Salaf-Khalaf Education Integration Model as an Adaptation Strategy for the Roudlotul Mubtadiin Islamic Boarding School in the Society 5.0 Era

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Abstract

Islamic boarding school education today faces the challenge of balancing the traditional salaf approach, which emphasizes mastery of classical religious texts, with the khalaf approach, which focuses on formal education, modern knowledge, and digital skills. This study aimed to analyze the implementation of the integration of these two educational models at Pondok Pesantren Roudlotul Mubtadiin Balekambang and to evaluate its relevance in the Society 5.0 era. This research employed a descriptive qualitative approach, using in-depth interviews, participatory observation, and documentation, which it involved the pesantren's caretaker, head of the madrasah, teachers, daily administrators, and students from various educational levels. The findings indicated that the pesantren successfully integrated both approaches through a unified curriculum combining traditional values and modern knowledge, innovative technology-based learning, and the strengthening of students' character through formal diniyah education and extracurricular activities. This integration model enables students to master both religious knowledge and digital skills without losing their cultural identity, preparing a generation that is morally upright, adaptive, and globally competitive. These findings served as an important reference for transforming pesantren education to remain relevant in the face of contemporary challenges.

Keywords: *Era 5.0, Integration, Islamic Boarding School, Salaf Khalaf*

Abstrak

Pendidikan pesantren saat ini menghadapi tantangan untuk menyeimbangkan pendekatan tradisional salaf yang menekankan penguasaan kitab kuning dengan pendekatan khalaf yang menekankan pendidikan formal, ilmu modern, dan keterampilan digital. Penelitian ini bertujuan untuk menganalisis penerapan integrasi kedua model pendidikan tersebut di Pondok Pesantren Roudlotul Mubtadiin Balekambang serta mengevaluasi relevansinya dalam era Society 5.0. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, melibatkan pengasuh pesantren, kepala madrasah, guru, pengurus harian, dan santri dari berbagai jenjang pendidikan. Hasil penelitian menunjukkan bahwa pesantren berhasil mengintegrasikan kedua pendekatan melalui kurikulum terpadu yang memadukan nilai tradisional dan ilmu modern, pembelajaran inovatif berbasis teknologi, serta penguatan karakter santri melalui pendidikan diniyah formal dan kegiatan ekstrakurikuler. Model integrasi ini memungkinkan santri menguasai ilmu agama sekaligus keterampilan digital tanpa kehilangan identitas kultural, sehingga menyiapkan generasi yang berakhlak mulia, adaptif, dan kompetitif di tingkat global. Temuan ini menjadi acuan penting bagi transformasi pendidikan pesantren yang relevan dengan tantangan zaman.

Kata Kunci: Era 5.0, Integrasi, Pesantren, Salaf Khalaf

A. INTRODUCTION

Islamic boarding school education is one of the oldest educational institutions that has been operating in the archipelago for a long time, playing a crucial role in the history of Islamic education in Indonesia (Walid, 2021). Before Indonesia achieved independence, Islamic boarding schools had developed into learning centers that encouraged the spirit of struggle to achieve national independence. As an educational institution based on classical Islamic values, pesantren not only provide in-depth Islamic religious teaching, but also maintain inherited religious traditions. In addition, pesantren have the responsibility to shape the character of students, instill moral character, and provide general knowledge that is relevant to the needs of the community. Five characteristics that distinguish pesantren from other educational institutions are cottages, mosques, santri, kyai, and teaching of *Yellow Book*, which together form a strong identity in the context of Islamic education in Indonesia (Lutfiani, Najitama, & Sholeh, 2024).

In the context of education, the term *salaf* and *khalaf* refer to two different approaches. The *salaf* approach, meaning predecessor, focuses on the teaching of the classics and the preservation of Islamic teachings that have existed for centuries (Sihabudin et al., 2024). While *salaf* education emphasizes a deep understanding of religious texts and traditions that have been inherited, so that students can internalize these values in their daily lives (Bahri et al., 2023). By contrast, *khalaf* means "later generation", encompasses a modern approach that aims to integrate general science with religious education (Afifah & Fahirah, 2023). *Khalaf* education seeks to produce individuals who are able to apply Islamic values in a broader social context and face the challenges of the times with more comprehensive knowledge (Afif, 2024).

Initially, Islamic boarding schools were established to provide religious education and build moral character among the community. In addition, pesantren aims to spread knowledge to the wider community and produce scholars who will spread Islamic teachings throughout the archipelago (Nihwan & Paisun, 2019). Thus, pesantren not only function as a place of learning, but also as a center for moral and spiritual development (Arroisi et al., 2024). According to (Rahman, 2022) Through a diverse approach, Islamic boarding schools try to answer the challenges of the times while maintaining their

cultural identity. This is especially important in the context of increasingly complex globalization, where Islamic boarding schools must balance tradition and modernity to remain relevant.

