RECONSTRUCTING ISLAMIC EDUCATIONAL GOVERNANCE THROUGH PESANTREN VALUES: TOWARD GLOBALLY COMPETITIVE ISLAMIC BOARDING SCHOOLS

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Abstract

The transformation of global education demands that Islamic boarding schools (pesantren) develop adaptive educational governance without eliminating their identity and values. However, most previous studies have focused more on leadership, educational management, or partial modernization of Islamic boarding schools, thus failing to produce a model of Islamic education governance that integrates Islamic boarding school values as the primary foundation of institutional development. This study aims to reconstruct Islamic education governance based on Islamic boarding school values toward superior and globally competitive Islamic boarding schools. The study used a qualitative approach with a multi-site study design at the Salafiyah-Syafi'iyah Islamic Boarding School in Sukorejo, Situbondo, and Al Qodiri Islamic Boarding School in Jember. Data were obtained through in-depth interviews, participant observation, documentation, and field notes, then analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data presentation, and drawing and verifying conclusions. The results of the study show that effective Islamic education governance is built through the integration of value-based leadership, Islamic boarding school organizational culture, collaborative governance, integrative curriculum, human resource development, continuous quality assurance, and value-based digital innovation.sincerity, trust, deliberation, brotherhood, And service. This research resulted inIslamic Education Governance Model Based on Islamic Boarding School Valueswhich strengthens institutional quality, organizational sustainability, and the global competitiveness of Islamic boarding schools without abandoning the character and identity of Islamic education.

Keywords : *Islamic Education Governance; Islamic Boarding School Values; Value-Based Leadership; Organizational Culture; Global Competitiveness.*

Abstrak

Transformasi pendidikan global menuntut agar pondok pesantren mengembangkan tata kelola pendidikan yang adaptif tanpa menghilangkan identitas dan nilai-nilainya. Namun, sebagian besar penelitian sebelumnya lebih banyak berfokus pada kepemimpinan, manajemen pendidikan, atau modernisasi parsial pesantren, sehingga

belum menghasilkan model tata kelola pendidikan Islam yang mengintegrasikan nilai-nilai pesantren sebagai fondasi utama pengembangan kelembagaan. Penelitian ini bertujuan untuk merekonstruksi tata kelola pendidikan Islam berbasis nilai-nilai pesantren menuju pesantren yang unggul dan berdaya saing global. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi multi-situs di Pondok Pesantren Salafiyah-Syafi'iyah Sukorejo, Situbondo, dan Pondok Pesantren Al Qodiri Jember. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dokumentasi, dan catatan lapangan, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa tata kelola pendidikan Islam yang efektif dibangun melalui integrasi kepemimpinan berbasis nilai, budaya organisasi pesantren, tata kelola kolaboratif, kurikulum integratif, pengembangan sumber daya manusia, penjaminan mutu berkelanjutan, serta inovasi digital berbasis nilai seperti keikhlasan, kepercayaan, musyawarah, persaudaraan, dan pelayanan. Penelitian ini menghasilkan Model Tata Kelola Pendidikan Islam Berbasis Nilai Pesantren yang memperkuat mutu kelembagaan, keberlanjutan organisasi, dan daya saing global pesantren tanpa meninggalkan karakter dan identitas pendidikan Islam.

Kata Kunci: *Tata Kelola Pendidikan Islam; Nilai-Nilai Pesantren; Kepemimpinan Berbasis Nilai; Budaya Organisasi; Daya Saing Global.*

A. Introduction

Islamic boarding schools (pesantren) have long served as one of the most influential educational institutions in Indonesia, playing a strategic role in shaping religious knowledge, moral character, and social transformation. Beyond functioning as centers for Islamic learning, pesantren have increasingly developed into comprehensive educational organizations that integrate religious instruction, formal education, community empowerment, and socio-economic development. The enactment of Law No. 18 of 2019 concerning Pesantren further reinforces their strategic position within the national education system by recognizing their autonomy and encouraging institutional quality improvement (Syukri, Amir, Fitriani, & Pane, 2019). Consequently, pesantren are now expected not only to preserve their religious traditions but also to strengthen governance systems capable of responding to globalization, digital transformation, educational quality assurance, and international competitiveness.

