

## Philosophical Values of Educational Globalization at Bina Insan Mulia Islamic Boarding School

Iffan Ahmad Gufron<sup>1✉</sup>, Barnawi<sup>2</sup>

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia<sup>1</sup>

Universitas Islam Bunga Bangsa Cirebon, Indonesia<sup>2</sup>

✉Corresponding Email: [iffan.agufron@uinbanten.ac.id](mailto:iffan.agufron@uinbanten.ac.id)

---

Submitted: 2025-03-11 ; Accepted: 2025-10-09 ; Published: 2025-10-23

---

### ABSTRACT

*Globalization of education provides challenges and opportunities for traditional educational institutions, including Islamic boarding schools, to remain relevant amidst changing times. This study explores the philosophical values of globalization of education applied at the Bina Insan Mulia Islamic Boarding School. This Islamic boarding school integrates Islamic values-based education with a modern approach to facing global demands. The research method uses a qualitative approach with in-depth interview techniques, observation, and document analysis. The research was conducted from August 2024 to October 2024, with the caretakers of the boarding school, educators, and students as informants. The data analysis technique used was thematic analysis, exploring patterns and relationships between various educational elements that reflect the values of globalization. The study results indicate that the Bina Insan Mulia Islamic Boarding School has succeeded in internalizing universal values such as tolerance, inclusiveness, and transmission through a Islamic Boarding School-based curriculum combined with a global education program. The philosophical values include harmony between local traditions and modernity, the formation of globally oriented student characters, and a commitment to cultural diversity. This study confirms that Islamic boarding schools can be an adaptive and innovative educational model in the era of globalization without losing their cultural identity.*

**Keywords:** *philosophy, globalization, education, Islam*

---

Copyright © Author

How to Cite :



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/)

## INTRODUCTION

The era of globalization brings major changes in all aspects of life, including education. Change is a transformation from the current state to the expected state in the future, a better state. Change must be managed well so that adaptation runs well; for this reason, change management is needed. Managerial change in education requires a structured approach. This will help teams, individuals, and even organizations transform effectively, efficiently, and with minimal risk.

Globalization of education influences the learning paradigm by emphasizing the importance of global competence, technology, and cultural inclusiveness. To stay current and relevant, Islamic boarding schools must find ways to adapt their educational models to modern demands while protecting the essential values and historical identity passed down over generations. Globalization require any organization to make changes. Organizational change is shifting an organization from its current to future conditions to improve the organization. Organizational effectiveness is the key to achieving predetermined goals and maximizing overall performance.

Islamic boarding schools are educational institutions that must be able to adapt to globalization, not isolate themselves from it. As an original and center of Indonesian Islamic education, their current form is a result of historical cultural acculturation, combining Arabic Islamic education, indigenous culture, and elements of general education introduced during the Dutch colonial era <sup>1</sup>. The institution uses a residential model (*pondok*), centralizing their spiritual and academic life around the mosque and their leadership around the *kiai*.<sup>2</sup>

There are two main categories of Islamic boarding schools recognized in public culture: the traditional *pesantren* and the modern *pesantren*. Traditional model are identified as teaching religious values with conventional approaches and methods. The term "traditional" here is because this institution has existed for hundreds of years and has become an inseparable part of the life system of most Indonesian Muslims <sup>3</sup>. Significant alterations have not been made to the education system since ancient times; it continues to follow the traditional, often conservative, Salafiyah approach <sup>4</sup>. Meanwhile, modern Islamic boarding schools are identified as teaching religious values with contemporary approaches and methods <sup>5</sup>. Salaf model tend to be closed to modernization, use traditional learning systems, have no formal education levels, and avoid technological innovation. Meanwhile, Khalaf model established tiered schools and innovated in learning. Both Salaf and Khalaf model are part of the history and culture of Islamic education with local Indonesian wisdom and need to be preserved and developed by Indonesian society <sup>6</sup>.

---

<sup>1</sup> Nurhadi Yasin, 'Dinamika Perkembangan Pondok *Pesantren* Salaf Dan Modern', *Murabby: Jurnal Pendidikan Islam*, 2.2 (2019), 131–42 <<https://doi.org/10.15548/mrb.v2i2.402>>.

<sup>2</sup> Rizki Ayu Amaliah Junaidi, Bahaking Rama, and Muhammad Yahdi, 'Lembaga Pendidikan *Pesantren* Di Indonesia: Islamic Boarding School Education Institutions in Indonesia', *Iqra: Jurnal Ilmu Kependidikan Dan Keislaman*; Vol. 18 No. 2: Juli 2023; 101-107; *IQRA JURNAL ILMU KEPENDIDIKAN & KEISLAMAN*; Vol 18 No 2: Juli 2023; 101-107; 2615-4870; 0216-4949, 18.2 (2023), 101–7 <<https://doi.org/10.56338/iqra.v18i2.3771>>.

<sup>3</sup> Muhammad Nihwan and Paisun, 'Tipologi *Pesantren* (Mengkaji Sistem Salaf Dan Modern)', *Jurnal Pemikiran Dan Ilmu Keislaman*, 2.1 (2019), 59–81.

<sup>4</sup> Zuhriyyah Hidayati and Muhammad Fuat Humam, 'EKSISTESI *PESANTREN* SALAF DI TEGAH ARUS MODERNISASI ( Peran Pondok *Pesantren* Islam Putra Ar-Raudloh Kebonsari Kecamatan Sukodadi Kabupaten Lamongan )', *Panangkaran*, 5.2 (2021), 209–33.

<sup>5</sup> Giantomi Muhammad and others, 'At Turots : Jurnal Pendidikan Islam Khalaf Di Era Globalisasi', 5.2 (2023), 1131–41.

