

## ISLAMIC SCIENTIFIC TRADITION IN THE MODERN ERA: A Phenomenological Study on the Integration of Education in Islamic Boarding Schools and Higher Education

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Scientific Tradition, Higher Education, Islamic Boarding School, Modern Era

### ABSTRACT

This research explores the scientific tradition built at Pondok Pesantren Putri Syarifuddin, Wonorejo Lumajang, focusing on the core values instilled and efforts to strengthen the scientific tradition in the pesantren. Based on a qualitative approach with observation, interview, and documentation study techniques, the results showed that this pesantren succeeded in instilling values such as curiosity, analytical skills, openness to other people's opinions, and independence in thinking. The pesantren's efforts in the recitation of the yellow Islamic classic book, the translation movement, scientific works, and other scientific programs contribute to increasing scientific awareness, teaching quality, and understanding of santri. The implication of these efforts is the development of a scientific tradition in pesantren, increasing santri confidence in discussion, and strengthening the role of alumni in the world of education. This research shows that the scientific tradition in pesantren can go hand in hand and strengthen each other with the scientific tradition in higher education. The implication of this research is that the scientific tradition in pesantren is growing with the increasing participation of santri in scientific activities. This research contributes to improving the quality of teaching in and strengthening the role of alumni in the world of community education.

### KATA KUNCI:

Tradisi Ilmiah, Pendidikan Tinggi, Pondok Pesantren, Era Modern

### ABSTRAK

Penelitian ini mengeksplorasi tradisi ilmiah yang dibangun di Pondok Pesantren Putri Syarifuddin, Wonorejo Lumajang, dengan fokus pada nilai-nilai inti yang ditanamkan dan upaya penguatan tradisi ilmiah di pesantren. Berdasarkan pendekatan kualitatif dengan teknik observasi, wawancara, dan studi dokumentasi, hasil penelitian menunjukkan bahwa pesantren ini berhasil menanamkan nilai-nilai seperti rasa ingin tahu, kemampuan analisis, keterbukaan terhadap pendapat orang lain, serta kemandirian dalam berpikir. Upaya pesantren dalam pengajian kitab kuning, gerakan penerjemahan, karya ilmiah, serta program ilmiah lainnya berkontribusi pada peningkatan kesadaran ilmiah, kualitas pengajaran, dan pemahaman santri. Implikasi dari upaya ini adalah berkembangnya tradisi ilmiah di pesantren, meningkatnya kepercayaan diri santri dalam berdiskusi, serta penguatan peran alumni dalam dunia pendidikan. Penelitian ini menunjukkan bahwa tradisi ilmiah di pesantren dapat berjalan seiring dan saling menguatkan dengan tradisi keilmuan di perguruan tinggi. Implikasi dari penelitian ini adalah tradisi ilmiah di pesantren semakin berkembang dengan meningkatnya partisipasi santri dalam kegiatan ilmiah. Penelitian ini berkontribusi pada peningkatan kualitas pengajaran di pesantren dan memperkuat peran alumni dalam dunia pendidikan masyarakat.

## INTRODUCTION

Umar bin Khattab once said that the crown of man is reason, his degree is religion, and his value is morals (Aris et al., 2024). Therefore, the mind must always be treated, activated, and optimized. In this context, the mind functions as the main element that distinguishes humans from other creatures, and becomes the basis for all actions and decisions taken. A healthy mind will give birth to good behavior, wisdom, and can face various challenges of the times (Robinson, 2008). The mind must be nourished through useful knowledge, adequate rest, and regular exercise. In addition, to activate the mind, one needs to be consistent in learning, discussing, and honing their critical thinking skills. Meanwhile, to optimize the mind, it is important for individuals to apply effective learning methods, pray, discuss their knowledge, write it down, disseminate knowledge to the community, and participate in community empowerment. All of this aims to improve a person's degree by understanding, practicing religious knowledge, and maintaining his dignity through noble morals (R. R. Lubis et al., 2024).

Pesantren as an Islamic educational institution has great attention to the care, activation, and optimization of the mind, as well as the development of religious knowledge and noble morals to its students (Azra, 2003, 2005). This reflects the importance of pesantren in producing a generation that not only masters science, but also has noble morals. One concrete

form of pesantren's attention to the development of reason and morals can be seen from the tri darma of pesantren, namely first, the improvement of Islamic religious knowledge (*tafaqquh fi ad-din*); second, the dissemination of knowledge through da'wah; and third, community empowerment (Zahro, 2020). These three elements are very crucial in shaping the character of santri who are not only smart in religious knowledge, but also able to make a real contribution to society.