The acceleration of globalization and digital technology has fundamentally transformed educational governance worldwide. Educational institutions are required to implement transparent, accountable, participatory, and adaptive governance to improve institutional effectiveness and educational quality. For Islamic boarding schools, however, governance transformation presents a

distinctive challenge (Wisudaningsih, Ghony, & Sutiah, 2020). On one hand, pesantren must adopt modern management practices to enhance institutional performance and global competitiveness. On the other hand, they must preserve their unique philosophical foundations, organizational culture, and religious traditions that have historically distinguished pesantren from other educational institutions. This dual challenge necessitates a governance model that harmonizes innovation with the preservation of pesantren values.

Recent studies have examined various aspects of Islamic educational governance, including leadership, quality management, digital transformation, organizational culture, and educational innovation. Research has demonstrated that visionary leadership significantly contributes to institutional development, while organizational culture influences educational effectiveness and stakeholder commitment (Hamid & Juliansyahzen, 2021). Other scholars have emphasized the importance of strategic management, quality assurance, and collaborative governance in improving educational performance. Furthermore, contemporary studies have highlighted the increasing role of digital governance in strengthening institutional transparency, administrative efficiency, and educational service delivery. Although these studies provide valuable insights into educational governance, they frequently examine these dimensions independently and primarily from managerial or administrative perspectives.

Within the context of pesantren, previous research has largely focused on curriculum reform, leadership of the kyai, character education, modernization, and institutional adaptation to social change (Mu'azzomi, Sofwan, & Muslim, 2023). Several studies argue that pesantren have successfully integrated traditional Islamic learning with modern educational systems through curriculum innovation, digital technology adoption, and professional management. Others emphasize that pesantren values such as ikhlas (sincerity), amanah (trustworthiness), ukhuwah (brotherhood), musyawarah (consultative decision-making), and khidmah (service) continue to shape institutional identity and educational practice. Nevertheless, these studies generally treat pesantren values as cultural characteristics rather than as fundamental governance principles capable of guiding institutional transformation and organizational sustainability.

This condition reveals an important research gap. Existing governance studies rarely develop an integrated conceptual framework explaining how pesantren values can systematically reconstruct educational governance while simultaneously strengthening institutional quality and global competitiveness. Most governance models emphasize managerial efficiency, accountability, leadership effectiveness, or technological innovation without sufficiently incorporating Islamic philosophical

values as strategic organizational resources (Rodliyah, 2022). Consequently, limited attention has been given to understanding how value-based governance can generate sustainable institutional transformation while maintaining the authentic identity of Islamic boarding schools.

Addressing this gap is particularly important because the future sustainability of pesantren depends not only on their ability to modernize administrative systems but also on their capacity to preserve their religious identity amid rapid educational transformation (Rahmawan Muis, Indriyani, Arifudin, Gloria, & Wiradinata, 2023). Governance reconstruction rooted in pesantren values offers a promising approach to balancing institutional innovation with cultural continuity. Rather than viewing tradition and modernization as contradictory paradigms, this perspective positions Islamic values as strategic foundations for adaptive leadership, collaborative governance, organizational learning, quality assurance, and continuous institutional improvement.

This study therefore seeks to reconstruct Islamic educational governance through pesantren values by developing a multi-site governance model derived from the experiences of Salafiyah-Syafi'iyah Islamic Boarding School, Sukorejo Situbondo, and Al Qodiri Islamic Boarding School, Jember. These two institutions were selected because they have demonstrated successful integration of traditional Islamic educational values with contemporary governance practices while maintaining strong institutional performance and social legitimacy. Through a qualitative multi-site case study, this research explores how governance is conceptualized, implemented, and institutionalized within both pesantren.

