Collaboration Between Pesantren and Formal Schools:
A Dual Education Model for the Digital Era Generation

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ABSTRACT:
The dichotomy in education between pesantren and formal schools in Indonesia has long been a point of concern, as it often results in competency gaps among students. Pesantren excel in fostering spiritual values, while formal schools focus on academic achievement. This academic tension has become increasingly relevant in the digital era, which demands a holistic competency combining spiritual, academic, and technological literacy. This study aims to explore the potential collaboration between pesantren and formal schools in creating a dual education model that is relevant and effective. Utilizing a library research method, the study analyzes literature from scholarly journals, books, and related policy documents. The findings reveal that curriculum integration between pesantren and formal schools can enhance the balance between religious values and scientific knowledge. However, challenges such as the need for teacher training, alignment of visions, and the development of digital infrastructure require significant attention. This study concludes that the collaboration model between pesantren and formal schools can serve as a strategic solution to establishing holistic education that is prepared to face the challenges of the digital era, provided it is supported by well-planned policies and implementation.

Key words: *pesantren, formal education, dual education model, digital era.*

INTRODUCTION

Amid the rapid advancement of technology and globalization, Indonesia's education system faces significant challenges in producing a generation that excels not only in academics but also has a strong moral and spiritual foundation.[1] Education in Indonesia is generally divided into two main streams: religious education provided by pesantren and formal education governed by the national curriculum system.[2] Each has distinct objectives, with pesantren focusing on character development rooted in Islamic values, while formal schools emphasize academic achievement.[3] However, academic concerns arise as this dualism often creates competency gaps among students, potentially hindering their readiness to face the challenges of the digital era.

One of the primary issues in Indonesia's education system is how to integrate these two educational systems to produce a generation that is not only academically proficient but also possesses strong morality and digital skills. Previous studies have explored efforts to modernize pesantren, such as those by Abdurrahman and Ilhami (2024), who argue that pesantren must adopt

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[1]Neneng Siti Maryam, "Urgensi Pendidikan Karakter Bagi Mahasiswa Di Era Digital," *JPSS: Jurnal Pendidikan Sang Surya* 9, no. 1 (2023): 95–106.

[2]Zihnil Afif et al., "Islamic Education in Malaysia," *Jurnal Kolaboratif Sains* 7, no. 1 (2024): 322–32, https://doi.org/10.56338/jks.v7i1.4872.

[3]Moh Syakur, "Konstruksi Karakter Salaf Mahasantri: Peran Bu Nyai Pesantren dalam Pendampingan Pembelajaran Mahasantri di Kota Semarang," *KACA: Jurnal Dialogis Ilmu Ushuluddin* 14, no. 1 (2024): 90–106.

technology in their curricula to maintain relevance amid the ever-changing times.[4] Additionally, Achmad Abdul Azis (2022) suggests integrating religious education with the formal curriculum to create a generation that achieves a better balance between spiritual intelligence and intellectual capacity.[5] However, while several studies have discussed the integration of religious and formal education, there remains a gap in the literature specifically addressing how collaboration between pesantren and formal schools can be implemented to tackle these challenges.

This gap lies in the lack of studies identifying an effective collaborative model between pesantren and formal schools that accommodates the educational needs of the digital era. This research aims to fill this gap by providing an in-depth analysis of how pesantren and formal schools can collaborate to create a more holistic dual education system, encompassing academic, religious, and technological competencies essential for the millennial generation.

Research Questions:

1. How can the curricula of pesantren and formal schools be integrated into an effective collaborative model?
2. What are the challenges faced in the collaboration between pesantren and formal schools?
3. How can this dual education model prepare the next generation to face the digital era with relevant skills?

Utilizing a library research approach, this study seeks to examine and develop an educational model that integrates religious, academic, and technological aspects. This model is expected to produce a generation capable of competing on a global scale without neglecting the spiritual values embedded in Indonesia's cultural heritage.

Methods

This study employs a library research method to explore the collaboration between pesantren and formal schools in creating a holistic dual education model. This method is chosen to understand the phenomenon through the analysis of relevant scholarly sources, including journals, books, research reports, and official documents supporting the research theme. The study adopts a descriptive-analytical approach, aiming to describe the phenomenon under review based on available literature and critically analyze it to develop a suitable framework and model. This approach is particularly relevant for uncovering conceptual and theoretical understandings of educational collaboration between pesantren and formal schools.