Structurally, pesantren consist of three important elements that shape their existence, namely first, the leadership pattern of pesantren that is independent and not co-opted by the state. This leadership pattern allows pesantren to remain independent in carrying out their educational mission without being affected by external policies. Second, the reference books used by pesantren, which are not only from this century, but also involve scientific heritage from various centuries. These books become the main source in the learning and teaching process in pesantren. Third, the value system applied in pesantren is closely related to the wider community, which makes pesantren not isolated, but instead plays an active role in social and religious life in society (Saekhotin & Anam, 2017). These three elements have a major influence in building a scientific tradition in pesantren that continues to develop over time.

Pesantren in its development, in general, adheres to the principle of continuity and change (Zahro, 2020). In the pesantren tradition,

this principle has long been recognized, which means that it aims to maintain something old that is good and take something new that is better (Triono, 2020). This shows that pesantren still maintain good and proven aspects, such as the existing scientific tradition, while opening themselves to updates in accordance with the times. This principle is very relevant in explaining how pesantren retain their traditional values while adapting to the demands of the changing times (Fuady et al., 2024; Y. H. K. Lubis, 2020).

In this case, pesantren continue to transform, innovate, and adopt new developments without abandoning existing traditions. For example, large pesantren in Indonesia not only teach conventional religious sciences, but also begin to open them to teach other sciences that are relevant to the needs of the times, such as information technology, social sciences, and others. Pesantren also plays an important role in shaping the character of students who not only understand religion, but also able to face the challenges of an increasingly complex modern world (Syafaruddin, 2024).

The scholarly tradition in pesantren is very strategic because of the large number of students who are in pesantren. Based on data from the Planning and Information System Section, Secretariat of the Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia, the number of yellow book students reached 1,729,670 people (46.01%) (Y. H. K. Lubis,

2020). This data shows that pesantren have a huge contribution in character building and religious understanding for Indonesia's young generation. The scientific tradition that developed in pesantren helped shape an intellectual culture based on solid religious principles.

Several previous studies provide an overview of the development and transformation of pesantren in Indonesia. Bukhori (2017) highlights the role of KH. Imam Zarkasyi in creating a new genre of pesantren that is more adaptive to the times, by emphasizing flexibility in the pesantren education system. Busyairi (2017) conducted a multi-case study on how major pesantren such as Tebuireng, Gading, and Sidogiri maintained their existence by transforming to keep up with the times, while remaining faithful to basic religious principles. Fasa (2017) raised how Gontor pesantren integrated modernity with strong religious education principles, without sacrificing the identity of the pesantren itself. Fuady et al., (2024) focuses on educational innovation and modernization that occurs in pesantren in Indonesia, especially with the influence of technology and curriculum changes that support adaptation to the needs of the times.

Although these studies make a significant contribution in understanding the dynamics of pesantren, the distinction of this study lies in a more in-depth focus on the core values instilled by the kyai in shaping the scientific tradition in pesantren. This study not only explores how pesantrens transform and

modernize, but also explores how pesantrens maintain their scholarly traditions based on solid religious values. In addition, this study examines the implications of these efforts on the relevance of the pesantren's scientific tradition in the midst of increasingly rapid developments, especially in pesantren located in remote areas. Thus, this research adds a new dimension to the study of pesantren transformation, namely how religious values remain the main foundation in the development of scientific traditions that are relevant in the modern era.

In addition, the rapid development of the times requires pesantren to be more critical of the deconstruction of sharia that occurs in Islamic society. This deconstruction gave rise to a new spirit based on the following principles: First, from theocentrism to anthropocentrism, namely shifting the focus of sharia from the orientation of serving Allah to humanizing humans in order to achieve Allah's pleasure. Second, from *qauli* to *manhaji*, namely the process of *istinbath* law from various contemporary issues is not only based on *fiqh* books, but also uses *ushul fiqh* and *qawaid al fiqh*. Third, from legal products to *maqashid*, where legal products can change along with the times and the existing legal *illat*, it is necessary to consider *maqashid sharia* as the main purpose of establishing the law. Fourth, from textualization of context to contextualization of text, this means understanding religious texts in the context of relevant times. Fifth, from individual to society, emphasizing the importance of the

principle of Islam as *rahmatan lil alamin* that can be applied to social life. Finally, from epistemological disconnection to continuity (Hilmy, 2013).

