

The Shift of Learning Traditions at Nurul Jadid Islamic Boarding School from *Sorogan* and *Bandongan* to Information Technology-Based Curriculum

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Abstract: This study aims to analyze the shift in learning traditions at the Nurul Jadid Islamic Boarding School from the *sorogan* and *bandongan* methods to information technology-based classical learning. The study used a qualitative approach with a case study design. Data was obtained through observation, in-depth interviews, and documentation involving the boarding school administrators, the Head of the *Madrasah Diniyah*, *ustadz*, and students. Data analysis used the Miles, Huberman, and Saldaña model through data reduction, data presentation, and conclusion drawing. The results show that the *sorogan* and *bandongan* methods remain the hallmarks of yellow book learning and the character formation of students. However, the increase in the number of students, the need for more effective educational management, and technological developments have encouraged Islamic boarding schools to adopt classical systems and digital learning. This transformation is evident in structured class divisions, curriculum development, the use of e-learning, digital books, and blended learning. This study concludes that Nurul Jadid Boarding School is able to integrate *salafiyah* traditions with educational modernization.

Abstrak: Penelitian ini bertujuan menganalisis pergeseran tradisi pembelajaran di Pondok Pesantren Nurul Jadid dari metode *sorogan* dan *bandongan* menuju pembelajaran klasikal berbasis teknologi informasi. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan pengurus pesantren, Ketua Madrasah Diniyah, ustaz, dan santri. Analisis data menggunakan model Miles, Huberman, dan Saldaña melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa metode *sorogan* dan *bandongan* tetap menjadi ciri khas pembelajaran kitab kuning dan pembentukan karakter santri. Namun, peningkatan jumlah santri, kebutuhan manajemen pendidikan yang lebih efektif, serta perkembangan teknologi mendorong pesantren mengadopsi sistem klasikal dan pembelajaran



digital. Transformasi tersebut tampak pada pembagian kelas terstruktur, pengembangan kurikulum, penggunaan e-learning, kitab digital, dan blended learning. Penelitian ini menyimpulkan bahwa PP. Nurul Jadid mampu mengintegrasikan tradisi salafiyah dengan modernisasi pendidikan.

INTRODUCTION

Islamic boarding schools, as traditional Islamic educational institutions, possess unique characteristics in their learning systems, particularly through the use of the *sorogan* and *bandongan* methods in the study of yellow books. These methods emphasize direct interaction between the kiai and students, as well as in-depth, text-based learning (Nafis & Laila, 2025). In the context of the Nurul Jadid Islamic Boarding School, this tradition has become a primary foundation for the transmission of Islamic knowledge from generation to generation.

The *sorogan* method is known as an individual approach in which students read the text in front of a teacher, while *bandongan* is a collective approach with direct explanations from the kiai to the students. Both methods have proven effective in improving students' reading skills, text comprehension, and learning discipline (Rosyid et al., 2025). Therefore, these methods function not only as learning strategies but also as mechanisms for character development and fostering the intellectual traditions of Islamic boarding schools.

However, developments marked by advances in information technology have brought significant changes to the world of education, including within Islamic boarding schools. The digitalization of learning has introduced various new media, such as e-learning, digital books, and online learning platforms, that have the potential to transform traditional learning patterns (Priyatna et al., 2024).

This phenomenon is also beginning to be felt in various modern Islamic boarding schools, including the Nurul Jadid Islamic Boarding School, which has begun adopting a classical learning system and an information technology-based curriculum. This transformation not only affects methods but also encompasses changes in curriculum structure, evaluation systems, and the role of teachers in the learning process.

On the one hand, the integration of technology into Islamic boarding school learning provides opportunities to increase the accessibility and effectiveness of learning. Technology allows students to access a wider range of learning resources and supports more interactive and adaptive learning (Aliya et al., 2025). This is relevant in facing the demands of the Industrial Revolution 4.0 era. However, on the other hand, this shift also poses serious challenges to the sustainability of Islamic boarding school traditions. Cultural resistance, limited infrastructure, and concerns about the loss of distinctive Islamic boarding school values are issues that frequently arise during this transformation process (Priyatna et al., 2024).

Furthermore, the shift from a non-classical to a classical system also impacts the relationship between kiai and *santri*. Whereas previously, the relationship was personal and intensive, in the classical system, it tends to be more formal and structured, potentially reducing the depth of pedagogical interaction.

