

MANAGEMENT OF IMPROVING THE QUALITY OF ISLAMIC BOARDING SCHOOL EDUCATION IN THE ERA OF SOCIETY 5.0 IN FACING GLOBAL COMPETITION

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Abstract

This study aims to: (1) describe the general educational management of Pondok Pesantren Hidayatul Muhtadi'in, Al Ishlah, and Al Huda in Lampung Province; (2) analyze the quality improvement management applied by these Islamic boarding schools in responding to the demands of the Society 5.0 era; and (3) formulate a quality management model that aligns with contemporary needs while maintaining the pesantren's salafiyah identity. This study is qualitative research with a multisite design. Data were obtained through participatory observation, semi-structured interviews, and document analysis, supported by relevant literature. Data were analyzed using Miles' interactive model involving data reduction, data display, and conclusion drawing, combined with triangulation to ensure data validity. The findings show that the three Islamic boarding schools still apply traditional management patterns centered on kyai authority, classical learning methods, and evaluation systems emphasizing mastery of religious texts and character formation. However, initiatives to improve educational quality have begun to appear, including the integration of religious and general curriculum, strengthening of human resources, and gradual improvement of facilities while upholding principles of halal practice and institutional independence. These findings indicate that Islamic boarding school modernization can be carried out without abandoning tradition, through innovations that remain adaptive and culturally rooted. The resulting quality management model integrates Islamic values, traditional Islamic boarding school approaches, and relevant 21st-century principles, offering a framework for Islamic boarding schools to enhance educational quality while preserving their core identity.

Keywords

Educational Quality, Islamic Boarding School, Society Era.



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INTRODUCTION

Islamic boarding schools are the oldest Islamic educational institutions that play a major role in shaping the civilization of the archipelago and maintaining the continuity of Islamic intellectual traditions across generations (Fiqh, 2022). However, global dynamics require Islamic boarding schools to undertake strategic transformations to remain relevant in the Society 5.0 era, which places technology as an integral part of human life and a partner in solving social problems (Juhri, 2025). In this situation, strengthening the quality management of education is very urgent so that Islamic boarding schools can compete without losing their identity, so that the Islamic boarding school management system must be adaptive, visionary, and remain based on sharia values (Khatipah et al., 2025). The Society 5.0 era brings major changes through the integration of digital technology, artificial intelligence, big data, the internet of things, and systemic automation (Nst et al., 2021), which demands that Islamic boarding schools produce a generation of ulama, leaders, technocrats, and sharia economic actors with global competitiveness. However, many Islamic boarding schools still face limitations in management, digital literacy, infrastructure, and human resource development (Khoiriyah, 2022), especially in efforts to harmonize Salafi traditions with the demands of technology-based modernity. Therefore, a modern, effective model for pesantren quality management is needed that remains aligned with the pesantren's distinctive values as its identity and moral strength.

The management of improving the quality of Islamic boarding school education in Lampung Province faces serious challenges in its readiness to integrate Society 5.0-based technology as a quality improvement instrument. At the Hidayatul Mubtadi'in Jati Agung Islamic Boarding School, observations show that technology utilization is still at a basic administrative level, such as the use of messaging applications for internal communication. At the same time, the integration of ICT in the learning of yellow books has not been optimal due to limited human resources who are proficient in digital devices, and the lack of facilities such as a stable internet connection. At the Al Ishlah Islamic Boarding School, although a simple computer laboratory is available, its use is not yet systematic as part of the Islamic boarding school curriculum, so technology has not become an integrated pedagogical tool. Meanwhile, the Al Huda Islamic Boarding School showed the lowest readiness, where all management, learning, and evaluation activities are still carried out manually without digital support. This condition shows that the three Islamic boarding schools do not yet have a data-based quality management system, which in the Society 5.0 era is an important

prerequisite for designing responsive, adaptive, and globally competitive education policies. The lack of digital literacy among kiai and ustadz, limited infrastructure, and the absence of a grand design for technology-based quality development are the main academic problems that must be answered through this research.

Based on the results of field observations and in-depth interviews with Islamic boarding school leaders and educational administrators, the educational quality management strategies implemented by Islamic boarding schools in Lampung Province are currently still partial, not systematically structured, and rely more on the charisma of the kiai's leadership than on the application of modern management systems. Observation and interview findings at PP. (*Pondok Pesantren*) Hidayatul Muftadi'in indicates efforts to collaboratively integrate the diniyyah curriculum with general subjects, such as linking nahwu-sharaf material with strengthening digital analysis-based Al-Qur'an reading literacy, but implementation is not evenly distributed due to the limited number of teaching staff with pedagogical competence and digital literacy. Furthermore, the results of interviews and reviews of institutional practices at PP. Al Ishlah revealed that this Islamic boarding school focuses more on quality strategies to strengthen human resources through internal training and improving teaching competencies, although this has not been accompanied by the development of documented and measurable quality standards. Meanwhile, observations of the learning process and interviews with administrators at PP. Al Huda indicates the continued dominance of traditional approaches based on sorogan and bandongan without management innovation, despite the growing awareness of the importance of strengthening quality in facing competition in Islamic education. Overall, the results of observations and interviews indicate that the three Islamic boarding schools have great opportunities to develop quality strategies such as Islamic boarding school quality assurance, digital based learning support, and collaborative governance between kiai, ustadz, and administrators, but are not yet supported by adequate capacity and management systems, thus emphasizing the academic need for the development of a quality management model that is effective, Islamic, and relevant to the character of Islamic boarding schools.