<sup>6</sup> Fitri Meliani, Andewi Suhartini, and Hasan Basri, 'Dinamika Dan Tipologi Pondok *Pesantren* Di Cirebon',

Problems and challenges of Islamic boarding school education Khalaf (modern), namely the conflict between old scholars and young scholars and the existence of dichotomy or discrete. These issues originate from students, curriculum, learning methods, facilities and infrastructure, the Western world's influencer world and politics. Solutions to these problems are improving the educational programs, updated and rebuilt, including reformulating the vision, goals, curriculum, institutional management, educational methods and strategies, facilities and infrastructure, administration and so on <sup>7</sup>.

The globalization of education in *pesantren* is one of the main topics being explored in the current academic research agenda. Previous research has generally focused on curriculum adaptation, leadership, and the preservation of moral values in the face of globalization. Current research explores more the applied aspects of the impact of globalization on Islamic boarding schools. Specifically curriculum reform<sup>8</sup>, the addition of science and technology<sup>9</sup>, *kiai*'s role in fostering student entrepreneurship<sup>10</sup>, and the development of 21st-century skills in Islamic boarding schools <sup>11</sup>. An integrated curriculum is a concrete strategy implemented by Islamic boarding schools to create quality graduates as part of a global society <sup>12</sup>. Globalization also influences educational patterns and leadership models" as well as "all aspects of Islamic boarding school life. <sup>13</sup>

---

*Jurnal Pendidikan Agama Islam Al-Thariqah*, 7.2 (2022), 297–312 <[https://doi.org/10.25299/al-thariqah.2022.vol7\(2\).10629](https://doi.org/10.25299/al-thariqah.2022.vol7(2).10629)>.

<sup>7</sup> Dafri Harweli and Wedra Aprison, 'Pesantren: Problematika Dan Solusi Pengembangannya', *Journal on Education*, 06.02 (2024), 12058–68.

<sup>8</sup> Mohammad Niaz Asadullah and Nazmul Chaudhury, 'Religious Schools, Social Values, and Economic Attitudes: Evidence from Bangladesh', *World Development*, 38.2 (2010), 205–17 <<https://doi.org/10.1016/j.worlddev.2009.10.014>>.

<sup>9</sup> Muhammad Yusuf and Ismail Suardi Wekke, 'Active Learning on Teaching Arabic for Special Purpose in Indonesian Pesantren', *Procedia - Social and Behavioral Sciences*, 191 (2015), 137–41 <<https://doi.org/10.1016/j.sbspro.2015.04.245>>; Muhammad Fajrul Alam Ulin Nuha, Ahmad Muklason, and Yosi Agustiawan, 'Enhancing Administrative Efficiency in Pondok Pesantren: Exploring the Acceptance of E-Santren App System for Administrative Tasks', *Procedia Computer Science*, 234 (2024), 795–804 <<https://doi.org/10.1016/j.procs.2024.03.096>>; Yusuf Hanafi and others, 'The New Identity of Indonesian Islamic Boarding Schools in the "New Normal": The Education Leadership Response to COVID-19', *Heliyon*, 7.3 (2021), e06549 <<https://doi.org/10.1016/j.heliyon.2021.e06549>>.

<sup>10</sup> Abdul Karim, Oman Fathurohman, Sulaiman, and others, 'Islamic Spiritual Leadership of Kyai in Fostering Santris' Entrepreneurial Spirit and Independence in Boarding School', *Social Sciences & Humanities Open*, 12 (2025), 101817 <<https://doi.org/10.1016/j.ssaho.2025.101817>>; Abdul Karim, Oman Fathurohman, Sulaiman, and others, 'How Do Principals Act as Leaders and Managers in Boarding and Public Schools in Indonesia?', *Cogent Education*, 12.1 (2025) <<https://doi.org/10.1080/2331186X.2024.2445354>>.

<sup>11</sup> Dace and Setia Budi, 'Curriculum Management in Islamic Boarding Schools: Integrating Islamic Values and Global Needs', *Edukasiana: Journal of Islamic Education*, 4.1 (2025), 399–409 <<https://doi.org/10.61159/edukasiana.v4i1.406>>; Melikajihhan Elyunusi, Abd Haris, and Marno, 'Reconstruction of Islamic Boarding Schools: Curriculum, Management and Educational Ethics Perspective of KH. Imam Zarkasyi', *EDUTEC: Journal of Education And Technology*, 7.4 (2024), 405–14 <<https://doi.org/10.29062/edu.v7i4.781>>; Nurti Budiyantri and others, 'The Development of Post-Modern Islamic Boarding Schools (Case Study at IHAQI Creative Pesantren in Bandung)', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13.1 (2021), 73–84 <<https://doi.org/10.37680/qalamuna.v13i1.584>>.

<sup>12</sup> A. Rohman and S. Muhtamiroh, 'Integrating Schools and Pesantren Model to Enhance the Quality of Indonesian Madrasa in the Globalization Era', *Journal Al-Ulum*, 22.2 (2022), 507–26 <<https://doi.org/10.30603/au.v22i2.3486>>.

<sup>13</sup> Ahmad Taufiq, 'The Leadership of The Kiai in Facing the Flobalization of Education in Islamic Boarding School', *Jurnal Manajemen Dan Supervisi Pendidikan*, 5.2 (2021), 61–72 <<https://doi.org/10.17977/um025v5i22021p61>>.