Previous research has shown that Islamic boarding schools currently face a dilemma between maintaining tradition and adopting innovation. Integration of traditional methods and modern technology is often the proposed solution, but its implementation is not always optimal (Syah et al., 2025). Furthermore, other studies have revealed that the use of information technology in Islamic boarding schools tends to be partial and has not been systematically integrated into the curriculum (Abrori & Fathih, 2026). This indicates a gap between the potential of technology and its implementation in practice. On the other hand, research on the *sorogan* and *bandongan* methods has focused more on their effectiveness in teaching yellow books, without deeply examining how these methods transform in the context of educational modernization (Nurdianto et al., 2025).

This research gap is also evident in the lack of studies specifically examining the shift in learning traditions in specific Islamic boarding schools, particularly in the context of integrating an information technology-based curriculum. Yet, each Islamic boarding school has unique characteristics that influence this transformation process. Thus, research is needed that can deeply explore the dynamics of these changes, particularly at the Nurul Jadid Islamic Boarding School. A qualitative approach is relevant for understanding this phenomenon holistically through the perspectives of educational practitioners in the boarding school.

The novelty of this research lies in its focus, which integrates an analysis of the shift from traditional Islamic boarding school methods, namely *sorogan* and *bandongan*, to a classical learning system based on information technology within a specific Islamic boarding school context. This research not only discusses the modernization of Islamic boarding school education but also highlights how Nurul Jadid Boarding School maintains *salafiyah* values amidst the digital transformation. Furthermore, this study presents empirical perspectives from Islamic boarding school administrators, *ustadz*, and students, thus providing a comprehensive picture of the dynamics of the Islamic boarding school education system's adaptation to modern technological developments.

This research is expected to contribute to enriching studies on the transformation of Islamic boarding school education, particularly regarding the integration of tradition and modernity in the learning system. Furthermore, the results are expected to serve as a reference for Islamic boarding school administrators in designing adaptive learning strategies without abandoning the traditional values that define the boarding school's identity. Practically, this research can provide recommendations for the development of an information technology-based Islamic boarding school curriculum that maintains the essence of the *sorogan* and *bandongan* methods.

Based on this description, the purpose of this study is to analyze the shift in learning traditions at the Nurul Jadid Islamic Boarding School from the *sorogan* and *bandongan* methods to classical learning and an information technology-based curriculum, and to identify its implications for the learning process and student character.

METHOD

This research uses a qualitative approach to deeply understand the shift in learning traditions at the Nurul Jadid Islamic Boarding School as a social, cultural, and educational phenomenon. The qualitative approach was chosen because the transformation of learning from the *sorogan* and *bandongan* methods to a classical system based on information technology is not only related to technical changes in learning, but also concerns the values, traditions, and culture of the Islamic boarding school, as well as the social relationships between *kiai* (Islamic scholars), *ustadz* (Islamic teachers), and *santri* (students) (Creswell dan Poth 2020). In qualitative research, the researcher acts as the primary instrument, directly observing, understanding, and interpreting the social dynamics occurring in the field (Aspers dan Corte 2021).

The type of research used is a case study with a primary focus on the Nurul Jadid Islamic Boarding School. The case study method was chosen because it allows for in-depth exploration of phenomena in a real-life context, particularly regarding the process of learning change, causal factors, forms of adaptation, and the implications of the transformation of Islamic boarding school education (Yin 2021). The research location was chosen because Nurul Jadid Boarding School is known as an Islamic boarding school that maintains the traditions of *sorogan* and *bandongan*, while also developing classical learning and information technology (Priyatna, Za, dan Barni 2024).

Data sources consisted of primary and secondary data. Primary data were obtained through in-depth interviews with Islamic boarding school administrators, the Head of the Madrasah Diniyah, religious teachers, and students using a purposive sampling technique. Meanwhile, secondary data were obtained from official Islamic boarding school documents such as the curriculum, learning schedules, handbooks, and institutional archives. Data collection techniques included participant observation, semi-structured interviews, and documentation (Kallio dan et al. 2020). Data analysis used the Miles, Huberman, and Saldaña model, including data reduction, data presentation, and conclusion drawing/verification (Miles, Huberman, dan Saldaña 2020). To ensure data validity, this study utilized triangulation of sources, techniques, time, and member checking to ensure the data obtained was more valid and reliable.

RESULT AND DISCUSSION

Result

Based on the results of the study conducted through observation and interviews with several related parties at the Nurul Jadid Piton Probolinggo Islamic Boarding School, the researcher presents findings related to the research problems described previously as follows.

