

Modernization of Pesantren: The Actualization and Relevance of the Thoughts of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid in the Era of Society 5.0

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Abstract: This study examines the modernization of Islamic boarding schools (pesantren) through the actualization and relevance of the educational thought of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid in the era of Society 5.0. Amid rapid technological advancement and shifting social dynamics, the study aims to analyze how Maulana Syaikh's philosophy—rooted in spiritual intelligence (*al-'aql al-rūhānī*), moral leadership (*al-qiyyādah al-akhlāqiyah*), and social transformation (*al-taghyīr al-ijtimā'ī*)—can serve as a conceptual foundation for Islamic educational reform that remains ethically grounded while responsive to contemporary challenges. This research employs a qualitative descriptive approach using historical, philosophical, and phenomenological methods. Data were collected through field observations and in-depth interviews at Pondok Pesantren Darun Nahdlatain NW Pancor and Pondok Pesantren Syaikh Zainuddin NW Anjani, as well as document analysis of primary texts, particularly *Wasiat Renungan Masa Pengalaman Baru*, complemented by relevant secondary literature on pesantren modernization and the Society 5.0 paradigm. The findings indicate that Maulana Syaikh's educational vision integrates *ta'lim* (instruction), *tarbiyah* (character formation), and *ta'dīb* (ethical cultivation) into a holistic model that harmonizes knowledge (*'ilm*) and righteous action (*'amal*). His emphasis on *tawhīd* and *tazkiyah al-nafs* as moral foundations aligns with the human-centered learning orientation promoted in Society 5.0, which prioritizes ethical digital literacy, creativity, and social empowerment. The study concludes that pesantren modernization inspired by Maulana Syaikh's thought is not a departure from Islamic tradition but a dynamic synthesis between spiritual values and technological innovation, offering a transformative framework for nurturing morally grounded, socially responsible, and future-ready Muslim learners.

Keywords: Human-centered learning; Islamic education; Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid; Pesantren modernization; Society 5.0

INTRODUCTION

The modernization of pesantren in Indonesia cannot be separated from the role of reformist ulama who were able to integrate the values of Islamic tradition with the demands of changing times (Karami & Dahlan, 2022; Mohammad_Thoha & Hannan, 2022; Zarkasyi, 2020). One of the central figures in this renewal process was Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, a charismatic scholar from Lombok, West Nusa Tenggara. His ideas and contributions to Islamic education played a significant role in the

emergence of a modern pesantren system that is oriented not only toward mastery of religious knowledge but also toward character building, independence, and community empowerment (Nasri, 2024; Nasri et al., 2023).

Historically, pesantren represent the oldest educational institutions in Indonesia, established long before the emergence of modern formal educational systems and even prior to the formation of the Unitary State of the Republic of Indonesia (Kasdi, 2019; Soleh, 2024). Pesantren developed as centers of education, da'wah, and social struggle, shaping Muslim individuals who are knowledgeable, morally upright, and devoted

to their nation (Bashori, 2017; Madjid, 1997; Saifullah Aldeia et al., 2023; Wahid, 2001; Yusuf et al., 2024). The kiai, as the central figures within pesantren, have played a crucial role in guiding students not only in religious scholarship but also in instilling values of patriotism, perseverance, and sincerity (Husen Nurcholis Ridwan et al., 2025).

The substantial contribution of pesantren to national development received official governmental recognition through the Joint Decree of the Three Ministers in 1975 (the Minister of Religious Affairs, the Minister of Education and Culture, and the Minister of Home Affairs), which regulated the equivalency of pesantren education with formal educational institutions. This recognition affirmed that pesantren are not merely part of Indonesia's Islamic heritage but constitute an integral component of the national education system (Azra, 1999; Yusuf et al., 2024). As a further acknowledgment of their historical role in the struggle and education of the nation, the Indonesian government designated October 22 as National Santri Day, commemorating the issuance of the Resolusi Jihad by KH. Hasyim Asy'ari in 1945, which ignited the spirit of resistance in the struggle for Indonesian independence (Nasri, 2015).

In the context of local history, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid was the first figure to initiate the modernization of educational institutions in Lombok during the colonial era. After undertaking approximately twelve years of study in Makkah al-Mukarramah, he returned to Indonesia in 1934 at the instruction of his teacher, Shaykh Hasan Muhammad al-Masy'ath. Upon his return, he conducted extensive da'wah missions across various regions to disseminate Islamic teachings and raise public religious awareness. Shortly thereafter, he established Pesantren al-Mujahidin as an institution for both education and da'wah (Nasri et al., 2023).