The era of rapid industrialization also has a major impact on the world of education, including Islamic education in pesantren. Industrialization, which originally aimed to overcome various humanitarian problems, actually created new problems. Therefore, Islamic education, which is mostly implemented in pesantren, must be able to criticize the weaknesses of industrialization and perfect it in accordance with Islamic education values that prioritize moral and spiritual quality. In this context, pesantren must continue to innovate in building a scientific tradition that is relevant to the times (Hatija et al., 2025; Zahroh, 2021).

Looking at all these descriptions, it can be understood that pesantren is a strategic institution in exploring Islam systematically and purposefully, and building a solid scientific tradition. Therefore, pesantren should synergize and collaborate with universities in building a better scientific tradition and in accordance with the needs of the times. In this regard, Kyai Syarifuddin Islamic Boarding School, located in Wonorejo, Lumajang, is an example of a pesantren that has many educational units, ranging from playgroups, kindergartens, *madrasah ibtidaiyah*, *madrasah tsanawiyah*, *madrasah aliyah*, vocational high schools, to higher education at the bachelor and master levels. The pesantren gives its students the

freedom to choose and live in one of the ten dormitories, which are managed by the Kyai Syarifuddin Foundation. The students in this pesantren are given the opportunity to develop insights, thoughts, and scientific attitudes through various activities in the pesantren, so that the scientific tradition can be well established. In this case, this pesantren strives to maintain a balance between good old traditions and better updates, in accordance with the principles mentioned earlier.

The main focus of this research is to answer three main questions: first, the core values instilled by the kyai to the santri in building a scientific tradition in the pesantren; second, the efforts made to build a scientific tradition; third, the implications of these efforts on the formation of a scientific tradition in the pesantren. The general description of this research is to explore how religious values and pesantren traditions form a scientific culture among santri. This study aims to understand the mechanisms and strategies applied by kyai in transforming religious knowledge into the daily life of santri, as well as its influence on their mindset and behavior. In addition, this study examines the concrete efforts of pesantren in supporting the scholarly tradition, such as learning methods, supporting facilities, and involvement in the socio-religious life of the surrounding community. This study will also analyze the implications of these steps for the sustainability of the pesantren's scientific tradition in facing social changes and

increasingly complex challenges of the times. Thus, this research provides an understanding of the importance of religious values in building scientific traditions as well as the efforts of pesantren in responding to educational challenges in the modern era.

## THEORY DESCRIPTION

The scientific tradition in pesantren, as part of the Islamic scientific tradition, has strong roots in the long history of Islamic civilization. This tradition is not only about the scientific activities carried out, but also includes the values that underlie the scientific practice. Shaykh Shalih Bin Ghanim Al-Sadlan (al-Sadlan, 1996) states that tradition is something that occurs repeatedly and intentionally, and is accepted by people with good character. In the context of pesantren, this scientific tradition includes activities involving teaching, discussion, and learning that are passed down from generation to generation. The values contained in this tradition reflect a strong view of life towards the importance of thorough religious knowledge and teaching.

Values, in the context of this scholarly tradition, refer to the basic beliefs that guide individuals in choosing certain actions or goals. Hilmy (2013) suggests that values include considerations about what is right, good, or desirable, while Rasyid et al., (2020) further asserts that values are measures used to choose certain actions. In the scholarly tradition of pesantren, these values often focus on devotion to God, moral ethics, and the dissemination of

religious knowledge for the good of the people. These beliefs and values shape the mindset of santri, who consider the pursuit of knowledge as an integral part of a life oriented towards self-improvement and society.

In the formation of the scientific tradition in pesantren, the concept of culture and values has an important role. Schein (2010) identifies three levels of culture, namely artifacts, beliefs and values, and basic assumptions. Artifacts include visible structures and processes, such as teaching methods in pesantren, which often involve lectures, recitation of the yellow book, and discussions between kyai and santri. Beliefs and values include the goals and aspirations to be achieved through such education, such as the dissemination of religious knowledge and the moral improvement of santri. Basic assumptions lead to understandings that are accepted as truth by the pesantren community, such as the belief that religious knowledge should be the basis of daily life and studied seriously.