Pesantren Learning Traditions at Nurul Jadid Islamic Boarding School Before the Change

Based on interviews with the pesantren administrators, the Head of the Madrasah Diniyah (Madin), *ustadz* (teacher), and students, it is clear that in the early days, the learning system at Nurul Jadid Islamic Boarding School was entirely *salafiyah* (traditional). This pattern is a common characteristic of classical pesantren, which

emphasize the transmission of knowledge based on direct relationships between the kiai (Islamic teacher) and students.

The pesantren administrators explained that learning at that time was simple and did not yet utilize the classical system of today. Students learned directly from the kiai through the *sorogan* and *bandongan* methods, without any structured class divisions or educational levels. This is reinforced by the Madin Head's statement, who emphasized that the learning system was not regulated by a formal curriculum but rather depended on the readiness and abilities of each student. Students who were intellectually ready were permitted to advance in the *sorogan* process without having to follow a specific level.

In practice, the *sorogan* method was carried out individually, with students reading scriptures in front of the kiai and receiving direct correction. This method demands mental readiness, perseverance, and a high degree of independence from the students. Meanwhile, the *bandongan* method is conducted collectively, with the kiai reading the scriptures and the students listening and providing meaning (*ngesahi*). These two methods serve not only as a means of transferring knowledge but also as a means of developing the students' character and manners.

The cleric explained that *sorogan* has the advantage of fostering independent reading skills, while *bandongan* helps students understand the contents comprehensively. This statement is supported by the experiences of alumni students who stated that they were required to study independently before meeting the kiai. This demonstrates that the traditional learning system inherently fosters a sense of responsibility and discipline in students.

From the interviews, several key characteristics of the learning tradition at Nurul Jadid Islamic Boarding School (PP. Nurul Jadid) before its transformation were identified. First, learning centered on the yellow books (*turats*) as the primary source of knowledge. These books served as the primary reference in various fields of Islamic scholarship, such as *fiqh*, *tafsir*, and *nahwu*. Second, the relationship between the kiai and students was personal and hierarchical, with the kiai having full authority in the learning process. Third, the absence of a formal class structure indicates that the learning system is flexible and based on individual abilities.

The Shift Towards Classical Learning

The change in the learning system at Nurul Jadid Islamic Boarding School did not occur instantly, but rather through a gradual process, demonstrating the dynamic of adaptation to increasingly complex educational needs. Interviews with the boarding school administrators, the Head of the Madrasah Diniyah (Madin), religious teachers (*ustadz*), and students (*santri*), revealed that the transformation was the result of both internal reflection and a response to external changes.

The boarding school administrators explained that in the initial stages, the changes involved only the addition of learning activities such as discussions and deliberations. These activities essentially evolved from old, one-way traditions to become more interactive. Discussions and deliberations provided space for students to actively

participate in the learning process, not only as recipients of material but also as subjects who processed knowledge.

The Head of Madin added that the increasing number of students was a crucial factor driving the change in the learning system. Under these conditions, traditional methods such as *sorogan* and *bandongan* were deemed ineffective when applied solely. Therefore, the boarding school began developing a more structured learning system by forming classes based on the students' ability levels. This marked a shift from an individualized system to a classical one.

The *Ustadz* also emphasized that the changes did not mean eliminating traditional methods, but rather integrating them into the new system. *Sorogan* and *bandongan* remain as hallmarks of Islamic boarding school learning, but are complemented by a more organized class system, schedule, and evaluation. This statement indicates that the Islamic boarding school is adopting an inclusive-integrative approach, combining tradition with innovation.

From the interviews, the learning shift process can be analyzed into three main stages. The first stage is the integration of traditional methods with discussions, where the Islamic boarding school begins to introduce more participatory learning methods. The second stage is the establishment of a classical system, which groups students based on ability level and implements a learning schedule. The third stage is the implementation of a structured curriculum, characterized by more systematic learning planning.

Implementation of an Information Technology-Based Curriculum

In subsequent developments, the transformation of learning at Nurul Jadid Islamic Boarding School (PP. Nurul Jadid) has not only stopped at the implementation of the classical system, but also progressed to the integration of information technology into the educational process. Interviews with the boarding school administrators, the Head of the Madrasah Diniyah (Madin), religious teachers (*ustadz*), and students (*santri*) revealed that technology adoption is part of the boarding school's strategy to adapt to current developments.