In the context of the *Society 5.0*, Roudlotul Mubtadiin Balekambang Islamic Boarding School has succeeded in integrating *salaf* and *khalaf* education, thus ensuring the implementation of quality education and in accordance with the demands of the times. Based on field, data obtained through interviews and observations, it was found out that students at the Roudlotul Mubtadiin Islamic Boarding School are active in participating in learning through various methods, including sorogan, bandongan and memorization, the Roudlotul Mubtadiin Balekambang Islamic Boarding School implements a formal education system that is carried out in the morning and *salafiyah* in the afternoon which both can work together in improving the understanding of classical and general learning. As a result, students participate more actively in collaborative activities as well as *Bahtsul Masail.* Accordingly, pesantren plans to implement a new program in the coming academic year, namely Formal Early Education which teaches the yellow book and general subjects. Students are also involved in various extracurricular activities that support the development of modern skills. For example, entrepreneurship and information technology training programs are held regularly as a form of pesantren commitment to the integration of general science (Muttaqin & Maulidin, 2024). On the other hand, the gap can be seen from many Islamic boarding schools which still rely on the *salaf* traditional traditions that tend to pay less attention to these aspects, which limit students' ability to compete in the digital era. These findings emphasize the importance of adaptation for Islamic boarding schools to produce a more competitive generation and ready to face the challenges of the times.

In reality, The cause of this problem arises from a number of Islamic boarding schools experience obstacles in implementing the right education system due to limited access to general knowledge, which often linked to a strong sense of guilt (Arroisi et al., 2024). The Islamic boarding school education system has a deep-rooted *salaf* culture, so that knowledge outside the field of religion is less prioritized. According to (Silahuddin et al., 2025) Concerns about the erosion of Islamic teachings can also cause disorganization in the education system, which has the potential to affect the personality and

environment of students. If pesantren fail to transform into a forum to produce a superior generation that integrates Islamic values, it has the potential to experience a significant decline in the era of globalization (Muhammad et al., 2023). Therefore, this research focuses on the integration of *salaf* and *khalaf* education as a solution to produce a superior generation in the pesantren environment, by combining the unification of the Salafi education system that is the identity of the pesantren with a contemporary approach that is adaptive to the demands of the modern era. This research is limited to a case study that focuses on the analysis of pedagogical practices in the Roudlotul Mubtadiin Balekambang Nalumsari Islamic Boarding School in Jepara.

Several previous studies have made significant contributions to understanding the integration of the *Salaf* and *Khalaf* education systems in the pesantren environment. Research conducted by (Abu Kholish et al., 2022) successfully identified various pedagogical and managerial aspects in the process of integrating the two education systems. However, this study has not comprehensively explored the impact of digital transformation on the basic values of Islamic boarding schools. On the other hand, research by (Lutfiani, Najitama, & Soleh, 2024) It offers an in-depth analysis of the effectiveness of integrated learning, but it does not pay attention to the socio-cultural dimensions that characterize the pesantren environment. A study by (Fadhila, 2017) also shows the potential of alternative educational models that combine *Salafi* and *Khalafi* elements, although it has not yet developed an analytical framework capable of integrating various aspects of institutionalization, digitalization, and the preservation of traditional values simultaneously. Overall, these studies have not specifically examined the unique challenges faced by Islamic boarding schools in facing the Society 5.0 era which is characterized by cutting-edge technological developments.

Similarities between this study and previous studies lie in the focus on the integration of *salaf* and *khalaf* education systems as well as efforts to understand how the two models can function in the context of pesantren education. However, the main difference lies in the approach used. The study adopts a more comprehensive multidimensional approach, which considers not only the pedagogical aspect, but also the socio-anthropological dimension as well as the impact of digital transformation. The novelty of this research lies in the critical analysis of the transformation of *salaf* values in

response to the disruption of contemporary digital technology, which has not been examined previously. In addition, this research develops an innovative integrative model that simultaneously considers various aspects of institutionalization, digitalization, and preservation of traditional values in a single complete analytical framework. In contrast to previous research, this study specifically explores the institutional adaptation strategies of Islamic boarding schools in maintaining their cultural identity in the midst of the demands of the Society 5.0 era. With this holistic and comprehensive approach, this research not only contributes to the development of scientific knowledge, but also offers a practical model that can be implemented in the development of pesantren education in the rapidly growing digital era (Umar & Masnawati, 2024).