The data used in this study comprise primary and secondary sources. Primary data include scholarly journal articles, reference books, and research findings that discuss educational collaboration, pesantren, and formal schools, particularly in the context of holistic education and the digital era. Secondary data consist of educational policy documents, institutional reports, and credible online resources. Data collection is conducted through documentation techniques, which involve searching, gathering, and comprehending relevant literature. The literature search employs specific keywords, and the selected literature is evaluated based on academic quality, including indexed journals, reference books, and credible research reports. The collected data are then

[4]Abdurrahman Abdurrahman dan Ilhami Ilhami, "Analisis Evaluasi Program Lembaga Pembelajaran Qur'an di Rumah Qur'an Abu Qonita, Kota Bandar Lampung," *Jurnal Pengabdian kepada Masyarakat Nusantara (JPkMN)* 5, no. 1 (2024): 1088–1101, https://doi.org/10.55338/jpkmn.v5i1.2815.

[5]Achmad Abdul Azis, "Integrasi Moderasi Beragama Pada Pengembangan Kurikulum Merdeka Belajar Pendidikan Agama Islam Dalam Membentuk Penguatan Profil Pelajar Pancasila," *Jurnal Tadbir Muwahhid* 8, no. 2 (2022): 323–53, https://doi.org/10.30997/jtm.v8i2.15809.

categorized into key themes, such as curriculum integration, collaboration challenges, and digital literacy.

Data analysis uses a content analysis approach to understand the content of the literature and its relevance to the research topic. The analysis process involves data reduction, where information from relevant literature is organized and filtered, as well as data categorization, grouping information into key themes. Subsequently, the data are interpretatively analyzed to identify relationships among themes to develop a conceptual framework addressing the research questions. Data validation is carried out by comparing findings from various literature sources to ensure consistency and credibility, ensuring that the analysis results are robust and accountable.

Result

The findings of this study reveal several significant insights regarding the collaboration between pesantren and formal schools, as well as the challenges encountered in integrating these two educational systems. Based on the analysis of data gathered through a literature review, several key aspects have been identified, which are explained as follows:

1. Curriculum Integration Between Pesantren and Formal Schools

   The integration of curricula between pesantren and formal schools is a critical topic in efforts to create a more holistic education system that is relevant to the demands of the modern era.[6] One of the key findings of this study is that integration can be achieved by aligning the religious subjects taught in pesantren with the general subjects taught in formal schools. In this context, religious education, which emphasizes spiritual values and ethics, can be combined with subjects such as mathematics, science, and languages. The goal is to create a harmonious balance between religious and academic aspects in students' development, so that they are not only knowledgeable in science but also have a strong understanding of morality and ethics.

   However, this integration process is not without its challenges. One of the main challenges identified is the difference in teaching approaches between pesantren and formal schools. Pesantren, being more traditional in nature, tends to prioritize conventional teaching methods such as lectures, discussions, and text-based learning. In contrast, formal schools often use more modern, structured approaches that emphasize examinations, standardized assessments, and the use of technology in education. This difference in teaching methodologies presents a significant challenge in finding a common ground for collaboration, as both systems must adapt to create a cohesive educational experience.[7] In contrast, formal schools adhere to a national curriculum that is more structured and exam-oriented, using a more modern approach that includes the integration of technology in teaching and learning.[8] This difference in teaching approaches creates a divide in terms of methodology, which requires adjustments and a deeper understanding so that both institutions can complement each other effectively.

   Some pesantren that have established collaborations with formal schools have begun attempting to adopt general subjects, such as mathematics, science, and language, while aligning them with the religious values taught in the pesantren. For example, mathematics and science are not only taught within their scientific context but are also connected with Islamic concepts that deepen the students' understanding of daily life. The goal is for the students to not only master theoretical knowledge but also be able to apply that knowledge

[6]Fajar Mustika Violeta, Maragustam, dan Shinta Ath Thariq Apriari, "Pendidikan Islam Menurut Pemikiran Ahmad Tafsir Dan Relevansinya Dengan Pendidikan Islam Kontemporer," *Jurnal Hikmah* 21, no. 1 (2024): 59–70.

[7]I. Mardhasari, "Pemanfaatan Media Sosial untuk Meningkatkan Efektivitas Pembelajaran Pendidikan Agama Islam," *Guau: Jurnal Pendidikan Profesi Guru Agama Islam* 1, no. 1 (2024): 233–44.