One of the main characteristics of the pesantren scientific tradition is its science-based approach, which is independent of the formal form of academic education prevailing in universities. Science-based education in pesantren often focuses more on religious sciences and fiqh, although over time, some pesantren have begun to open up to general science. Learning in pesantren often relies on discussion and debate methods, which allow santri to develop critical thinking and question

various religious issues openly. Lisnawati et al., (2017) and Widiastuti & Kania (2022) mentioned that this discussion method is effective in training santri to express arguments rationally and objectively, as well as developing problem-solving skills.

Literacy is also an important component in the scientific tradition of pesantren. Information literacy, in the sense of Lisnawati & Ertinawati (2019), can include the ability of santri to not only read and write, but also access, evaluate, and use information critically. In the context of modern pesantren, the ability to access information from various sources, both from the yellow Islamic classic book and other scientific references, becomes very relevant. In addition, the development of this literacy involves an understanding of the ethics of using information and reference sources, as well as the ability to publish scientific work in accordance with global academic standards.

The kyai's involvement in the scientific tradition of pesantren is also very important. Kyai does not only function as a teacher, but also as an encourager for scientific research and development in pesantren. Kyai's involvement in research and scientific conferences, as well as training for santri to engage in research, is part of strengthening the scientific tradition in pesantren. It also encourages the creation of new thoughts that are beneficial for the development of Islamic education. This involvement can improve the quality of the scientific tradition of pesantren and

create space for santri to contribute more in the academic world.

Furthermore, in the development of scientific traditions, pesantren began to adapt scientific methods that were more systematic and structured. This scientific method, according to Azra (2012), involves planned steps, from problem identification to publication of research results. The application of this scientific method aims to produce scientific works that can be accounted for and contribute to the development of science.

The use of technology and digital media also plays an important role in supporting the scientific tradition in pesantren. The utilization of technology in the teaching and learning process, such as using e-resources or online learning platforms, allows santri to access a variety of scientific literature that is not limited to the yellow book. Technology also enables collaboration with other institutions, both at home and abroad, to improve the quality of education and research in pesantren (Lukens-Bull, 2001). However, the main challenge is how to improve technological skills among kyai and santri so that they can optimally utilize these resources.

Finally, the appreciation of innovations and scientific works of santri is one of the important aspects in strengthening the scientific tradition in pesantren. This award is not only given in the form of scientific competitions, but also as a form of appreciation for the contribution of students in developing the

scientific tradition of pesantren. With this award, it is expected to motivate students to continue working and developing themselves in the scientific world.

Thus, the scientific tradition in pesantren includes not only a learning process based on religious knowledge, but also integration with general knowledge, development of information literacy, utilization of technology, and active involvement in research. All of this reflects an effort to revive and renew the Islamic scientific tradition that is relevant to the times.

## METHOD

This research is a qualitative study that aims to understand in depth the values instilled by kyai in pesantren, as well as how the scientific tradition is built and its implications for the formation of the mindset of students. This research not only explains existing phenomena, but also seeks to explore the processes that continue to run and develop in the context of education in pesantren. Therefore, this research prioritizes the interpretation of existing values, methods, and implications, which are dynamic and in process, not something that is finished or rigidly structured. In this study, researchers sought to reveal the reality of informants based on their experiences combined with the results of in-depth observation and documentation (Creswell, 2007).

The approach used is an analytic induction approach, in which researchers collect and analyze data systematically to develop theories relevant to the phenomenon under

study. This approach allows researchers to formulate a broader and deeper understanding of the phenomena that occur in the field, both in the context of pesantren education and the development of scientific traditions that take place in it. Through this approach, researchers can see the relationship between existing theories and empirical phenomena found in the field.

The data sources of this research include primary and secondary data. Primary data is obtained from informants who are directly involved in the education process in pesantren, such as kyai, santri, and pesantren managers. Informants were selected based on creation-based selection, which is based on researchers' considerations regarding the relevance of their roles in the research context. Secondary data were obtained from relevant documents, literature, and literature that support the analysis in this study. The data collection techniques used included in-depth interviews, participatory observation and documentation studies. Interviews were conducted with informants who have direct knowledge of the scholarly tradition in pesantren, while observation allowed researchers to study the phenomena that occur in the field more deeply and directly.

The data analysis technique used in this research follows the qualitative data analysis procedure developed by Miles and Huberman. The analysis process begins with data collection through interviews, observation, and documentation. After the data was collected, the

next step was to reduce the data to select relevant information and focus on the core issues to be researched. The selected data was then presented by describing the research context in detail, classifying the data into relevant categories, and interpreting the data to explain the relationship between existing phenomena. Researchers also present data in the form of matrices or graphs to facilitate understanding and visualization of research findings. The final stage in data analysis is drawing conclusions that can answer research questions based on the results of data processing.

