

## A *Pesantren* Cultural Value-Based Learning Model: Integrating Islamic Values and 21st-Century Skills

Ahmad Fahrudin<sup>1</sup>, Muhammad Khoirul Malik<sup>2</sup>

<sup>1</sup>UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia

<sup>2</sup>Universität Leipzig, Germany

ARTICLE INFO	ABSTRACT
<p><b>Article History:</b> Received : April 9, 2025 Revised : June 20, 2025 Accepted : June 25, 2025</p> <p><b>Keywords:</b> century skills; conceptual; integrating; model; <i>pesantren</i></p> <p><b>Corresponding Author :</b> Ahmad Fahrudin Email: <a href="mailto:ahmad.fahrudin@uinsatu.ac.id">ahmad.fahrudin@uinsatu.ac.id</a>.</p>	<p>This study investigates the need for an educational model that bridges traditional <i>pesantren</i> cultural values with the demands of 21<sup>st</sup>-century education. The research addresses the gap in current educational practices that often neglect integrating character-based Islamic values with contemporary life skills and technological competence. Researchers used a qualitative research approach in field studies. Data collection used observation, in-depth interviews, and documentation. Data validity was ensured through source, methodological, and time triangulation. Then, the data were analyzed using Miles, Huberman, and Saldana's interactive model, consisting of data condensation, data display, and conclusion drawing. The findings of this study lie in its innovative approach to integrating traditional <i>pesantren</i> values with modern 21<sup>st</sup>-century skills, focusing on character building, practical life skills, and the use of information and communication technology (ICT) to improve educational outcomes. This integration aims to create a holistic and relevant education model for contemporary times.</p>

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## INTRODUCTION

Education has an important role in shaping the character and competence of students to be ready to face global challenges in the era of the Industrial Revolution 4.0. One of the main challenges in education today is integrating local cultural values with 21<sup>st</sup>-century skills, including critical thinking, creativity, collaboration, and communication (4C).<sup>1</sup> In the Indonesian context, *pesantren*, an Islamic-based educational institution, has a long tradition of instilling strong cultural and spiritual values.<sup>2</sup>

*Pesantren* has long been known as an educational institution emphasizing moral and spiritual values in every aspect of its learning. With the times, *pesantren* need to innovate in their learning models to remain relevant to the times' needs, especially in digitalization and globalization. Integrating learning models based on *pesantren* cultural values with 21st-century skills is a strategy that needs to be implemented to create competitive and well-characterized graduates.<sup>3</sup>

However, amid the challenges of the digital era and globalization, many Islamic boarding schools face various learning problems that require serious innovation. Common problems include a traditional curriculum not being integrated with 21st-century skills, monotonous and minimally participatory teaching methods, and limited access to information technology.<sup>4</sup> In some Salafi Islamic boarding schools, the education system is still focused on memorization and lectures without accommodating the needs of critical thinking, collaboration, and digital literacy skills.<sup>5</sup> Not all *pesantren* experience similar conditions. Modern Islamic boarding schools such as Gontor and Darunnajah have successfully integrated public and religious curricula, implemented innovative learning methods, and actively utilized information technology.<sup>6</sup> Data from the Directorate of Diniyah Education and Islamic Boarding Schools of the Ministry of Religion of the Republic of Indonesia shows that around 70% of Islamic boarding schools in Indonesia are still in the salafiyah category, which face challenges in education reform.<sup>7</sup>

A PPIM UIN Jakarta and UNDP-Bappenas study found that the inequality in quality

<sup>1</sup> Branden Thornhill-Miller et al., "Creativity, Critical Thinking, Communication, and Collaboration: Assessment, Certification, and Promotion of 21st Century Skills for the Future of Work and Education," *Journal of Intelligence* 11, no. 3 (2023): 1–32.

<sup>2</sup> Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 185–212, <https://doi.org/10.18326/ijims.v11i2.185-212>.

<sup>3</sup> Ar Muhammad et al., "Integration of Character Education Based on Local Culture through Online Learning in Madras Ahadiyah," *Cypriot Journal of Educational Sciences* 16, no. 6 (December 31, 2021): 3293–3304, <https://doi.org/10.18844/cjes.v16i6.6559>.

<sup>4</sup> Muh. Hanif et al., "Pesantren Resistance to Indonesia's National Curriculum to Defend Its Curriculum Model," *Revista de Gestão Social e Ambiental* 18, no. 7 (April 9, 2024): 1–5, <https://doi.org/10.24857/rgsa.v18n7-049>.

<sup>5</sup> Zulhannan and Umi Musyarrofah, "Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor," *Millah: Journal of Religious Studies* 23, no. 1 (February 29, 2024): 301–30, <https://doi.org/10.20885/millah.vol23.iss1.art10>.