Maulana Syaikh's revolutionary contribution became evident through the implementation of the classroom-based educational system at his pesantren—a novel method at that time that replaced the traditional non-classical learning model. This system marked the beginning of pesantren modernization in Lombok, transforming the institutions into more structured, systematic, and progressive learning environments. His efforts

continued with the establishment of Nahdlatul Wathan Diniyah Islamiyah (NWDI) on August 22, 1937, which became the first modern Islamic educational institution in Lombok and the foundation for the development of the extensive Nahdlatul Wathan educational network across Indonesia (Atsani et al., 2023).

In the contemporary context, particularly in the era of Society 5.0, Maulana Syaikh's vision of pesantren modernization remains highly relevant for scholarly examination and practical implementation. His educational philosophy emphasizes balance among spirituality, intellectual development, and technological advancement. The values of *ta'lim* (instruction), *tarbiyah* (character formation), and *ta'dib* (ethical cultivation) serve as the pillars for nurturing pesantren capable of producing generations who are faithful, morally grounded, and globally competitive amid rapid social transformation.

Given these challenges and imperatives, this study is essential, as it directly addresses the need to strengthen the role of pesantren—not merely as traditional religious institutions but also as centers of innovation, culture, and community empowerment that are adaptive to contemporary developments. The integration of Islamic values such as *ijtihad*, independence (*istiqlāl*), cooperation (*ta'āwun*), and *akhlāq al-karimah* with modern science and technological progress positions pesantren as a comprehensive educational model for cultivating individuals who are intellectually capable, morally upright, and globally engaged.

The gap between the educational vision of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid and the current reality in which some pesantren have yet to fully undertake digital transformation highlights the urgency for systematic and in-depth scholarly inquiry. By formulating strategies for the actualization of pesantren modernization based on Islamic values, this research is expected to contribute meaningfully to strengthening the role of pesantren in building a civilized, independent, and socially responsible society in the era of Society 5.0.

METHODS

Type and Research Approach

This study employs a qualitative descriptive approach with historical,

philosophical, and phenomenological orientations (Frauenberger et al., 2010; Medeiros et al., 2023). The qualitative approach was chosen because the research focuses on understanding the meaning and relevance of the educational thought of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid in relation to the dynamics of pesantren modernization in the Society 5.0 era, rather than measuring empirical phenomena statistically. The historical approach is used to trace the social, cultural, and religious backgrounds that shaped his educational ideas; the philosophical approach is applied to examine the value system and epistemological paradigms underlying his thought; while the phenomenological approach is utilized to understand the essence of religious experiences and educational practices as lived within the pesantren institutions he established (Hikmah et al., 2023; Pekarchuk & Popruzha, 2025).

Sources and Types of Data

The data for this research are derived from two main categories: primary sources and secondary sources. Primary sources include the original works of Maulana Syaikh, such as *Wasāyā wa Mau'izhah*, *Pelita Hidup*, and historical documents of the NWDI and NBDI organizations. Primary data were also obtained through direct observation of educational activities at two major institutions founded by him, namely Pondok Pesantren Darun Nahdlatain NW Pancor and Pondok Pesantren Syaikh Zainuddin NW Anjani. Secondary sources consist of books, academic journals, dissertations, and research reports that discuss the modernization of Islamic education, biographies of Maulana Syaikh, and the concept of Society 5.0, particularly its humanistic technological orientation. The integration of these two types of sources is intended to ensure that the interpretation of Maulana Syaikh's thought is not merely textual but also contextual, bridging spiritual heritage with contemporary educational realities (Azzahidi, 2022; De Sordi, 2024; Morse & Field, 1996).

Data Collection Techniques

Data were collected using three main methods: Library Research, conducted by reviewing both classical and contemporary written sources related to Islamic educational thought and pesantren modernization.

Documentation, used to gather pesantren archives, manuscripts, and transcripts of Maulana Syaikh's speeches relevant to the research theme. In-depth interviews, conducted with key informants such as caregivers, senior teachers, and students at the two research sites: Pondok Pesantren Darun Nahdlatain NW Pancor and Pondok Pesantren Syaikh Zainuddin NW Anjani. Through these interviews, empirical insights were obtained regarding the implementation of Maulana Syaikh's ideas in current educational systems and institutional management practices (Chand, 2025; Kholifah & Sofwan, 2024).