Based on the background that has been described, this research focuses on an in-depth understanding of the dynamics of education at the Roudlotul Mubtadiin Balekambang Jepara Islamic Boarding School. This case study will highlight the process of integration between tradition and modernity in the education system at the Roudlotul Mubtadiin Islamic Boarding School, which is expected to produce aunique educational model that aligns with contemporary demands. Thus, this research has the potential to provide new insights in the development of education in the pesantren environment. The results of this research are expected to make a significant contribution to the understanding of educational integration in Islamic boarding schools.

In the context of this research, there are various challenges faced by Islamic boarding schools in maintaining traditional values in the midst of technological developments and the needs of modern society. These challenges include difficulties in integrating relevant curricula, as well as maintaining cultural identity amid the increasingly strong currents of globalization (Arroisi et al., 2024). This research will be limited to the Roudlotul Mubtadiin Balekambang Jepara Islamic Boarding School, so the results are not intended to be generalized to all Islamic boarding schools in Indonesia. This analysis will focus on certain aspects of the integration of *salaf* and *khalaf* education system, as well as the impact of digital transformation in the context of pesantren education. With this approach, the study aims provide a more comprehensive understanding of the dynamics of education in Islamic boarding schools.

This study aims to comprehensively examine the pattern of integration of *Salaf* and *Khalaf* education at the Roudlotul Mubtadiin Islamic Boarding School in Balekambang Jepara. The main focus is directed at identifying how the classical scientific tradition in the *salaf* system is combined with a modern approach in the *khalaf* system so as to create an educational model that is balanced between the preservation of traditional values and the demands of the times. In addition, this study is also intended to examine the relevance of the application of the integration model in facing the dynamics of the Society 5.0 era, where digital technology, innovation, and information literacy are basic needs. By examining this aspect, the research is expected to show the extent to which pesantren are able to adapt to modern challenges without abandoning their identity as an Islamic educational institution. In the end, this objective will provide a clearer picture of educational practices based on *salaf-khalaf* integration in the current context.

Based on the objectives that have been formulated, this research is directed to answer several main questions. *First*, what are the characteristics and main elements that form the *Salaf* and *Khalaf* education model at the Roudlotul Mubtadiin Balekambang Jepara Islamic Boarding School? *Second*, what strategies do Islamic boarding schools use in integrating the two systems, both in terms of curriculum, learning approaches, and practical implementation? *Third*, what is the form of adaptation and relevance in evaluation of the *Salaf-Khalaf* integration model in responding to the demands of the Society 5.0 era which emphasizes innovation, technology, and critical thinking skills? These questions are designed to be the basis for analysis and discussion of research, as well as provide a clear direction in exploring the integration of education in Islamic boarding schools. Thus, the formulation of this problem serves as the main guideline in answering the research question.

B. RESEARCH METHODOLOGY

This research employed a qualitative approach with a case study design to explore in depth how the integration of salaf and khalaf education took place at the Roudlotul Mubtadiin Balekambang Islamic Boarding School. The qualitative approach was chosen because it provided an opportunity to understand the meaning, experience, and perception of education actors in the real and natural context of the pesantren (Denny &

Weckesser, 2022). A case study design was considered appropriate because it allowed researchers to examine complex phenomena in a comprehensive way, including the interaction between traditional and innovative methods that occured in everyday life (Saefullah, 2024). This model was designed to understand the learning life of students as a whole, emphasizing processes, social contexts, and daily interactions. This approach allowed for accurate and relevant findings, while providing in-depth insights into pesantren adaptation. With a focus on real practices and dynamics, the research highlighted how salaf-khalaf integration was implemented. The results reflected a holistic understanding of education in the era of Society 5.0.

The participants of the study included pesantren caregivers, madrasah heads, teachers, daily administrators, and students from various levels of education. The characteristics of participants included experience in salaf and khalaf education, active involvement in academic and extracurricular activities, and understanding of the applied curriculum. The sampling technique used purposive sampling, so that the selected participants have experience and a strategic role in the implementation of educational integration (Nicmanis, 2024). The number of informants was five people, which was considered sufficient to obtain representative and in-depth data. This approach allowedthe research to capture various important perspectives so that the results of the analysis reflect the real and comprehensive conditions in the pesantren.