<sup>6</sup> Jusubaidi et al., "A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia," *Millah: Journal of Religious Studies* 23, no. 1 (February 29, 2024): 172–80, <https://doi.org/10.20885/millah.vol23.iss1.art6>.

<sup>7</sup> Yuyun Wulandari, "Pesantren: Pusat Pendidikan Unggulan Dengan Tantangan Dan Harapan Baru Pendidikan Islam Kemenag," *Pendis Kemenag*, May 14, 2024, <https://pendis.kemenag.go.id/direktorat-pd-pontren/pesantren-pusat-pendidikan-unggulan-dengan-tantangan-dan-harapan-baru>.

and technological readiness between Islamic boarding schools strengthens this.<sup>8</sup> Therefore, technology-based learning innovations, strengthening multicultural values, and integration between *pesantren* values and 21st-century skills are strategic steps so that *pesantren* remain relevant in answering the challenges of the times.

Integrating this learning model is also important to bridge the gap between traditional value-based education and the increasingly dynamic demands of the labor market.<sup>9</sup> *Pesantren* that implement this integration can produce graduates who understand Islamic values and have the competencies needed in the world of work.<sup>10</sup>

Creativity, as one of the key skills of the 21st century, can be developed through various extracurricular activities based on *pesantren* culture, such as calligraphy art, Islamic literature, and Islamic-based technological innovation.<sup>11</sup> With this approach, students acquire academic knowledge and can develop creative ideas that can be applied in their lives. In addition to cognitive aspects and practical skills, this integration is also important to shape the character of learners to stick to moral and ethical values in every aspect of life. In an increasingly open world, *pesantren* values can be a moral fortress for learners facing various negative influences from outside.<sup>12</sup>

Many previous studies have been conducted on this topic. Research conducted by Putro et al.<sup>13</sup> focused on the growing role of *pesantren* in Indonesia, especially their contribution to character education. Research conducted by Aeni et al.<sup>14</sup> focused on integrating character education with technology learning in school culture. Research conducted by Jusubaidi et al.<sup>15</sup> on this topic collectively illustrates the comprehensive approach taken by Pondok Modern Darussalam Gontor in transforming religious education to meet contemporary needs while fostering holistic student development. Then Rafikov et al. Discussed the importance of morality-based education in the 21st century by discussing theoretical and practical aspects to enhance students' ethical development.<sup>16</sup> Palennari et al.

<sup>8</sup> Rachmat Pambudy, "Bappenas Dorong Pesantren Dan Santri Berperan Dalam Pembangunan Menuju Indonesia Emas 2045," *Bappenas RI*, November 14, 2024, <https://www.bappenas.go.id/id/berita/bappenas-dorong-pesantren-dan-santri-berperan-dalam-pembangunan-menuju-indonesia-emas-2045-c1LFS>; Salindia, "Studi PPIM UIN Jakarta Ungkap Kunci Keberhasilan Pesantren Ramah Lingkungan Di Indonesia - PPIM UIN Jakarta," *PPIM UIN Jakarta*, February 19, 2025, <https://ppim.uinjkt.ac.id/2025/02/19/studi-ppim-uin-jakarta-ungkap-kunci-keberhasilan-pesantren-ramah-lingkungan-di-indonesia/>.

<sup>9</sup> Flip Schutte, "Micro-Credentialing: The Janus of Higher Education," *International Review of Management and Marketing* 14, no. 6 (October 31, 2024): 389–99, <https://doi.org/10.32479/irmm.17241>.

<sup>10</sup> Mujahid, "Islamic Orthodoxy-Based Character Education," 201.

<sup>11</sup> Weihao Wang, Wenye Li, and Jijun Yao, "The Relationship between Participation in Extracurricular Arts and Sports Activities and Adolescents' Social and Emotional Skills: An Empirical Analysis Based on the OECD Social and Emotional Skills Survey," *Behavioral Sciences* 14, no. 7 (June 27, 2024): 541, <https://doi.org/10.3390/bs14070541>.

<sup>12</sup> Glory Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2023): 35, <https://doi.org/10.34044/j.kjss.2024.45.1.04>.

<sup>13</sup> Ahmad Agung Yuwono Putro, Suyanto, and Yoyon Suryono, "New Tradition of Pesantren in Character Education," *Journal of Physics: Conference Series* 1254, no. 1 (November 1, 2019): 012002, <https://doi.org/10.1088/1742-6596/1254/1/012002>.

<sup>14</sup> Kurotul Aeni, Ghanis Putra Widhanarto, and Tri Astuti, "Strengthening Character Education in Elementary Schools: Learning Technology in School Culture," *International Journal of Scientific and Technology Research* 9, no. 02 (2020): 898–902.

<sup>15</sup> Jusubaidi et al., "A Model of Transformative Religious Education," 175.

