
THE ROLE OF TRADITIONAL ISLAMIC BOARDING IN STRENGTHENING HUMAN RESOURCE TOWARD INDONESIA 2045 AT ISLAMIC BOARDING SCHOOL

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Abstract

This study aims to examine the role of Pondok Pesantren Darussalam Martapura, a traditional Islamic boarding school, in supporting sustainable national development by strengthening human resources toward the realization of Indonesia Emas 2045. A qualitative approach was employed using a case study design. Data were collected through in-depth interviews with key stakeholders, including pesantren leaders, administrative staff, teachers, and alums, and were complemented by observations and document analysis, then analysed using interactive qualitative analysis. The findings indicate that the pesantren plays a strategic role in human resource development by fostering a strong organizational culture and embedding character education into students' daily lives. Core values such as discipline, role modelling, and respect for knowledge serve as fundamental pillars in shaping students' attitudes and behaviors. Furthermore, the pesantren contributes to the simultaneous development of intellectual, social, emotional, and spiritual intelligence. The integration of these dimensions produces individuals who are value-oriented, adaptable, and ethically grounded. These findings underscore the continued relevance of traditional pesantren as an effective model for strengthening human resources in support of Indonesia's national development agenda toward Indonesia Emas 2045.

Keywords

Human resources development; traditional Islamic boarding schools; character education; Indonesia 2045.



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INTRODUCTION

Indonesia's human resource development has become a central priority in the national long-term development agenda toward Indonesia Emas 2045. Contemporary development indicators emphasize that human resource quality is determined not only by cognitive competence and technical capability, but also by character strength, moral integrity, and social responsibility (Septa & Febriani, 2023). Accordingly, human resource development should not be narrowly defined by economic productivity alone. Still, it must also encompass ethical values, character formation, socio-cultural principles, and spirituality as foundations for sustainable development (Fonseca et al., 2020). In this context, religious-based educational institutions continue to play an important role in the formation of values and character.

Demographically and culturally, Martapura in South Kalimantan is widely recognized as a region with a strong Islamic educational base and significant growth of Islamic boarding schools (pesantren). Several long-established pesantren in this region accommodate large numbers of students and maintain strong socio-religious influence within the community. This context provides a relevant social foundation for examining the contribution of pesantren to strengthening human resources at the institutional and community levels.

At the same time, modernization and globalization have introduced increasing challenges related to character formation and social cohesion among younger generations. Various studies report tendencies toward value shifts, rising individualism, moral degradation, and weakening communal bonds (Abror, 2020; Fachriansyah & Wulandari, 2022). These conditions indicate that formal education alone is often insufficient to address character and moral development. Value-based educational models that integrate intellectual learning with ethical and social formation are therefore increasingly considered necessary (Jerónimo et al., 2020).

From a theoretical perspective, value-centered and institution-based education is regarded as an effective approach to strengthening human resources. Character education and institutional culture theories emphasize that values are most effectively transmitted through daily practices, social relations, role modeling, and embedded organizational norms rather than through formal instruction alone (Novriadi et al., 2023). Traditional Islamic boarding schools (pesantren), with their strong cultural traditions, kiai-centered leadership, and relational learning systems, represent institutional environments in which these processes operate continuously in everyday educational life (Aziz, 2022).

However, although many studies have examined pesantren and character education, existing research largely focuses on curriculum, management, or historical aspects. Limited studies have specifically analyzed the concrete educational mechanisms and student development patterns in traditional pesantren as institution-based practices for human resource strengthening within a sustainable development perspective (Isbah, 2020; Ridwan et al., 2022). As a result, the strategic contribution of pesantren to value-based human resource development remains underrepresented in broader development discourse.

One prominent example is Pondok Pesantren Darussalam Martapura in South Kalimantan. Established in 1914 and sustained for more than a century, this pesantren demonstrates long-term institutional resilience rooted in value-based traditions, religious organizational culture, and charismatic kiai leadership embedded in Nusantara Islamic traditions (Saleh, 2020). It consistently maintains classical learning systems (*kitab kuning*), moral discipline, and role-model-based education, and has produced alums who serve as religious scholars, educators, and community leaders at local and regional levels (Salam, 2009; Supriyono et al., 2024). These characteristics make it a relevant case for examining the practice of pesantren-based human resource strengthening.

Based on this background, this study aims to identify the educational mechanisms and student development patterns implemented in a traditional Islamic boarding school as institution-based practices for strengthening human resources. Focusing on a case study of Pondok Pesantren Darussalam Martapura, this research analyzes how organizational culture, kiai leadership, and hidden curriculum function as mechanisms of value-based human resource formation. The study is expected to contribute conceptually and empirically to the understanding of how traditional religious educational institutions support sustainable human resource development through embedded cultural and organizational practices.

