

The ideal educational model from a historical perspective of pesantren: A case study of futuhiyyah

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ABSTRACT

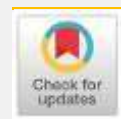
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This study aims to examine pesantren education as an ideal educational system model from a historical perspective in the Nusantara region, with a focus on the Futuhiyyah Islamic Boarding School in Mranggen, Demak Regency. Pesantren have long played a vital role in the history of Islamic education in Indonesia, particularly in shaping generations that are not only intellectually capable but also spiritually and socially strong. This research employs a descriptive qualitative approach through literature review and analysis of educational practices in pesantren. The findings indicate that Futuhiyyah develops an integrated educational system that harmoniously combines the teaching of classical Islamic texts (*kitab kuning*), Islamic values, and the national curriculum. Core values instilled include sincerity, independence, simplicity, discipline, brotherhood, and spirituality. Furthermore, the pesantren has successfully adapted to changing times by utilizing technology and undergoing institutional transformation while maintaining its Islamic identity. Thus, the education system at Futuhiyyah represents an ideal, contextual, and sustainable educational model for shaping the The Perfect Human in the modern era. These findings enrich the discourse on the history of Islamic education and offer an alternative model for developing a national education system rooted in local and spiritual values.

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Introduction

Islamic boarding schools have been a cornerstone of education in Indonesia since the arrival of Islam. As traditional educational institutions, pesantren possess unique characteristics in teaching religious knowledge and shaping social character. From its early stages, pesantren have played a significant role in producing generations who not only possess deep religious knowledge but also have the ability to adapt to social changes. Over time, pesantren have contributed greatly to Indonesia's socio-political processes, especially in confronting modernization and colonization. However, the challenges of globalization and the development of information technology now test the relevance of pesantren education as an ideal educational institution. In this context, Pondok Pesantren Futuhiyyah Mranggen, Demak Regency, presents an interesting example of how pesantren education systems adapt Islamic traditions while facing the dynamics of the times. As an institution with a long history in nurturing morally upright generations, this pesantren demonstrates that religion-based education remains relevant and necessary in the modern era (Dhofier, 2016; Madjid, 2017).

Islamic education plays a vital role in shaping students' character and morals, including those with special needs such as children with intellectual disabilities. Since the era of the Khulafa' al-Rashidin, Islamic education has shown attention to the diverse needs of the community. During the caliphate of 'Umar ibn al-Khattāb RA, the Islamic educational system was not only expanded geographically but also methodologically to reach all segments of society (Aliwan, 2022). This indicates that inclusivity in education has been a part of Islamic tradition since its early days. Moreover, in understanding Islamic teachings such as fiqh al-mu'amalah (jurisprudence of transactions), it is important for educators to base the learning materials on sound ḥadis texts. This aligns with the analysis of ḥadis authenticity based on matn (content), which plays a significant role in the study of the Qur'an and ḥadis (Aliwan, 2023). The selection of authentic and relevant material is especially crucial when teaching children with intellectual disabilities, who require simple and targeted approaches. In the era of Society 5.0, where technological and social developments are becoming increasingly complex, Islamic education faces the challenge of remaining relevant while being inclusive. Religious moderation becomes key to delivering Islamic teachings wisely and accessibly to all, including students with intellectual limitations (Aliwan, 2024). Therefore, the implementation of fiqh al-mu'amalah education for children with intellectual disabilities aims not only to introduce Islamic legal principles but also to internalize values of tolerance, independence, and social responsibility suited to their abilities. Globalization in this modern era has impacted not only the industrial and economic sectors but also the educational landscape (Nashihin et al., 2020). The digital era, often seen as a consequence of globalization, connects individuals and nations across boundaries of time and geography (Aliwan, 2024). Empowerment in education involves mobilizing, organizing, and directing human potential to optimize existing resources in achieving defined objectives (Aliwan et al., 2025).

In the face of modern education, which is more oriented toward cognitive abilities and technical skills, pesantren remain a crucial bastion in maintaining an education system based on morals and ethics. Pondok Pesantren Futuhiyyah, with its emphasis on Islamic values and local wisdom, offers an educational model that can serve as an alternative in addressing technological advancements and social changes. However, in-depth research on the educational system at Pondok Pesantren Futuhiyyah is still limited, and this study is expected to fill that gap by examining how this pesantren has survived and developed within the Indonesian education system. As an educational institution with strong historical roots, pesantren show their relevance by providing balanced education in both religious and general sciences, forming individuals with good character (Fajar, 2020; Dhofier, 2016).