Data were collected using several complementary instruments, namely semi-structured interview guidelines, field notes, and document inventory lists (Busetto et al., 2020). The interview guidelines were designed with open-ended questions that highlighted participants' experiences, interpretations, and perceptions related to the integration of salaf and khalaf education. Field records were used to document learning interactions, daily routines of students, and learning environment conditions in detail. Meanwhile, document inventory included curriculum, activity records, historical archives, and relevant evaluation documents. The data collection procedure was carried out in stages, starting with participatory observation, followed by interviews with selected sources, and finally collecting supporting documents (Lim, 2024). This approach ensured that the data obtained was complete, complementary, and trustworthy.

Data analysis was carried out through qualitative content analysis techniques, which include several stages. The first stage was data reduction, which involves sorting out relevant information and getting rid of less significant data for research focus (Santos et al., 2020). The next stage was the presentation of data, where the information that has been reduced was categorized into themes according to the characteristics of the integration of salaf and khalaf education (Suryani & Dewi, 2024). The final stage was drawing conclusions, by identifying patterns, relationships between themes, as well as meanings that emerge from the data. The validity of the data was maintained through triangulation of sources and methods, as well as member checks, which are defined as the verification of data interpretation by participants to ensure that the results of the analysis were consistent according to their experience (Busetto et al., 2020). Through this process, the research was able to produce a deep, accurate, and contextual understanding of the application of the integration model of salaf and khalaf education in Islamic boarding schools.

C. RESULT AND DISCUSSION

Result

Research at the Roudlotul Mubtadiin Balekambang Islamic Boarding School showed that the model of integrating Salaf and Khalaf education succeeded in creating a balanced and adaptive learning ecosystem. Traditional Salaf methods such as Sorogan, Bandhongan, and Mukhafadoh remained the main foundations of learning, allowing students to master the yellow book and classical literature in depth. In addition, this method also fostered discipline, a sense of responsibility, and the courage to speak in public. Based on an interview with the head of Madrasah *Aliyah*, Ustadz Alex, this traditional teaching was found to effective in fostering respect for the book and teachers, as well as deepening the faith of students. The experience of students indicated that this direct and interactive method required them to focus and understand the material carefully, so that Islamic values could be internalized in real terms.

Khalaf's approach brings innovation through a multi-tiered modern curriculum, covering Islamic studies, general science, digital technology, as well as the development of practical and soft skills. An interview with the daily administrator, Sinta, showed that

this curriculum enabled students not only to understand classical literature, but also to apply science and technology in their daily lives. Project-based learning, the use of digital media, and interdisciplinary encouraged students to think creatively, critically, and innovatively. The active participation of students in technology, entrepreneurship, and simple application development projects proved that they were able to integrate traditional and modern knowledge effectively.

Time management and a disciplined daily routine were also an important part of the success of this model. The activity began in the morning with Fajr prayers and dhikr, followed by intensive classical book learning using the Sorogan and Bandhongan methods. In the afternoon and evening, students participated in general learning, group discussions, extracurricular activities, and khitobah training. The khitobah program functioned to train public speaking skills, formulated ideas systematically, and used rhetoric that suits the audience. Observations showed that students who take part in this training became more confident, skilled in communication, and able to internalize Islamic knowledge and values practically.

The evaluation system in pesantren was carried out comprehensively through written exams, portfolios, direct observations, and assessments from teachers and peers. The results showed that students not only excelled in memorization and mastery of the yellow book, but were also competent in digital literacy, foreign languages, and creative skills. Extracurricular activities and technology training supported the development of innovation and problem-solving skills. The data showed that students were able to utilize technology and modern learning methods to complete tasks effectively, thus preparing them to face global challenges and the Society 5.0 era.

Table 1. Research Results

Educational Aspects	Salaf Approach	Khalaf Approach	Impact on Santri
Curriculum	Classic Books, Sorogan, Bandhongan	General materials, foreign languages, technology,	Mastery of religious and modern sciences is balanced

		interdisciplinary projects	
Learning Methods	Traditional, memorization, hands-on teaching	Digital, interactive, project-based	Increased creativity, innovation, and problem-solving
Character & Soft Skills	Discipline, responsibility, faith	Leadership, communication, digital literacy	Readiness to compete in the Society 5.0 era
Extracurricular Activities	Studies, dhikr, tahfiz	Entrepreneurship, technology projects, khitobah	Increased confidence, innovation, and social competence

Discussion

1. Salaf and *Khalaf Education Model* in Islamic Boarding Schools

The educational model applied at the Roudlotul Mubtadiin Balekambang Islamic Boarding School succeeded in creating a harmonious synergy between *salaf* traditions and *khalaf* innovation, producing students who not only possess noble character and deep Islamic knowledge, but are also ready to compete in the era of *Society 5.0*. The *salaf* Approach was maintained as the main foundation, relying on classical teaching methods such as Sorogan, Bandhongan, and Mukhafadoh which allowed students to directly master the yellow book and classical literature in depth (Yamin et al., 2023). The results of the observations showed that this method not only strengthened material mastery, but also built the character of discipline, responsibility, and courage to speak in public. In an interview with one of the principals of Madrasah Aliyah, Ustadz Alex revealed that this traditional teaching was effective in fostering respect for the book and teachers and deepening the faith of students.