Sustainable human development emphasizes long-term, human-centered progress that integrates economic advancement with social, cultural, moral, and spiritual sustainability. Within this paradigm, human beings function not merely as economic actors but as holistic agents whose intellectual competence, moral integrity, social responsibility, and spiritual awareness determine the quality of national development. In the Indonesian context, the vision of Indonesia Emas 2045 positions superior human resources as the cornerstone of national competitiveness and resilience, aligning with the Sustainable Development Goals (SDGs), particularly those related to quality education and strong institutions. Consequently, educational institutions are expected to cultivate

not only technical skills but also ethically grounded and socially responsible citizens. Character education theory supports this view by emphasizing the internalization of values through habituation, role modeling, and institutional culture rather than formal instruction alone. Social capital theory further highlights the importance of trust, shared norms, and relational networks in sustaining social cohesion. Within this framework, traditional Islamic boarding schools (pesantren) represent value-based social institutions in which organizational culture, moral leadership, communal life, and hidden curriculum operate as integrated mechanisms of character formation. Through these culturally embedded practices, pesantren contribute to the holistic development of intellectual, social, emotional, and spiritual capacities, offering an alternative model of sustainable human resource strengthening aligned with the broader agenda of Indonesia Emas 2045.

METHOD

This study adopts a qualitative case study design to obtain an in-depth understanding of the role of Pondok Pesantren Darussalam Martapura in strengthening human resources within the framework of *Indonesia Emas 2045*. A qualitative approach is considered appropriate because the research focuses on meanings, processes, and socio-cultural dynamics that unfold within a natural setting, particularly those related to educational practices, organizational culture, and the character formation of students (Sugiyono, 2016). The case study design enables a comprehensive, contextual exploration of a single institution with strong historical continuity and deeply rooted cultural characteristics.

Data were collected through in-depth interviews, participant observation, and document analysis conducted directly within the institutional setting of Pondok Pesantren Darussalam Martapura. Informants were selected using purposive sampling based on their formal roles, length of involvement, and direct experience in the pesantren's educational and organizational practices. The selected subjects explicitly included the pesantren caretaker (pengasuh), appointed institutional leaders, senior teachers (ustadz), and alums actively engaged in educational or community activities related to the pesantren. These informants were chosen because they possess firsthand knowledge of the pesantren's educational mechanisms, value transmission processes, and student development practices.

Participant observation was conducted from 22 October 2024 to 5 March 2025. The initial observation began during the National Santri Day commemoration on 22 October 2024, which

provided preliminary insight into the pesantren's institutional culture and community dynamics. Following this initial engagement, intensive field observation was carried out from November 2024 to March 2025, focusing on daily educational activities, learning routines, and social interactions among the kiai, teachers, and students. These observations enabled the researcher to examine the lived organizational culture that shapes student character formation and capacity development within the pesantren.

In-depth interviews were conducted between December 2024 and early March 2025 with purposively selected informants, including the pesantren caretaker, institutional secretary, senior teachers, and alums. Document analysis was conducted concurrently and included institutional records, historical archives, internal regulations, and prior scholarly works on the organizational culture and educational practices of Pondok Pesantren Darussalam Martapura. The overall data collection process was completed in mid-March 2025, followed by data analysis and interpretation finalized in early April 2025.

Data analysis was conducted using a descriptive–interpretative approach following the stages of data reduction, data display, and conclusion drawing as proposed by Miles et al. (2014). The empirical data obtained from this case setting were coded and organized into focused thematic categories, including character-based education practices, institutional culture mechanisms, kiai-centered leadership patterns, and pesantren-based student development processes. To ensure credibility and trustworthiness, both source triangulation and methodological triangulation were applied across interviews, observations, and documents. Through this context-bound analytical procedure, the study provides an empirically grounded explanation of how a traditional pesantren institution operationally contributes to value-based human resource strengthening.

FINDINGS AND DISCUSSION

Findings

This section presents the empirical findings derived from interviews, participant observation, and document analysis conducted at Pondok Pesantren Darussalam Martapura between October 2024 and March 2025. The findings are organized into four major themes that reflect institutional mechanisms for human resource strengthening.