To ensure the validity of the data, this research uses a triangulation technique, which combines various data collection techniques and different data sources, to ensure the validity and reliability of the findings. Triangulation is done by comparing the results of interviews, observations, and documentation obtained, as well as by matching existing data with relevant literature. With this approach, this research is expected to provide a comprehensive and accurate picture of the scientific traditions that develop in pesantren, as well as the implications of these traditions for the formation of santri mindset in this modern era.

## **RESULTS AND DISCUSSION**

### **Basic Values to Build Scientific Tradition**

The findings of this study show that Syarifuddin Islamic Boarding School has instilled various basic values that play an important role in building a scientific tradition in the

pesantren. Based on the results of interviews with several informants, including administrators and senior santri, it can be seen that the kyai in this pesantren instills values that not only encourage santri to become knowledgeable individuals, but also create sustainable scientific habits.

One of the basic values taught is deep curiosity. Based on an interview with a senior santri, he said, "We are always invited not to be satisfied with only what is taught, but to continue to seek and question existing knowledge." This is very relevant to the concept put forward by John Dewey (2013) in his progressive education theory, where curiosity is at the core of the active learning process. Dewey argued that meaningful education should start from curiosity, as this will encourage learners to dig deeper and develop their knowledge (Sadovnik et al., 2017).

The ability to analyze is also a value that is highly emphasized in Syarifuddin pesantren. In the observations made, it was seen that every Islamic classic book teaching always involves in-depth discussions. A pesantren administrator said, "Every teaching is always followed by discussion and comparison with other books. We want santri to be able to analyze and understand knowledge from various angles." This approach is in accordance with *Lev Vygotsky's* thinking, which emphasizes the importance of social interaction in the learning process. Vygotsky (2015) suggests that the best learning occurs when there is collaboration between teachers and students, as well as between students themselves, to analyze and

discuss material more critically. In pesantren, discussion becomes a means to hone the analytical skills of santri in understanding religious texts.

In addition, openness to other people's opinions is also a value that is highly upheld in this pesantren. Based on an interview with a santri, he stated, "Here, we are taught not to be afraid to express our opinions, even if they are different. As long as there are strong arguments, our opinions are respected." This reflects the principles taught by Paulo Freire in *Pedagogy of the Oppressed* (2020), where dialog and openness in speech are at the core of an empowering education. Freire argues that education should involve two-way communication that allows students to think critically and convey their ideas, which in turn will enrich learning.

The ability to reflect is also very important in the scholarly tradition at Syarifuddin pesantren. For example, a pesantren administrator revealed, "Santri are often asked to reflect on what they learn, relating it to their daily lives and experiences." This is very consistent with Donald Schon's view in the concept of reflective practice (2017), which emphasizes the importance of reflection in professional and personal development. In the context of pesantren, reflection helps santri to connect the knowledge they gain with real life, as well as deepen their understanding of the religious knowledge taught.

Objective thinking is another very important value in the pesantren scientific tradition. Based on interviews with pesantren administrators, they said, "We always teach santri to avoid subjective thoughts. In learning, objective thinking is the key to achieving correct understanding." This approach is relevant to the concept of critical thinking developed by Richard Paul and Linda Elder in *Critical Thinking: Tools for Taking Charge of Your Learning and Your Life* (Elder & Paul, 2020). They argue that objective thinking allows individuals to evaluate information without personal bias, which is crucial in the search for scientific truth.

These values are not only instilled in theory, but also in daily learning practices in pesantren. As seen in the application of independence in thinking, where santri are taught to stand with their own opinions and thoughts without being co-opted by the opinions of others. A santri said, "We are given the freedom to think for ourselves and are not afraid to express our views, even though they are different." This reflects the value of independence in thinking that supports the development of a critical and innovative mindset. This is also in accordance with the theory of self-directed learning proposed by Malcolm Knowles (1975), which teaches that effective learning occurs when individuals are given the freedom to explore and learn independently.

In addition, hard work to produce scientific work is also an important value. Based on an interview with one of the santri, he said, "In this pesantren, we are not only taught to study, but also to produce scientific work. Kyai often says that scientific work is one of the best ways to practice knowledge." This value is related to the concept of academic productivity initiated by Howard Gardner in the theory of *Multiple Intelligences* (2000), which recognizes that the ability to produce scientific work is an important form of intellectual development.