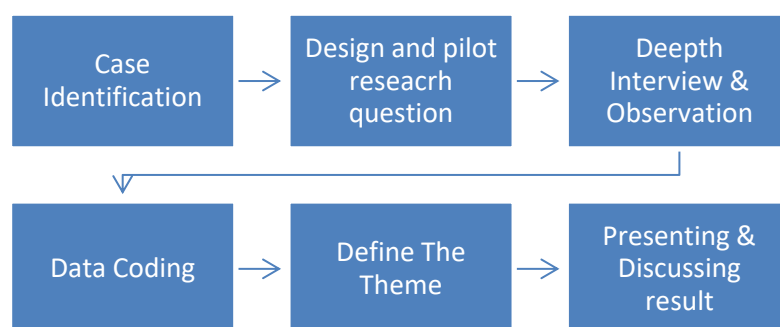
However, there is one crucial aspect that we still do not understand: how Islamic boarding schools perceive, agree upon, and adapt these philosophical values as they become more open to the outside world. In a study conducted by Astuti<sup>14</sup>, it was found that Islamic boarding schools need to strike a balance when striving to become "transformers, motivators, and innovators" while remaining "centers for the development of Islamic religious knowledge" and "cultivating ulama.". Islamic Boarding School are philosophically equipped to adapt, based on "*al muhafadzah 'ala al Qasim al shall, wa al kudzu bi al jadid al ashlar*" 's principle (*transformation principles*)<sup>15</sup>. Muqoyyidin et al.<sup>16</sup> explain that era of globalization demands that Islamic boarding school leaders reorganize their institutional philosophy by carefully combining traditional practices with appropriate new approaches.

The focus of the study has not been widely discussed in research, and it would be more comprehensive if using phenomenology-based research. Researchers are interested in studying it based on a phenomenological study at Pesantren Bina Insan Mulia. Pesantren Bina Insan Mulia try to answer this challenge by integrating Islamic values with a current educational approach. Their focuses on religious teachings and strengthening character, skills, and global insight for student. In creating an educational model that is resilient to globalization, Bina Insan Mulia adopts programs that are based on universal values, so that it is able to adapt to change without sacrificing its unique local identity.

This study aims to find and analyze the philosophical values of educational globalization applied in the learning system of the Pesantren Bina Insan Mulia as a model of philosophical transformation in Islamic education, specifically *pesantren*.

## RESEARCH METHODOLOGY

This study employed a qualitative, case-study approach to investigate how the philosophical values of educational globalization are put into practice at the Bina Insan Mulia Islamic Boarding School in Cirebon, West Java. The research spanned three months, from August to October 2024. The stages of the case study carried out are presented in Figure 1 below.



**Figure 1. Case Study Process**

---

<sup>14</sup> (2019)

<sup>15</sup> Guntur Cahaya Kesuma, 'Refleksi Model Pendidikan *Pesantren* Dan Tantangannya Masa Kini', *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 2.1 (2017), 67–79 <<https://doi.org/10.24042/tadris.v2i1.1740>>.

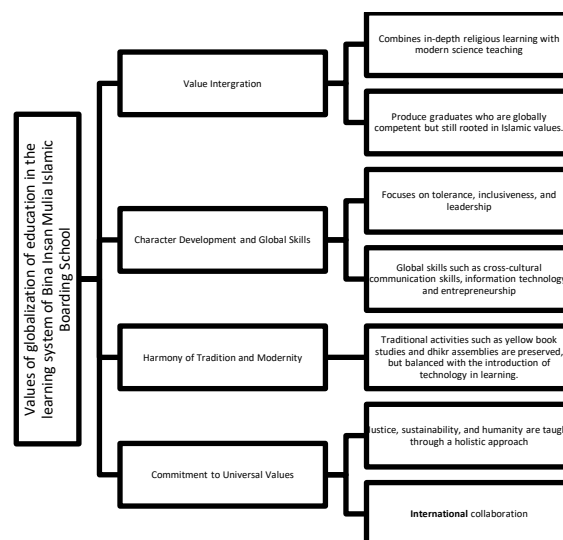
<sup>16</sup> (2025)

Data were collected through several techniques, namely in-depth interviews, participant observation, document analysis, and data triangulation. Interviews were conducted with the caretakers of the boarding school, educators, and students to understand their perspectives on applying global educational values. These interviews focused on educational policies, teaching methods, and the impact of globalization on the boarding school curriculum. Observations were made on teaching and learning activities, interactions between boarding school members, and implementing programs that integrate traditional and modern values. This observation aims to identify real practices that reflect harmony between tradition and global demands. Official documents such as the curriculum, learning modules, work programs, and the vision and mission of the boarding school were analyzed to understand the philosophical foundations and educational strategies applied. Triangulation was carried out by comparing the results of interviews, observations, and document analysis to ensure the validity and reliability of the data.

Data analysis was carried out thematically by exploring patterns and relationships between various educational elements that reflect the values of globalization. Nvivo was used as a tool to organize interview transcripts, code them to find key themes, and analyze them into the values of globalization of education as a philosophical foundation implemented by Bina Insan Mulia Islamic Boarding School. The results of this analysis were then used as a basis for answering research questions related to the application of philosophical values of educational globalization at the Bina Insan Mulia Islamic Boarding School.

## RESULTS AND DISCUSSION

The study reveals the philosophical values of globalization of education in the learning system of the Bina Insan Mulia Islamic Boarding School through a qualitative approach. Based on the theme analysis conducted on the interview results, a framework of philosophical values was obtained which is applied by the Bina Insan Mulia Islamic Boarding School in the globalization of its education. The study's results are presented in the diagram in Figure 2 below.



**Figure 2. The Philosophical Values of Globalization of Education in the Learning System of the Bina Insan Mulia Islamic Boarding School**



Based on Figure 2, Bina Insan Mulia Islamic Boarding School integrates the philosophical values of educational globalization through four main pillars: value-based curriculum, character development and global skills programs, the harmony of tradition and modernity, and commitment to universal values. This integration aims to produce globally competent graduates still rooted in Islamic values, prepare students to face the era of globalization with confidence and integrity, and create an educational environment that prepares students to become responsible global citizens.

This discussion will further describe how each pillar is implemented in the learning system at Bina Insan Mulia Islamic Boarding School.