Based on field observations of institutional conditions, learning processes, and infrastructure at the three Islamic boarding schools, the success of Islamic boarding school education quality management in the Society 5.0 era is influenced by interrelated internal and external factors. Internally, observations indicate limited technological competence among Islamic teachers, minimal

use of digital tools, a predominantly traditional learning culture, and the lack of measurable regulations and quality indicators. Observations at PP. Hidayatul Mubtadi'in shows an advantage in the number of students and a relatively comprehensive organizational structure, but this is not yet balanced by a data-based monitoring and evaluation system, meanwhile, at PP. Al Ishlah, institutional observations indicate strong social support from the community and Islamic boarding school networks, but the development of modern learning facilities is still hampered by limited funding. Meanwhile, direct observations at PP. Al Huda shows the robustness of the Salafiyah tradition in learning practices, but still faces obstacles in managerial aspects and the availability of quality support infrastructure. Externally, the results of observations on the dynamics of the educational environment indicate that the three Islamic boarding schools are required to respond to the national education digitalization policy, the need for 21st-century competencies, and increasing competition with more adaptive modern Islamic boarding schools. Thus, the observation findings confirm that the ability of Islamic boarding schools to manage internal and external factors through collaboration, innovation, and the preparation of a quality roadmap will greatly determine competitiveness in the Society 5.0 era without losing their traditional identity, so this research is important to formulate a contextual, Islamic, and relevant quality management model for Islamic boarding schools in Lampung.

Various previous studies have shown that the management of improving the quality of Islamic boarding school education still faces structural, cultural, and technological challenges. (Yusuf & Ali, 2025) shows the importance of integrating yellow books with global competencies such as digital literacy, critical thinking, and problem solving (Alannawa, 2024) also concluded that Islamic boarding schools have great opportunities in digital preaching, entrepreneurship, and sharia economics if quality management is implemented in a modern way (Suriagiri, 2024) which shows that Islamic boarding schools are able to increase global competitiveness by strengthening the classical character-based curriculum; (Sudiansyah, 2025) found that the implementation of Total Quality Management in Islamic boarding schools was only partial and emphasized administration, not yet touching on the integration of technology and learning. (Anarchy et al., 2025) shows that quality improvement in Islamic boarding schools focuses more on student services, while aspects of digitalization and human resource management have not been optimally managed. (Dzulfikar, 2023) emphasized that learning quality standards in Islamic boarding schools have been formulated, but monitoring and evaluation mechanisms are not yet data-based, so decision-making is not

supported by objective instruments. Meanwhile, the study (Maftuhah & Tobroni, n.d.) highlighted that the adaptation of the TQM (Total Quality Management) and MMT (*Manajemen Mutu Terpadu*) models is often hampered by resistance from Islamic boarding school culture and the limited technological competence of the ustadz (Muid et al., 2024). This study shows that most Islamic boarding schools do not yet have structured quality planning and are not yet optimally prepared to face digital challenges. Other research (Mukaromah, 2025) revealed that the integration of general and religious curricula in Islamic boarding schools remains sporadic due to the lack of a systematic management model, particularly in integrating traditional curricula with modern demands. The study indicates that the primary academic problem is the lack of comprehensive studies linking quality management, Salafiyah traditions, and Society 5.0 technology in the context of Islamic boarding schools.

The research gap arises because all previous studies have not in-depth analyzed the readiness of Islamic boarding schools to face Society 5.0, especially regarding digital literacy, the use of artificial intelligence technology, IoT integration, big data, or digitalization of management. No previous research has comparatively examined three Islamic boarding schools in one region (Lampung) with a focus on how quality management can be implemented without eliminating the authority of the kiai, the sorogan-bandongan tradition, and the salafiyah character that is the identity of the Islamic boarding school. From this gap, the novelty of this research arises: formulating a management model for improving the quality of Islamic boarding schools that combines salafiyah values, TQM/MMT principles, and Society 5.0 technology, while simultaneously analyzing how Islamic boarding schools can integrate digital innovation selectively and based on values. The novelty of this research lies in the hybrid value-based management approach, which combines modern technology-based management with the wisdom of traditional Islamic boarding school management, and produces a practical model that can be directly applied by Islamic boarding schools to increase global competitiveness without losing their scientific identity.