Data Analysis Techniques

Data analysis was carried out using hermeneutic interpretation and source triangulation (Breitmayer et al., 1993; Turner et al., 2017; Wiyanda Vera Nurfajriani, 2024). The hermeneutic approach was applied to interpret Maulana Syaikh's texts by considering their historical context and underlying spiritual values. Through this approach, concepts such as *ta'lim*, *tarbiyah*, and *ta'dīb* are understood not merely as educational methods, but as structures of consciousness shaping holistic human character. Source and methodological triangulation were employed to validate the data by comparing findings from literature studies, institutional documents, and field interviews conducted at both pesantren. This process ensured that the interpretations produced were valid, credible, and contextually grounded (Wood, 2002).

Research Sites and Context

The research was conducted directly at two primary locations: Pondok Pesantren Darun Nahdlatain NW Pancor, which serves as a central hub of education and scholarly activities directly inherited from Maulana Syaikh and symbolizes an educational system integrating knowledge (*'ilm*), practice (*'amal*), and *da'wah*. Pondok Pesantren Syaikh Zainuddin NW Anjani, an institution focused on adapting classical pesantren values to the needs of modern education based on technological development and social innovation. These two pesantren were selected because they represent both the historical continuity and the practical actualization of Maulana Syaikh's educational thought within the context of Islamic education in the Society 5.0 era.

Data Validity and Trustworthiness

Data validity was ensured through source triangulation, prolonged engagement in the field, and a documented audit trail. Triangulation was carried out by cross-checking data obtained from diverse sources and methods; prolonged engagement was achieved through the researcher's direct involvement within the pesantren environment; and the audit trail was maintained by systematically documenting all stages of the research process in a transparent manner (Afiyanti, 2008; Roberts et al., 2006a, 2006b). Additionally, member checking was conducted with several informants to ensure that the researcher's interpretations accurately reflected the meanings intended by research participants (Arslan, 2022; Brink, 1993; Porter, 2007).

FINDINGS AND DISCUSSION

Findings

1. Historical Background and the Spirit of Struggle of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid

The findings of this study indicate that the intellectual journey and struggles of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid constitute the philosophical and practical foundations for the modernization of pesantren in Indonesia, particularly in Lombok. He pursued religious studies in the Holy City of Makkah for thirteen years under the guidance of prominent scholars and received direct mentorship from Shaykh Hasan Muhammad al-Masy'ath, whom he regarded as his most respected teacher. Upon his teacher's instruction, he returned to Indonesia in 1934 with the principal mission of building Islamic civilization through education (Azra, 2002).

His return to Lombok marked the beginning of an Islamic educational revival in the region. In that same year, he established Pesantren al-Mujahidin as the initial center of da'wah and education. Three years later, on 15 Jumada al-Akhirah 1356 H / 22 August 1937, he founded Madrasah Nahdlatul Wathan Diniyah Islamiyah (NWDI) for male students. Subsequently, on 15 Rabi' al-Akhir 1362 H / 21 April 1943, he founded Madrasah Nahdlatul Banat Diniyah Islamiyah (NBDI), the first formal educational institution for women in Lombok. The establishment of both institutions marked the birth of a structured and inclusive modern

pesantren-based educational system open to all segments of society, both men and women. From these two madrasahs emerged the concept of "Nahdlatain" (the two awakenings), which later inspired the founding of Pondok Pesantren Darun Nahdlatain Nahdlatul Wathan, an institution that became a center for integrating religious education, social engagement, and national consciousness.

2. Pesantren as a Base of Social Struggle and Independence

Field findings and historical sources demonstrate that during the colonial era, NWDI and NBDI functioned not only as educational centers but also as hubs of nationalist resistance. Under the leadership of Maulana Syaikh, these institutions produced cadres of mujahidin who were prepared to struggle in social and political arenas for national independence. Maulana Syaikh even formed the al-Mujahidin Movement, which played an active role in mobilizing the people of Lombok against Dutch colonial forces and the NICA troops. One significant historical episode occurred on 7 July 1946, when his younger brother, TGH. Muhammad Faizal Abdul Madjid, led an assault on the NICA military barracks in Selong, East Lombok. The operation resulted in his martyrdom, along with two NWDI students. These historical facts demonstrate that pesantren under Maulana Syaikh's guidance were not merely religious institutions but also centers for cultivating national consciousness and patriotic spirit. Education was understood not simply as a transfer of knowledge but as the nurturing of the spirit of struggle—*al-jihād fi sabīlillāh*—integrated with the missions of da'wah and humanitarian service.