<sup>16</sup> Ildus Rafikov, Elmira Akhmetova, and Osman Erdem Yapar, "Prospects of Morality-Based

Demonstrating a comprehensive approach to character education in the era of disruption, by utilizing local cultural values to enhance students' moral and ethical development<sup>17</sup>, Manshur et al. vSusanto et al. highlighted the multifaceted approach needed to integrate character education with 21st-century skills in the context of the COVID-19 pandemic.<sup>18</sup>

From several previous studies, no one has focused on examining the integration of *pesantren* culture-based learning models, especially in the 21st century. Researchers focus on the textual and contextual aspects of integrating learning based on *pesantren* cultures, especially 21st-century skills such as critical thinking and problem solving, creativity and innovation, communication and collaboration, digital literacy, and leadership and self-management.

This research is expected to contribute to developing a more innovative learning model in *pesantren*. By integrating learning models based on *pesantren* cultural values with 21st-century skills, it is expected that the quality of education in *pesantren* can improve and produce graduates who excel in various fields.

MTs Salafiyah Tebuireng Jombang is an interesting subject of study due to its excellence in integrating *pesantren*-based curriculum with the national formal curriculum in a balanced manner, creating a holistic education system that emphasizes spiritual intelligence, intellectual competence, and 21st-century skills. Its uniqueness lies in the implementation of the STEM-A approach (science, technology, engineering, mathematics integrated with religious values), the use of digital technology in both classical Islamic studies and general subjects, as well as the development of student entrepreneurship through the *Santri Preneur* program based on Islamic business ethics. Moreover, the school is part of *Pesantren Tebuireng*, a *pesantren* with a strong historical legacy of promoting moderate Islam (*wasathiyah*). It is a multicultural and tolerant educational environment grounded in local wisdom. This combination of traditional *pesantren* values and modern innovation positions MTs Salafiyah as a transformative educational model highly relevant to the challenges of the digital era.

Thus, integrating learning models based on *pesantren* cultural values with 21st-century skills is a strategic solution in responding to educational challenges in the modern era. *As one of the pillars of education in Indonesia*, *Pesantren* needs to continue to innovate to remain relevant and produce an academically intelligent generation with superior character and skills.

## RESEARCH METHOD

This research used a natural qualitative approach to describe, explain, and analyze the integration of *pesantren*-based learning in the 21st century, which is considered unique and interesting. Furthermore, this research is expected to explore and obtain in-depth

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Education in the 21st Century,” *Journal of Islamic Thought and Civilization* 11, no. 1 (May 3, 2021): 01–21, <https://doi.org/10.32350/jitc.111.01>.

<sup>17</sup> Muhiddin Palennari et al., “The Power of Educational Values for Shaping the Character of University Students in the Disruption Era: Exploring Local Culture,” *Journal of Educational and Social Research* 13, no. 6 (November 5, 2023): 223, <https://doi.org/10.36941/jesr-2023-0160>.

<sup>18</sup> Susanto, Apri Wardana Ritonga, and Ayu Desrani, “The Challenge of the Integrated Character Education Paradigm with 21st-Century Skills During the Covid-19 Pandemic,” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 1 (June 18, 2022): 85–104, <https://doi.org/10.21154/cendekia.v1i1.3816>.

explanations of the topic.

The type of this research is *field research* (field study research).<sup>19</sup> In this field study research, researchers try to describe accurately and completely the facts and phenomena that occur in the field, with the hope that researchers will be able to describe various reasons and objective facts regarding the model of integration of *pesantren*-based cultural values in the 21st century. To explore it, an in-depth study is needed based on the situation and conditions of the setting under study.

This research was conducted at MTs Salafiyah *Pesantren* Tebuireng Jombang, East Java. This research used data collection techniques including: (a) participant *observation*, (b) *in-depth interview*, and (3) *documentation study*. The technique used to check the validity of the data uses triangulation of data, time, and sources.<sup>20</sup>

This study employs the qualitative data analysis method of Miles, Huberman, and Saldana, which consists of three stages: data condensation, data display, and conclusion drawing. In the data condensation stage, the researcher filters and summarizes information from observations, in-depth interviews, and documentation to focus on findings relevant to integrating *pesantren* cultural values and 21st-century skills. The condensed data is presented as descriptive and thematic narratives to facilitate in-depth analysis. Finally, conclusions are drawn by identifying patterns, relationships between concepts, and the implications of the findings, which are continuously verified throughout the research process.<sup>21</sup>

Checking the validity of the data in this study aims to ensure the data's validity and truth, so there is no discrepancy, fabrication, or difference between the results reported and the real conditions of the object under study. This process is based on four main criteria: credibility, transferability, dependability, and confirmability.<sup>22</sup>

## RESULT AND DISCUSSION

This section discusses the research findings that reveal how the integration of *pesantren* cultural values is implemented in 21st-century learning at MTs Salafiyah *Pesantren* Tebuireng Jombang. The developed learning model combines distinctive *pesantren* characteristics—such as adab (manners), spirituality, and togetherness—with essential 21st-century skills, including critical thinking and problem-solving, digital and technological literacy, communication and collaboration, creativity and innovation, as well as the internalization of multicultural values. This integration is designed to shape students who are not only intellectually capable but also possess strong character, digital competence, and readiness to face global challenges, while remaining firmly grounded in Islamic values.