### 1. Value Integration

The results of the interview show that the integration of values in the context of Islamic boarding school education refers to efforts to develop a curriculum with the keywords "*building character*", "*religious and moral values*", "*integrating local and universal values*", "*harmonizing tradition with modernity*", "*combining the teachings*", "Salaf and Khalaf", and "global insight". The central theme that can be concluded is the integration of value. Bina Insan Mulia implements non-dichotomous education, which combines the teachings of Salaf and Khalaf with global insights, emphasizing Salaf studies as the core of the curriculum while applying a modern management approach in its administration<sup>17</sup>. The strategy implemented by this Islamic boarding school can be used as a model for other educational institutions that want to harmonize tradition with modernity. In this case, Islamic boarding schools need to transform, particularly in terms of teaching methodology, without losing the values of Islamic boarding schools<sup>18</sup>. However, this success is not without challenges, such as resistance to change from some parties and limited resources. Therefore, ongoing support is needed from various parties to ensure the sustainability of this integration effort.

Curriculum development has a profound significance in education, including Islamic Boarding Schools. Curriculum development ensures that educational materials remain relevant to the needs and challenges faced by students in the real world. That includes adjustments to technological developments, social changes, and industry needs. Islamic boarding schools must utilize the development of technology as a means to develop and promote their educational and teaching programs rather than see it as a threat to the preservation of Islamic teaching values<sup>19</sup>. A good and relevant curriculum can improve the quality and outcomes of the learning process. It helps students understand and master the material more effectively. In the context of Islamic boarding schools, the curriculum also shapes students' character and morals in accordance with the religious and moral values held by the Islamic boarding school.

The success of the Bina Insan Mulia Islamic Boarding School shows that traditional educational institutions can be important actors in the era of educational globalization. By

---

<sup>17</sup> Iffan Ahmad Gufron, Barnawi Barnawi, and Bilal Hardiansyah, 'Considering Non-Dichotomous Global-Oriented Educational Governance At Pondok Pesantren Bina Insan Mulia Cirebon', *Tatar Pasundan: Jurnal Diklat Keagamaan*, 18.2 (2025), 200–216 <<https://doi.org/10.38075/tp.v18i2.520>>.

<sup>18</sup> Mochamad Arif Faizin, 'Islamic Boarding Education Management Reform: Transformation Strategies to Improve Competitiveness and Relevance', *Al-Ishlah: Jurnal Pendidikan*, 16.2 (2024), 2497–2506 <<https://doi.org/10.35445/alishlah.v16i2.4462>>.

<sup>19</sup> Subri Subri, 'Eksistensi Lembaga Pendidikan Pesantren Salaf Ditengah Arus Modernitas', *Tarbawy: Jurnal Pendidikan Islam*, 5.1 (2018), 29–40 <<https://doi.org/10.32923/tarbawy.v5i1.828>>.

integrating local and universal values, this Islamic boarding school can maintain its identity and be relevant amidst global dynamics<sup>20</sup>. Effective curriculum development includes integrating important skills such as problem-solving, communication, and critical thinking for students' future success. A well-designed curriculum helps achieve the educational goals set by the institution, including achieving competencies, character building, and developing students' potential.

Bina Insan Mulia Islamic Boarding School also carries out globalization through cultural acculturation. The form of cultural acculturation carried out by the Bina Insan Mulia Islamic Boarding School is a fashion day every Saturday. The students wear jeans like students in the West. Globalization through cultural acculturation creates a complex dynamic in which local and global cultures influence each other, resulting in significant changes in how people live, think, and interact. The hope is that students will not be insecure when meeting international students.

Globalization and cultural acculturation are interrelated concepts that influence each other. As Nurhayati & Nurhidayah<sup>21</sup> reported that Bina Insan Mulia Islamic Boarding School implement the multicultural values includes openness, humanity and tolerance. Stuart & Ward argue that integration of values as a choice of cultural acculturation is a strategy for Muslims to become a global society<sup>22</sup>. Interculturalism and multiculturalism patterns are recommended in positive and global Muslim social life, rather than assimilation<sup>23</sup>. Assimilation in the madrasa education system has an impact on the growth of religious extremism and intolerance<sup>24,25</sup>.

Globalization is how various aspects of human life, including economics, politics, and culture, become more connected and interdependent worldwide<sup>26</sup>. This often occurs through technological advances, international trade, and human mobility. Cultural acculturation is the process by which individuals or groups adopt cultural elements from other groups due to direct interaction. In the Islamic boarding school environment, this idea often arises due to technological advances, information exchange, and mobility of students or teachers. The acculturation of culture and values found in Islamic boarding schools is crucial to be constructed and synergized in education and teaching, as well as in the classroom<sup>27</sup>. Education is key to promoting religious moderation; all institutions and stakeholders help instill its values and maintain harmony<sup>28</sup>.

---

<sup>20</sup> Auliya' Fatahillah, Chuanchen Chuanchen, and Abdul Wahid Zaini, 'CULTIVATING CULTURAL SYNERGY: UNIFYING BOARDING SCHOOLS, LOCAL WISDOM, AND AUTHENTIC ISLAMIC VALUES FOR THE ENHANCEMENT OF ISLAMIC IDENTITY', *Managere: Indonesian Journal of Educational Management*, 5.2 (2023), 187–97 <<https://doi.org/10.52627/managere.v5i2.339>>.

<sup>21</sup> (2019)

<sup>22</sup> Jaimee Stuart and Colleen Ward, 'A Question of Balance: Exploring the Acculturation, Integration and Adaptation of Muslim Immigrant Youth', *Psychosocial Intervention*, 20.3 (2011), 255–67 <<https://doi.org/10.5093/in2011v20n3a3>>.

<sup>23</sup> Mailys Samba, Rasyid Bo Sanitioso, and Yara Mahfud, 'Beyond Boundaries: Interculturalism, Tolerance, and the Promotion of Positive Intergroup Attitudes toward Muslims in France', *International Journal of Intercultural Relations*, 109 (2025), 102255 <<https://doi.org/10.1016/j.ijintrel.2025.102255>>.

<sup>24</sup> Mohammad Niaz Asadullah and Chaudhury.