[8]Putu Beny Pradnyana dan Ratna Indrayanti, "Analisis Bahan Ajar Fase A Pendidikan Pancasila Kelas 1 SD Negeri 2 Sulahan," in *Prosiding Seminar Pendidikan "Inovasi Pembelajaran dalm Kurikulum Merdeka,"* 2012, 141–48.

in a life enriched with spiritual values. This approach aims to create a balance between intellectual and spiritual growth, ensuring that students are equipped to navigate both academic challenges and moral dilemmas in a holistic manner.[9] In this way, pesantren and formal schools can collaborate to create a generation that is more balanced between knowledge and religion.

However, despite the positive results that the integration of the curriculum has shown, resistance to the acceptance of a technology-based curriculum remains a significant challenge. Some pesantren feel that the use of technology in education could undermine the traditional values they have upheld for generations. This concern arises from the perception that technology might replace the role of teachers and reduce the social interactions that have long been considered vital in the learning process at pesantren. Such resistance is rooted in the belief that face-to-face, personal engagement between teacher and student is essential to maintaining the moral and spiritual growth that pesantren prioritize, and that technology might detract from this fundamental aspect of education.[10] Additionally, the limitations in resources, both in terms of infrastructure and teacher training, present a challenge in implementing a technology-based curriculum.

Many pesantren, particularly those in remote areas, lack the necessary technological infrastructure and have teachers who may not be adequately trained to incorporate digital tools into their teaching practices. This gap in resources hinders the seamless integration of technology into the educational process, making it harder to meet the demands of modern education. However, resistance to a technology-based curriculum should not be used as an excuse to avoid embracing change. On the contrary, it should be seen as an opportunity to continue developing a curriculum that bridges the traditional values upheld by pesantren and the evolving demands of the modern world. One possible step is to involve pesantren teachers in technology training programs that allow them to integrate digital tools into their teaching without compromising religious values. By equipping teachers with the necessary skills and resources, the integrated curriculum between pesantren and formal schools can continue to evolve, providing a generation that is better prepared to face the challenges of the future.

2. Challenges in Managing Collaboration

Collaboration between pesantren and formal schools holds great potential for producing a holistic education that integrates academic knowledge, religious values, and moral development,[11] However, this collaboration is not without the challenges that must be faced. The differences in characteristics and approaches between the two institutions often become obstacles in designing effective collaboration. Below are some of the main challenges that arise in managing the collaboration between pesantren and formal schools.

a. Discrepancy in Understanding Educational Goals

In managing this collaboration, the difference in the vision and mission of education held by both institutions often becomes a major obstacle. Although both institutions focus on character formation and academic development, their perspectives on education are often quite different. The administrators of pesantren tend to place more emphasis on religious and spiritual values,[12] Meanwhile, formal

    [9]Riza Rizkiyah Anur Azizah, "Peningkatan Religiusitas Santri Melalui Pembelajaran Fiqih di Pondok Pesantren Miftahul Huda," *Tafahus: Jurnal Pengkajian Islam* 3, no. 1 (2023): 80–97, https://doi.org/10.58573/tafahus.v3i1.63.

    [10]Lindriana Safitri, "Artificial Intelligence in the Context of the Independent Curriculum in Language Learning," in *Prosiding Seminar Nasional Keguruan dan Pendidikan*, 2024, 167–74.

    [11]Anisa Amalia Maisaroh dan Sri Untari, "Transformasi Pendidikan Karakter Melalui Kebijakan Pemerintah Di Indonesia Menuju Generasi Emas 2045," *Jurnal Kebijakan Pemerintahan* 7, no. 1 (2024): 18–30.

    [12]M Purba et al., "Pendidikan Agama Islam di Tengah Arus Globalisasi: Tantangan dan Upaya Antisipasi," *Tarbiyah: Jurnal Ilmu Pendidikan dan Pengajaran* 2, no. 1 (2023): 107–10, https://jurnal.diklinko.id/index.php/tarbiyah/article/view/21%0Ahttps://jurnal.diklinko.id/index.php/tarbiyah/article/download/21/11.

schools prioritize academic achievement based on the curriculum set by the government.[13] This discrepancy in educational goals can create difficulties in designing a program that is mutually agreed upon by both parties.