The urgency of this research arises from the fact that pesantren education is still often viewed with skepticism in modern educational discourse. In reality, pesantren have significant potential in producing generations who are not only intellectually capable but also possess profound spiritual and ethical strength. Additionally, the widespread presence of pesantren throughout Indonesia, including Pondok Pesantren Futuhiyyah, makes them essential institutions that serve not only as centers for religious education but also as social development hubs. Therefore, this research is important to delve deeper into how pesantren contribute to ideal education in Indonesia, focusing on the history and educational patterns applied at Pondok Pesantren Futuhiyyah. This study aims to offer a new perspective on the importance of pesantren within the national education system (Fajar, 2019; Madjid, 2017). In the context of educational history, the gap in this research lies in the lack of in-depth studies that link pesantren with the ideal education system in Nusantara, particularly in the modern era. Most previous studies have focused more on the general history of Islamic education or the development of pesantren at the macro level, without specifically examining individual pesantren. Existing studies have not explored the role of pesantren in local educational and social developments, such as those found at Pondok Pesantren Futuhiyyah. Therefore, this research seeks to fill that gap by closely examining how Pondok Pesantren Futuhiyyah serves as a concrete example of an ideal education system. Thus, this study aims to enrich the understanding of pesantren's contributions to Islamic education in Indonesia (Hasbullah, 2021; Dhofier, 2016).

The novelty of this research lies in its focus on Pondok Pesantren Futuhiyyah Mranggen as a model of pesantren education that aligns with the challenges of the times. Most previous studies have not specifically explored how pesantren adapt to social and technological developments, whereas Pondok Pesantren Futuhiyyah has demonstrated that religion-based education remains relevant in the face of changing times. This research will provide new insights into the contribution of pesantren to an ideal education system that integrates Islamic values, local wisdom, and modern developments. Therefore, this study is important to highlight how pesantren, through their traditional education, can still meet the educational needs that remain relevant in an ever-changing world (Azra, 2019; Fajar, 2020). The primary objective of this study is to analyze the educational system applied at Pondok Pesantren Futuhiyyah, both in terms of the history of Islamic education in Indonesia and its contribution to the development of ideal education in Indonesia. This study also aims to explore the values taught at the pesantren and analyze how it has adapted to social and technological changes, making it a relevant and sustainable educational model in the context of Indonesia's pluralistic society. In this research, Pondok Pesantren Futuhiyyah will be the primary object to analyze educational practices that are not only based on theory but also applied in the daily lives of students (*santri*) and the surrounding community (Saridjo, 2021; Fajar, 2019).

Furthermore, this research aims to map how Pondok Pesantren Futuhiyyah, as one of the pesantren in Demak, contributes to social change in the community, while positively influencing the formation of a generation that excels academically and possesses strong character. Thus, this study is not only important for enriching the academic understanding of pesantren but also for providing solutions to the increasingly complex and global challenges faced by education in Indonesia (Raharjo, 2018; Zarkasyi, 2016).

1. The Concept of Pesantren Education

Pesantren education is one of the oldest education systems in Indonesia, which has significantly contributed to shaping the character of the Muslim community since the early days of Islam's spread. Pesantren hold a central position in producing future scholars and community leaders who deeply understand Islamic values (Dhofier, 2016). Structurally, pesantren are usually led by a *kyai*, a figure with both scholarly and spiritual authority. The *kyai* serves not only as an educator but also as a moral role model who is highly respected by students (*santri*) and the surrounding community.

This central role of the *kyai* fosters an atmosphere of exemplary leadership and respect in the educational process (Madjid, 2017). The pesantren curriculum is flexible and not bound by national standards. It emphasizes mastery of classical Islamic texts (*kitab kuning*), which are central to traditional Islamic studies. These texts are taught using methods such as *sorogan*, *bandongan*, and *halaqah*, allowing students to study intensively under the guidance of the *kyai* (Hasbullah, 2021).