Overall, the basic values instilled by the kyai in Syarifuddin Islamic Boarding School have a major contribution in shaping the scientific tradition in this pesantren. Values such as curiosity, analytical skills, openness to opinions, reflection skills, objective thinking, and independence in thinking have led to the formation of a more dynamic and productive scientific culture. By continuing to maintain and develop these values, the pesantren can produce a generation of santri who are not only knowledgeable, but also think critically and are able to produce scientific works that are beneficial to the people.

### **Efforts of Syarifuddin Islamic Boarding School in building a scientific tradition**

The efforts of Syarifuddin Islamic Boarding School in building a scientific tradition show a strong synergy between boarding school-based education and higher education. Based on interviews with pesantren administrators and observations in the field, several strategic steps

that have been implemented reflect how this pesantren not only maintains the Islamic scientific tradition, but also seeks to integrate it with a more modern higher education system.

One of the main efforts made is the recitation of the yellow Islamic classic books using a combination method, which combines the sorogan and bandongan methods. This method allows santri to learn intensively and personally, as well as collectively with their friends. The sorogan method allows for a deeper and more direct understanding from the kyai, while the bandongan provides an opportunity to discuss together about the material that has been taught (Daulay, 2018). The combination of these two methods creates dynamic and structured learning, which, according to one pesantren administrator, "facilitates santri to not only understand the material individually but also integrate the perspectives of their peers in broader scholarly discussions." This method also creates an environment that supports critical thinking in line with the pattern of learning in higher education, where discussion and analysis become an integral part of learning.

In addition, one of the major innovations is the preparation of an Arabic-Indonesian dictionary which aims to facilitate santri in understanding the book of al-Arabiyyah li an-Nasyi'in independently. This dictionary is a form of literacy development in pesantren that leads to competency-based education, which is now also carried out in many universities. "The process of compiling this dictionary combines

active and applicative learning methods, where students are directly involved in the process of writing mufradat and its translation," explained a pesantren official. This effort shows that pesantren are not only limited to the tradition of religious scholarship, but also introduce practical approaches often used in higher education to develop strong language skills, making them more relevant in today's academic context (Mashudi, 2020).

The translation movement is also part of a larger effort to connect the pesantren's scholarly tradition with the modern context. The translation of popular Indonesian songs into Arabic, as well as the collection of sayings of the Prophet's companions and scholars, show how pesantren try to relate religious knowledge to contemporary life. These initiatives not only serve to introduce the Arabic language in a more practical form, but also demonstrate the integration of religious education and contemporary culture that is also part of the curriculum in higher education.

Pesantren Syarifuddin also encourages scientific achievements through various academic programs. As seen in the achievements of several santri in the *musabaqah tilawatil qur'an* at the district level, this achievement not only shows their mastery of religious material, but also the ability to compete in a wider scientific arena. Appreciation of scientific work is an important part of the establishment of a productive scientific tradition in pesantren. One of the pesantren administrators added, "We

encourage santri to not only become memorizers of knowledge, but also to produce scientific works that can be published and appreciated among the wider community." This shows the pesantren's commitment to prepare santri with academic abilities that are relevant to the challenges of the times, which certainly leads to their ability to compete in the world of higher education.

The publication of Ma'haduna Magazine is a clear example of how pesantren integrate journalistic activities and scientific writing in their curriculum. The magazine, which is published twice a year, provides space for santri to write and publish their scientific works, as well as develop journalistic skills. This is a form of integration between the pesantren's scientific tradition and the skills that are also emphasized in the academic world, especially in higher education. Through this program, santri not only learn religion, but also learn the skills needed in the academic world, such as writing, publishing, and communicating through the media.

The pesantren's efforts in introducing various practical language and scientific development programs, such as the teaching briefing program for ustadzah candidates, Expand study group discussions, and Semarak Arabic and English, are also very important in integrating traditional pesantren values with higher education. These programs are designed to strengthen santri's skills in teaching, writing, speaking, and discussion, as well as to hone their

ability to study various disciplines. Expand's group discussions, which involve female students from various faculties such as Tarbiyah, Economics, and Dakwah, show how pesantren create spaces for santri to develop their potential through structured scientific activities, similar to seminars or workshops in higher education.