3. Educational Institutions and the Nahdlatul Wathan Organizational Movement

Within a relatively short time, Maulana Syaikh successfully expanded a wide network of educational institutions. By 1952, sixty-six branches of NWDI and NBDI madrasahs had been established by their alumni across Lombok and surrounding regions. To coordinate these institutions, he founded the Nahdlatul Wathan (NW) Organization on 15 Jumada al-Akhirah 1372 H / 1 March 1953.

The organization developed rapidly into one of the largest Islamic educational networks in Eastern Indonesia. By 1997, 747 educational institutions operated under NW, ranging from

kindergartens and primary schools to madrasahs and universities. These institutions are located not only throughout West Nusa Tenggara but also across various regions of Indonesia and abroad, including Malaysia, Brunei Darussalam, and Singapore.

Field data from Pondok Pesantren Darun Nahdlatain NW Pancor and Pondok Pesantren Syaikh Zainuddin NW Anjani show that the educational system remains integrative, combining ta'lim (instruction), tarbiyah (character formation), and ta'dib (ethical cultivation). This model is substantively aligned with the spirit of Society 5.0, which positions human beings as the central axis of technology—in other words, a form of education that is digitally intelligent while remaining spiritually ethical.

4. Religious-Social Engagement and Innovation

As an Islamic scholar, educator, and community leader, Maulana Syaikh was also a pioneer of socio-religious innovation. He not only established madrasahs and pesantren but also initiated progressive movements in da'wah, social development, and Islamic culture. His contributions include:

- a. Implementing a classical classroom-based educational system (madrasi) in West Nusa Tenggara.
- b. Establishing the first educational institutions specifically for women (NBDI).
- c. Initiating Eid al-Fitr and Eid al-Adha pilgrimages as platforms for social bonding and da'wah.
- d. Developing inclusive public religious gatherings accessible to all segments of society.
- e. Forming the Tariqat Hizib Nahdlatul Wathan as a collective spiritual movement to strengthen bonds of remembrance (dhikr) and communal solidarity.
- f. Establishing general schools alongside Islamic madrasahs to balance worldly knowledge and religious learning.

In addition, Maulana Syaikh was known as a literary figure who composed educational poems (nazam) in Arabic and Indonesian to instill the values of tawhīd, moral character, and patriotism.

5. National Roles and Recognition

Maulana Syaikh also played an active role in national public life. He served as Amirul Hajj (1947–1948), a member of the Indonesian Constituent Assembly (1955), a member of the People's Consultative Assembly (MPR RI) from 1972 to 1982, and an advisor to the central Indonesian Council of Ulama (MUI) between 1971 and 1982. He founded several higher education institutions, including Hamzanwadi University (1977), STKIP Hamzanwadi, STIS Hamzanwadi, and Nahdlatul Wathan University of Mataram. In recognition of his contributions, the Government of the Republic of Indonesia awarded him the Medal and Certificate of Honor as a Development Pioneer in 1995. Subsequently, in 2017, Maulana Syaikh was officially declared a National Hero by President Joko Widodo.

6. Relevance of His Thought to Pesantren Modernization in the Society 5.0 Era

Observations and interviews conducted at the two main pesantren reveal that Maulana Syaikh's educational philosophy remains dynamic and contextually relevant in the digital age. His core principles—balancing knowledge and action, integrating spirituality with rationality, and committing to universal human values—have become the driving spirit behind pesantren modernization within the Nahdlatul Wathan network. In the Society 5.0 era, where technology permeates daily life, NW pesantren have developed digital-based educational systems grounded in the values of tawhīd and ethical character. This represents the actualization of Maulana Syaikh's vision: that true modernity is rooted in divine and human values rather than detached technological progress.