<sup>25</sup> M Niaz Asadullah and Nazmul Chaudhury, 'To Madrasahs or Not to Madrasahs: The Question and Correlates of Enrolment in Islamic Schools in Bangladesh', *International Journal of Educational Development*, 49 (2016), 55–69 <<https://doi.org/10.1016/j.ijedudev.2016.01.005>>.

<sup>26</sup> Sadykova Raikhan and others, 'The Interaction of Globalization and Culture in the Modern World', *Procedia - Social and Behavioral Sciences*, 122 (2014), 8–12 <<https://doi.org/10.1016/j.sbspro.2014.01.1294>>.

<sup>27</sup> Ahmad Hosaini, 'AKULTURASI NILAI DAN BUDAYA DALAM SISTEM PENDIDIKAN PESANTREN', *At-Turas: Jurnal Studi Keislaman*, 3.1 (2016) <<https://doi.org/https://doi.org/10.33650/at-turas.v3i1.180>>.

<sup>28</sup> Sonny Eli Zaluchu, Priyantoro Widodo, and Agus Kriswanto, 'Conceptual Reconstruction of Religious

## 2. Harmony of Tradition and Modernity

The harmony of tradition and modernity is formed through non-dichotomous education. As discussed above, integration of education is the actualization of non-dichotomous education at the Bina Insan Mulia Islamic Boarding School. Evidence of the alignment of the Bina Insan Mulia Islamic boarding school tradition found in this study is that the study of yellow books and dhikr assemblies are still preserved in learning but are also balanced with the introduction of technology in learning. Bina Insan Mulia Islamic boarding school recognizes the potential and uniqueness of each student. So that the students are welcome to choose their own according to the taste of the cluster they are interested in. The clusters in this Islamic boarding school are the Tahsin al-Qur'an Qiroati method, Tahfidz al-Qur'an Program, English, and Arabic.

In addition, there is the Game Development Center (GDC), which differs from the general view that associates Islamic boarding schools with religious books, simplicity, and a zuhud lifestyle, as they have rules regarding the use of gadgets. Maliki et al.<sup>29</sup> also found that Bina Insan Mulia attempts to maintain traditional elements, which are rarely found in the form of ethnic-style buildings, while introducing novelty to the Islamic Boarding School environment that is rarely seen in modern Islamic Boarding School.

The basis used is the belief that tradition serves as the foundation of identity, while modernity acts as a tool to enhance the relevance and effectiveness of education. The current development of globalization and digitalization encourages Islamic preachers and educational institutions to utilize digital preaching such as social media, blogs, and mobile applications, because these platforms provide efficiency and wide reach in spreading Islamic teachings<sup>30,31</sup>. This principle aligns with the Reconstructionist view, emphasizing transparency, responsiveness, and the notion that education is an institution that fosters social, economic, and political change in society<sup>32</sup>. So that the harmony that is built does not erode the main objectives of the Islamic boarding school, the system adaptation that is carried out must pay attention to Goal attainment (define and achieve its primary goals), Integration (organize the relationship between the parts that are its components), and Latency (pattern maintenance)<sup>33</sup>. It is also recommended to strengthen the role of transformative and charismatic leadership styles in balancing tradition and modernity<sup>34</sup>.

---

Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis', *Social Sciences & Humanities Open*, 11 (2025), 101552 <<https://doi.org/10.1016/j.ssaho.2025.101552>>.

<sup>29</sup> (2022)

<sup>30</sup> Mohd Zuhaili Kamal Basir and others, 'Exploring the Role of Digital Da'wah in Promoting Green Initiatives: A Mini Review', *Sustainable Futures*, 10 (2025), 101099 <<https://doi.org/10.1016/j.sfr.2025.101099>>.

<sup>31</sup> S. P. Saleh and others, 'Digital Da'wah Transformation: Cultural And Methodological Change Of Islamic Communication In The Current Digital Age', *International Journal of Multidisciplinary Research and Analysis*, 05.08 (2022) <<https://doi.org/10.47191/ijmra/v5-i8-18>>.

<sup>32</sup> Rifqi Silfiana, 'A Traditional and Modern Education System of Pondok Pesantren in Perspective Philosophy of Education', *Islamadina: Jurnal Pemikiran Islam*, 2020, 43 <<https://doi.org/10.30595/islamadina.v0i0.6894>>.

<sup>33</sup> S. Supriyanto, S. Bahri, and A. Ghifari, 'Patterns of Pesantren Strength in Facing the Hegemony of Modernity', *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 10.1 (2025), 51–72 <<https://doi.org/https://doi.org/10.30603/jiaj.v10i1.5127>>.

<sup>34</sup> Anjas Baik Putra and others, 'Balancing Tradition and Modernity: Evaluating the Impact of Pesantren Leadership on Curriculum Transformation Outcomes', *Idarah (Jurnal Pendidikan Dan Kependidikan)*, 8.1 (2024), 65–78 <<https://doi.org/10.47766/idarrah.v8i1.3244>>.



### 3. Commitment to Universal Values

One form of globalization at the Bina Insan Mulia Islamic Boarding School is learning that provides a choice of various languages, especially English, German, and Mandarin, because one of the alum destinations is to continue to European countries, China, and Australia besides Egypt, of course. Therefore, the boarding school continues to be participatory by providing creative space for learning foreign languages.

Globalization of Islamic boarding schools with foreign language learning is an approach that integrates the values and practices of Islamic boarding school education with foreign language skills to prepare students to face global challenges<sup>35</sup>. Foreign languages, especially English, are important skills in the era of globalization. Mastering a foreign language opens access to international information, educational opportunities, and job opportunities in the global market. In Islamic boarding schools, foreign languages can be integrated into the curriculum in a way that does not change the essence of religious teachings<sup>36</sup>. For example, foreign language lessons can be adjusted to religious material, such as translations of Islamic texts, or using foreign languages in discussions on global issues relevant to Islamic teachings.