In the context of strengthening the quality of Islamic boarding school education, various national policies provide a strong normative foundation, such as Law Number 18 of 2019 concerning Islamic Boarding Schools, which emphasizes the function of Islamic boarding schools as educational, preaching, and community empowerment institutions, and emphasizes the importance of modern governance based on quality management to increase the competitiveness of institutions (R. Indonesia, 2019). In addition, the policies on the National Education Standards (PP No. 57/2021) and

the National Standards for Religious Education provide direction for renewal in the planning, implementation, and evaluation of learning, including in Islamic boarding schools (Pemerintah, 2021). Theoretical discourse also reinforces this urgency; Total Quality Management theory emphasizes continuous improvement, visionary leadership, and a focus on learning outcomes (Umar Sidiq, 2024). At the same time, the theory of Educational Leadership from (Gaol, 2023) emphasizes transformational leadership as a driver of change in educational organizations. In an Islamic context, educational management thinking is based on classical works such as *Ihya' Ulumuddin* (Al-Ghazali, 2014) and Ibn Khaldun's *Muqaddimah* emphasize the importance of integrating morals, discipline, and a stable organizational system in building institutional quality. All of these policies and theories demonstrate that improving the quality of Islamic boarding schools requires not only curriculum and management reform, but also the integration of spiritual values, a strong leadership vision, and a continuous evaluation mechanism as the foundation for transforming Islamic boarding school education in the modern era.

Based on this background, this study aims to gain an in-depth understanding of the condition of educational management at Hidayatul Muftadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools, and to assess how the three institutions manage to improve the quality of education in the face of global competition in the Society 5.0 era. This study focuses on identifying strengths, weaknesses, opportunities, and challenges in the aspects of governance, curriculum, human resource development, and technological readiness, in order to see the extent to which quality management strategies have been implemented. In addition, this study aims to design a quality management model that is adaptive and relevant to the needs of Society 5.0, by integrating field findings and the latest literature review to produce a futuristic model that remains contextual to the salafiyah character of Islamic boarding schools. The final results of the study are expected to provide a real contribution to strengthening Islamic boarding school governance, increasing the competitiveness of Islamic educational institutions, and creating a sustainable quality management model that is able to bridge Islamic boarding school traditions with the innovations of the digital humanist era of Society 5.0.

METHOD

This study uses a qualitative approach with a multi-site design that aims to describe the phenomenon of educational management in Islamic boarding schools in depth through words,

behavior, and documents. This approach refers to the thinking of Bogdan and Taylor, who emphasize natural data mining through observation, interviews, and documentation to obtain a complete and accurate description. The research data consists of primary and secondary data, where primary data is obtained through direct observation, interviews with kyai, ustadz, administrators, and students, while secondary data is collected from the literature and Islamic boarding school documents. Multi-site studies are used to understand in depth the management of education in Islamic boarding schools, Hidayatul Muftadi'in, Al Ishlah, and Al Huda, while literature studies are used to identify theories and concepts of improving the quality of education in the era of society 5.0. The research subjects were selected through purposive sampling techniques based on the relevance of roles and experiences, including ustadz/teachers, Islamic boarding school administrators, students, and alumni as informants who provide a comprehensive perspective on educational management in Islamic boarding schools.

Data collection was conducted through participatory observation from July 5, 2025, to October 15, 2025, semi-structured interviews with Islamic boarding school leaders, Ustadz, students, and alumni, and documentation analysis, allowing for a broader understanding of ongoing educational management practices. Data analysis used an interactive model (Miles, 2014), which includes data reduction, data presentation, and conclusion drawing, with the aim of compiling valid and accountable findings. To ensure data validity, this study uses techniques of extended observation, increased persistence, source triangulation, method triangulation, theory triangulation, and member checking. Triangulation is carried out by comparing the results of interviews, observations, and documents from various sources, so as to obtain a more reliable picture of the real conditions in Islamic boarding schools. All stages of this research are designed to produce an in-depth analysis that not only describes the condition of Islamic boarding school education management factually, but also opens up opportunities to design a management model for improving the quality of education that is in line with the demands of the society 5.0 era.

FINDINGS AND DISCUSSION

Findings

The massive transformation brought about by Society 5.0 has forced educational institutions, including Islamic boarding schools, to restructure their paradigms, governance systems, and quality orientations to be more adaptive and technology-based. Islamic boarding schools, previously known

as tradition-based educational institutions, are now faced with the challenge of maintaining their Islamic character while simultaneously responding to global competition through managerial innovation, digitalization of learning, and the development of superior human resources. Therefore, the following research data presentation is crucial in illustrating the reality of the readiness, strategies, and challenges of managing educational quality improvement in Islamic boarding schools. The data presented not only reflects the objective conditions of each research location but also serves as the basis for analysis in formulating a relevant, applicable, and sustainable quality management model for Islamic boarding schools in facing the challenges of the Society 5.0 era. By understanding this context, readers can follow the research findings in their entirety and assess the resulting scientific contributions more accurately and in-depth.