On the other hand, the *khalaf* approach brought a modern touch through a multi-level curriculum that combined Islamic studies and general science. This curriculum was carefully designed to fit the needs of the times and was supported by innovative learning methods such as project-based learning, the use of digital media, and interdisciplinary learning (Fitriani et al., 2023). According to Sinta, the daily administrator of the Islamic

boarding school, the curriculum adjustment allowed students not only to master classical literature but also to apply technology and analytical skills in real life. Interviews with teachers and administrators added that the use of digital technology increased student engagement and motivation, as well as facilitated them to hone problem-solving skills relevant to global challenges.

The balance between traditional and modern approaches was carried out systematically through mature curriculum management, continuous training for educators, and the use of technology that suited the needs (Sugiarto, 2021). Based on an interview with Ustadz Alex, he stated that "*Traditional methods such as Sorogan and Bandhongan were very effective in instilling discipline and respect for the book and its teachers. I witnessed firsthand how students became more confident and braver to express their opinions in front of the class, because this interactive and direct learning process required courage and a sense of responsibility.*" Thus, this traditional method was able to increase confidence, courage in expressing opinions, and a sense of responsibility for students' learning process. Meanwhile, the integration of the khalaf curriculum emphasized the development of multisectoral competencies through materials that comprehensively combined Islamic aspects and general knowledge (Lutfiani, Najitama, & Sholeh, 2024).

The empiricism of the success of this strategy was also supported by data that showed that students not only excelled in memorizing and mastering the Yellow Book, but were also able to keep up with the times through mastery of digital technology, mastery of foreign languages, and other creative skills (Rangkuti, 2018). The Minister of Education and Culture emphasized that Islamic boarding schools that were able to integrate tradition and innovation were relevant and sustainable educational models in the context of globalization and *Society 5.0.* Therefore, the sustainability and synergy of this approach was a key factor in creating a superior generation with noble character and global competitiveness.

Technology plays a strategic role in this educational transformation, where digital media and online platforms are used to increase effectiveness and attract students' interest in learning (Burga et al., 2021). Observations showed that students become more active in discussions and development of technology-based projects, thereby fostering

their confidence and innovative abilities. According to Ustadz Mukhlisin, a senior teacher, the use of digital media has helped them implement more interactive and relevant learning, while strengthening digital skills that were urgently needed in the current era.

The success of the *salaf* tradition model and *khalaf* innovation wasinseparable from dynamic curriculum management, continuous training for educators, and effective use of technology. This pesantren was able to prepare students not only as individuals with noble character and deep knowledge, but also as globally competent and innovative individuals. This model showed that maintaining traditional values does not mean closing oneself to innovation, but by wisely combining the two, pesantren were able to answer the challenges of the times, and produce a superior generation that was ready to contribute positively in the *era of society 5.0.*

2. *Salaf-Khalaf* Integration Model at Roudlotul Mubtadiin Islamic Boarding School

Integration Model *Salaf-Khalaf* at the Roudlotul Mubtadiin Islamic Boarding School was a strategic approach that combined educational traditions *salaf* with innovation and educational principles *khalaf* modern. This approach was designed to create a harmonious educational ecosystem that remained responsive to the challenges of the times, while maintaining fundamental Islamic values (Desandi & Mursalin, 2023). Through this model, pesantren not only focused on strengthening the spiritual and classical scientific aspects, but also sought to expand the competencies of students so that they can adapt to technological developments and social dynamics in the era *Society 5.0* (Anissa et al., 2024). This integration was the key to producing graduates who excel academically, possessed noble character, and demonstrated high competitiveness at the global level, while still maintaining a strong Islamic identity. This as in accordance with said the statement of Ustadz Miftahudin as a representative of the caretaker of the Islamic boarding school who is the son of Abah Ma'mun Abdullah, stated, "If I think that the times are increasingly developing technology, science is also developing, then the integration of salaf and khalaf is very important so that the pesantren remains updated about the times, for example, salaf continues, yes there may be science to science or knowledge that cannot be achieved, so indeed the two must be balanced"