The boarding school administrators explained that learning now utilizes various digital media, such as e-books, learning videos, and online administration systems. This demonstrates a shift from manual systems to more efficient and well-documented digital systems. This digitalization affects not only the learning aspects but also the management aspects of the boarding school, such as student data management and the assessment system.

The Head of Madin added that learning is no longer limited to the physical classroom. With digital platforms, students can access learning materials outside of face-to-face hours. This expands the learning space and allows for a more flexible learning process. This statement indicates that the boarding school is beginning to adopt the concept of open learning, which is not bound by space and time.

From the students' perspective, the use of technology has become a daily part of the learning process. Students admit that they frequently use devices such as mobile phones to search for additional references, access learning materials, and engage in

online discussions. This demonstrates that technology is not merely a tool but also an integral part of the learning ecosystem.

In general, the application of technology at Nurul Jadid Boarding School encompasses several key aspects: e-learning, textbook digitization, an academic information system, and the implementation of a blended learning model. E-learning enables online delivery of materials, while textbook digitization facilitates access to classic learning resources. The academic information system facilitates more systematic data management and learning evaluation. Blended learning, a combination of face-to-face and online learning, is the primary model for technology integration in Islamic boarding schools.

Factors Causing Shifts in Learning Traditions

The shifts in learning traditions at Nurul Jadid Islamic Boarding School (PP. Nurul Jadid) did not occur by chance, but rather resulted from the interaction of various interrelated factors. Based on interviews with the boarding school administrators, the Head of the Madrasah Diniyah (Madin), the *ustadz* (Islamic teachers), and literature analysis, it can be identified that these changes were influenced by internal, external, and pedagogical factors.

From an internal perspective, the boarding school administrators explained that the increase in the number of students was one of the main drivers of the changes in the learning system. With the increasing number of students, traditional methods such as *sorogan* and *bandongan* became difficult to implement optimally without a more structured system. The individualized *sorogan* method, for example, requires time and intense attention from the *kiai* (Islamic teacher), making it less effective when the number of students is large.

The Head of Madin added that the need for a more structured learning system was also an important reason for the changes. This included class formation, scheduling, and developing a more systematic curriculum. Furthermore, the changing generation of *ustadz* also influenced the direction of the learning transformation. The new generation of *Ustadz* generally have a more diverse formal educational background, thus bringing a new perspective to the management of learning in Islamic boarding schools.

Implications of Shifting Learning Traditions

The shift in learning traditions at Nurul Jadid Islamic Boarding School (PP. Nurul Jadid) has not only impacted the learning system but also has broad implications for the students, *ustadz*, and the Islamic boarding school institution as a whole. Based on interviews with various informants, this change has introduced new dynamics that are both constructive and pose challenges that need to be managed wisely.

From the students' perspective, the change in the learning system has had a significant impact. One student stated that the learning process has become easier thanks to the support of various learning resources, particularly through digital technology. Access to extensive information allows students to broaden their knowledge and avoid relying solely on a single learning source. This indicates that students have become more

adaptable to technological developments and have the opportunity to develop independent learning skills.

From the *ustadz's* perspective, the change in the learning system also has profound implications. The *ustadz* stated that they are no longer satisfied with merely mastering the yellow books (*kitab kuning*) but are also required to master modern technology and learning methods. This demonstrates a shift in the role of the *ustadz* from merely imparting knowledge to facilitator of learning.

Meanwhile, from the Islamic boarding school's institutional perspective, the change in the learning system has had a significant impact on management and organization. Islamic boarding school administrators stated that the current education system has become more systematic and professional. This is indicated by a structured curriculum, clear class divisions, and a more organized administration system.

Discussion

Pesantren Learning Traditions at Nurul Jadid Islamic Boarding School Before the Change

Pedagogically, the *sorogan* and *bandongan* methods play a crucial role in shaping the intellectual abilities and character of students. *Sorogan* fosters careful reading of scriptures, independent learning, and academic readiness, as students must read directly in front of the *kiai* (religious leader). Meanwhile, *bandongan* instills discipline, patience, and collective understanding through the process of intensively listening to the *kiai's* explanations.