Table 1. Management of Improving the Quality of Islamic Boarding School Education in the Era of Society 5.0 in Facing Global Competition in Lampung Province

No	Islamic Boarding School	Aspect	General Management	Quality Improvement Management
1	Hidayatul Mubtadi'in Islamic Boarding School	Leadership	Led by a kiai with a charismatic leadership model, it is beginning to transform toward participatory management. The organizational structure is beginning to be documented, though not yet fully digital.	Quality improvements are being implemented through teacher training programs, curriculum improvements, and enhanced learning supervision. Digitalization efforts have only reached the stage of using simple e-learning platforms.
		Human Resources & Curriculum	The teaching staff is adequate, but still limited in digital literacy. An integrative curriculum is being developed, combining yellow books and general subjects.	Quality is improved through curriculum workshops, teacher performance assessments, and the development of internal quality indicators. There is no digital or big data-based quality system yet.
		Technology & Infrastructure	Digital infrastructure remains limited, internet access is unequal, and administration is still manual.	The quality of technology has been improved through the procurement of IT devices and basic digital training for students, but it has not yet implemented IoT or an integrated information management system.
2	Al Ishlah Islamic Boarding School	Leadership	Using a collective-collegial leadership model. A more modern management system with documented SOPs.	Internal quality standards and annual quality audits are in place. The technology integration program in learning has become more stable.

		Human Resources & Curriculum	Human resources are relatively superior, and some teachers have received digital transformation training. A collaborative curriculum based on blended learning has begun to be implemented.	Quality improvement is carried out through the development of digital lesson plans, application-based supervision, and improving teachers' digital competencies.
		Technology & Infrastructure	The digital infrastructure is quite good, with computer laboratories, multimedia rooms, and an application-based administration system available.	Technology quality is improved through the use of Learning Management Systems (LMS), the use of assessment applications, and simple big data integration for learning evaluation.
3	Al Huda Islamic Boarding School	Leadership	Leadership remains traditional but open to reform. Decision-making remains centralized in the hands of the kiai.	Quality is being improved by enhancing discipline, strengthening Islamic boarding school culture, and revising the curriculum. Digitalization is still in its infancy.
		Human Resources & Curriculum	Human resources are limited in technological competency. The curriculum is more Salafi-oriented with additional general subjects.	Quality is improved through teacher coaching, intensive supervision, and simple internal evaluations without the support of digital technology.
		Technology & Infrastructure	Minimal modern technology facilities. 100% face-to-face learning. No digital administration system.	Society 5.0-based quality development has not yet been implemented; the focus remains on meeting basic learning standards and strengthening moral values.

Source: Observations, interviews, and documentation at Hidayatul Muftadi'in Islamic Boarding School, Al Ishlah Islamic Boarding School, and Al Huda Islamic Boarding School, Lampung Province, 2024–2025

General Management of Education at Hidayatul Muftadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools

The general management of education at the Hidayatul Muftadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools demonstrates that they share similarities in upholding Salafiyah traditions, yet possess distinct characteristics and management strategies in the areas of curriculum, human resources (HR), facilities, and evaluation systems. While still strongly maintaining a traditional Islamic book-based educational model and classical methods such as bandongan, sorogan, and halaqah, all three Islamic boarding schools demonstrate efforts to adapt to the needs of modern education. A caretaker-centered leadership system provides stability in governance, although

traditional approaches remain dominant in HR policies and institutional management processes. Modest infrastructure does not diminish the effectiveness of educational delivery, as each facility is optimally utilized to support the teaching and learning process. An evaluation system that emphasizes memorization, understanding, and oral examinations demonstrates the Islamic boarding school's commitment to developing students who not only master religious knowledge cognitively but also possess strong morals and spiritual depth.

Table 2. Key Findings in Four Aspects of Islamic Boarding School Education Management

No	Aspect	Key Findings
1.	Curriculum	The use of classical books as the main teaching material with the bandongan, sorogan, and halaqah methods.
2.	HR	Tradition-based human resource management with the caretaker as the highest authority; ustadz are selected based on loyalty and commitment.
3.	Facilities and infrastructure	Simple facilities; focus on basic needs such as dormitories, a mosque, and a small library.
4.	Evaluation System	Evaluation based on mastery of religious material through memorization, oral exams, and direct supervision.