Table 1. Empirical Themes of Human Resource Strengthening at Pondok Pesantren Darussalam Martapura

No	Theme	Description	Empirical Indicators
1	Organizational Culture	Core institutional values shaping behavior	Regulated schedules, discipline routines, obedience norms, structured communal living
2	Moral Leadership	Kiai-centred exemplary leadership	Kiai role modeling, emotional bonds, moral supervision
3	Hidden Curriculum	Informal character transmission	Collective responsibilities, daily correction, communal discipline
4	Holistic Development	Collective responsibilities, daily correction, communal discipline	Kitab learning, worship practices, cooperation patterns, and behavioral regulation

Source: Author's analysis (2025)

The table 1 above summarizes the key findings derived from observations, interviews, and document analysis conducted during the research process. The data illustrate how institutional values are consistently embedded in daily routines, leadership practices, and communal interactions within the pesantren environment. Each component identified in the table does not operate independently but forms an interconnected pattern that shapes students' behavioral discipline, moral awareness, and learning commitment. These findings provide a structured overview of the institutional mechanisms that contribute to character formation and capacity development, which are further elaborated in the following sections.

Interview data indicate that the pesantren operates as a structured environment emphasizing discipline, simplicity, obedience, and respect for knowledge. Informants consistently described these values as central to institutional identity. Observation results show that daily schedules regulate study time, worship activities, and communal responsibilities. Students follow strict routines that reinforce punctuality and orderliness.

The preservation of traditional learning systems and hierarchical, relational patterns among kiai, teachers, and students creates a stable institutional environment. Values are reinforced through repetition and supervision rather than through formal moral instruction alone.

Interviews with institutional leaders reveal that leadership authority derives from religious knowledge, personal integrity, and exemplary conduct. Informants emphasized that students closely observe the behavior of the kiai and senior teachers in daily interactions. Observation findings indicate that moral guidance occurs through informal correction, advice, and consistent supervision. Emotional bonds between leaders and students strengthen institutional cohesion and facilitate the transmission of values.

Field observations demonstrate that character formation extends beyond classroom instruction. Students participate in shared responsibilities, including dormitory management, collective worship, and peer cooperation.

Informants reported that independence develops through self-managed routines, while social responsibility emerges from shared tasks. Emotional regulation is cultivated through structured discipline and behavioral correction. These processes occur informally and continuously within the communal setting.

Educational practices emphasize gradual mastery of religious texts through the kitab kuning, sorogan, and halaqah methods. Teachers reported that perseverance and intellectual discipline are cultivated through repetitive textual engagement. In addition to intellectual development, students demonstrate strengthened cooperation skills, adaptability, and emotional control. Worship practices and spiritual routines reinforce sincerity, humility, and service orientation. Alum testimonies confirm that these capacities remain influential in their professional and social roles after graduation.

Discussion

The findings demonstrate that Pondok Pesantren Darussalam Martapura operates as a culturally embedded system of sustainable human resource formation in which moral infrastructure precedes technical specialization. This orientation challenges dominant formal education models that prioritize cognitive achievement as the primary indicator of success. Instead, the pesantren positions character education as the operational core of institutional development (Ridho et al., 2023). Such a model indicates that long-term human capital formation requires moral-cultural grounding before competency expansion.

The strong organizational culture identified in this study reinforces arguments that embedded norms and shared values shape durable behavioral patterns and institutional resilience (Julhadi & Ritonga, 2023). Pesantren culture operates as a living normative system that continuously regulates behavior, interaction, and value orientation in everyday practice (Rose, 2019; Maliha et al., 2022). The emphasis on obedience to kiai authority, respect for knowledge, communal discipline, and adab internalization reflects moral-cultural foundations necessary for sustainable human development (Petrova, 2019). Ethical grounding as a prerequisite for long-term capacity building is further supported within Islamic educational perspectives (Shulhan, 2021). Organizational culture,

therefore, functions not merely as a symbolic identity but as a structural mechanism of human resource formation (Adu & Nawangsari, 2022).

Leadership plays a stabilizing and value-preserving role within this cultural system. The kiai-centered leadership structure strengthens institutional legitimacy through moral exemplarity and scholarly authority (Pasi et al., 2020). This leadership pattern supports adaptive continuity without identity loss and aligns with national human resource development goals toward Indonesia Emas 2045 (Samala et al., 2024). The long-term impact of this leadership model is confirmed through alum experiences (Setianingtias et al., 2019). Alumni reported that discipline and adaptability developed during their pesantren years became critical assets in professional life (Adib, 2021). Similar findings indicate that social sensitivity and leadership skills were strengthened through formative educational experiences (Thoha & Hannan, 2022). Communal living practices trained cooperation and conflict resolution skills (Abdillah, 2022). These outcomes demonstrate that pesantren education produces socially functional human resources capable of sustaining community cohesion (Rahmawati & Atmojo, 2021).