First, the development of a joint curriculum at the Roudlotul Mubtadiin Balekambang Islamic Boarding School was one of the main foundations in educational integration *salaf* and *khalaf.* This curriculum was designed comprehensively by incorporating classical books characteristic of the *salaf* tradition*,* such as the Yellow Book and traditional methods, together with general educational materials that support the mastery of modern science (Muttaqin & Maulidin, 2024). Some of the classics that were part of the curriculum include *Aqidah Akhlaq* subject taken from the book *Ta'lim Muta'alim*, The Science of Tawheed from the book *Aqidatul Awwam* which was compiled by classical methods, as well as Fiqh subject which included the book *Mabadi Fiqih*, *Safinatun Najah, Fathul Qarib, Hidayatul Mustafid*and *Embroidery Munajat.*

In addition, students arweree required to memorize *Juz'Amma* as part of Qur'an subject, with study activities conducted within the scope of the pesantren, while studies in madrassah used other classical books. The use of traditional methods such as Sorogan, Bandhongan, and Mukhafadoh was maintained to ensure that students understand religious knowledge in depth, while maintaining the traditional uniqueness of Islamic boarding schools. On the other hand, general educational materials such as foreign languages, digital technology, entrepreneurship, and data literacy were strategically inserted through interactive approaches and modern technology, so that students were able to compete in the era of *Society 5.0.* Thus, this curriculum not only focused on scientific aspects, but also on the development of practical and innovative competencies that were relevant to the challenges of the times, as well as strengthening the Islamic character and nationalism of students (Saragih & Marpaung, 2024).

Strict and disciplined time and daily routines were important aspects in the educational process at this Islamic boarding school. The activity started at 04.30 am with spiritual activities such as Fajr prayers and morning dhikr, which instilled the values of faith and piety in students from an early age. After that, the students took part in a classical book learning session which was carried out personally through the Sorogan and Bandhongan methods, where they studied intensively and continuously. During the day, formal learning activities were filled with general materials such as foreign languages, technology, and soft skill development through hands-on practice and group discussions. In addition, students participated in various extracurriculars that focus on developing

practical skills and social competencies, such as scouting and digital entrepreneurship training (Efendi et al., 2024). With this structured schedule pattern, students not only mastered religious science and general knowledge in a balanced manner, but also learnedmanage time in a disciplined and effective manner, which was essential to face the demands of globalization and the era of globalization and the era of globalization *Society 5.0* (Kholifah, 2022).

Furthermore, Islamic boarding schools actively organized seminars and trainings involving resource persons from academics, professionals, and industry players. These programs were designed to introduce students to the latest developments in the fields of technology, entrepreneurship, and soft skills that are essential in today's world. This thematic seminar covered topics such as digital technology-based entrepreneurship development, mastery of digital and data literacy, and strengthening soft skills such as communication, leadership, and teamwork (Holy Qur'ani & Ridho, 2022). This activity not only increased the global insight and practical skills of students, but also instilled the values of innovation and creativity that were in line with the demands of the era *Society 5.0*. Through this activity, students were expected to be able to think critically, adapt to technological and social changes, and apply the knowledge gained in real life and the modern business world (Mursalin et al., 2024). The regular implementation of seminars and trainings was an important part of the pesantren strategy to create students who are not only scientifically competent, but also ready to face global dynamics (Wardiana et al., 2024).

The relationship between teachers and students was highly prioritized in the teaching and learning process at this Islamic boarding school. Teachers not only functioned as instructors of classical books, but also as mentors and facilitators in character development, practical skills, and innovation of students (Ismunandar, 2022). Teachers from professionals and academics from various fields provided insights and hands-on experience that supported innovative and contextual learning processes. Ustadz Alex, one of the teachers, stated, *"We strive to not only teach knowledge, but also instill moral values and character in students."* Teachers also played a role in instilling Islamic values, morals, and nationalism through a humanistic, caring, and highly dedicated approach (Mahbubi & Sa'diyah, 2024). They assisted students in developing

learning strategies, provided constructive challenges, and guided them to apply the knowledge gained to real life and the world of work. This harmonious and mutually supportive relationship creates a fun, conducive, and effective learning climate, so that students were able to internalize the knowledge and values provided optimally and sustainably (Umar & Masnawati, 2024).

In order to maintain the richness of tradition while innovating, pesantren also strengthened the values of *salaf* such as science, morality, and faith. These values continued to be instilled through routine religious activities, recitation, and the practice of deep dhikr and sincerity (Sukriyah et al., 2024). Sinta, the daily manager, added, *"We always strive to integrate traditional values with modern needs, so that students can contribute positively to society."* At the same time, technological innovation and digital literacy were seriously developed to ensure that students were able to compete and contribute positively in modern society. Innovative programs such as the development of Islamic boarding school digital applications, technology-based entrepreneurship training, and the use of social media for the spread of da'wah and enlightenment are part of the pesantren agenda (Rumata et al., 2021). In addition, the pesantren has also managed to achieve achievements and host the *Musabaqoh Qira'atul Kutub* (MQK) Competition at the national level, which further strengthens its reputation as a superior educational institution.