Source: Observations, interviews, and documentation at Hidayatul Muftadi'in Islamic Boarding School, Al Ishlah Islamic Boarding School, and Al Huda Islamic Boarding School, Lampung Province, 2024–2025

The curriculum at the three Islamic boarding schools is strongly oriented towards classical texts (turats) such as Jurumiyah, Taqrib, and various other books on fiqh, akidah, and Sufism, which have long been the foundation of traditional Islamic education. The use of turats is intended to maintain the continuity of knowledge and the purity of Sharia understanding, as emphasized by Imam Al-Ghazali in *Ihya' Ulumuddin*, that true Islamic education must be based on the authoritative texts of the ulama. The learning methods used are bandongan, sorogan, and halaqah.

Human resource management at the Hidayatul Muftadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools reflects a traditional leadership style in which the caretaker holds ultimate authority in strategic and technical decision-making. The ustadz (preachers) on duty are mostly alumni of the boarding schools or individuals with whom the caretaker shares an emotional and spiritual connection. The recruitment process emphasizes morals, commitment, and loyalty over administrative qualifications.

Management of Improving the Quality of Education at the Hidayatul Mubtadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools in the Era of Society

Based on observations, in-depth interviews, and document reviews at the Hidayatul Mubtadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools, this study found that the three Islamic boarding schools implement educational quality improvement management while maintaining their traditional characteristics, especially in the context of religious education based on traditional Islamic texts. In general, the three Islamic boarding schools have not yet adapted their educational quality management to the demands of the Society 5.0 era, such as technology integration, curriculum modernization, or the use of digital systems in learning. However, this is not due to an inability to adapt, but rather an ideological and philosophical choice to maintain the authenticity of Islamic teachings and the classical educational model that is believed to have been tested throughout the ages. For the kiyai and ustadz, improving educational quality is not about following modern trends, but strengthening the foundation of religious knowledge sourced from classical texts, deepening the understanding of students, and building character and noble morals in accordance with the teachings of Ahlussunnah Waljamaah.

In terms of curriculum, the three Islamic boarding schools remain focused on deepening the study of yellow books through the bandongan, sorogan, and halaqah methods, without integrating digital components or a competency-based curriculum. The caretakers believe that the purity of religious knowledge must be maintained through authoritative classical texts. In terms of human resources, improving the quality of teachers is directed at strengthening morals, deepening knowledge, and commitment to tradition, rather than mastering technology or modern pedagogical innovation. Facilities and infrastructure are developed gradually and independently, prioritizing legitimate funding sources. The evaluation system continues to use the traditional model of memorization, oral examinations, and direct supervision, which is considered the most effective in assessing mastery of religious knowledge. Thus, improving the quality of education in the three Islamic boarding schools remains oriented towards internal, tradition-based standards, rather than modern educational standards that emphasize digitalization, innovation, and 21st-century competencies. This demonstrates a fundamental paradigm difference between the quality of traditional religious education and modern, technology-based education.

Table 3. Focus on Improving the Quality of Education in Islamic Boarding Schools Based on Salafiyah Traditions

No	Aspect	Key Findings
1.	Curriculum Improvement	Focus on strengthening the originality and purity of religious knowledge through deepening the study of classical texts, with an orientation towards authentic Islamic teachings, not towards the demands of the era of society.
2.	Human Resource Development	Human resource development is directed at the ability to teach authentic religious knowledge and improve manners and morals, without focusing on mastering modern technology.
3.	Improvement of Facilities and Infrastructure	The construction of the facility is carried out with a commitment to halal and independence, maintaining the integrity and values of Islam without being influenced by modernization.
4.	Evaluation System Improvement	The evaluation focuses on traditional methods such as memorization and oral exams to ensure a deep understanding of religious knowledge in accordance with the teachings of Ahlussunnah Waljamaah.

Source: Observations, interviews, and documentation at Hidayatul Muhtadi'in Islamic Boarding School, Al Ishlah Islamic Boarding School, and Al Huda Islamic Boarding School, Lampung Province, 2024–2025

The table illustrates the primary focus of improving the quality of education in Salafiyah Islamic boarding schools, which remain steadfast in upholding classical Islamic values amidst the evolving societal era. In terms of curriculum, improvements are directed at strengthening the originality of teachings through a deeper study of classical texts, so that the educational process remains oriented toward the purity of Islamic scholarly tradition, rather than the demands of modernization. The human resources aspect demonstrates that the development of teaching staff places greater emphasis on the quality of religious knowledge, etiquette, and morals, with the priority of recruiting ustadz with a strong religious commitment rather than technological capabilities. In terms of infrastructure, facility development is carried out selectively, taking into account the halal nature of funding sources and the independence of the institution, so that modernization does not shift the basic principles of the Islamic boarding school. Meanwhile, the evaluation system maintains traditional models such as memorization and oral examinations as a means of measuring in-depth understanding of religious knowledge in accordance with the Ahlussunnah Waljamaah method. Overall, this table confirms that quality improvement in Islamic boarding schools is more oriented toward preserving scholarly tradition and spiritual values than adopting modern technology.