Character formation within the pesantren is primarily transmitted through habituation, supervision, and role modeling rather than through-and-alone curriculum delivery (Ilham, 2020). Intellectual development is cultivated through classical scholarly traditions that emphasize memorization and analytical depth (Kurniailah & Bakar, 2023). These practices promote structured thinking aligned with cognitive safeguarding principles (Rahmi et al., 2020). Reinforcement of academic responsibility and intellectual rigor further strengthens cognitive development (Sabarudin et al., 2024). Social intelligence develops through intensive communal interaction that trains empathy and cooperation (Musthofa et al., 2021). Communal learning environments also reinforce social leadership capacities (Sarpendi & Komalasari, 2023). Emotional intelligence is strengthened through disciplined routines and the practice of ethical comportment (Musaddad, 2023). Self-regulation and moral awareness are further cultivated within daily educational interactions (Juliyani, 2023).

Spiritual intelligence serves as the integrative dimension that integrates intellectual, social, and emotional competencies through worship orientation and service values (Husna & Hamid, 2025). Spiritual grounding aligns knowledge acquisition with ethical responsibility (Fikri & Malihah, 2024). This integrative model resonates with the *maqāṣid al-syarī'ah* principles, which encompass the protection of religion, intellect, life, lineage, and resources (Firdaus, 2022). The sustainable

human development dimension of these principles is further emphasized in contemporary educational discourse (Wahyuwani et al., 2023). Teacher–student relations extend beyond knowledge transfer to moral supervision and emotional guidance, reflecting the safeguarding of cognitive and psychological dimensions (Jahidin, 2023).

Overall, the evidence indicates that Pondok Pesantren Darussalam Martapura contributes to sustainable human resource development through culturally embedded, character-centered institutional mechanisms. The pesantren model challenges development paradigms that prioritize measurable economic output over moral formation, proposing instead an integrative framework in which character and competence develop concurrently. From a theoretical standpoint, this study extends institutional culture theory by illustrating how organizational norms embedded in everyday life generate durable behavioural transformation. The pesantren environment operates as a micro-social system in which discipline, intellectual rigor, obedience, and spiritual consciousness are continuously reinforced. This integrative mechanism strengthens alignment between cognitive competence and moral responsibility, offering an alternative framework to outcome-oriented educational systems.

At the policy level, these findings suggest that national strategies for Indonesia Emas 2045 may benefit from incorporating pesantren-based principles of character development into broader educational reforms. Rather than positioning traditional religious institutions at the periphery of modernization discourse, policymakers may recognize them as strategic partners in strengthening socio-cultural resilience, fostering ethical leadership, and advancing sustainable human resource development.

This study contributes in three primary ways. First, it enriches the discourse on sustainable human development by providing empirical evidence that moral-cultural ecosystems constitute a foundational yet often underemphasized dimension of national development strategy. Second, it advances pesantren scholarship by highlighting institution-based mechanisms of value transmission through organizational culture, hidden curriculum, and leadership patterns. Third, it offers a contextual model of value-based human resource strengthening rooted in Indonesian socio-religious traditions that may complement national development frameworks toward Indonesia Emas 2045.

Moreover, the continuity of cultural practices within the pesantren demonstrates that human resource strengthening is sustained through structured repetition, collective discipline, and intergenerational value transmission. Moral orientation is not treated as supplementary content but

as the organizing principle of institutional life. Through consistent reinforcement in daily routines, communal interactions, and leadership exemplarity, behavioral standards become internalized rather than externally imposed. This sustained internalization process ensures that character formation remains stable despite changing social environments, thereby reinforcing the long-term relevance of pesantren-based education within broader sustainable development agendas.

CONCLUSION

The findings of this study indicate that Pondok Pesantren Darussalam Martapura plays a significant role in strengthening human resources through a traditional educational system grounded in organizational culture and character education. The pesantren's organizational culture, which emphasizes discipline, role modeling, and respect for knowledge, serves as a fundamental foundation for shaping students' attitudes, values, and behaviors sustainably. Furthermore, the educational process implemented within the pesantren contributes to the integrated development of intellectual, social, emotional, and spiritual intelligence. This integration produces a human resource profile characterized by strong cognitive capacity, social adaptability, emotional stability, and a firm value orientation. These findings affirm that traditional pesantren represent a value-based educational model that remains highly relevant in supporting sustainable human resource development toward the realization of Indonesia Emas 2045.

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