In addition, the lack of a shared understanding of how to achieve educational goals often adds complexity to the collaboration. The administrators of pesantren may feel that religious-based education and character development are more important than academic achievement, while formal schools focus on completing the academic curriculum in accordance with the established standards. This often leads to difficulties in finding common ground that can be accepted by both parties, preventing the collaboration from running optimally. This difference necessitates more intensive communication and a deeper understanding between the two institutions to formulate clearer and more aligned goals. Only through mutual respect for each other's priorities can a framework for effective collaboration be created, ensuring that both academic and spiritual objectives are adequately addressed.

b. Differences in Teaching Methods

Pesantren and formal schools have very different approaches to their teaching methods.[14] Pesantren generally employ more traditional and flexible methods, such as lectures, text-based teaching, and learning through discussions and group studies. In this approach, students are given the opportunity to delve deeper into religious and moral values that are highly emphasized. This method fosters a more reflective and spiritually focused learning experience. In contrast, formal schools tend to be more structured, with a strict curriculum and an approach that is centered on examinations and standardized assessments. Teaching is more reliant on textbooks and methods aimed at systematic and measurable evaluation.

This difference in approaches creates a significant challenge in designing a joint curriculum that is acceptable to both institutions. The more flexible, value-based methods in pesantren are often difficult to reconcile with the academically standardized methods used in formal schools. As a result, pesantren and formal schools must find ways to align these two approaches so that neither is sidelined, allowing for a more harmonious and comprehensive learning experience. This requires compromise from both sides to ensure that each approach can complement the other, rather than conflict with it, ultimately fostering an educational environment that balances academic and moral development.

c. Limited Resources in Pesantren

Limited resources, especially in pesantren located in remote areas, represent one of the biggest challenges in managing the collaboration between pesantren and formal schools.[15] Many pesantren still rely on simple facilities and more traditional teaching methods, without adequate technological support.[16] The limitation of facilities hinders pesantren from adapting to the demands of the modern era, particularly in terms of integrating technology into education. Pesantren that lack sufficient access to the internet and digital tools face significant challenges in adopting technology-based

[13]Afifah Zafirah et al., "Studi Perbandingan Implementasi Kurikulum Merdeka dan Kurikulum 2013 Pada Mata Pelajaran Matematika: Literature Review," *Jurnal Cendekia : Jurnal Pendidikan Matematika* 8, no. 1 (2024): 276–304, https://doi.org/10.31004/cendekia.v8i1.2210.

[14]Nawawi et al, "Rekonstruksi Andragogi Pendidikan Islam melalui Pembelajaran Transformatif Mezirow," *Muslim Heritage: Jurnal Dialog Islam Dengan Realitas* 9, no. 1 (2024): 19–43, https://doi.org/10.21154/muslimheritage.v9i1.7994.

[15]Husamah et al., *Literasi: Urgensi dan Peran dalam Mewujudkan Pembangunan Berkelanjutan Husamah,* 2024.

[16]Burhanudin Burhanudin, Fathurrahman Muhtar, dan Abdulloh Fuadi, "Implikasi Pengembangan Lembaga Pendidikan Tradisional dan Modern di Pondok Pesantren Al-Ishlahuddiny Kediri Lombok Barat terhadap Relasi Sosial Kemasyarakatan," *Manazhim: Jurnal Manajemen dan Ilmu Pendidikan* 5, no. 1 (2023): 188–217, https://doi.org/10.36088/manazhim.v5i1.2856.

curricula, which have increasingly become a part of formal school systems. The absence of technological resources makes it difficult for pesantren to keep up with the advancements in digital learning, leaving their students at a disadvantage compared to those in more technologically-equipped schools.

Formal schools, which generally have more resources, including better infrastructure and more adequate access to technology, [17] often find it challenging to collaborate with pesantren that have limited facilities. This creates an imbalance in the collaboration, where pesantren feel left behind in certain areas, such as the use of technology in teaching. To address this issue, a more equitable allocation of resources is necessary, along with efforts to improve the facilities in pesantren to better support collaborative programs with formal schools. By strengthening the infrastructure and providing access to digital tools, pesantren can be better equipped to implement modern teaching methods and technology, ensuring that both pesantren and formal schools benefit from a more balanced and effective collaboration.

d.   Incompatibility of the Dense Curriculum in Formal Schools

The dense curriculum in formal schools is also a major challenge in managing this collaboration. Formal schools have strict schedules and curricula that must be completed within a limited time frame. Each subject has a designated time allocation,[18] while the more flexible curriculum in pesantren often requires more time to comprehensively teach religious values and character development. Therefore, finding a way to incorporate the pesantren curriculum into the well-structured schedule of formal schools is a significant challenge.