These findings align with Rosyid's research, which states that the *sorogan* method is effective in improving students' reading accuracy and independent learning, while *bandongan* serves to strengthen collective understanding within the context of Islamic boarding school learning (Rosyid *et al.*, 2024). Furthermore, Nafis and Laila also emphasized that the combination of the two methods can create a balance between students' cognitive and affective abilities. Thus, traditional Islamic boarding school methods are not only oriented towards intellectual aspects, but also towards character and spiritual development (Nafis & Laila, 2024).

Furthermore, Solihin explained that the learning of traditional Islamic texts in Islamic boarding schools is unique because it does not rely on a formal curriculum, but rather on the *sanad* (traditional chain of knowledge) passed down from generation to generation (Solihin, 2023). This demonstrates that the legitimacy of knowledge in Islamic boarding schools is not determined by the administrative system, but by the scholarly authority of the *kiai* (Islamic scholars) and the scholarly traditions that develop within them.

Although traditional Islamic boarding school learning methods have limitations in terms of management because they are not classically structured and rely heavily on the individual abilities of the students, this system still possesses significant strengths in holistic character development. The personal relationship between the *kiai* (Islamic cleric) and the students allows for the internalization of values of manners, spirituality, and discipline that are difficult to achieve through modern formal education. Therefore,

the shift toward a more structured learning system emerged as an adaptation to the need for effective education, without diminishing the function of the Islamic boarding school as an institution for fostering the moral and personality of students.

The Shift Towards Classical Learning

Analytically, this shift can be understood as a form of pedagogical transformation in Islamic boarding school education. According to Shalahuddin, Islamic boarding schools are evolving from a traditional system to a classical system in an effort to increase the effectiveness and efficiency of learning. This transformation allows Islamic boarding schools to manage large numbers of students without sacrificing educational quality (Shalahuddin *et al.*, 2024). Furthermore, Husen explains that the integration of traditional methods with the classical system creates a more adaptive and flexible learning model. In this model, *sorogan* continues to function as a means of strengthening individual competencies, while the classical system serves as the organizational framework for learning (L. O. Husen *et al.*, 2025). Thus, the two systems complement each other, not replace each other.

From an educational theory perspective, this change can also be seen as a shift from a teacher-centered learning approach to a student-centered learning approach. In the traditional system, the *kiai* (Islamic teacher) played a dominant role as the primary source of knowledge. However, with the introduction of discussions, deliberations, and the classical system, students are increasingly involved actively in the learning process. This aligns with modern educational principles that emphasize active student participation.

However, this transformation also presents challenges. One of the main challenges is maintaining a balance between tradition and modernity. Sulusin and Husni state that Islamic boarding schools often face a dilemma between maintaining their traditional identity and meeting the demands of modernization. If not managed properly, changes to the learning system have the potential to diminish the depth of the personal relationships between *kiai* (Islamic teachers) and *santri* (students), which have long been the primary strength of Islamic boarding schools (Sulusin & Husni, 2024).

Furthermore, implementing a classical system also requires prepared human resources and institutional management. *Ustadz* (Islamic teachers) are not only required to master Islamic texts but also to understand more systematic learning strategies. This demonstrates that changes to the learning system are not merely technical but also involve a paradigm shift in Islamic boarding school education.

Nevertheless, overall, the shift from the *sorogan* and *bandongan* methods to the classical system can be seen as a form of progressive adaptation. Islamic boarding schools do not abandon tradition, but rather develop it to remain relevant to the needs of the times. By maintaining traditional methods while adopting the classical system, Islamic boarding schools are able to create a more effective learning model without losing their identity.

Implementation of an Information Technology-Based Curriculum

Analytical, the application of technology at Nurul Jadid Islamic Boarding School demonstrates the transformation of Islamic boarding school education toward a digital learning system that maintains traditional values. Technology integration has been shown to increase the effectiveness of the *sorogan* and *bandongan* methods, particularly in accessing materials, strengthening understanding, and providing independent learning for students (Priyatna, ZA, dan Barni 2023). In this context, technology does not replace tradition, but rather strengthens the process of transmitting Islamic boarding school knowledge.

Sulusin and Husni emphasize that digitalization of learning is a form of integration between tradition and modern innovation that maintains the values of adat, spirituality, and discipline within Islamic boarding schools (Sulusin dan Husni 2024). However, its implementation still faces obstacles in the form of a digital literacy gap and a reduced intensity of personal relationships between kiai (Islamic teachers) and students. Husen states that the success of digital transformation depends heavily on the readiness of human resources through ongoing training and mentoring (Husen, Abdi, dan Zaironi 2024).