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<sup>19</sup> Jon K. Maner, "Into the Wild: Field Research Can Increase Both Replicability and Real-World Impact," *Journal of Experimental Social Psychology* 66 (September 2016): 100–106, <https://doi.org/10.1016/j.jesp.2015.09.018>.

<sup>20</sup> P. Gill et al., "Methods of Data Collection in Qualitative Research: Interviews and Focus Groups," *British Dental Journal* 204, no. 6 (March 2008): 291–95, <https://doi.org/10.1038/bdj.2008.192>.

<sup>21</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014).

<sup>22</sup> *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Fifth edition (Los Angeles London New Delhi Singapore Washington DC Melbourne: SAGE, 2018), 94.

## Critical Thinking and Problem Solving

*Pesantren* has many methods used for the learning process. MTs Salafiyah Tebuireng Jombang, which is integrated with *pesantren*, applies methods to foster critical thinking and problem solving for its students. MTs Salafiyah Tebuireng Jombang uses several methods. First, the innovative curriculum. There are two curricula in this educational institution, namely the formal education curriculum and the *pesantren* education curriculum, which complement each other so that the curriculum is integral. The implemented curriculum is aligned with contemporary needs, and effective leadership significantly improves the quality of learning. This, in turn, positively impacts students' critical thinking, creativity, and problem-solving skills.<sup>23</sup>

Second, the teaching method with the STEM-A approach. This method integrates science, technology, engineering, and mathematics with religious teachings (STEM-A), helping develop reflective and critical thinking skills by connecting scientific concepts with everyday life and religious principles.<sup>24</sup> An example of the STEM-A approach is in science learning at MTs, where teachers use it to develop students' skills in understanding science concepts and connecting them with religious values.

Teachers can ask students to build renewable energy models, such as solar panels or wind turbines, in learning about energy. Students are then asked to present their models and explain how they can help save energy and improve efficiency. In this process, the teacher can connect science concepts with religious values, such as the importance of saving natural resources and preserving the environment. Students can also be asked to reflect on how science concepts can help them understand religious values and develop problem-solving skills. Thus, science learning can become more meaningful and relevant to students' daily lives.

Third, the debate strategy. This teaching strategy helps students define problems, assess the credibility of sources, identify and challenge assumptions, recognize inconsistencies, and prioritize relevant points, thus improving their critical thinking skills.<sup>25</sup> The debate carried out at the MTs is packaged in the term *munadharah* because these MTs are integrated with *pesantren*. *Munadharah* is one of the most important learning methods in the *pesantren* tradition, as it can help students develop critical thinking, argumentation, and effective communication skills.

In *munadharah* activities carried out at MTs Salafiyah Tebuireng Jombang, students conduct discussions or debates conducted by students or students to deepen their understanding of a topic or problem. The debate participants will present their arguments and opinions on the discussed topic. They will also listen and respond to other participants' arguments to reach an agreement or better understand the topic.

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<sup>23</sup> Ali Rohmad, Elfi Muawanah, and Nurul Hidayah, "The Role of Curriculum Implementation and Principal Leadership to Enhance Academic Performance in Islamic Boarding Schools," *Journal of Social Studies Education Research* 15, no. 4 (2024): 342.

<sup>24</sup> Sarwi et al., "Science Learning STEM-R Approach: A Study of Students' Reflective and Critical Thinking," *Journal of Education and Learning (EduLearn)* 18, no. 2 (May 1, 2024): 468, <https://doi.org/10.11591/edulearn.v18i2.21080>.

<sup>25</sup> Asih Nurakhir et al., "Students' Views of Classroom Debates as a Strategy to Enhance Critical Thinking and Oral Communication Skills," *Nurse Media Journal of Nursing* 10, no. 2 (August 27, 2020): 130–45, <https://doi.org/10.14710/nmjn.v10i2.29864>.

Fourth, a balanced integration of traditional Islamic scientific methods with modern analytical approaches. The development of critical thinking must also be supported by the design of learning classrooms that utilize digital devices for continuing education.<sup>26</sup> MTs Salafiyah Tebuireng Jombang provides facilities and infrastructure through audio-visual devices. As is done in the learning process of fiqh subjects, the teacher plays a video, then students are asked to observe and record the content from the video. After completion, it is then discussed to deepen mastery of the material. Sometimes, the sound of debate between one student and another cannot be avoided.