On the other hand, the packed curriculum in formal schools also makes it difficult to integrate the religious subjects taught in pesantren. Religious education in pesantren requires more time to impart deep moral and spiritual values. If religious lessons are forced into a limited time frame, there is a risk that the teaching will be ineffective. Hence, both institutions need to make adjustments and be flexible to find the right approach to ensure that both curricula can complement each other without compromising the quality of learning.

e.   Resistance to the Use of Technology in Education

Despite the growing development of technology and its widespread application in formal schools, resistance to the adoption of technology in pesantren remains a significant challenge.[19] Some pesantren feel that the use of technology could undermine the traditional values they uphold, such as direct interaction between teachers and students, as well as learning that is more focused on text-based studies. On the other hand, formal schools have widely adopted technology in their teaching, such as e-learning, digital platforms, and online assessments to support the educational process. This discomfort with technology in pesantren often becomes a barrier to integrating curricula that involve technology.

This resistance stems from the fear that technology will replace traditional methods that are considered more effective in shaping the character and personality of the students. However, if this resistance to technology is not addressed, the collaboration between pesantren and formal schools will become increasingly difficult to realize. Therefore, it is important for pesantren to be more open to technology and

[17]Anta Ibnul Falah dan Agus Heruanto Hadna, "Problematical Issues on Indonesian Education During Pandemic in The 3-T Regions (Frontier, Outermost, and Least Developed)," *Jurnal Pendidikan dan Kebudayaan* 7, no. 2 (2022): 164–85, https://doi.org/10.24832/jpnk.v7i2.2997.

[18]Dwi Agustina Rahayu dan Harmanto, "Penguatan Lima Nilai Utama Karakter melalui Budaya Sekolah di Madrasah Aliyah Negeri Sidoarjo," *Jurnal Pendidikan dan Konseling* 4, no. 5 (2022): 3542–62.

[19]Sayyida Safir Fadhila dan Muhammad Miftah, "Sejarah Pendidikan Islam di Indonesia Pasca Orde Baru dan Tantangannya Menghadapi Era Disrupsi," *MA'ALIM: Jurnal Pendidikan Islam* 5, no. 1 (2024): 41–55, https://doi.org/10.21154/maalim.v5i1.9210.

find ways to apply it without compromising the values that have been taught for generations. Training and guidance for pesantren administrators and teachers is also crucial so that they feel comfortable and capable of utilizing technology in teaching.

The collaboration between pesantren and formal schools indeed faces various challenges that cannot be overlooked. However, with a better understanding of these differences and challenges, along with a willingness to adapt and innovate, both educational institutions still have the opportunity to collaborate effectively. Through open communication, proper allocation of resources, and an awareness of the importance of balancing religious values and academics, this collaboration can have a positive impact on the development of education in Indonesia.

3. Enhancing Digital Literacy in Pesantren

The enhancement of digital literacy in pesantren has become one of the positive outcomes arising from the collaboration between pesantren and formal schools.[20] Amid the rapid advancement of technology, the ability to access and utilize information digitally has become a crucial factor in preparing a generation to face global challenges. Some pesantren that have begun to adopt technology in their teaching have reported positive impacts, particularly through the use of e-learning and other digital platforms. With access to learning materials via online platforms, santri can now study in a more varied and independent manner, opening up opportunities to explore knowledge beyond the material taught directly in class.

In addition, the implementation of digital literacy in pesantren has a positive impact in expanding access to learning.[21] Santri, who were previously limited by space and time, can now access a wide range of learning resources from around the world via the internet. For example, they can take online courses, read scholarly articles, or make use of educational videos from various available platforms. This allows them to gain more comprehensive and up-to-date knowledge, keeping pace with the developments of the times, without being restricted by the limited resources available within the pesantren. In this way, pesantren functions not only as a place of religious education but also as an environment that fosters the intellectual development of santri through technology.

Although the implementation of digital literacy in pesantren shows promising results, the biggest challenge that still exists is the lack of infrastructure. Some pesantren, particularly those in remote areas, continue to face obstacles related to limited or even nonexistent internet access.[22] This certainly hinders efforts to improve digital literacy, as the technology used in learning heavily depends on the availability of a stable internet connection. However, some pesantren are working to overcome this by providing simple technological devices, such as computers or tablets, that can be used by santri to access learning materials offline.