The contribution of this study is twofold. Theoretically, it proposes a Pesantren-Based Islamic Educational Governance Model that integrates value-based leadership, organizational culture, strategic management, collaborative governance, human resource development, integrated curriculum, and continuous quality assurance into a comprehensive governance framework. Practically, the findings provide recommendations for policymakers, educational leaders, and pesantren administrators in designing governance reforms that strengthen educational quality, institutional resilience, and global competitiveness without compromising the philosophical identity of Islamic boarding schools. By positioning pesantren values as strategic governance resources rather than merely cultural traditions, this study contributes to advancing the discourse on Islamic educational governance and offers a sustainable model for the future development of globally competitive Islamic boarding schools.

B. Research Methods

This study employed a qualitative research approach using a multi-site case study design to explore and reconstruct Islamic educational governance through pesantren values toward globally competitive Islamic boarding schools. A qualitative approach was selected because the research aimed to understand governance practices, leadership, organizational culture, and institutional transformation within their natural settings. The multi-site design enabled cross-case analysis to identify similarities, differences, and governance patterns between two Islamic boarding schools that have successfully integrated traditional pesantren values with contemporary educational management.

The research was conducted from January to June 2026 at Salafiyah-Syafi'iyah Islamic Boarding School, Sukorejo, Situbondo, and Al Qodiri Islamic Boarding School, Jember, East Java, Indonesia. These institutions were purposively selected because both have demonstrated strong institutional development, effective governance, educational innovation, and sustainable integration of Islamic traditions with modern educational practices.

The research participants consisted of pesantren leaders (*kyai*), vice directors, principals, senior teachers, administrative staff, boarding supervisors, students, alumni, and representatives of the surrounding community. Informants were selected using purposive sampling, considering their experience, responsibilities, and direct involvement in institutional governance. Data collection continued until information saturation was achieved, ensuring the completeness and credibility of the findings.

Data were collected using four complementary techniques. First, semi-structured interviews were conducted to obtain comprehensive information regarding leadership, governance systems, organizational culture, curriculum management, institutional innovation, and educational quality. Second, participant observation was undertaken to examine daily educational activities, leadership practices, organizational interactions, and the implementation of pesantren values. Third, document analysis included institutional strategic plans, organizational structures, curriculum documents, quality assurance reports, annual programs, and internal regulations. Finally, field notes were systematically recorded to capture contextual information and support data interpretation.

Table 1. Methodological Framework

Research Component	Description
Research Approach	Qualitative
Research Design	Multi-site case study
Research Sites	Salafiyah-Syafi'iyah Sukorejo and Al Qodiri Jember
Research Period	January–June 2026

Participants	Kyai, principals, teachers, staff, students, alumni, community representatives
Sampling Technique	Purposive sampling
Data Collection	Interviews, observations, documentation, field notes
Data Analysis	Interactive model of Miles, Huberman, and Saldaña
Trustworthiness	Triangulation, member checking, prolonged engagement, audit trail

Table 1 summarizes the methodological framework adopted in this study. The combination of multiple research sites, diverse informants, and various data collection techniques enabled a comprehensive understanding of Islamic educational governance while strengthening the credibility and transferability of the research findings.

The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing/verification. During the first stage, interview transcripts, observation records, and documentary evidence were coded and categorized into major themes related to leadership, organizational culture, governance innovation, educational management, and institutional quality. Subsequently, the categorized data were organized into thematic matrices and cross-site comparisons to identify recurring governance patterns. Finally, conclusions were continuously verified by comparing evidence across different informants, research sites, and data sources.

To ensure the trustworthiness of the findings, the study applied the criteria of credibility, transferability, dependability, and confirmability. Credibility was established through source and method triangulation, prolonged engagement in the research field, and member checking with key informants. Transferability was supported by providing detailed contextual descriptions of both pesantren. Dependability was maintained through a systematic audit trail documenting each stage of the research process, while confirmability was ensured by preserving interview transcripts, field notes, and documentary evidence. These procedures enhanced the rigor of the study and strengthened the validity of the proposed governance model for globally competitive Islamic boarding schools.