From a pedagogical perspective, this change demonstrates a shift from teacher-centered learning to student-centered learning, where students actively access various digital knowledge sources. However, the role of the kiai (Islamic cleric) remains central as a facilitator and moral guide in the use of technology. Thus, the application of technology at Nurul Jadid Islamic Boarding School reflects a hybrid Islamic boarding school education model that adaptively combines Salafi traditions with educational modernization.

Factors Causing Shifts in Learning Traditions

Analytical, these internal factors indicate a need to improve the efficiency and effectiveness of learning management. According to Husen, changes in the Islamic boarding school education system are often driven by internal dynamics of the institution, particularly related to management capacity and human resources. Therefore, these changes can be understood as adaptations to the constantly evolving internal conditions of the Islamic boarding school (K. Husen *et al.*, 2024).

In addition to internal factors, external factors also play a significant role in driving shifts in learning traditions. *Ustadz* explained that society's demands for Islamic boarding school education are increasingly complex. Students are expected to master not only religious knowledge but also skills relevant to the needs of the modern world, such as technological literacy and social skills.

These external factors include globalization, technological developments, and the demands of the workplace. Globalization brings changes to various aspects of life, including education, requiring Islamic boarding schools to adapt to remain relevant. Technological developments also influence the learning styles of students, who are now more open to various sources of information. Meanwhile, the demands of the workplace encourage Islamic boarding schools to produce graduates with broader competencies.

Research shows that modernization is a major factor in the transformation of the Islamic boarding school education system (Bulhayat, 2024). Modernization encompasses not only the adoption of technology but also changes in mindset and pedagogical approaches. In this context, Islamic boarding schools are required to integrate traditional values with modern needs.

Implications of Shifting Learning Traditions

Students also revealed changes in their relationships with their kiai. While in the traditional system, interactions between students and kiai were intense and personal, in the more modern system, these interactions tend to diminish. This is one consequence of a more structured, classroom-based learning system. Analytically, this condition indicates a shift from personal-hierarchical relationships to more institutional ones.

This phenomenon aligns with Ghofur's findings, which state that the modernization of Islamic boarding schools (*pesantren*) brings changes in the social dynamics between kiai and students, where previously highly personal relationships are transformed into more formal and systematic ones (Ghofur *et al.*, 2025). However, this change is not entirely negative, as students gain broader and more flexible access to learning.

In this context, *ustadz* are required to possess more complex pedagogical competencies, including the ability to manage classes, use digital learning media, and guide students in their independent learning process. Saifullah emphasized that the modernization of Islamic boarding school education requires increased human resource capacity, especially in facing the digital era and Society 5.0 (Saifullah *et al.*, 2023).

However, this change also presents challenges, particularly for Islamic teachers (*ustadz*) unfamiliar with technology. The adaptation process is inevitable, necessitating continuous training and competency development. Thus, changes in the learning system impact not only methods but also the professionalism of Islamic boarding school educators.

Institutionally, this change increases the competitiveness of Islamic boarding schools in facing the challenges of modern education. Islamic boarding schools are no longer viewed as backward traditional educational institutions, but as institutions capable of adapting to current developments. Nuryani stated that Islamic boarding schools that are able to adapt to globalization will experience improvements in quality, both structurally and culturally. (Nuryani *et al.*, 2023).

CONCLUSION

The shift in learning traditions at the Nurul Jadid Islamic Boarding School (PP. Nurul Jadid) demonstrates the school's ability to adapt to changing times without abandoning its scholarly identity. The *sorogan* and *bandongan* methods remain the foundation for learning yellow books and developing student character, but are combined with classical systems and an information technology-based curriculum to increase effectiveness, efficiency, and access to learning. This transformation is influenced by the increasing number of students, the need for more structured

educational management, technological developments, and societal demands for modern competencies.

The implications of this change are seen in the increased professionalism of the institution, the technological competency of students and *ustadz*, and the flexibility of learning, although on the other hand, the intensity of personal relationships between kiai and students tends to decrease. The findings of this study indicate that the modernization of Islamic boarding schools is not a form of erasing tradition, but rather a process of integrating salafiyah values with modern educational innovations, resulting in an adaptive and dynamic model of Islamic boarding school education that remains rooted in traditional Islamic values. This study recommends the development of hybrid learning that maintains the values of adab and Islamic boarding school traditions. Further research is suggested to examine the effectiveness of hybrid learning models and the impact of digitalization on Islamic boarding school educational culture.

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