Another unique feature of pesantren is the boarding (*pondok*) system, which supports a holistic learning environment. Here, students not only study religious knowledge but also develop character, discipline, and social solidarity. Living together in a pesantren community cultivates a sense of unity and social responsibility (Zarkasyi, 2016). Pesantren education emphasizes not just cognitive aspects but also the formation of personal character, aiming to produce individuals with noble morals. Spirituality, ethics, and morality are consistently taught and practiced in everyday pesantren life (Wahid, 2017). Historically, pesantren have functioned as centers for both *da'wah* (Islamic propagation) and education. This dual role has made them not only educational institutions but also agents of social transformation that respond to changing times (Saridjo et al., 2021). Thus, pesantren hold a strategic position in Indonesia's national education system, especially in developing character education based on Islamic values. Therefore, their existence must continue to be supported and developed to remain relevant amid globalization and modernization challenges (Fajar, 2019).

2. Ideal Education from the Islamic Perspective

The concept of ideal education in Islam is centered on forming the *insan kamil*, or the perfect human being, who is balanced in physical, spiritual, intellectual, and emotional aspects. In this framework, education is not only about intellectual development but also the purification of the soul and instilling noble character (Azra, 2019). Ideal education in Islam derives from divine revelation (the Qur'an and Hadith) and the scholarly reasoning (*ijtihad*) of Islamic scholars, which reflect the values of *tawhid* (oneness of God), justice, and compassion. The Qur'an states that the purpose of human creation is to worship (Q.S. Adh-Dhariyat: 56), which in the educational context means drawing closer to God through knowledge and good deeds (Ministry of Religious Affairs of Indonesia, 2019). This ideal model emphasizes the integration of *naqli* knowledge (revelation-based) and *aqli* knowledge (rational-based). In the history of Islamic civilization, figures like Ibn Sina and Al-Ghazali demonstrated that religious sciences and modern sciences can coexist without being dichotomized (Rais, 2020).

In traditional Islamic educational practices, such as in pesantren, these values are applied in students' daily lives ranging from worship practices, etiquette toward teachers, to social interactions. This indicates that ideal Islamic education targets practical dimensions, not just theoretical ones (Yunus, 2020). Ideal education must also respond to contemporary challenges. Therefore, Islamic education should not remain stagnant in tradition but must be progressive while upholding core Islamic values. Pesantren like Futuhiyyah demonstrate how Islamic institutions can evolve while maintaining their foundational principles (Fajar, 2020).

Moreover, ideal education in Islam should foster social awareness. Islam emphasizes the importance of beneficial knowledge for the community and envisions each individual as a *rahmatan lil 'alamin* (a mercy to all creation). Thus, education becomes a tool for liberation from ignorance and oppression (Raharjo, 2018). Hence, ideal education in Islam is not solely about academic achievement, but about creating individuals with manners (*adab*), knowledge, and social commitment. Pesantren stand as a concrete implementation of this Islamic educational idealism (Ziemek, 2020).

3. Values of Pesantren Education

Pesantren are known as institutions that instill noble values in education, such as sincerity, simplicity, independence, brotherhood (*ukhuwah*), and freedom of learning. These values are not only taught theoretically but also practiced in students' daily lives (Wahid, 2017). Sincerity is a foundational value in pesantren life. Students are taught to seek knowledge for the sake of Allah, not merely for academic degrees or jobs. This value is evident in the lives of the *kyai*, who dedicate their time and energy without worldly expectations (Dhofier, 2016). Simplicity becomes a lifestyle in pesantren. This is reflected in students' eating habits, housing conditions, and clothing style, all of which embody the value of *zuhud* (asceticism). This lifestyle trains students to endure hardship and avoid consumerism (Zarkasyi, 2016). Independence is another important aspect of student development. Pesantren encourage students to manage their personal needs, from doing laundry to cooking. This process aims to cultivate resilience and social responsibility (Saridjo et al., 2021). *Ukhuwah*, or solidarity, is a major strength of the pesantren community. Students live together, help one another, and collaborate in various activities. This fosters a deep sense of solidarity and mutual belonging (Fajar, 2019).

Freedom of learning is also a hallmark of pesantren. Students are encouraged to explore various texts, engage in discussions with peers, and ask questions directly to the *kyai*. Methods such as *sorogan* and *musyawarah* provide ample space for dialogue in the learning process (Madjid, 2017). These values holistically shape students not only as knowledgeable individuals but also as people of character, responsibility, and high social awareness. This is the strength of pesantren education in nurturing the *insan kamil* (Hasbullah, 2021).