C. Results and Discussion

1. Value-Based Leadership as the Foundation of Islamic Educational Governance

The findings of this study demonstrate that leadership constitutes the principal foundation for reconstructing Islamic educational governance in both Salafiyah-Syafi'iyah Islamic Boarding School, Sukorejo Situbondo, and Al Qodiri

Islamic Boarding School, Jember. Although each institution exhibits distinctive historical backgrounds, organizational structures, and educational orientations, both pesantren consistently position Islamic values as the primary basis for institutional governance(Suyatman, Sulhan, Zulfa, Hasbiyallah, & Hudin, 2022). Leadership is understood not merely as an administrative function but as a moral, spiritual, and educational responsibility that integrates religious authority with professional educational management.

Field observations indicate that the leadership of the kyai extends beyond strategic decision-making into cultivating institutional culture, strengthening organizational commitment, and ensuring that every educational activity reflects the philosophical principles of pesantren. Interviews with institutional leaders reveal that governance policies are consistently formulated through the principles of musyawarah (consultative decision-making), amanah (trustworthiness), ikhlas (sincerity), ukhuwah (brotherhood), and khidmah (service)(Abidin, Dasuki, Karim, Umam, & Amrozi, 2023). These principles guide not only educational administration but also financial management, curriculum implementation, human resource development, and stakeholder engagement.

At Salafiyah-Syafi'iyah Islamic Boarding School, governance reflects a balanced integration between traditional authority and modern institutional management. Strategic decisions remain under the guidance of the kyai, while operational responsibilities are delegated to professional administrators, school principals, quality assurance units, and educational coordinators(Musfiroh, Oktoberi, Syandra, Hadiati, & Demir, 2023). This delegation system allows institutional flexibility without diminishing the central role of religious leadership. Consequently, organizational effectiveness is strengthened through clear role distribution while maintaining collective commitment to pesantren values.

Similarly, Al Qodiri Islamic Boarding School demonstrates a governance pattern characterized by participatory leadership and institutional collaboration. Educational managers involve teachers, administrative personnel, students, alumni, and community representatives in various planning and evaluation activities. Such collaborative governance encourages transparency, shared responsibility, and continuous institutional improvement(Ali, Imron, Ghazali, Prawinegoro, & Aulia, 2024). Rather than concentrating authority solely within a hierarchical structure, governance is implemented through collective participation while preserving the spiritual authority of the kyai as the highest institutional leader.

The findings further reveal that value-based leadership significantly influences organizational trust and institutional resilience. Teachers and staff perceive leadership legitimacy not only through formal authority but also through exemplary personal conduct. Daily interactions between leaders and educational communities reinforce organizational cohesion, strengthen professional ethics, and cultivate a shared commitment toward institutional excellence(Aziz & Hanif, 2021). This moral legitimacy becomes an essential organizational resource that cannot be replaced solely by bureaucratic regulations or managerial procedures.

Another significant finding concerns the integration of strategic planning with Islamic ethical values. Both pesantren formulate long-term institutional visions emphasizing educational quality, character development, technological adaptation, and international collaboration. Nevertheless, modernization initiatives are consistently evaluated according to Islamic ethical principles to ensure that innovation strengthens rather than weakens pesantren identity. Consequently, digital transformation, curriculum reform, and managerial innovation are interpreted as instruments for realizing educational excellence instead of replacing traditional educational values.

The study also identifies that leadership contributes substantially to institutional adaptability during periods of educational transformation. Rapid technological development, globalization, and changing educational policies require pesantren to respond proactively without abandoning their religious foundations. Leaders in both institutions encourage continuous professional development, educational innovation, and digital literacy while simultaneously reinforcing Islamic ethics and moral education. Such adaptive leadership enables pesantren to respond effectively to contemporary educational challenges while maintaining institutional continuity.