Management of Improving the Quality of Education in Islamic Boarding Schools in the Era of Society.

Efforts to improve the quality of education at the Hidayatul Muftadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools in the Society 5.0 era require strengthening four main aspects: curriculum, human resources, infrastructure, and evaluation systems. All three Islamic boarding schools already have a strong foundation in religious education, but need to integrate the curriculum with general knowledge, such as technology, social studies, and entrepreneurship, so that students have competencies that meet global demands without abandoning their Islamic identity. In terms of human resources, the ustadz have good religious skills but need to improve their technological competencies, modern learning methods, and educational management through continuous training. In terms of infrastructure, all three Islamic boarding schools show progress but still need modern facilities such as digital libraries, internet access, and technology-based learning media. Meanwhile, the evaluation system, which is still dominated by traditional models, needs to be complemented with modern evaluation instruments that include written assessments, practical work, projects, case studies, and moral assessments to produce a more comprehensive and relevant evaluation to meet the needs of the Society 5.0 era.

Table 4. Focus on Improving the Quality of Islamic Boarding School Education in the Era of Society

No	Improved Aspects	Focus on Improvement	The Main Purpose
1	Curriculum	Integration of religion and general knowledge; and relevance to the era of society	Producing students with broad knowledge without abandoning Islamic values
2	Human Resources	Teacher training; and strengthening methods and technology	Improving educator competence in facing global developments
3	Infrastructure	Provision of modern facilities, a digital library; and adequate study space	Supporting effective and efficient learning processes
4	Evaluation System	A combination of traditional and modern methods	Measuring students' competencies comprehensively (cognitive, affective, psychomotor)

Source: Observations, interviews, and documentation at Hidayatul Muftadi'in Islamic Boarding School, Al Ishlah Islamic Boarding School, and Al Huda Islamic Boarding School, Lampung Province, 2024–2025

Table 4 illustrates the four main aspects that are the focus of improving the quality of education in Islamic boarding schools to meet the demands of the modern society era: curriculum, human resources, infrastructure, and evaluation systems. In terms of curriculum, improvements are

directed at integrating strong religious education with relevant general knowledge, so that students can develop broad insights without abandoning Islamic values. In terms of human resources, Islamic boarding schools strive to improve the competence of educators through training, strengthening learning methodologies, and utilizing technology as a supporting tool. The infrastructure aspect emphasizes the need for adequate facilities, including digital libraries and more representative study spaces, to create an effective learning process. Meanwhile, in terms of evaluation systems, Islamic boarding schools are beginning to combine traditional methods such as memorization and oral examinations with a more structured, modern approach, so that student competence can be measured more comprehensively, encompassing the cognitive, affective, and psychomotor domains. Thus, this table shows the strategic direction of change in Islamic boarding schools to remain relevant to global developments without losing their Islamic identity.

Discussion

The general management of education at the Hidayatul Mubtadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools shows that these three institutions still maintain a charismatic leadership pattern based on the authority of the kiai, as is characteristic of traditional Islamic boarding schools. This model aligns with the theory (I. Di Indonesia, 2025), which emphasizes that the kiai is the center of strategic policy and direction of Islamic boarding school education. This is also in line with Imam Syafi'i's view regarding the importance of maintaining the chain of knowledge through direct interaction between the ustadz and the students (Musthofa, 2025). Ibn Jama'ah in *Tazkirat as-Sami'* also assessed that this method is effective in ensuring that the process of transmitting knowledge takes place correctly, deeply, and continuously (Al Busthomi & Junaidi, 2024). Therefore, the structure of the Islamic boarding school curriculum not only develops cognitive competence but also forms spiritual discipline through the internalization of classical scientific values. Previous research by (Kurniawan et al., 2024) Research also shows that charismatic leadership patterns are able to maintain the stability of Islamic boarding school values and traditions, but are often less responsive to the demands of modern governance. Research findings from the three Islamic boarding schools confirm that administrative documentation, data-driven planning systems, and technology utilization remain limited, despite a growing awareness of the need to improve. This situation indicates a gap between traditional, experience-based management and the needs of modern management, which demands transparency, flexibility, and effectiveness in educational institution management.

The research findings are also in line with studies (Hidayah et al., 2023), which emphasizes that Islamic boarding schools need to transform their management to improve the quality of education to be relevant to the demands of the modern era. Modern Islamic boarding schools such as Gontor, Lirboyo, and Sidogiri have demonstrated that transformation can be carried out without abandoning traditional Islamic values through the principle of *al-muhafadhatu 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*. The results of this study emphasize that the Hidayatul Mubtadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools need to apply the same principle by aligning philosophical and technical aspects in improving the quality of education. At the philosophical level, quality improvement must remain based on Islamic values, so that the innovations implemented do not eliminate the spirit of Islamic boarding school education (Mahmud & Nufus, 2025). At the technical level, Islamic boarding schools need to adopt operational measures such as strengthening an integrative curriculum, technology-based human resource training, providing infrastructure that supports modern learning, and developing comprehensive evaluation instruments (Hasibuan, 2025). Thus, it is hoped that improving the quality of education in these three Islamic boarding schools will produce a superior generation of students with Islamic character, global insight, and the ability to make real contributions to society.