The Roudlotul Mubtadiin Islamic Boarding School has collaborated with the Belt and Road Chinese Center (BRCC) to expand its international network. This cooperation was marked by an official visit and the signing of a memorandum of understanding (MoU) aimed at increasing collaboration in the fields of education and cultural exchange, as well as providing opportunities for alumni to obtain scholarships and continue their studies at universities in China. Abah Ma'mun, as the caretaker of the Islamic boarding school, once emphasized to his students, *"Demand knowledge to China,"* with the belief that education abroad, especially in China, can broaden horizons and provide valuable experiences for students. Through the deep integration of tradition with modern innovations, pesantren not only preserve a strong Islamic identity, but also create a generation that is competent, creative, and able to actively contribute to the development of the nation and the international world (Judrah et al., 2024). This collaboration is a

concrete step in realizing this vision and at the same time strengthening the position of Islamic boarding schools in a global context.

The evaluation system for the learning process was carried out comprehensively and continuously. Assessments not only measured mastery of religious and general materials, but also aspects of character, soft skills, and practical competencies that had been developed during the learning process (Irwan et al., 2022). Aurelia Putri, one of the students, stated, *"The evaluations we received were very helpful in understanding where we needed to improve."* This evaluation was carried out through various methods such as written exams, portfolios, direct observations, and assessments from mentors and peers. The results of the evaluation were used as a basis for improving learning strategies, enriching materials, and developing students' competencies so that they remained relevant to the development of the times and the needs of society (Eli Fitrothul Arofah, 2021). In addition, feedback from students and teachers was routinely collected to identify shortcomings and potential for development in a more specific and personalized manner. With this transparent and objective evaluation system, pesantren ensured that students not only graduated with academic knowledge, but also had character and expertise that enabled to compete and contribute positively in various aspects of life (Hastasari et al., 2022).

With a comprehensive, disciplined, innovative, and value-based educational model, the Roudlotul Mubtadiin Islamic Boarding School was able to create a learning ecosystem that is balanced between tradition and modernity. Students were not only taught to master the classics and maintain traditions, but are also encouraged to become agents of change who are able to adapt to technological developments and the global world (S&P 2022). In an effort to improve the quality of education, Islamic boarding schools also collaborated with universities in China, so that alumni had the opportunity to get scholarships and continue their studies in the country. This strategy made pesantren an educational institution that was adaptive, innovative, and able to prepare a superior generation that was able to compete in the global era and *Society 5.0,* and to become individuals with noble character, quality, and high competitiveness in the national and international arena.

3. Relevance and Evaluation of the *Salaf-Khalaf Integration Model* in the Society 5.0 Era

Relevance of integration models *Salaf Khalaf* In the era *Society 5.0.* It is crucial in responding to increasingly complex and dynamic challenges. The development of students' competencies now goes beyond the religious aspect, including mastery of digital technology and modern science (Empaldi, 2023). This allows students to compete at the global level. A concrete example of the successful application of digital technology can be seen at the Roudlotul Mubtadiin Islamic Boarding School, which offered easy access to various sources of information and increased pedagogical effectiveness. Ustadz Alex as an educator emphasized the importance of technological innovation in education by stating, *"Technological innovation must be an integral part of the education system to ensure the readiness of future generations to face global challenges."* This statement shows that pesantren can meet the demands of the times without sacrificing their traditional identity.

The success in maintaining Islamic traditions while adopting modern innovations is an important indicator of the relevance of this model. Islamic boarding schools continue to carry out traditional religious activities, such as the recitation of the yellow book, and maintain a distinctive learning culture. Research showed that this activity was not replaced by technology, but rather functioned as a reinforcement of the identity and character of students (Ismunandar, 2022). Sinta, as the daily administrator, stated, *"Combining tradition and innovation is the key to ensuring that pesantren remains relevant and able to form students who are ready to face the challenges of the times."* This indicated that this adaptation strengthens the existence of traditions, so that this model was relevant in maintaining a peaceful culture and improving the quality of education and character of students in the era *Society 5.0.*