These findings support the perspective of educational leadership theory, which emphasizes that effective governance depends upon visionary leadership capable of integrating organizational values with strategic management. Rather than perceiving leadership as merely administrative coordination, this study demonstrates that leadership functions as an institutional mechanism for translating philosophical values into governance practices. Islamic values become operational principles influencing planning, implementation, monitoring, evaluation, and organizational learning.

The findings also complement organizational culture theory, which argues that shared values strengthen institutional commitment and organizational effectiveness. In both pesantren, organizational culture is not developed

through formal regulations alone but through continuous interaction, exemplary behavior, collective worship, educational traditions, and institutional rituals. These cultural mechanisms reinforce shared identity while encouraging organizational discipline and collaborative performance.

Compared with previous studies that primarily discuss kyai leadership from charismatic or traditional perspectives, this research offers a broader understanding of leadership as a comprehensive governance system integrating strategic management, organizational learning, stakeholder participation, and institutional quality assurance. Leadership is therefore reconstructed not only as spiritual authority but also as a professional governance mechanism capable of sustaining educational excellence.

The originality of this finding lies in demonstrating that pesantren values are not merely ethical principles or organizational traditions but strategic governance resources. Value-based leadership enables Islamic boarding schools to maintain institutional authenticity while simultaneously strengthening innovation, accountability, organizational effectiveness, and global competitiveness. This integrated leadership model becomes the first pillar in reconstructing Islamic educational governance capable of responding to contemporary educational transformation without compromising the philosophical identity of pesantren.

2. Reconstructing Organizational Culture and Integrated Governance through Pesantren Values

The findings indicate that organizational culture represents the second fundamental pillar in reconstructing Islamic educational governance within both Salafiyah-Syafi'iyah Islamic Boarding School and Al Qodiri Islamic Boarding School. While leadership establishes the strategic direction of institutional development, organizational culture ensures that governance principles are internalized and practiced consistently by all members of the educational community. The study reveals that governance effectiveness is not determined solely by administrative regulations but by the successful institutionalization of pesantren values into everyday educational practices.

Observations conducted in both research sites demonstrate that educational governance is deeply embedded within the daily life of the pesantren community (Nurjaman et al., 2024). Activities such as congregational prayers, Qur'anic recitation, halaqah, religious discussions, community service, collective deliberation (musyawarah), and disciplined dormitory life function not only as religious practices but also as organizational mechanisms that cultivate responsibility, integrity, mutual respect, and collective accountability.

These activities create a learning environment where governance values are experienced directly rather than merely communicated through institutional policies.

Interview data reveal that administrators intentionally integrate pesantren values into every managerial process. Institutional planning begins with collective consultation involving pesantren leaders, school principals, teachers, administrative staff, and representatives of educational units (Suyatman, Sulhan, Zulfa, Hasbiyallah, & Hudin, 2023). Decisions regarding curriculum development, student affairs, financial planning, infrastructure improvement, and quality assurance are generally formulated through consensus-building processes that emphasize justice, transparency, and shared responsibility. Such participatory governance encourages institutional ownership among stakeholders and minimizes organizational resistance toward educational reforms.

At Salafiyah-Syafi'iyah Islamic Boarding School, the organizational culture reflects a harmonious balance between centralized spiritual authority and decentralized educational management. The kyai serves as the guardian of institutional values and long-term vision, while operational responsibilities are delegated to specialized educational units. This governance arrangement enables professional management without diminishing the moral authority of religious leadership (Sunardi & Refa, 2024). Educational managers consistently refer to pesantren traditions when designing institutional innovations, ensuring that modernization remains compatible with Islamic educational philosophy.