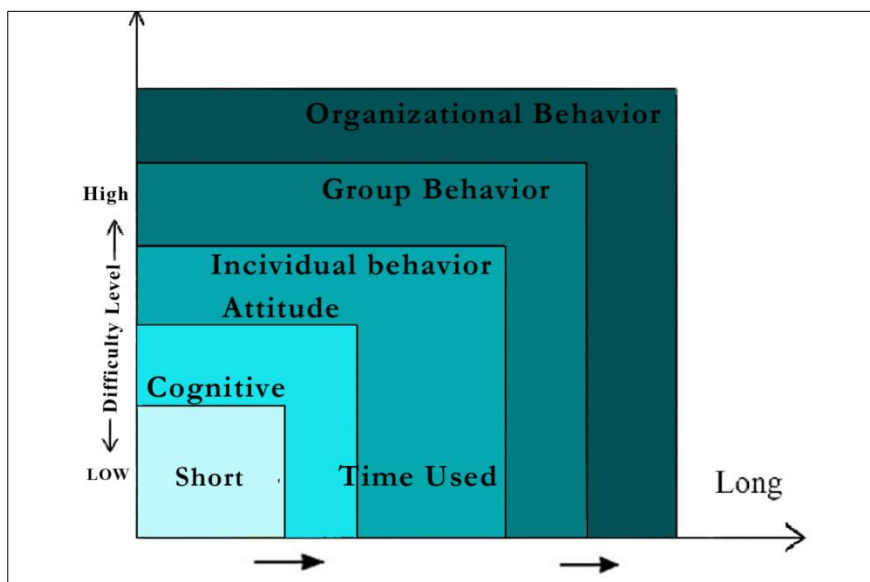
Overall, the efforts made by Pondok Pesantren Syarifuddin in building a scientific tradition lead to a more harmonious integration between religious education in pesantren and higher education. By combining traditional approaches such as the recitation of the yellow Islamic classic book (*kitab kuning*) and innovations based on writing, literacy, and the development of practical skills, this pesantren has succeeded in creating a scientific tradition that is relevant for today. Although there are still challenges, such as strengthening the habit of writing scientific works independently, this pesantren has succeeded in building a strong foundation for a scientific tradition that can develop further, ultimately contributing to the development of a more progressive and integrative Islamic education with the world of higher education. The efforts of Pondok Pesantren Syarifuddin in integrating traditional values with higher education, through teaching programs, group discussions, and language activities, create a relevant scientific tradition. All these activities can be presented in the form of the following table to facilitate understanding and describe the efforts systematically.

**Table 1.** Efforts of Syarifuddin Islamic Boarding School to Build a Scholarly Tradition

No.	Efforts	Effort Description	Integration of Pesantren and Higher Education
1	Recitation of the Yellow Islamic classic Book with a Combination Method (Sorogan and Bandongan)	Combining sorogan (intensive study with the kyai) and bandongan (group discussion) methods, provides dynamic and in-depth learning.	The integration of traditional approaches in religious learning with discussion and analysis techniques often used in higher education, allows for critical and collaborative thinking.
2	Compilation of Arabic-Indonesian Dictionary	The dictionary was compiled by the students to facilitate Arabic language learning with kitab al-Arabiyyah li an-Nasyi'in independently.	Helping students develop language skills relevant to the needs of higher education, especially in understanding Arabic academic literature.
3	Translation Movement	Translate popular Indonesian songs into Arabic as well as sayings of the Prophet's companions and scholars, as part of the dictionary enrichment.	Connecting the scientific tradition of pesantren with contemporary cultural developments, introducing Arabic that is applicable and relevant for linguistically-based higher education.
4	Scientific Achievement	Encouraging santri to participate in scientific and achievement competitions such as the district level <i>musabaqah tilawatil Qur'an</i> .	Preparing students to compete in a wider scientific arena, improving scientific writing and research skills, which are very important in higher education.
5	Publishing Ma'haduna Magazine	The magazine, published twice a year, gives students the opportunity to write and publish their scientific work.	Encouraging santri to develop writing and journalistic skills, similar to scientific publications in universities, thus enriching the scientific tradition in pesantren.
6	Teaching Debriefing Program	Provide training in teaching kitab kuning for prospective ustadzah, with teaching practice during Ramadan to assess their suitability to teach.	Integrate experiential learning with the concept of pedagogy in higher education, where teaching is an important part of professional education.
7	EXPAND Study Group Discussion	Weekly discussions between female students from various faculties (Tarbiyah, Economics, Da'wah) discussing education, da'wah, and economic topics.	Creating a space for scientific discussions similar to seminars or workshops in universities, honing the ability of santri to examine various disciplines in a critical and structured manner.
8	Semarak Arabic and English (SBAI)	An annual program that showcases the creativity of students in using Arabic and English through drama, speeches, and other works.	Foster the language competencies required in international higher education, providing language skills that are highly valued in the academic and professional world.
9	Language Ambassador Contest	The selection of the best students in Arabic and English is held annually among the students of the Ummul Qura and Darul Hikmah complexes.	Developing foreign language skills among santri, which are important in higher education to master international languages in an academic and global context.