### Digital Literacy and Technology Skills

These technologies are knowledge providers, information creators, mentors, and assessors. Haleem et al.,<sup>27</sup> say that the increase of technology in education has made life easier for students. Instead of using pen and paper, students today use various software and tools to create presentations and projects. When compared to a stack of notebooks, *iPads* are relatively lightweight. When compared to a heavy book, browsing an *E-book* is easier. These methods help to increase research interest. MTs Salafiyah Tebuireng Jombang uses several strategies to integrate *pesantren*-based culture with digital literacy and technology skills, namely:

*First*, the blended learning model. This blended learning model, which combines traditional face-to-face and online learning, can be effective. For example, Pondok Pesantren Darul Muta'allimin uses a laboratory rotation model, which receives positive feedback from the students, motivating them to study harder and making the material easier to understand.<sup>28</sup> Blended learning can be implemented through e-learning skills. E-learning skills integrated into the education management system, as seen in Pondok Pesantren Modern Gontor 12 Tanjung Jabung Timur, help students compete with their peers from different educational backgrounds.<sup>29</sup>

MTs Salafiyah Tebuireng Jombang apply blended learning and e-learning skills to improve digital literacy and technology skills. Learning through e-learning can be done anywhere and at any time to deliver materials. In addition, e-learning allows learners to explain, understand, and internalize the material effectively and efficiently. The material transfer process in e-learning can be done directly (*yadan-biyadin*) with intensive guidance. In this case, the teacher or ustadz needs to select several students who have the potential to understand the material quickly. The selected students are then guided by the teacher and tasked with delivering the material to other students.

*Second*, curriculum integration. This curriculum integration can be done by integrating

<sup>26</sup> Abdulmumini Inda et al., "Developing Critical Thinking in Islamic Education: A Comparative Analysis of Traditional and Modern Institutions," *Procedia Environmental Science, Engineering and Management* 11, no. 1 (2024): 53–63.

<sup>27</sup> Abid Haleem et al., "Understanding the Role of Digital Technologies in Education: A Review," *Sustainable Operations and Computers* 3 (2022): 275–85, <https://doi.org/10.1016/j.susoc.2022.05.004>.

<sup>28</sup> Miftah Farid Adiwisatra et al., "Implementation of The Lab Rotation Model in Blended Learning Based on Student Perspectives," *Journal of Physics: Conference Series* 1641, no. 1 (November 1, 2020): 012038, <https://doi.org/10.1088/1742-6596/1641/1/012038>.

<sup>29</sup> Zaenal Abidin, "Educational Management of Pesantren in Digital Era 4.0," *Jurnal Pendidikan Agama Islam* 17, no. 2 (December 31, 2020): 203–16, <https://doi.org/10.14421/jpai.2020.172-07>.

digital literacy into several subjects in the institution. Research conducted by Putra et al. suggests that integrating digital literacy in subjects such as Civic Education can contribute to developing skills in technology and information. This approach has been proven effective in modern *pesantren*, where digital media helps students improve their ability to understand, search, and utilize information.

MTs Salafiyah Tebuireng uses digital literacy integrated in the yellow Islamic classic book learning by utilizing digital applications and online resources. For example, *santri* can use tafsir applications and digital dictionaries to understand the meaning and context of Qur'anic verses and hadith more deeply. In addition, using e-learning platforms allows students to access material from scholars through video lectures or online discussions, making learning more interactive. In fiqh subjects, *santri* can also look for references to Islamic law from various classic books that have been digitized, so that they are more accustomed to searching, evaluating, and using information critically by the principles of digital literacy.

This curriculum integration can also be done through information multiliteracy. The application of learning that integrates information and multiliteracy, as implemented at the Abdullah Faqih Islamic Institute, supports students in adapting to the development of the digital era. This effort includes providing the necessary software and hardware to strengthen their digital literacy.<sup>30</sup> In the context of the *pesantren* used as the research object, information multiliteracy can be integrated in learning Qur'anic interpretation by combining various sources and media. When discussing verses about ecology in Islam, *Santri* reads classical tafsir books and analyzes scientific articles, watches documentaries about the environment, and discusses them through online forums. With this approach, *santri* understand the meaning of the verse textually and can relate it to the broader social and scientific context. This ability to access, evaluate, and present information from various sources trains them in critical thinking and applying Islamic values in real life, making learning more relevant and meaningful.