Table 1. Research Findings on the Actualization of the Thought of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid in the Modernization of Pesantren in the Era of Society 5.0

No.	Aspect of Thought	Core Concept	Form of Actualization in Pesantren	Relevance to Society 5.0
1	Spiritual Intelligence (al-‘aql al-rūḥānī)	Integration of faith, piety, and moral awareness as the foundation of education	Strengthening daily worship practices, Qur’anic studies, and spiritual mentoring for students	Formation of ethical digital culture and responsible use of technology
2	Moral Leadership (al-qiyādah al-akhlāqīyyah)	Leadership based on exemplary conduct, humility, and compassion	Kyai’s role as moral role model; character education through habituation and discipline	Development of human-centered leadership amid technological transformation
3	Social Transformation (al-taghyīr al-ijtimā‘ī)	Education as a means of empowering society and fostering social responsibility	Community service programs, Islamic social movements, and entrepreneurial training	Social innovation and community empowerment in a digital society
4	Integration of Ta’līm, Tarbiyah, and Ta’dīb	Holistic and balanced educational system combining knowledge, character formation, and ethical cultivation	Integration of religious sciences, general education, and life skills	Creation of competent, creative, and morally grounded human resources
5	Modern Learning System	Adoption of a structured class-based educational system while maintaining Islamic traditions	Curriculum modernization, digital learning platforms, and organizational management reforms	Adaptive education aligned with technological advancement and innovation
6	Technological Adaptation	Technology as a tool for da’wah, learning, and institutional development	Use of online learning media, digital administration, and social media outreach	Enhancement of digital literacy and broadening of educational access

Based on Table 1, the research findings indicate that the educational thought of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid remains highly relevant to the modernization of pesantren in the era of Society 5.0. His conceptual framework integrates spiritual intelligence (al-‘aql al-rūḥānī), moral leadership (al-qiyādah al-akhlāqīyyah), and social transformation (al-taghyīr al-ijtimā‘ī) into a holistic educational system that emphasizes the unity of knowledge (‘ilm) and righteous action (‘amal). This integration is reflected in the practical application of ta’līm (instruction), tarbiyah (character formation), and ta’dīb (ethical cultivation), demonstrating that pesantren modernization under his vision does not imply abandoning religious tradition but rather revitalizing it within contemporary educational contexts.

Furthermore, the findings show that pesantren influenced by Maulana Syaikh have adopted structured learning systems and technological innovations without compromising spiritual identity. The implementation of class-

based education, curriculum modernization, and the utilization of digital media for learning and da’wah illustrate a dynamic synthesis between Islamic educational values and technological advancement. In line with the human-centered paradigm of Society 5.0, this model positions technology as an educational instrument rather than an objective, ensuring that digital transformation continues to serve ethical development and social empowerment. Thus, the actualization of Maulana Syaikh’s thought offers a viable model for pesantren modernization that balances spirituality, morality, intellectual development, and technological adaptability in shaping globally competitive yet ethically grounded Muslim generations.

Discussion

The Actualization of Maulana Syaikh’s Thought in Pesantren Modernization in the Society 5.0 Era

The Society 5.0 era brings profound changes to human life, with digital technologies,

artificial intelligence, and social connectivity becoming integral to everyday activities. These advancements, however, also give rise to ethical dilemmas, crises of meaning, and moral disorientation (Hermawan et al., 2020; Keidanren, 2018; Saifullah Aldeia et al., 2023). In this context, the thought of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid proves increasingly relevant. His intellectual paradigm emphasizes balance between intellectual advancement and spiritual maturity—between high technology and high touch. Through his monumental work *Wasiat Renungan Masa Pengalaman Baru*, Maulana Syaikh articulated the essence of true Islamic education: drawing closer to God while distancing oneself from the influences of Satan and base desires. He wrote:

*“Draw near to your Lord,
Keep away from the allies of Satan.
Establish what is right as an obligation,
And remain steadfast in forbidding what is
wrong.”*

In another stanza, he emphasized moral balance as the key to salvation:

*“O my child, nurture piety,
Extinguish Satan and the passions of the
soul.
For piety opens the gates of heaven,
While Satan and desire are the doors of
hell.”*

These verses serve not merely as moral exhortations but as theological and pedagogical frameworks underlying the educational system he pioneered. Embedded within them are the principles of *ta’līm* (instruction), *tarbiyah* (personal and moral formation), and *ta’dīb* (ethical cultivation)—three elements that shape individuals to be both knowledgeable and virtuous.

Ta’līm: Integrating Faith-Based Knowledge and Technology

For Maulana Syaikh, *ta’līm* was not simply the transmission of information but a process of enlightening the heart so that knowledge becomes a guiding light rather than a tool of arrogance. In the Society 5.0 context, this principle is actualized through the integration of information technology into pesantren learning while preserving spiritual values. At Pondok Pesantren Darun Nahdlatain NW Pancor and

Pondok Pesantren Syaikh Zainuddin NW Anjani, digital media are now utilized for teaching classical texts through e-learning platforms, digitizing institutional archives, and providing online *da’wah* through multimedia channels. These innovations embody *ta’līm al-dīn*, wherein technology becomes a means of drawing closer to God rather than distancing oneself from Him.