4. The Role of Pesantren in Social Context and Changing Times

Pesantren do not operate in isolation but are deeply rooted in the dynamics of Indonesian society. Since colonial times, pesantren have played a crucial role in social movements and the struggle for independence. They have served as centers of resistance, social solidarity, and moral guidance for the community (Azra, 2019). In the post-independence era, pesantren adapted to national educational policies while maintaining their Islamic identity. Some pesantren established formal schools under the Ministry of Religious Affairs or the Ministry of Education to align with the national curriculum. This adaptation demonstrates pesantren's resilience and openness to change without losing their educational spirit (Raharjo, 2018). The modernization era brought new challenges: globalization, technological development, and shifting moral values. In response, pesantren have started incorporating general knowledge, entrepreneurship, digital literacy, and environmental education. This is seen in pesantren that establish vocational programs and information technology centers (Saridjo et al., 2021).

Pesantren also act as moral bastions in the face of modernity. In an era marked by individualism and moral degradation, pesantren offer an alternative model of education based on ethics, discipline, and community living. This strengthens their position as institutions capable of answering the moral crisis in society (Wahid, 2017). The social role of pesantren is also reflected in their involvement in social services such as disaster relief, health education, and environmental awareness. Thus, pesantren are not only religious institutions but also active agents of community empowerment (Zarkasyi, 2016). In the digital era, some pesantren have begun utilizing social media and digital platforms for *da'wah* and educational purposes. Online preaching, virtual *halaqah*, and digital literacy workshops are forms of pesantren's transformation in embracing the times (Fajar, 2020). This proves that pesantren are not stagnant institutions but continue to evolve, adapting their curriculum, management, and teaching methods to meet contemporary needs, while remaining rooted in Islamic

traditions (Yunus, 2020).

5. Pesantren Education as an Ideal Educational System

The pesantren system can be considered an ideal model of education because it integrates cognitive, affective, and psychomotor aspects in a balanced manner. Education in pesantren is not limited to the classroom but is integrated into daily life, creating a total education system (Dhofier, 2016). From a curriculum perspective, pesantren combine religious subjects with life skills and character education. This holistic approach ensures that students are not only intellectually capable but also morally sound and socially aware (Hasbullah, 2021).

The learning process in pesantren emphasizes active engagement. The *sorogan* method, where students read texts individually before the *kyai*, and *bandongan*, where the teacher reads and explains texts while students take notes, promote discipline, listening skills, and critical thinking (Madjid, 2017). In terms of character formation, pesantren educate through habituation. Discipline, respect for teachers, empathy, and honesty are instilled through daily routines, worship, and social interactions in the pesantren community. This habituation-based method is one of the strongest points of the pesantren system (Ziemek, 2020). Pesantren also foster leadership qualities. Senior students are entrusted with responsibilities in student organizations and daily management, providing practical experience in governance, communication, and conflict resolution (Fajar, 2019).

The cost of education in pesantren is generally affordable, making it accessible to lower-income communities. This inclusivity supports educational equity and reflects the pesantren's role in democratizing knowledge (Saridjo et al., 2021). Therefore, pesantren present a relevant and sustainable educational model for Indonesia, especially in shaping a generation with strong Islamic identity, global competence, and social concern. The pesantren system should be preserved and developed further as a national educational asset (Azra, 2019).

6. Curriculum Integration and Transformation of Pesantren

Pesantren today are undergoing transformation to stay relevant amid global changes. One key aspect of this transformation is the integration of curricula that combine religious sciences, general knowledge, and practical skills (Hasbullah, 2021). Curriculum integration in pesantren aims to eliminate the dichotomy between *naqli* and *aqli* sciences. Some pesantren have added general subjects such as mathematics, natural sciences, languages, information technology, and even entrepreneurship to equip students for real-world challenges (Fajar, 2020). This integrated curriculum is implemented without undermining the core religious learning. Instead, pesantren seek to contextualize religious texts with real-life issues, such as the environment, democracy, tolerance, and national unity. This contextualization strengthens the relevance of Islamic teachings in addressing today's challenges (Zarkasyi, 2016).

Curriculum transformation is also visible in the use of modern technology. Digital media, learning management systems (LMS), and online resources are now utilized to enhance teaching quality. This shows pesantren's openness to innovation while maintaining their traditions (Yunus, 2020). Some pesantren are also partnering with universities, NGOs, and government institutions to improve their quality and broaden their networks. These collaborations provide access to research, training, and scholarship opportunities for students and teachers (Saridjo et al., 2021).

