative, contextual, and reflective. Each Hadith value (intention, knowledge, respect, and balance) is not confined to textual teaching but is enlivened within the curriculum, management, and institutional culture. While other *pesantren* may still focus on curricular and facility reforms, Fadllillah has achieved a level of epistemological transformation that is, establishing the Hadith as the ideological and pedagogical basis for educational innovation. A comparison with previous research shows a significant shift. This *pesantren* has moved from a model of *taqlid* towards modern systems to *tajdid* based on the reinterpretation of Hadith, thereby making tradition a source of creativity.

Table 3. Comparison with findings from previous research

Aspect	Traditional <i>Pesantren</i> (Previous Studies)	Pesantren Fadllillah (Findings of This Study)
Direction of Transformation	Curriculum and facility reform	Reconstruction of educational epistemology based on Hadith
Value Orientation	Preservation of tradition with minimal adaptation	Integration of hadith values with modernity
Teacher–Student Relationship	Hierarchical, charismatic	Dialogical, participatory, yet respectful
Technological Proficiency	Merely as a learning aid	As an instrument of da'wah and moral cultivation
Educational Paradigm	Imitation (<i>taqlid</i>) of modern systems	Renewal (<i>tajdid</i>) through reinterpretation of Hadith

From the overall analysis, it can be concluded that the values of Prophetic Hadith on education function as the animating spirit (*ruh*) that vitalises every aspect of transformation at Pesantren Fadllillah. Innovations in digitalisation, curriculum restructuring, and institutional governance are consistently rooted in prophetic values. The transformation undertaken is not Westernisation but the Islamization of modern knowledge, where divine values form the foundation for the utilisation of worldly sciences, a concept also supported by Radzol & Hamzah (2023) in the context of engineering education. The novelty of this research lies in the paradigm shift from an adaptive *pesantren* to a creative and reinterpretative *pesantren*, which positions the Hadith not merely as a source of morality but as an epistemological source for modern Islamic education relevant to the era of globalisation, underpinned by principles of

psychological resilience (Hussein et al., 2025), transformative leadership (Hafidz et al., 2020), a humanistic approach (Bathina, 2013), and the integration of sustainability values (Muchlis et al., 2024).

Bridging Tradition and Modernity: Integrating Prophetic Hadith Values with 21st Century Educational Competencies

The integration of Hadith values with the demands of 21st-century competencies at the Pesantren Fadlillah represents a sophisticated and deliberate effort to harmonise classical Islamic scholarship with contemporary global imperatives. This endeavour transcends mere curricular adjustment, manifesting instead through a pervasive cultivation of values, contextual pedagogy, and a systematic formation of student character designed to navigate modernity without sacrificing religious identity. Data gathered from interviews, observations, and documentary analysis reveal that this synthesis is particularly observed in daily learning routines, digital programs, and institutional policies, where it is most pronounced in the domains of digital literacy, critical thinking, and the fostering of adaptive, collaborative dispositions, all consciously anchored in the teachings of the Hadith (Anwar et al., 2025; Ikhwan et al., 2025).

The school's philosophical direction, as articulated by its leader, K.H. Hifni Najih Yasak, M.Pd., rests upon a dual foundation: spiritual fortification and the acquisition of 21st-century competencies. He contends that the modern *pesantren* must cultivate individuals who are deeply grounded in religious knowledge (*tafaqquh fi al-din*) while simultaneously progressive in their worldly engagement (*tatawwur al-hayah*). This vision directly addresses a critical gap in contemporary education, which often prioritises skills over character (Hasibuan et al., 2025; Karim, Kurniawan, et al., 2025; Karim, Muhammadun, et al., 2025). Notably, this aligns with a broader scholarly call to redefine 21st-century education by integrating ethical and character dimensions into its very core (Mor, 2025). Consequently, the institution's policy of leveraging Hadith as the moral bedrock for all taught skills, from digital fluency to critical analysis, constitutes a strategic response to this challenge (Arif et al., 2024; Pamungkas et al., 2026).

A particularly compelling illustration of this integration is observed in the school's approach to digital literacy (Asrori et al., 2025; Bravo et al., 2021). Here, technology is not treated as a neutral tool but is intentionally framed within an Islamic epistemological framework (Pothipasa & Suanpang, 2023; Shahida, 2023). This perspective resonates powerfully with contemporary meta frameworks of digital literacy that advocate for a critical, ethical, and participatory engagement with digital environments, moving beyond mere technical proficiency (Bravo et al., 2021). For instance, within the computer laboratory, *santri* are tasked with producing digital *dakwah* content, such as video commentaries on Prophetic ethics or infographics on Islamic finance principles, thereby transforming them from passive consumers into active, ethically guided creators. As articulated by the program mentor, Al-Ustadz Ahmad Junaidi, S.Pd., the objective is to harness technology for "creative proselytisation". The canonical Hadith philosophically underpins this practice, "*innamal a'mālu binniyyāt*" (intentions judge deeds), instilling a sense of purpose that elevates technical skill into an act of religious responsibility.