*Third*, technology adaptation. In this context, learning that integrates digital literacy with virtual learning is very helpful in developing students' potential and achievement. Zafi et al.<sup>31</sup> found in this context that schools like *Pesantren Darul Ulum* adapt to technological advances by combining digital literacy and virtual learning tools. This adaptation helps maintain the relevance of the education provided while changing traditional roles within the school. In the context of the object under study, *santri* in the digital era increasingly utilize technology to support learning and Islamic propagation. They use digital Quran applications to memorize and understand tafsir more deeply, and they utilize social media such as *WhatsApp* and *Telegram* to discuss lessons and share Islamic information. In addition, many *santri* create educational content on Instagram and *YouTube*, such as short study videos, Qur'an reading tutorials, or infographics on Islamic law, so that da'wah can reach more people. With their growing digital literacy skills, *santri* are active learners and agents of change

<sup>30</sup> Lan Anh Thuy Nguyen and Anita Habók, "Tools for Assessing Teacher Digital Literacy: A Review," *Journal of Computers in Education* 11, no. 1 (March 2024): 340, <https://doi.org/10.1007/s40692-022-00257-5>.

<sup>31</sup> Ashif Az Zafi et al., "The Existence of Pesantren Based Technology: Digitalization of Learning in Pondok Pesantren Darul Ulum Kudus," *Jurnal Pendidikan Agama Islam* 18, no. 2 (December 31, 2021): 493–510, <https://doi.org/10.14421/jpai.2021.182-15>.



in spreading Islamic values through the digital world.

*Fourth*, maintaining cultural sensitivity. This means that despite using digital literacy and technology, *santri* must still prioritize *pesantren* culture, especially for female *santri*, in maintaining morals and covering their aurat. When learning online, MT's Salafiyah Tebuireng still has specific regulations that uphold the values of its *pesantren* culture. As Hefner stated, integrating digital literacy with cultural and religious norms is very important.<sup>32</sup> For example, young women in *pesantren* navigate online spaces while adhering to gender norms, which requires careful consideration in digital literacy programs. Including in this Salafiyah MT's, the use of laptops is still regulated, when it is time to use them to support learning, and when laptops cannot be used, compliance with this rule is an attitude of sensitivity to maintain *pesantren* culture.

### Communication and Collaboration Skills

Communication and collaboration are interrelated yet distinct skills essential for success in educational and professional settings. Effective use of technological tools and frameworks can significantly enhance these processes, leading to improved performance and more profound learning outcomes.<sup>33</sup> Some of the strategies implemented at MT's Salafiyah Tebuireng Jombang to reconstruct students' communication and collaboration skills are as follows:

First, the cooperative learning model. This learning model is very important to encourage student activity in communication and collaboration. Ranmechai and Poonputta explain that applying cooperative learning models such as Student Teams-Achievement Divisions (STAD) combined with competitive games has significantly improved student communication and collaboration skills. This approach encourages active participation and teamwork.<sup>34</sup>

MT's Salafiyah Tebuireng Jombang applies this STAD type learning model. The STAD learning model in this location is applied in the subject of Fiqh. In learning about *thabarab* (purification), the teacher divides students into several groups of members with varying levels of understanding. Each group is given material about the types of *thabarab* and its procedures, then they discuss to understand the concept. Afterward, each group member explains the material to their group mates. The teacher gives individual quizzes to measure understanding; the results are counted as part of the group score. With this approach, *santri* understands the material better through teamwork and develops social skills and responsibility in learning.

Second, Active Learning and Gamification. This learning combines active learning techniques and gamification, which can motivate students and develop their communication

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<sup>32</sup> Claire-Marie Hefner, "Morality, Religious Authority, and the Digital Edge: Indonesian Muslim Schoolgirls Online," *American Ethnologist* 49, no. 3 (August 2022): 355, <https://doi.org/10.1111/amet.13088>.

<sup>33</sup> Rebecca Dumlao and Sachiyo M. Shearman, "Conceptual Foundations for Collaborative Communication: A Framework and Practice for Community-Campus Partners," *International Journal of Research on Service-Learning and Community Engagement* 11, no. 1 (December 31, 2023): 1–12, <https://doi.org/10.37333/001c.91728>.

<sup>34</sup> Sawitree Ranmechai and Apantee Poonputta, "Enhancing Measurement Education in Schools: A Study on the Efficacy of STAD (Student Teams Achievement Division) in Undergraduate Mathematics Education," *Journal of Curriculum and Teaching* 12, no. 6 (November 25, 2023): 330, <https://doi.org/10.5430/jct.v12n6p330>.

and collaboration skills. This method makes learning interactive and engaging, creating an environment that supports skill development.<sup>35</sup>

At the *pesantren*-based MTs Salafiyah Tebuireng, active learning and gamification with the *Board Race Game* is applied in English subjects to improve vocabulary and grammar understanding. The teacher divides the students into small groups for the Simple Present Tense material. Each group takes turns sending one representative to run to the board and write one verb in *Simple Present Tense* based on the given category, such as *daily* activities.

Each correct answer earns a point; if there is an error, other groups can provide corrections to earn additional points. To make the game more challenging, the teacher can add a bonus round where students have to compose complete sentences using the verbs they have written on the board. With this approach, students are more active in learning, improve vocabulary recall, and train cooperation and speed of thinking in understanding English.