A similar governance pattern is observed at Al Qodiri Islamic Boarding School, where organizational culture emphasizes collaboration among educational stakeholders (Sinaga & Hamami, 2022). Teachers, administrators, dormitory supervisors, alumni, and parents actively contribute to institutional improvement through regular evaluation meetings, educational forums, and collaborative planning sessions. Such participation strengthens communication networks across organizational levels and promotes collective responsibility for institutional performance. Consequently, governance becomes a dynamic process of continuous interaction rather than a rigid bureaucratic structure.

The findings further demonstrate that organizational culture significantly supports curriculum integration. Both pesantren implement educational programs that combine classical Islamic scholarship with contemporary scientific knowledge, digital literacy, entrepreneurship, foreign language proficiency, and character education (Fajar, 2021). Curriculum integration is facilitated by organizational values encouraging lifelong learning, intellectual

openness, and continuous self-improvement. Rather than perceiving modern education as a threat to Islamic traditions, both institutions reinterpret innovation as an extension of the pesantren mission to produce knowledgeable, ethical, and socially responsible graduates.

Another important finding concerns the integration of quality assurance into organizational culture. Both institutions conduct periodic evaluations of educational performance through academic supervision, teacher development programs, student assessments, institutional self-evaluation, and stakeholder feedback mechanisms (Ali, Imron, A., H., & Aulia, 2024). Unlike conventional quality assurance systems that primarily emphasize measurable performance indicators, evaluation within pesantren also considers moral development, spiritual discipline, and ethical behavior as essential dimensions of educational quality. This holistic perspective broadens the concept of institutional effectiveness beyond academic achievement alone.

Digital transformation also emerges as a significant component of governance reconstruction. Both pesantren have gradually introduced digital administrative systems, online academic services, electronic communication platforms, and information management technologies to improve institutional efficiency. Nevertheless, technological innovation is consistently guided by ethical considerations rooted in pesantren values. Digital tools are viewed as instruments supporting educational excellence rather than replacing direct interaction, character formation, or spiritual guidance. Informants consistently emphasized that technology should strengthen educational quality while remaining subordinate to Islamic ethical principles.

These findings support organizational culture theory, which argues that institutional effectiveness depends upon shared values, norms, and behavioral patterns rather than formal organizational structures alone. The present study demonstrates that pesantren values function as organizational capital capable of sustaining institutional stability during periods of educational transformation. Organizational culture facilitates communication, strengthens trust among educational stakeholders, and encourages collaborative problem-solving, thereby improving governance effectiveness.

The findings also reinforce theories of collaborative governance, emphasizing the importance of stakeholder participation in institutional decision-making. However, this study extends previous governance literature by demonstrating that collaboration within pesantren is fundamentally shaped by Islamic ethical values rather than contractual or bureaucratic arrangements. Mutual trust (amanah), sincerity (ikhlas), brotherhood (ukhuwah), consultation

(musyawarah), and service (khidmah) constitute normative foundations that strengthen institutional cooperation and organizational resilience.

Compared with previous studies that mainly discuss organizational culture as an internal characteristic of pesantren, this research offers a broader perspective by positioning organizational culture as the operational mechanism through which governance is reconstructed and institutional transformation is sustained. The study argues that organizational culture is not merely a supporting factor but a strategic governance resource integrating leadership, curriculum management, quality assurance, stakeholder participation, and educational innovation into a coherent institutional system.

The originality of this finding lies in conceptualizing pesantren organizational culture as an integrated governance framework rather than simply a collection of traditional values. Through this perspective, pesantren values become institutional mechanisms that strengthen organizational adaptability, encourage educational innovation, maintain religious authenticity, and enhance institutional competitiveness. Consequently, governance reconstruction is understood as a process of harmonizing Islamic traditions with contemporary educational management while preserving the distinctive identity of Islamic boarding schools.