On the other hand, the management of educational quality improvement in the three Islamic boarding schools demonstrates a gradual effort to adapt to the demands of the Society 5.0 era. This effort is evident in the integration of the religious curriculum with general knowledge, training to improve teacher competency, and the development of learning support facilities. These findings align with the theory of educational quality management according to (Adien et al., 2025) which emphasizes that quality must be built through sustainable planning, improving human resource competencies, and creating an environment conducive to learning (Fuad & Iswantir, 2024) also confirmed that Islamic boarding schools that systematically updated their curriculum and trained teachers showed a more significant improvement in graduate quality than those that maintained entirely traditional patterns. Thus, the research findings reinforce the argument that improving quality in Islamic boarding schools requires a commitment to continuous improvement and aligning the curriculum with global developments.

Regarding the curriculum, findings from three Islamic boarding schools indicate that while religious education remains the core, there is a tendency to adopt general material and 21st-century

skills such as technological literacy, communication, and problem-solving. This aligns with the concept of an integrated curriculum proposed by (Najiyah & Prasetia, 2024) as well as examples of good practices in modern Islamic boarding schools such as Gontor and Darussalam. Previous research by (Kusumawati, 2024) The results showed that integrating religious and general curricula increases the relevance of learning for students facing the world of work. Field findings also indicate that curriculum integration at Hidayatul Mubtadi'in, Al Ishlah, and Al Huda still faces challenges related to the availability of teachers, teaching materials, and supporting facilities. This confirms the conclusions of previous researchers that curriculum integration requires not only a well-thought-out design but also systematic support from management, human resource training, and infrastructure.

In the context of human resources, research results show that Islamic boarding school teachers and managers still need to improve their pedagogical, technological, and managerial competencies. The theory of (Susanto, 2016) explains that the quality of educational institutions is greatly influenced by the competence of teachers and educational leaders. Previous research by (Maskar, 2025) A study on strengthening Islamic boarding school human resources showed that teacher training in learning technology and modern teaching methods significantly impacted learning effectiveness. Efforts to improve human resource capacity in three Islamic boarding schools were still limited to internal training and coaching by kiai, thus not optimally developing digital literacy and 21st-century skills. This finding reinforces the conclusion of previous research that improving human resources is a key factor in the transformation of Islamic boarding schools into modern ones.

The evaluation system at the three Islamic boarding schools aims to ensure that students not only memorize material but also understand and articulate the contents of the book accurately. Evaluation is carried out through memorization, oral exams, book discussions, and direct supervision by a teacher or ustadz. Imam Al-Ghazali emphasized the importance of continuous evaluation to measure true understanding, not just rote repetition. Ibn Jama'ah also emphasized that educational evaluation must include the ability to understand, memorize, and apply knowledge. Ibn Khaldun added that moral and spiritual aspects are part of the evaluation of Islamic education. Therefore, evaluation of Islamic boarding schools is not only cognitive but also includes an assessment of students' manners, discipline, and integrity.

In terms of infrastructure, the research results show that the three Islamic boarding schools have attempted to build basic facilities such as classrooms, dormitories, and mosques, but the use of technology in learning is not yet evenly distributed. Educational facility management theory emphasizes that the physical environment significantly influences the quality of learning (Purnamaningsih & Purbangkara, 2022). Research by (Maghribi & Mujahadah, 2025) The study also showed that Islamic boarding schools that developed digital learning facilities, modern libraries, and computer laboratories demonstrated significant improvements in the quality of the learning process. Thus, the study's findings underscore the need for investment in technology-based infrastructure to enable Islamic boarding schools to compete in the digital era without abandoning their Islamic identity.

The facilities and infrastructure of the three Islamic boarding schools tend to be simple and minimalist, consisting of dormitories, mosques, study rooms, and small libraries. The simplicity of the facilities is part of the Islamic boarding school educational tradition, which teaches the values of asceticism and living simply, in line with Imam Syafi'i's view of the importance of simplicity for students of knowledge (Mustofa et al., 2025). Existing buildings are optimally utilized to support the educational process, such as the mosque area, which often serves as a center for religious study (Al-Ghazali, 2014) He emphasized that education should also shape character, not just increase knowledge, so that the simplicity of facilities actually trains independence, discipline, and a sense of responsibility. Ibn Khaldun, in the *Muqaddimah*, also stated that the simplicity of the educational environment encourages the formation of a strong soul and a focus on the pursuit of knowledge (Maragustam, 2017) Thus, even though the available facilities are limited, this does not hinder the implementation of education, but rather becomes an integral part of the process of character formation of students.