By adopting these strategies, *pesantren* can effectively reconstruct their educational approach to develop students' communication and collaboration skills, preparing them for the demands of the 21st century. These methods improve academic achievement and equip students with life skills for their future careers.

### **Creativity and Innovation Skills**

*First*, through entrepreneurship education. *Pesantren* integrates entrepreneurial values with religious education to form independent, creative, and innovative *santri*. This education model encourages *santri* to not only look for jobs but also be able to start and run businesses.<sup>36</sup> In educational institutions, entrepreneurship learning can be applied with a hands-on approach so that students understand Islamic business. For example, in the "*Santri Preneur*" program, *santri* are taught how to make and market halal products, such as snacks, herbal drinks, or handicrafts. They are divided into several groups and given initial capital from the *pesantren* cash fund or *santri infaq*.

Each group is responsible for various aspects of the business, such as production, marketing, and finance. To market the products, students utilize bazaars in the *pesantren* environment. In addition, they are also taught about Islamic business ethics, such as honesty in buying and selling, not committing fraud, and the concept of *barakah* in sustenance. With this method, students acquire entrepreneurial skills and understand how to run a business according to Islamic values. The concept of *barakah* (blessing) in buying and selling among *santri* is deeply rooted in Islamic teachings and Sufi values. This concept emphasizes economic transactions, the spiritual dimension, and ethics in trade.<sup>37</sup>

*Second*, extracurricular activities. Huda says that extracurricular activities have a crucial

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<sup>35</sup> Samira Heidari, Fatemeh Vojdani, and Afzal Sadat Hosseini, "Explaining the Views of Ibn Sina and Al-Ghazali on Games and Physical Exercises and Their Relation to the Relationship Between Body and Soul," *Dinamika Ilmu*, December 1, 2020, 357–66, <https://doi.org/10.21093/di.v20i2.2536>.

<sup>36</sup> Dwi Mariyono, "Multicultural Values: Meeting Point of Two Forces in Developing Islamic Education," *Quality Education for All* 1, no. 1 (December 16, 2024): 46–69, <https://doi.org/10.1108/QEA-02-2024-0018>.

<sup>37</sup> Amir Maliki Abitolkha, "Al-Taṣawwuf Wa Riyādat al-A'māl Fī al-Ma'had al-Islāmī Bi Indūnīsīyā: Dirāsah Fī Ma'had Riyāḍ al-Jannah al-Islāmī Bi Bātshīt Mūjūkirtū," *Journal of Indonesian Islam* 16, no. 2 (December 1, 2022): 534, <https://doi.org/10.15642/JIIS.2022.16.2.534-565>.

role in supporting the overall development of students in *pesantren*.<sup>38</sup> This program complements the formal curriculum to foster various aspects of *santri* growth, such as character strengthening, moral education, and skills development. Some of the extracurricular activities carried out at MTs Salafiyah Tebuireng Jombang include: scouting, scientific work, youth (KIR), aeromodelling, sports, Arabic & English Club, MTQ, al-Banjari, calligraphy, ESQ, and MQK (Guidance in reading kitab). The activities are able to help students improve their creativity and innovation skills.

### Internalization of Multicultural Values

Cultivating multicultural values is crucial in building mutual respect for differences and promoting unity in a diverse society. This process includes integrating tolerance, equality, and justice into the education system and social environment to create a harmonious everyday life.<sup>39</sup> Instilling multicultural values in Islamic boarding schools involves various spiritual, intellectual, and social approaches.

*First, the spiritual approach.* This approach can be done by integrating spiritual values and religious activities. A Kiai carries out the integration of spiritual values as the highest leader of the *pesantren*. Integrating spiritual values with an appreciation of human reality helps the *pesantren*'s internal and external diversity.<sup>40</sup> Meanwhile, religious activities cannot be separated from spiritual values; both sides of a blade cannot be separated. Religious activities such as mudzakah, sorogan al-Qur'an, and night dhikr can strengthen the values of ukhuwah *basyarriyah santri* and strengthen multicultural character.<sup>41</sup>

MTs Salafiyah Tebuireng, so far, which is indeed under the auspices of the boarding school, can use the spiritual approach well, the Kiai in the *pesantren* is able to manage the institution very well with the help of ustadz, so that activities related to religious activities with a spiritual dimension can be carried out very well and under control.

*Second, the intellectual approach.* This intellectual approach is an important component to integrate *pesantren* culture-based learning in this century. Through multicultural curriculum and de-radicalization education, *santri* are able to accept differences. *Pesantren* develops a curriculum that contains components of cultural diversity, religion, tolerance, and democracy, coupled with nationalism.<sup>42</sup> In addition, using the salaf method in teaching religious education can help *santri* become more obedient and avoid radical ideologies.<sup>43</sup>

<sup>38</sup> Nadya Huda et al., "Strategies for Strengthening Character Education in Islamic Boarding Schools Through Extracurricular Activities," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (November 27, 2024): 354–66, <https://doi.org/10.31538/munaddhomah.v5i3.1397>.