Despite these developments, the core values of pesantren remain preserved: sincerity, independence, simplicity, and spirituality. The challenge lies in maintaining the pesantren's identity while implementing innovations that meet the demands of the times (Wahid, 2017). Thus, curriculum integration and transformation are not a rejection of tradition but a reinterpretation and expansion of it. Pesantren that successfully navigate this transformation such as Futuhiyyah Mranggen prove that

tradition and modernity can go hand in hand in the world of Islamic education (Azra, 2019).

Method

This study employs a qualitative research method with a field research design. A phenomenological approach is utilized to explore and interpret the educational model of Pesantren from a historical perspective, particularly as manifested in Futuhiyyah Islamic Boarding School, Mranggen Demak. This approach enables the researcher to analyze the lived experiences and institutional practices within the pesantren using relevant theoretical frameworks (Moleong, 2019; Anggito & Setiawan, 2018). The data sources are categorized into two types: primary and secondary. Primary data are obtained through direct observation, in-depth interviews with key informants including kyai, teachers, and alumni, as well as documentation of historical records and institutional archives. Secondary data are derived from scholarly literature and previous studies related to pesantren education models. Data collection techniques involve triangulated methods, namely observation, interviews, and document analysis, to ensure the credibility of the findings. The collected data are analyzed through a process of data reduction, data display, and conclusion drawing as proposed by Miles and Huberman (Sugiyono, 2019). To enhance the trustworthiness and validity of the research, triangulation is applied through multiple strategies, including technique triangulation, source triangulation, time triangulation, and theoretical triangulation (Alfansyur & Mariyani, 2020).

Result and Discussion

1. The Educational System at Pondok Pesantren Futuhiyyah Mranggen

Pondok Pesantren Futuhiyyah Mranggen implements an integrated educational system that harmonizes traditional Islamic learning with the formal curricula of both the Ministry of Education and the Ministry of Religious Affairs. Students (*santri*) engage in classical Islamic studies (*kitab kuning*) during morning and evening sessions, while formal academic instruction is delivered through affiliated schools and madrasas. This dual-track model exemplifies the integration of religious and secular knowledge, reflecting the ideals of comprehensive Islamic education (Azra, 2019). Traditional pedagogical methods – such as *sorogan* (individual recitation in front of the kyai), *bandongan* (kyai-led reading with explanation), and *halaqah* (collaborative discussion circles) – remain integral. However, Futuhiyyah has embraced modern educational tools, including digital projectors, internet resources, and online learning platforms, particularly in formal academic settings. This demonstrates the institution's commitment to educational innovation and relevance in a rapidly evolving world (Fajar, 2020).

Character formation is a cornerstone of the pesantren's approach. Through disciplined boarding life, values such as honesty, simplicity, discipline, and accountability are instilled in daily routines and reinforced by continuous mentorship from pesantren caretakers (Dhofier, 2016). Activities like collective Qur'an recitation (*tadarus*), congregational prayers, public speaking (*khitobah*), and community service are routinely practiced, offering students holistic moral and spiritual development. A unique feature of Futuhiyyah's system is its comprehensive educational infrastructure, encompassing elementary (MI), junior high (MTs), senior high school (MA), and vocational education (SMK) under a single foundation. This seamless progression enables students to pursue lifelong learning within a consistent ethical and spiritual framework. Consequently, the pesantren produces not only devout Muslims but also scholars, professionals, and technocrats who embody Islamic values (Hasbullah, 2021).

Santri are actively encouraged to participate in community engagement activities such as religious counseling, Friday sermons, da'wah training, and social outreach programs. These efforts signify that learning at Futuhiyyah extends beyond the classroom,

fostering experiential learning and social responsibility (Raharjo, 2018). Through its integrative and transformative system, Futuhiyyah has proven successful in producing graduates who are knowledgeable in Islamic sciences, academically competent, and socially impactful. The institution represents a model of holistic education that responds effectively to the demands of contemporary society. Ultimately, the educational paradigm at Pondok Pesantren Futuhiyyah illustrates the contemporary embodiment of ideal Islamic education – comprehensive, contextual, and deeply rooted in spiritual and ethical traditions (Madjid, 2017).