Managing the quality of Islamic boarding school education in the Society 5.0 era requires a more strategic, integrative, and adaptive approach. Continuous improvement theory emphasizes the importance of ongoing improvements encompassing curriculum, human resources, facilities, and evaluation (Awwaliyah & Baharun, 2019). The future management model for Islamic boarding schools must integrate Islamic scholarly traditions with technological innovation and modern management. The research findings indicate that the three Islamic boarding schools have taken initial steps, but still require a more systematic quality management design, both in planning, implementation, and evaluation. Thus, the findings of this study reinforce recommendations from

previous literature that the transformation of Islamic boarding schools must be carried out through a comprehensive, realistic approach, while maintaining the pesantren's identity as centers of traditional Islamic education.

This practice is in accordance with the concept of Islamic educational leadership, according to Al-Mawardi in *Al-Ahkam As-Sultaniyyah*, which emphasizes the importance of the leader's authority in maintaining educational ideals (Ilham, 2025). Imam Nawawi also emphasized that the sincerity of teachers is the foundation of the blessing of knowledge, which is reflected in the dedication of the ustadz who teaches with the motivation of service, not financial orientation (Miftakhurrahmah, 2021). In addition, Ibn Khaldun emphasized that the ustadz in Islamic tradition functions as a moral and social role model for students, so that the personal qualities of the ustadz are an important factor in the success of Islamic boarding school education (Maharani & Fitriatin, 2025).

The novelty of this research lies in the finding that three Salafiyah Islamic boarding schools in Lampung, Hidayatul Mubtadi'in, Al Ishlah, and Al Huda, are able to maintain the tradition of classical scholarship amidst the demands of modernization in the Society 5.0 era, while still optimizing the *bandongan*, *sorogan*, and *halaqoh* methods as relevant learning tools to shape the intellectual intelligence and morals of students. This research also presents a new perspective on Islamic boarding school human resource management based on religious commitment, namely, recruiting teachers from alumni with high integrity and devotion to knowledge, rather than from a professional-materialistic orientation. In the evaluation system, this research offers a unique approach that emphasizes in-depth understanding, religious practice, and daily manners as the main indicators of learning success, different from modern evaluations that focus on numbers. Other findings show that the development of infrastructure is carried out with the principles of *halal*, independence, and blessings, so that the quality of education can be improved without having to rely on modernization that has the potential to weaken Islamic values. Overall, the main novelty of this research lies in revealing how Salafiyah Islamic boarding schools can adapt to changing times without losing their identity, while also proving that tradition and modernization can work harmoniously in improving the quality of Islamic education.

This research is limited by its focus on three Salafiyah Islamic boarding schools in Lampung Province. Therefore, the findings cannot be generalized to all Islamic boarding schools in Indonesia, which have varying characteristics, managerial capacities, and levels of adaptation to

modernization. Furthermore, this research relies heavily on qualitative data in the form of interviews and observations, potentially influencing the interpretation of the findings by the researcher and informants who hold strong views on Islamic boarding school traditions. Another limitation is the limited use of quantitative data or standardized evaluation instruments that could strengthen the validity of the findings, particularly regarding aspects of improving the quality of education in the era of society. This research also fails to delve deeply into the internal dynamics of Islamic boarding schools in facing the pressures of modernization from government policies and competition from other educational institutions, thus providing room for further, more comprehensive, and comparative research, both regionally and nationally.

CONCLUSION

Based on the research results, the Hidayatul Mubtadi'in, Al Ishlah, and Al Huda Islamic Boarding Schools are able to maintain a strong salafiyah character amidst the demands of the society era, especially through general educational management that remains centered on the leadership of the kiai, the use of traditional learning methods, and human resource management based on religious commitment. Improvements in the quality of education in these three Islamic boarding schools are beginning to be seen through efforts to integrate religious and general knowledge curricula, strengthening human resource capacity, improving infrastructure that prioritizes halalness and independence, and implementing evaluations based on in-depth understanding and the formation of adab. This study concludes that modernization in Islamic boarding schools does not have to be identical to standardization with the education system of the society era, but can be done through a selective approach that maintains the authenticity of Islamic tradition. Islamic boarding schools are able to survive and remain relevant if modernization is carried out philosophically through the principle of "maintaining the old that is good and adopting the new that is better" and technically through strengthening the curriculum, human resources, infrastructure, and evaluation that are in line with the needs of the times. Based on these findings, it is recommended that Islamic boarding schools develop documented strategic planning-based management, expand human resource training, particularly related to pedagogy and digital literacy, enhance collaboration with external institutions to expand access to resources, and establish a more structured evaluation system without neglecting ethical and spiritual values. This approach is

expected to enable Islamic boarding schools to remain centers of superior, adaptive, and globally competitive Islamic education without losing their traditional identity.

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