Table 4. Integration of hadith values in digital literacy at the Pesantren Fadllillah

Development Aspect	Implementation at the <i>Pesantren</i>	Instilled Hadith Value	Impact on <i>Santri</i>
Basic Digital Literacy	Computer training, managing the <i>pesantren's</i> social media	Trustworthiness (<i>Amanah</i>) and honesty in disseminating information	<i>Santri</i> become technologically literate yet discerning media users
Digital <i>Dakwah</i>	Production of Hadith based proselytisation content	Sincere intention (<i>Niat ikhlas</i>) in preaching	<i>Santri</i> develop creative and impactful modes of religious outreach
Cyber Ethics	Learning ethical norms for social media use	Hadith concerning guarding one's speech and upholding trust	<i>Santri</i> internalises a sense of moral accountability online

Beyond the digital realm, the curriculum demonstrates a significant pedagogical shift towards critical and reflective thinking. In the study of classical texts (*kitab kuning*), instructors deliberately facilitate dialogues that connect traditional exegesis with modern socio-economic issues. When examining a Hadith on trust (*amanah*), for example, *santri* are prompted to critically explore its implications for digital data privacy or ethical e-commerce. This methodology, which employs inquiry-based learning and problem solving, effectively transforms the classroom into a dynamic space where text and context converse. Interestingly, this evolution mirrors the responses required to address the profound challenges of 21st-century learning, which demands the ability to navigate complexity, ambiguity, and interconnected global systems (Voogt et al., 2013). The result is an educational experience where religious knowledge is not passively received but actively interrogated and applied (Futaqi & Mashuri, 2022; Tran et al., 2022).

Furthermore, the development of collaborative competencies is seamlessly woven into the school's project-based learning initiatives. The "Independent *Santri*" (*Santri Berdikari*) program is a case in point, merging the principles of Sharia-compliant entrepreneurship with community service. Through this program, *santri* collaborate in teams to develop halal products, manage digital marketing campaigns, and allocate profits to social causes. The Hadith "*at-tajiru as-shaduqu al-amin ma'an-nabiyyin*" (the honest and trustworthy merchant is with the prophets) provides the ethical cornerstone, framing economic activity as a form of worship and social cooperation. This approach naturally cultivates communication, creativity, and teamwork, while simultaneously reinforcing a robust ethical framework. Such initiatives are supported by research indicating that well-structured project-based learning is highly effective in fostering key 21st-century competencies, including global citizenship (Celume & Maoulida, 2022). Moreover, the program's emphasis on social contribution reflects the observed correlation between value-based education and the development of prosocial behaviour in youth (Sakharova et al., 2024).

The overarching curricular architecture of Fadllillah reflects a holistic and integrative vision. Its tripartite structure, encompassing spiritual, academic, and character-based learning, is designed to produce the *khairu ummah*, a generation that is both intellectually capable and morally anchored. This model does not merely juxtapose religious and secular knowledge but seeks their synthesis. This endeavour finds resonance in contemporary discussions on developing holistic, integrative Islamic

education curricula (Shaleh et al., 2024), and explicitly linking religious literacy with the attainment of 21st-century skills (Singsuriya & Rimpeng, 2025).



Figure 2. Integrating prophetic hadith values with 21st century educational competencies

In conclusion, the case of the Pesantren Fadlillah offers a persuasive model of educational transformation. Rather than resisting modernity, the institution engages with it critically, employing Hadith values as a dynamic moral and epistemological filter. This ensures that the pursuit of progress remains firmly guided by Islamic ethics, a principle whose importance is increasingly acknowledged even in technical fields seeking to embed ethics across their curricula (Hernández & Sánchez-Díaz, 2024). The outcome is a vibrant educational ecosystem that successfully nurtures a generation of *santri* who are not only digitally adept, critically minded, and collaboratively skilled but also possess the spiritual depth and ethical commitment to lead in a complex world.

IV. CONCLUSION

This study demonstrates that Pesantren Fadlillah successfully navigates the challenges of globalisation through a transformative model rooted in the reinterpretation and application of Prophetic Hadith values. The transformation is not superficial adaptation but a profound epistemological renewal (*tajdid*), where classical values of sincere intention, lifelong learning, respect for teachers, and spiritual-worldly balance become the foundation for integrating 21st-century competencies. The *pesantren* has evolved from a preserver of tradition into a dynamic agent of change, cultivating graduates who are both profoundly spiritual and competently modern. The research makes a significant contribution by illustrating how Islamic educational institutions can achieve "glocalisation", adapting to global demands without sacrificing their authentic identity. The integrative curriculum, dialogic pedagogy, and participatory management show that tradition and modernity can synergise, producing an educational ecosystem that is

both relevant and resilient. For future research, longitudinal studies are needed to track the long-term impact of this transformative model on alum careers and societal contributions. Comparative studies with other innovative *pesantren* would help identify best practices and contextual variables for successful reform. Furthermore, investigating the application of this Hadith-based integration model in non-*pesantren* Islamic educational settings could broaden its relevance and adaptability.

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