Another dimension that showed the relevance of this integration model lies in the formation of adaptive and innovative student characters (Royanti & Hakim, 2023). The model combined aspects of salaf education that emphasizes the strengthening of the values of religious traditions with a khalaf education approach that encourages the mastery of science and technology, thereby facilitating the development of critical thinking skills, creativity, and the application of knowledge in the contemporary context

(Casey, 2022). Aurelia, one of the female students, said that *"With the technology program at the pesantren, I feel more confident to face challenges outside. We are encouraged to think creatively and innovate."* Furthermore, the khitobah program that was integrated into pesantren activities was also an important means for students to hone their public speaking skills. Through khitobah training, students were not only trained to formulate ideas in a structured manner, but also used rhetoric that suits the audience, which in turn strengthens the mastery of soft skills needed in the current era (Rizkiyani & Rohman, 2025). The data obtained showed that the involvement of students in technology-based extracurricular activities and khitobah training made a real contribution to strengthening their competence (Alwi, 2021). This confirmed that the model of integrating *salaf* and *khalaf* education is effective in producing a generation of students who are globally competent and able to contribute positively to community development.

Furthermore, the existence of this model was very important in responding to the challenges of globalization and rapid technological development. Islamic boarding schools had successfully established strategic partnerships with the government and national and international educational institutions, which demonstrated the relevance and effectiveness of the model. The data showed the success of pesantren in building a network that expands students' horizons and opens up opportunities for them to take part at the international level (Suwendi et al., 2024). Thus, pesantren transformed from a closed institution to an open and adaptive institution to global developments, so this model was very relevant in equipping students to be able to compete and play an active role at the international level. With the increase in the success of the learning model, the pesantren had succeeded in creating a new education which was the result of an evaluation, which would be applied in the new academic year, namely Formal Early Education (PDF), formal early childhood education would combine the yellow book and general learning but more to the learning of the yellow book because the vocational program leads to the yellow book, for learning in general, it would be filled in several subjects including Cultural Arts, English, Indonesian, Information and Communication Technology (ICT), this education was in great demand by the community and now registrations continue to increase. For other education such as Madrasah Tsanawiyyah, Madrsah Aliyah, vocational high schools which would later be managed by combining

salafiyyah education, which has been independent for a long time, but for the new academic year would be combined into one.

No less important, the relevance of this model could be seen from its ability to increase regional and national competitiveness. Islamic boarding schools that implemented integration *Salaf Khalaf* were able to produce a competitive generation in various fields, including entrepreneurship and technology (Judrah et al., 2024). Concrete examples could be seen from the achievements of students at the Musabaqah Qira'atul Kutub (MQK) event and various technological innovation competitions, where students from this pesantren had won awards both at the national and international levels. Achievement data showed the high achievement of students in various competitions, which confirmed that they were able to compete competitively while still adhering to Islamic values (Andayani & Madani, 2023). This strengthened the argument that this integration model was relevant in supporting the development of superior human resources with strong character, as well as contributing to the progress of Islamic boarding schools and the nation as a whole.

Finally, the relevance of this model lay in the sustainability of pesantren as educational institutions that were able to survive and thrive in the midst of various social and technological challenges (Saputri, 2024). This adaptation principle allowed pesantren to remain relevant and competitive, so that they could face the changing times without losing their identity. The integration of traditional values with modern innovations was key to ensuring the sustainability and development of Islamic boarding schools in the future.

D. CONCLUSION

This study showed that the integration of salaf and khalaf education at the Roudlotul Mubtadiin Balekambang Islamic Boarding School produced an adaptive and innovative learning model in the Society 5.0 era. This approach combined the in-depth mastery of religious knowledge through traditional methods with the development of modern skills, such as technology, critical thinking skills, and soft skills that are relevant to the demands of the times. The findings of the study confirmed that the balance between tradition and innovation not only maintained Islamic identity, but also prepared students

to compete at the national and international levels. This integration emphasizes the importance of mature curriculum management, character development, and wise use of technology. Thus, this model can serve as a reference for other Islamic boarding schools that seek to develop a similar education system.

In terms of implications, this study highlighted the need for policy support from the government and the Ministry of Religious Affairs, such as enhancing the capacity of teachers through digital training, providing technological facilities, and the preparing a curriculum that integrates traditional andmodern values. This model shows that pesantren education remains relevant to global developments without sacrificing the values of religious traditions. The suggestion for further research was to review the implementation of this model in Islamic boarding schools with different contexts and conduct longitudinal studies to see the long-term impact on students' competence and character. The limitation of this research lay in its focus on only one pesantren, so it was necessary to be careful when generalizing the findings. Nevertheless, this study offers important insights into strategies for integrating education that balance between spiritual, academic, and practical aspects.

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