<sup>39</sup> Muhammad Basri et al., "The Correlation of the Understanding of Indonesian History, Multiculturalism, and Historical Awareness to Students' Nationalistic Attitudes," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (March 1, 2022): 369, <https://doi.org/10.11591/ijere.v11i1.22075>.

<sup>40</sup> Sauqi Futaqi and Saepudin Mashuri, "Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context: Spiritual, Intellectual, and Social Integration," *Cultural Management: Science and Education* 6, no. 2 (January 3, 2022): 57–73, <https://doi.org/10.30819/cmse.6-2.04>.

<sup>41</sup> Ike Nur Jannah, Rodliyah, and Lailatul Usriyah, "Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values in Islamic Boarding Schools," *Nazhruuna: Jurnal Pendidikan Islam* 6, no. 2 (July 5, 2023): 306–19, <https://doi.org/10.31538/nzh.v6i2.3404>.

<sup>42</sup> Muhammad et al., "Integration of Character Education Based on Local Culture through Online Learning in Madras Ahaliyah," 3297.

<sup>43</sup> Subhani et al., "Student Radicalism Ideology Prevention Strategy: A Study at an Islamic Boarding School in Jabal Nur, North Aceh, Indonesia," in *Emerald Reach Proceedings Series*, vol. 1 (Emerald Publishing

MTs Salafiyah Tebuireng is able to provide teaching and learning by prioritizing the principles of mutual respect between ethnicities, tribes, and groups. Because it is based on *pesantren*, the students come from several regions in Indonesia, and are heterogeneous. This *pesantren* was also founded by one of the sons of the founder of Nahdlatul Ulama, KH. Wahid Hasyim, thus this MTs emphasizes the nature of *washatiyah*.

*Third, the social approach.* MTs Salafiyah Tebuireng Jombang applies a social approach through social interaction and supports local cultural values. The *santri* of this *pesantren* come from regions in the archipelago. The *pesantren* provides intensive experiences for *santri* to socialize with friends from different ethnic and cultural backgrounds, strengthening multicultural values.<sup>44</sup>

The values of local wisdom in Tebuireng *pesantren* result from a long interaction process between Islamic beliefs and local culture, which is reflected in customs, habits, language, and social systems. This wisdom is realized in a culture of togetherness that prioritizes mutual respect, appreciation, freedom, tolerance, honesty, and simplicity. Roqib states that *pesantren*, with its value system and social interaction patterns, becomes a meaningful space because it is formed from the strength of the *pesantren* community and is rooted in religious values.<sup>45</sup>

Culturing multicultural values is a complex process that requires a holistic approach, encompassing education, role modeling, and institutional support. By integrating these values into various aspects of community life, a more inclusive and harmonious environment can be created, where diversity is valued and celebrated.

The novelty of this research lies in its innovative approach to integrating traditional *pesantren* values with modern 21st-century skills, focusing on character building, practical life skills, and the use of ICT to improve educational outcomes. This integration aims to create a holistic and relevant education model for contemporary times.

## CONCLUSION

This study found that the learning framework at MTs Salafiyah Tebuireng Jombang combines *pesantren* culture with 21st-century skills. Using various methods and strategies, these skills can be integrated with the values upheld by *pesantren*. The curriculum and teaching methods are adapted to modern needs without abandoning *pesantren* wisdom. Technology, such as e-learning and other digital platforms, helps improve the learning process. The *pesantren* also develops entrepreneurship-based education to prepare students to become independent and competitive globally. In addition, MTs Salafiyah Tebuireng promotes multicultural values through spiritual, intellectual, and social approaches. These values support diversity among students and aim to shape them into well-rounded individuals—faithful, critical, and socially aware. Spiritual values are taught through worship habits and connecting lessons to religious teachings. Intellectual values are developed through critical

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Limited, 2018), 401–7, <https://doi.org/10.1108/978-1-78756-793-1-00019>.

<sup>44</sup> Muhaemin Latif and Erwin Hafid, “Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia,” ed. Luis Tinoca, *Cogent Education* 8, no. 1 (January 1, 2021): 401–7, <https://doi.org/10.1080/2331186X.2021.1968736>.

<sup>45</sup> Moh. Roqib, “Increasing Social Class Through Islamic Boarding Schools in Indonesia,” *Journal of Social Studies Education Research* 12, no. 2 (2021): 305–29.

thinking and the use of technology. Social values are strengthened through teamwork, social care, and tolerance. These three aspects form ethical and capable students ready for global challenges while maintaining their identity. The findings of this study are expected to contribute academically by showing how modern education can be integrated with *pesantren* and Islamic values to face 21st-century challenges. This integration helps educational institutions grow holistically in a competitive global era.

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