3. Toward Globally Competitive Islamic Boarding Schools: Educational Quality, Innovation, and Sustainability

The final finding of this study demonstrates that the reconstruction of Islamic educational governance through pesantren values substantially contributes to the development of globally competitive Islamic boarding schools. The empirical evidence from Salafiyah-Syafi'iyah Islamic Boarding School and Al Qodiri Islamic Boarding School indicates that global competitiveness is not interpreted merely as international recognition or technological sophistication. Instead, both institutions define competitiveness as the capacity to produce graduates who possess strong Islamic character, academic excellence, professional competence, global awareness, digital literacy, and social responsibility while preserving the authentic identity of pesantren.

The research findings reveal that educational quality in both pesantren is achieved through the integration of governance, curriculum, human resource development, and institutional innovation (Suwarsih & Fitria, 2025). Educational planning is conducted systematically by aligning institutional vision, curriculum objectives, learning strategies, student development programs, and quality assurance mechanisms. Rather than treating these

components separately, both institutions implement an integrated governance system in which every educational program supports the realization of holistic student development. Consequently, governance becomes an instrument for improving educational quality instead of merely regulating administrative procedures.

One of the most significant findings concerns curriculum innovation. Both pesantren have successfully integrated classical Islamic sciences with contemporary disciplines, including science, technology, entrepreneurship, foreign languages, leadership development, and digital literacy. This curriculum integration reflects the principle of maintaining valuable Islamic traditions while embracing beneficial innovations. Educational leaders consistently emphasize that modernization should strengthen rather than replace Islamic educational philosophy (Kurniawan, Kaihatu, Christian, & Bernardus, 2026). Therefore, curriculum reform is continuously evaluated according to its compatibility with pesantren values, ensuring that graduates remain rooted in Islamic ethics while possessing competencies required in contemporary society.

The study also identifies that human resource development constitutes a strategic dimension of governance reconstruction. Teachers, educational administrators, and boarding supervisors regularly participate in professional development programs, curriculum workshops, leadership training, digital learning seminars, and institutional evaluation activities (Rofiq, Hasan, Judijanto, & Suprihatin, 2023). Professional development is viewed not only as improving pedagogical competence but also as strengthening spiritual integrity, ethical responsibility, and organizational commitment. Informants explained that educational professionalism in pesantren requires a balance between intellectual capability and moral excellence, reinforcing the institutional belief that educational quality begins with the quality of educators themselves.

Furthermore, both institutions demonstrate remarkable adaptability toward digital transformation. Administrative services, academic information systems, digital communication platforms, electronic documentation, and online learning resources have gradually become integral components of institutional governance. Nevertheless, digital innovation remains under ethical supervision to prevent technology from diminishing educational interaction, character formation, and spiritual mentoring. Informants consistently argued that technology should function as an educational facilitator rather than an educational substitute. This balanced approach enables pesantren to benefit from technological advancement without sacrificing their educational identity.

Another important finding relates to institutional networking and collaboration. Both pesantren actively establish partnerships with universities, government institutions, community organizations, industries, alumni associations, and international educational networks (Abidin, Dasuki, Karim, Umam, & Amrozi, 2024). These collaborations support curriculum development, teacher capacity building, student exchanges, entrepreneurship programs, research activities, and community empowerment initiatives. Institutional collaboration therefore extends the educational ecosystem beyond the physical boundaries of the pesantren while simultaneously increasing institutional visibility and competitiveness at national and international levels.

The findings further indicate that sustainability is achieved through continuous quality assurance supported by participatory governance. Educational evaluation is conducted periodically through internal supervision, curriculum review, stakeholder feedback, graduate monitoring, and strategic planning meetings. Quality improvement is interpreted as an ongoing organizational learning process rather than a periodic accreditation requirement. Consequently, institutional development becomes adaptive, evidence-based, and responsive to changing educational environments.

From a theoretical perspective, these findings reinforce the concept of strategic educational governance, which emphasizes the importance of integrating leadership, organizational culture, quality management, and institutional innovation into a coherent governance framework (Wibowo, Roqib, Subur, & Sain, 2025). However, this study extends previous theoretical discussions by demonstrating that Islamic values function as strategic governance resources capable of enhancing institutional effectiveness, organizational resilience, and educational sustainability. Governance reconstruction is therefore not limited to structural or managerial reform but involves transforming institutional values into operational mechanisms that guide organizational decision-making.