Looking ahead, the development of digital literacy in pesantren requires greater support, both in terms of resources and policy. Adequate infrastructure, training for pesantren administrators, and enhanced digital skills for teachers are essential to ensure that technology can be used optimally in teaching and learning.[23] Moreover, it is also important for pesantren to be open to the opportunities offered by the digital world, such as collaborating with other educational institutions, both domestically and internationally. By doing so, pesantren can continue to evolve and play an active role in shaping a generation

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[20]Ubbaidillah Ubbaidillah dan Evayani Evayani, "Perancangan Sistem Informasi Pencatatan Pembayaran Spp Pada Pondok Pesantren Modern Tgk Chiek Oemar Diyan," *Jurnal Ilmiah Mahasiswa Ekonomi Akuntansi* 5, no. 4 (2020): 560–70, https://doi.org/10.24815/jimeka.v5i4.15760.

[21]Eli Masnawati dan Salva Nur Fitria, "Peran Taman Pendidikan Al-Qur'an (TPQ) dalam Pengembangan Akhlak Anak," *Irsyaduna: Jurnal Studi Kemahasiswaaan* 4, no. 2 (2024): 213–24, https://doi.org/10.54437/irsyaduna.v4i2.1738.

[22]Agusman et al., "Problematika dakwah dan pendidikan pada masyarakat pedalaman Tau Taa Wana Morowali Utara," *Tawazun: Jurnal Pendidikan Islam* 16, no. 2 (2023): 245–72, https://doi.org/10.32832/tawazun.v16i2.14472.

[23]Mahadi Maha dan Namira Fatiya, "Pengembangan Literasi Digital di Dayah Perbatasan," *Al-Mabhats: Jurnal Penelitian Sosial Agama* 9, no. 1 (2024): 33–48, https://doi.org/10.47766/almabhats.v8i1.3208.

that is not only knowledgeable in religious matters but also equipped with the necessary digital skills to face the challenges of the modern world. These collaborations can bring new insights, resources, and teaching methodologies, enabling pesantren to enhance their educational offerings and better prepare their students for the future. This approach ensures that pesantren remain relevant in the digital era while maintaining their strong commitment to spiritual and moral education.

Subject	Pesantren	Formal Schools	Collaboration
Religion	Main Focus	Supplementary	Aligned with National Curriculum
Science	Less Focus	Focused on National Curriculum	Integration with Religious Values
Technology	Limited	More Known	Use of Technology in Teaching

Table 1. Curriculum Integration Between Pesantren and Formal Schools
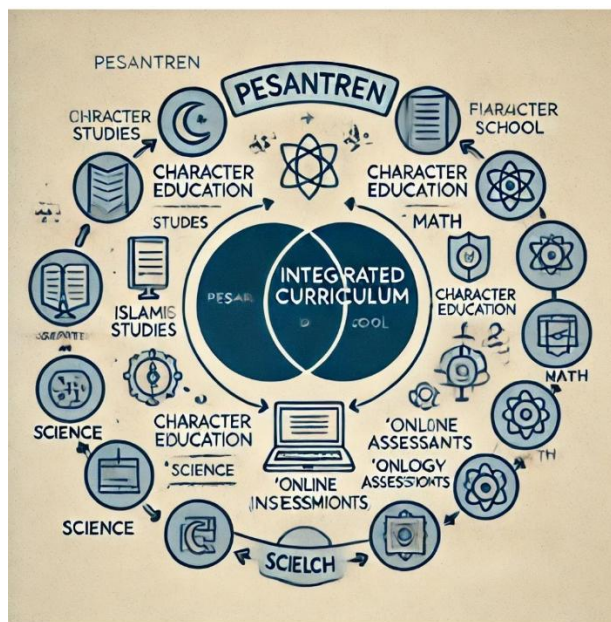

Figure 1. Diagram of Curriculum Integration Between Pesantren and Formal Schools

Conclusion

This study concludes that the collaboration between pesantren and formal schools holds great potential in creating a dual education model that balances religious values, academic knowledge, and digital literacy. The integration of curricula between these two educational institutions can help create a generation that is not only proficient in science but also has strong moral character and is ready to face the challenges of the digital era. Although challenges such as differing visions, resource limitations, and resistance to technology still exist, the findings suggest that a well-designed collaboration model can overcome these obstacles. Therefore, this study recommends the implementation of an integrated curriculum that incorporates digital technology as a strategic step to prepare students who are holistically competent, both academically and morally.

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