2. Core Educational Values at Futuhiyyah

The core values embedded in the educational practices at Pondok Pesantren Futuhiyyah include sincerity, responsibility, independence, simplicity, and spiritual consciousness. These values are not merely theoretical constructs but are operationalized through the santri's daily routines, shaping individuals who are spiritually resilient and socially adept (Wahid, 2017). Sincerity is instilled from the outset of a santri's journey, emphasizing that the pursuit of knowledge is not for personal gain, status, or wealth, but for the sake of worship and community service. This principle anchors the entire learning process in ethical intention (Dhofier, 2016).

Responsibility and discipline are nurtured through structured daily activities – from personal hygiene and dormitory cleanliness to leadership in communal prayers. These routines cultivate time management, accountability, and internal discipline (Fajar, 2019). Independence is promoted through the residential environment, where santri are expected to manage their own affairs, including finances, studies, and interpersonal relationships. Living apart from their families fosters a life of modesty and self-reliance (Zarkasyi, 2016). Spiritual development is a focal point of daily life, reinforced through congregational prayers, regular Qur'anic recitation, *dhikr* (remembrance of God), and systematic study of Islamic texts. These activities deepen spiritual awareness and build a connection with the Divine that guides personal and communal ethics (Saridjo et al., 2021).

The value of brotherhood (*ukhuwah*) is cultivated through close social interaction among santri from diverse cultural and socio-economic backgrounds. The pesantren serves as a microcosm of unity, fostering mutual respect, solidarity, and conflict resolution skills (Hasbullah, 2021). Through the internalization of these core values, Futuhiyyah prepares students not only as intellectuals but also as emotionally and spiritually grounded individuals. These values are the moral pillars of an ideal Islamic educational framework.

3. Futuhiyyah's Role in Social Transformation and Contemporary Relevance

Pondok Pesantren Futuhiyyah has demonstrated remarkable adaptability in responding to societal changes and the demands of the modern era. This is reflected in its integration of digital platforms for education and da'wah dissemination, including YouTube channels, social media engagement, and an official website (Fajar, 2020). Rather than resisting modernization, Futuhiyyah adopts a selective and constructive approach. Technological tools are utilized to enhance learning and administrative efficiency while preserving the integrity of the traditional kyai-santri relationship, which remains central to Islamic pedagogy (Azra, 2019).

The pesantren actively contributes to local development in Demak through community service, religious outreach, support for micro-enterprises, vocational training, and rural empowerment initiatives. It thereby functions not only as an educational institution but also as an agent of grassroots transformation (Raharjo, 2018). By expanding access to formal education through madrasas, vocational schools, and religious schools (*madrasah diniyah*), Futuhiyyah addresses the growing need for graduates who are spiritually grounded and professionally competent. Its educational vision integrates academic rigor with practical life skills (Zarkasyi, 2016). Institutional reforms – such as digitized administration, transparent financial management, and strategic partnerships

with government and educational agencies – illustrate Futuhiyyah’s capacity for modern organizational governance while maintaining its spiritual mission (Saridjo et al., 2021).

Futuhiyyah’s success in embracing change affirms that pesantren are not archaic relics of the past, but dynamic institutions capable of engaging contemporary challenges with principled innovation (Wahid, 2017). In conclusion, Futuhiyyah exemplifies a contemporary Islamic boarding school that effectively merges traditional religious scholarship with modern relevance, serving as a living model of Islamic education in both national and global contexts.

Conclusion

Islamic Boarding School. Futuhiyyah Mranggen, Demak Regency, implements an integrated education system that combines the traditional Islamic boarding school curriculum with the national formal education curriculum. This system enables students (*santri*) to gain in-depth religious knowledge while also acquiring general education and life skills relevant to the demands of the modern era. As a result, Futuhiyyah stands as a concrete example of an ideal pesantren education model in today’s context. The educational values taught at Futuhiyyah reflect a holistic Islamic education, encompassing sincerity, independence, simplicity, discipline, brotherhood (*ukhuwah*), and spirituality. These values are cultivated through habitual practice, exemplary leadership, and daily life experiences within the pesantren environment. Through this approach, Futuhiyyah produces graduates who are intellectually capable, spiritually mature, and socially responsible. Islamic Boarding School Futuhiyyah also demonstrates a strong ability to adapt to social change and technological advancement. This includes the use of digital media in teaching and *da’wah*, the establishment of formal educational institutions, and active participation in community development activities. Such efforts affirm that pesantren can serve as progressive Islamic educational institutions that remain relevant and future-oriented without losing their core identity as guardians of Islamic values and local cultural heritage.

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