Learning a foreign language also teaches students about other cultures, improves communication skills, support education, relationships between human beings and prepares them to interact internationally<sup>37</sup>. This is important for building intercultural bridges and broadening students' perspectives. So far, Islamic boarding schools have established partnerships with international educational institutions or foreign language organizations for student exchange programs, teacher training, or access to more modern learning materials. By integrating foreign language learning into Islamic boarding schools, students can be better prepared to face an increasingly connected global world without sacrificing the values and religious teachings they learn<sup>38</sup>.

### CONCLUSION

Bina Insan Mulia Islamic Boarding School has successfully proven that traditional educational institutions can adapt to the demands of globalization without losing their identity and traditional values. This success was achieved by implementing a curriculum based on value integration, character development programs and global skills, harmony between tradition and modernity, and a commitment to universal values.

The Islamic boarding school curriculum, combining religious learning and modern science, provides students with the skills to compete globally. Programs focusing on tolerance,

---

<sup>35</sup> Ahmad Mustafidin and others, 'Integrative Curriculum Innovation in Responding to Globalization: A Case Study of Darul Amanah Islamic Boarding School', *At Turots: Jurnal Pendidikan Islam*, 2025, 473–83 <<https://doi.org/10.51468/jpi.v7i1.887>>.

<sup>36</sup> M. Firdaus Alwi Mahbubi and Sapri Ali, 'Pendampingan Pembelajaran Bahasa Inggris Pada Santri Pondok Pesantren Darussalam Sumber Sari Kencong Kepung Kediri Jatim', *JPMD: Jurnal Pengabdian Kepada Masyarakat Desa*, 2.1 (2021) <<https://doi.org/10.58401/jpmd.v2i1.578>>.

<sup>37</sup> Tira Nur Fitria, 'Integrating English Language Teaching (ELT) Into Islamic Boarding Schools: A Review of Strategy and Challenges', *Journal of English Language and Pedagogy (JELPA)*, 1.2 (2023), 64–78 <<https://doi.org/10.51826/jelpa.v1i2.772>>.

<sup>38</sup> Ismail Suardi Wekke and Sanusi Hamid, 'Technology on Language Teaching and Learning: A Research on Indonesian Pesantren', *Procedia - Social and Behavioral Sciences*, 83 (2013), 585–89 <<https://doi.org/10.1016/j.sbspro.2013.06.111>>.

inclusivity, and entrepreneurship create a generation with global insight and integrity. On the other hand, the success in maintaining a balance between tradition and modernity ensures that Islamic values remain the foundation of education.

This study shows that Bina Insan Mulia Islamic Boarding School can be a relevant educational model in the era of globalization. Despite facing challenges such as resistance to change and limited resources, this Islamic boarding school can answer the needs of the times with an innovative and adaptive approach. Continued support from various parties will be very important to ensure the sustainability of this success.

Islamic boarding schools have great potential to become agents of change in global education while maintaining their cultural identity and making a real contribution to the formation of a global outlook that upholds humanitarian values.

This study has several limitations: it focused on only one institution, which may not fully represent the diversity of Islamic boarding schools in different cultural and socio-economic contexts. Furthermore, data collection relied heavily on qualitative observations and interviews. These limitations are susceptible to interpretation and potential researcher bias. Future research is recommended to expand the scope by including several institutions with varying characteristics to allow for comparative analysis. Furthermore, conducting a longitudinal study would provide a deeper understanding of how globalization-oriented educational strategies impact graduate quality.

## REFERENCE

- Asadullah, M Niaz, and Nazmul Chaudhury, 'To Madrasahs or Not to Madrasahs: The Question and Correlates of Enrolment in Islamic Schools in Bangladesh', *International Journal of Educational Development*, 49 (2016), 55–69 <<https://doi.org/10.1016/j.ijedudev.2016.01.005>>
- Asadullah, Mohammad Niaz, and Nazmul Chaudhury, 'Religious Schools, Social Values, and Economic Attitudes: Evidence from Bangladesh', *World Development*, 38.2 (2010), 205–17 <<https://doi.org/10.1016/j.worlddev.2009.10.014>>
- Astuti, Sri Andri, 'Transformasi Pendidikan Di Pesantren Abad 21', *Tarbawiyah : Jurnal Ilmiah Pendidikan*, 3.2 (2019), 145–61 <<https://doi.org/10.32332/tarbawiyah.v3i2.1778>>
- Budiyanti, Nurti, Nurwadjah Ahmad, Andewi Suhartini, and Muhamad Parhan, 'The Development of Post-Modern Islamic Boarding Schools (Case Study at IHAQI Creative Pesantren in Bandung)', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13.1 (2021), 73–84 <<https://doi.org/10.37680/qalamuna.v13i1.584>>
- Dace, and Setia Budi, 'Curriculum Management in Islamic Boarding Schools: Integrating Islamic Values and Global Needs', *Edukasiana: Journal of Islamic Education*, 4.1 (2025), 399–409 <<https://doi.org/10.61159/edukasiana.v4i1.406>>
- Elyunusi, Melikajijhan, Abd Haris, and Marno, 'Reconstruction of Islamic Boarding Schools:

- Curriculum, Management and Educational Ethics Perspective of KH. Imam Zarkasyi', *EDUTEC: Journal of Education And Technology*, 7.4 (2024), 405–14 <<https://doi.org/10.29062/edu.v7i4.781>>
- Faizin, Mochamad Arif, 'Islamic Boarding Education Management Reform: Transformation Strategies to Improve Competitiveness and Relevance', *Al-Ishlah: Jurnal Pendidikan*, 16.2 (2024), 2497–2506 <<https://doi.org/10.35445/alishlah.v16i2.4462>>
- Fatahillah, Auliya', Chuanchen Chuanchen, and Abdul Wahid Zaini, 'CULTIVATING CULTURAL SYNERGY: UNIFYING BOARDING SCHOOLS, LOCAL WISDOM, AND AUTHENTIC ISLAMIC VALUES FOR THE ENHANCEMENT OF ISLAMIC IDENTITY', *Managere: Indonesian Journal of Educational Management*, 5.2 (2023), 187–97 <<https://doi.org/10.52627/managere.v5i2.339>>
- Fitria, Tira Nur, 'Integrating English Language Teaching (ELT) Into Islamic Boarding Schools: A Review of Strategy and Challenges', *Journal of English Language and Pedagogy (JELPA)*, 1.2 (2023), 64–78 <<https://doi.org/10.51826/jelpa.v1i2.772>>
- Gufon, Iffan Ahmad, Barnawi Barnawi, and Bilal Hardiansyah, 'Considering Non-Dichotomous Global-Oriented Educational Governance At Pondok Pesantren Bina Insan Mulia Cirebon', *Tatar Pasundan: Jurnal Diklat Keagamaan*, 18.2 (2025), 200–216 <<https://doi.org/10.38075/tp.v18i2.520>>
- Hanafi, Yusuf, Ahmad Taufiq, Muhammad Saefi, M. Alifudin Ikhsan, Tsania Nur Diyana, Titis Thoriquttyas, and others, 'The New Identity of Indonesian Islamic Boarding Schools in the "New Normal": The Education Leadership Response to COVID-19', *Heliyon*, 7.3 (2021), e06549 <<https://doi.org/10.1016/j.heliyon.2021.e06549>>
- Harweli, Dafri, and Wedra Aprison, 'Pesantren: Problematika Dan Solusi Pengembangannya', *Journal on Education*, 06.02 (2024), 12058–68
- Hidayati, Zuhriyyah, and Muhammad Fuat Humam, 'EKSISTESI PESANTREN SALAF DI TEGAH ARUS MODERNISASI ( Peran Pondok Pesantren Islam Putra Ar-Raudloh Kebonsari Kecamatan Sukodadi Kabupaten Lamongan )', *Panangkaran*, 5.2 (2021), 209–33
- Hosaini, Ahmad, 'AKULTURASI NILAI DAN BUDAYA DALAM SISTEM PENDIDIKAN PESANTREN', *At-Turas: Jurnal Studi Keislaman*, 3.1 (2016) <<https://doi.org/https://doi.org/10.33650/at-turas.v3i1.180>>
- Junaidi, Rizki Ayu Amaliah, Bahaking Rama, and Muhammad Yahdi, 'Lembaga Pendidikan Pesantren Di Indonesia: Islamic Boarding School Education Institutions in Indonesia',

- Iqra: Jurnal Ilmu Kependidikan Dan Keislaman*; Vol. 18 No. 2: Juli 2023; 101-107 ; *IQRA JURNAL ILMU KEPENDIDIKAN & KEISLAMAN*; Vol 18 No 2: Juli 2023; 101-107 ; 2615-4870 ; 0216-4949, 18.2 (2023), 101–7 <<https://doi.org/10.56338/iqra.v18i2.3771>>
- Kamal Basir, Mohd Zuhaili, Fariza Md Sham, Nur A'thiroh Masyaa'il Tan Abdullah, Muhamad Nasarudin Sulaiman, Fakhira Jafri, Azizu Soteh Ali, and others, 'Exploring the Role of Digital Da'wah in Promoting Green Initiatives: A Mini Review', *Sustainable Futures*, 10 (2025), 101099 <<https://doi.org/10.1016/j.sftr.2025.101099>>
- Karim, Abdul, Oman Fathurohman, Sulaiman, Lina Marliani, Fakhri Fajrin Kurniawan, Firman Nugraha, and others, 'Islamic Spiritual Leadership of Kyai in Fostering Santris' Entrepreneurial Spirit and Independence in Boarding School', *Social Sciences & Humanities Open*, 12 (2025), 101817 <<https://doi.org/10.1016/j.ssaho.2025.101817>>
- Karim, Abdul, Oman Fathurohman, Sulaiman Sulaiman, Lina Marliani, Muhammadun Muhammadun, and Bambang Firmansyah, 'How Do Principals Act as Leaders and Managers in Boarding and Public Schools in Indonesia?', *Cogent Education*, 12.1 (2025) <<https://doi.org/10.1080/2331186X.2024.2445354>>
- Kesuma, Guntur Cahaya, 'Refleksi Model Pendidikan *Pesantren* Dan Tantangannya Masa Kini', *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 2.1 (2017), 67–79 <<https://doi.org/10.24042/tadris.v2i1.1740>>
- Mahbubi, M. Firdaus Alwi, and Sapri Ali, 'Pendampingan Pendampingan Pembelajaran Bahasa Inggris Pada Santri Pondok *Pesantren* Darussalam Summersari Summersari Kencong Kepung Kediri Jatim', *JPMD: Jurnal Pengabdian Kepada Masyarakat Desa*, 2.1 (2021) <<https://doi.org/https://doi.org/10.58401/jpmd.v2i1.578>>
- Maliki, N., H. Auliya, A. Rubiyad, and L. Lutfia, 'Islamic Boarding School Transformation in the Era of Disruption (Case Study of Bina Insan Mulia Islamic Boarding School in Cirebon).', in *ICOBBA\_2021*, 2022, pp. 125–34 <<https://doi.org/https://doi.org/10.51773/icobba.v1i2.69>>
- Meliani, Fitri, Andewi Suhartini, and Hasan Basri, 'Dinamika Dan Tipologi Pondok *Pesantren* Di Cirebon', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7.2 (2022), 297–312 <[https://doi.org/10.25299/al-thariqah.2022.vol7\(2\).10629](https://doi.org/10.25299/al-thariqah.2022.vol7(2).10629)>
- Muhammad, Giantomi, Asep Dudi, Andewi Suhartini, and Nurwadjah Ahmad E Q, 'At Turots : Jurnal Pendidikan Islam Khalaf Di Era Globalisasi', 5.2 (2023), 1131–41
- Muqoyyidin, A. W., A. Badruzaman, Kojin, and S. Noorhidayati, 'MENEMUKAN FORMAT IDEAL POSITIONING FILSAFAT PENDIDIKAN *PESANTREN* DI ERA MILENIAL',

*Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 3.1 (2025)

- Mustafidin, Ahmad, Aliwan, Moh Fahsin, Abdul Hakim, and M. Arief Hidayatullah, 'Integrative Curriculum Innovation in Responding to Globalization: A Case Study of Darul Amanah Islamic Boarding School', *At Turots: Jurnal Pendidikan Islam*, 2025, 473–83 <<https://doi.org/10.51468/jpi.v7i1.887>>
- Nihwan, Muhammad, and Paisun, 'Tipologi *Pesantren* (Mengkaji Sistem Salaf Dan Modern)', *Jurnal Pemikiran Dan Ilmu Keislaman*, 2.1 (2019), 59–81
- Nuha, Muhammad Fajrul Alam Ulin, Ahmad Muklason, and Yosi Agustiawan, 'Enhancing Administrative Efficiency in Pondok *Pesantren*: Exploring the Acceptance of E-Santren App System for Administrative Tasks', *Procedia Computer Science*, 234 (2024), 795–804 <<https://doi.org/10.1016/j.procs.2024.03.096>>
- Nurhayati, Eti, and Yayah Nurhidayah, 'Multicultural Value in the Traditional Islamic Boarding School, Bina Insan Mulia (BIMA), Cirebon, Indonesia', *Nadwa*, 1.1 (2019), 185 <<https://doi.org/10.21580/nw.2019.1.1.3509>>
- Putra, Anjas Baik, Minhajul Abidin Mank, Cittra Juniarni, and Talita Afifah Husni, 'Balancing Tradition and Modernity: Evaluating the Impact of *Pesantren* Leadership on Curriculum Transformation Outcomes', *Idarah (Jurnal Pendidikan Dan Kependidikan)*, 8.1 (2024), 65–78 <<https://doi.org/10.47766/idarrah.v8i1.3244>>
- Raikhan, Sadykova, Myrzabekov Moldakhmet, Myrzabekova Ryskeldy, and Moldakhmetkyzy Alua, 'The Interaction of Globalization and Culture in the Modern World', *Procedia - Social and Behavioral Sciences*, 122 (2014), 8–12 <<https://doi.org/10.1016/j.sbspro.2014.01.1294>>
- Rohman, A., and S. Muhtamiroh, 'Integrating Schools and *Pesantren* Model to Enhance the Quality of Indonesian Madrasa in the Globalization Era', *Journal Al-Ulum*, 22.2 (2022), 507–26 <<https://doi.org/10.30603/au.v22i2.3486>>
- Saleh, S. P., H. Cangara, S. Sabreen, and S. Ab, 'Digital Da'wah Transformation: Cultural And Methodological Change Of Islamic Communication In The Current Digital Age', *International Journal of Multidisciplinary Research and Analysis*, 05.08 (2022) <<https://doi.org/10.47191/ijmra/v5-i8-18>>
- Samba, Mailys, Rasyid Bo Sanitioso, and Yara Mahfud, 'Beyond Boundaries: Interculturalism, Tolerance, and the Promotion of Positive Intergroup Attitudes toward Muslims in France', *International Journal of Intercultural Relations*, 109 (2025), 102255 <<https://doi.org/10.1016/j.ijintrel.2025.102255>>



- Silfiana, Rifqi, 'A Traditional and Modern Education System of Pondok *Pesantren* in Perspective Philosophy of Education', *Islamadina: Jurnal Pemikiran Islam*, 2020, 43 <<https://doi.org/10.30595/islamadina.v0i0.6894>>
- Stuart, Jaimee, and Colleen Ward, 'A Question of Balance: Exploring the Acculturation, Integration and Adaptation of Muslim Immigrant Youth', *Psychosocial Intervention*, 20.3 (2011), 255–67 <<https://doi.org/10.5093/in2011v20n3a3>>
- Subri, Subri, 'Eksistensi Lembaga Pendidikan *Pesantren* Salaf Ditengah Arus Modernitas', *Tarbawy: Jurnal Pendidikan Islam*, 5.1 (2018), 29–40 <<https://doi.org/10.32923/tarbawy.v5i1.828>>
- Supriyanto, S., S. Bahri, and A. Ghifari, 'Patterns of *Pesantren* Strength in Facing the Hegemony of Modernity', *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 10.1 (2025), 51–72 <<https://doi.org/https://doi.org/10.30603/jiaj.v10i1.5127>>
- Taufiq, Ahmad, 'The Leadership of The Kiai in Facing the Flobalization of Education in Islamic Boarding School', *Jurnal Manajemen Dan Supervisi Pendidikan*, 5.2 (2021), 61–72 <<https://doi.org/10.17977/um025v5i22021p61>>
- Wekke, Ismail Suardi, and Sanusi Hamid, 'Technology on Language Teaching and Learning: A Research on Indonesian *Pesantren*', *Procedia - Social and Behavioral Sciences*, 83 (2013), 585–89 <<https://doi.org/10.1016/j.sbspro.2013.06.111>>
- Yasin, Nurhadi, 'Dinamika Perkembangan Pondok *Pesantren* Salaf Dan Modern', *Murabby: Jurnal Pendidikan Islam*, 2.2 (2019), 131–42 <<https://doi.org/10.15548/mrb.v2i2.402>>
- Yusuf, Muhammad, and Ismail Suardi Wekke, 'Active Learning on Teaching Arabic for Special Purpose in Indonesian *Pesantren*', *Procedia - Social and Behavioral Sciences*, 191 (2015), 137–41 <<https://doi.org/10.1016/j.sbspro.2015.04.245>>
- Zaluchu, Sonny Eli, Priyantoro Widodo, and Agus Kriswanto, 'Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis', *Social Sciences & Humanities Open*, 11 (2025), 101552 <<https://doi.org/10.1016/j.ssaho.2025.101552>>