The efforts of Syarifuddin Islamic Boarding School in building a scientific tradition have led to strategic steps, but still face challenges in its implementation. Some improvements and refinements need to be made to achieve these goals. One of them is increasing the time allocated for santri to train themselves to write scientific papers. The designed program, such as writing two scientific papers a year according to the school level and interests of

each santri, is very important to accustom santri to writing and presenting the results of their work. This tradition needs to start from individual habits which then become group habits, and eventually develop into a strong pesantren tradition. This shows the pesantren's efforts to foster a scientific culture based on the habit of writing, similar to what is applied in higher education. The change in behavior is as shown in the following graphic image:



**Figure 1.** Adoption of B.F. Skinner's Scientific Tradition Patterns of Change Theory

In addition, giving awards to the best students in writing scientific works is an important step to motivate students to be more enthusiastic in producing scientific works. This awarding also aims to motivate other students to follow in their footsteps.

The spirit of work in pesantren needs to be enlivened with a jargon or motto that is revived from generation to generation. Using symbols such as this jargon is in accordance with the concept of value acculturation proposed by Geert Hofstede (Manrai & Manrai,

2010). In this context, the scientific values instilled in pesantren are not only integrated in teaching and learning activities, but also promoted as part of the pesantren culture that must be preserved.

Overall, these efforts are in line with the pesantren's goal of integrating religious scientific traditions with the culture of higher education. By focusing on improving the habit of writing, appreciating scientific achievements, and civilizing scientific values through symbols,

pesantren try to build a strong and sustainable scientific tradition.

## CONCLUSION

The conclusion of this study shows that Pondok Pesantren Putri Syarifuddin in Wonorejo Lumajang has succeeded in instilling various core values that play an important role in building a scientific tradition in pesantren. These values include deep curiosity, the ability to analyze and discuss knowledge to produce new knowledge, openness to other people's opinions, and the ability to reflect and think objectively. In addition, the value of independence in thinking, hard work to produce scientific works, and enthusiasm to spread the knowledge possessed are also important aspects of the scientific tradition in this pesantren. All of these values aim to uphold the religion of God and solve the problems of the people, which is part of the responsibility of the mahasantri in carrying out the tridharma of pesantren and universities. The pesantren's efforts in building the scholarly tradition are carried out, among others, through the recitation of the yellow classical books with a combination method, the preparation of an Arabic-Indonesian dictionary, the translation movement, the achievement of scientific works, the publication of Ma'haduna magazine and Darul Hikmah Magazine, as well as scientific programs such as weekly discussions, teaching debriefings, and the selection of Putri Bahasa. In addition, the pesantren also organizes activities

such as Semarak Bahasa Arabic and English (SBAI), Kajian Fathul Qarib (KAFA), and Majelis Mudzakah Syarifuddin (Madzarif) to strengthen the scientific tradition among santri. The implication of these efforts is the increasing awareness and interest of santri in participating in scientific activities, as well as the increasing number of discussion groups and the confidence of santri in expressing their opinions. The tradition of studying the yellow book and various syar'iyah issues from various disciplines is also growing, followed by an increase in the quality of teaching and understanding of the yellow book, foreign languages, and other subject matter. In addition, strengthening the regeneration of ustadz and ustadzah in madrasah and pesantren also strengthens the role of alumni in educational institutions in the community. Overall, Syarifuddin Islamic Boarding School succeeded in creating an environment that supports the development of a sustainable scientific tradition. These efforts have boosted santri's participation in scientific activities, improved discussion confidence, and strengthened the study of the yellow book and syar'iyah issues. The quality of teaching has improved, and the regeneration of ustadz and ustadzah supports a sustainable scientific tradition at Pondok Pesantren Syarifuddin.

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