Tarbiyah: Forming Pious Individuals amid Digital Disruption

The verse “O my child, nurture piety, extinguish Satan and desire” reflects Maulana Syaikh’s *tarbiyah* orientation, which seeks to cultivate individuals conscious of their existential purpose. Education, for him, should not merely produce intelligent individuals but also *muttaqīn*—those who possess self-restraint and moral sensitivity. In the digital era, *tarbiyah* is directed toward developing students’ digital ethics, fostering critical awareness of social media usage, big data, and artificial intelligence. NW pesantren integrate *tazkiyat al-nafs* (spiritual purification) into technology-based learning by incorporating reflective spiritual practices alongside digital literacy training.

Ta’dīb: Internalizing Ethical Conduct as Digital Ethics

Maulana Syaikh’s concept of *ta’dīb* emphasizes moral education grounded in awareness of proper conduct toward God, teachers, knowledge, and fellow human beings. In the Society 5.0 framework, this concept is crucial in virtual spaces often characterized by the erosion of ethical norms and social empathy. Through collective *dhikr* gatherings, spiritual assemblies, and routine moral instruction within NW pesantren, the spirit of *ta’dīb* is internalized in daily practice. Technology serves to expand moral *da’wah* through student-managed YouTube channels, digital publication of religious poetry and prayers, and motivational content promoting noble character. *Ta’dīb* thus becomes a bridge connecting pesantren spiritual wisdom with the ethical demands of modern digital society.

Normative Relevance to Society 5.0

Society 5.0 positions humanity as the center of innovation and technological progress. In Maulana Syaikh’s paradigm, human beings are God’s vicegerents on earth (*khulafā’*), entrusted to manage knowledge and technology for

collective benefit rather than destruction. His ideas therefore substantively anticipate the humanization of technology envisioned by the Society 5.0 concept (Harahap et al., 2023; Hermawan et al., 2020; Suryadi, 2022). The integration of *ta'lim*, *tarbiyah*, and *ta'dib* ensures that the pesantren educational system remains not only relevant but also serves as an ideal model of human-centered education in the digital era. Pesantren can shape generations who are digitally competent, spiritually resilient, and socially ethical—the very qualities required for building a compassionate and just Society 5.0 civilization. The thought of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, as articulated in *Wasiat Renungan Masa Pengalaman Baru*, is not merely a moral legacy but a strategic guide for modernizing Islamic education. Through *ta'lim*, *tarbiyah*, and *ta'dib*, pesantren are able to confront contemporary challenges without losing their spiritual roots. Within the Society 5.0 context, these values provide the foundation for nurturing *insān kāmil*—individuals who are intellectually capable, spiritually devoted, and ethically grounded amid the rapid currents of global digitalization.

CONCLUSION

Based on the findings and analyses conducted at Pondok Pesantren Darun Nahdlatain NW Pancor and Pondok Pesantren Syaikh Zainuddin NW Anjani, it is concluded that the educational philosophy of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid remains highly relevant in addressing the challenges of the Society 5.0 era, evolving beyond normative moral teachings into a comprehensive value system that shapes Islamic education through the integrated principles of *ta'lim* (knowledge transmission), *tarbiyah* (character formation), and *ta'dib* (ethical cultivation) to produce generations who are intellectually capable, morally upright, and socially productive. In his perspective, knowledge serves not merely material advancement but also nearness to God and the common good, so pesantren modernization signifies strengthening classical traditions with innovation and technology rather than abandoning them. The study shows that pesantren embodying these values successfully balance technological mastery with moral

development through the integration of classical and contemporary curricula, equipping students with religious scholarship, digital literacy, social skills, and spiritually grounded leadership. Within the Society 5.0 context, Maulana Syaikh's thought provides a human-centered ethical foundation that protects education from dehumanizing technological excesses and reaffirms pesantren as a model of holistic, humanistic learning. Thus, his ideas form the spiritual basis for pesantren modernization not as mere structural change but as a renewal of purpose, transforming pesantren into centers of civilization that harmonize faith, knowledge, and technology in the service of human dignity and devotion to God.

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