The findings are also consistent with organizational learning theory, which explains that sustainable educational institutions continuously generate, disseminate, and apply knowledge to improve organizational performance. In both pesantren, organizational learning is facilitated through reflective discussions, collective evaluation, mentoring systems, collaborative planning, and continuous professional development. These learning processes strengthen institutional adaptability while preserving the philosophical foundations of Islamic education.

Compared with previous studies, which generally discuss pesantren modernization, educational quality, or leadership separately, this research offers a more comprehensive explanation of how governance reconstruction integrates all institutional components into a unified framework. The proposed governance model demonstrates that leadership, organizational culture, curriculum integration, quality assurance, digital innovation, stakeholder collaboration, and continuous organizational learning operate as interconnected dimensions rather than isolated variables. This integrated perspective provides a broader understanding of governance transformation in Islamic educational institutions.

The principal contribution of this study is the formulation of a Pesantren-Based Islamic Educational Governance Model that positions pesantren values as the foundation of institutional excellence and global competitiveness. The model illustrates that sustainable educational transformation can be achieved when Islamic ethical principles are systematically embedded within leadership practices, organizational culture, strategic planning, curriculum management, human resource development, quality assurance, and collaborative governance. Rather than viewing tradition and modernization as opposing paradigms, the model demonstrates that both dimensions can reinforce one another through value-oriented governance.

Practically, this model offers valuable guidance for policymakers, educational administrators, and leaders of Islamic boarding schools seeking to improve institutional performance while preserving their religious identity. Governance reforms should therefore prioritize ethical leadership, collaborative decision-making, integrated educational management, continuous quality improvement, and responsible digital innovation. Through these strategies, pesantren can strengthen their contribution to national education while simultaneously preparing graduates capable of competing in the global knowledge society without losing their Islamic identity, cultural heritage, and commitment to community service.

D. Conclusion

This study concludes that reconstructing Islamic educational governance through pesantren values provides a comprehensive and sustainable framework for strengthening institutional quality and enhancing the global competitiveness of Islamic boarding schools. The multi-site findings from Salafiyah-Syafi'iyah Islamic Boarding School, Sukorejo Situbondo, and Al Qodiri Islamic Boarding School, Jember demonstrate that governance effectiveness is achieved through the integration of

value-based leadership, participatory organizational culture, strategic educational management, integrated curriculum, continuous quality assurance, professional human resource development, collaborative governance, and responsible digital innovation. Rather than functioning solely as religious traditions, pesantren values—including ikhlas (sincerity), amanah (trustworthiness), musyawarah (consultative decision-making), ukhuwah (brotherhood), and khidmah (service)—serve as strategic governance principles that guide institutional planning, implementation, monitoring, and evaluation. These values strengthen organizational trust, institutional resilience, educational effectiveness, and stakeholder collaboration while preserving the philosophical identity of pesantren amid rapid educational transformation and globalization.

The principal contribution of this research is the formulation of a Pesantren-Based Islamic Educational Governance Model, which demonstrates that sustainable institutional transformation can be achieved by integrating Islamic ethical values with contemporary educational governance. The model extends existing governance theories by positioning religious values as operational organizational resources that simultaneously support educational innovation and institutional sustainability. Practically, the findings provide important implications for policymakers, educational leaders, and pesantren administrators in designing governance reforms that balance traditional Islamic identity with global educational standards. Future research is recommended to examine the applicability of this governance model across various types of pesantren and Islamic educational institutions through comparative, longitudinal, or mixed-methods approaches. Such investigations will contribute to the refinement of governance theories and support the development of Islamic boarding schools that remain deeply rooted in pesantren traditions while becoming increasingly adaptive, innovative, and globally competitive.

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