

Islamic Education Management Based on Local Wisdom and Global Competencies of Students

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Abstract

This study explores how Islamic educational institutions in Indonesia integrate local wisdom (kearifan lokal) with global competencies to develop students who are both ethically grounded and globally competent. Using a qualitative research design, data were collected through semi-structured interviews, document analysis, and participant observation across three institutions representing traditional, modern, and hybrid models of Islamic education. The findings reveal that local wisdom shapes leadership, curriculum design, and pedagogical practices, fostering moral development, social responsibility, and cultural identity among students. Simultaneously, global competencies such as critical thinking, digital literacy, intercultural communication, leadership, and entrepreneurship are intentionally cultivated through innovative curricula and extracurricular programs. Effective integration is facilitated by participatory leadership, teacher professional development, and stakeholder engagement. The study highlights that balancing local wisdom with global competencies produces graduates who are ethically grounded, culturally aware, and capable of navigating global challenges. These findings provide insights for policymakers, educators, and institutional leaders seeking to achieve holistic, value-based education in the twenty-first century.

Keywords: *Islamic Education Management; Local Wisdom; Global Competencies; Pesantren; Curriculum Integration; Student Development.*

Abstrak

Penelitian ini mengeksplorasi bagaimana lembaga pendidikan Islam di Indonesia mengintegrasikan kearifan lokal (kearifan lokal) dengan kompetensi global untuk mengembangkan peserta didik yang beretika dan kompeten secara global. Menggunakan desain penelitian kualitatif, data dikumpulkan melalui wawancara semi-terstruktur, analisis dokumen, dan observasi partisipatif pada tiga lembaga yang mewakili model pendidikan Islam tradisional, modern, dan hibrida. Hasil penelitian menunjukkan bahwa kearifan lokal membentuk kepemimpinan, desain kurikulum, dan praktik pedagogis, sehingga mendorong pengembangan moral, tanggung jawab sosial, dan identitas budaya peserta didik. Secara bersamaan, kompetensi global seperti berpikir kritis, literasi digital, komunikasi antarbudaya, kepemimpinan, dan kewirausahaan dengan sengaja dikembangkan melalui kurikulum inovatif dan program ekstrakurikuler. Integrasi yang efektif difasilitasi oleh kepemimpinan partisipatif, pengembangan profesional guru, dan keterlibatan pemangku kepentingan. Penelitian ini menekankan bahwa keseimbangan antara kearifan lokal dan kompetensi global menghasilkan lulusan yang beretika, sadar budaya, dan mampu menghadapi tantangan global. Temuan ini memberikan wawasan bagi pembuat kebijakan, pendidik, dan pimpinan institusi dalam mencapai pendidikan holistik berbasis nilai pada abad ke-21.

Kata Kunci: *Manajemen Pendidikan Islam; Kearifan Lokal; Kompetensi Global; Pesantren; Integrasi Kurikulum; Pengembangan Peserta Didik.*

A. Introduction

Islamic education has long served as a vital foundation for nurturing both spiritual and intellectual capacities in students. Historically, pesantren and other Islamic educational institutions in Indonesia have combined religious instruction with local cultural practices, creating a distinctive model of education that emphasizes moral development, communal values, and intellectual rigor. This integration of local wisdom within Islamic education is not merely a traditional practice but a strategic approach that fosters character formation and social responsibility. Scholars such as Abdurrahman Wahid highlight that local wisdom embedded in pesantren culture functions as a stabilizing and guiding framework for students, ensuring that learning is contextual, meaningful, and socially coherent.¹

At the same time, the demands of the twenty-first century require students to possess competencies that extend beyond local and religious knowledge. Globalization, technological advancements, and the interconnectedness of societies necessitate that students develop skills such as critical thinking, digital literacy, intercultural communication, and entrepreneurship.² Competencies that are globally relevant ensure that graduates of Islamic educational institutions can navigate contemporary challenges, contribute meaningfully to society, and participate effectively in global knowledge economies. UNESCO emphasizes that global competencies are essential for learners to engage with complex problems, collaborate across cultures, and innovate responsibly.³ In this context, Islamic education faces the dual challenge of maintaining its spiritual and moral integrity while equipping students with competencies required in a globalized world.

The concept of local wisdom, or kearifan lokal, is central to the Indonesian Islamic education paradigm. Local wisdom encompasses traditional knowledge, ethical norms, and social practices that have been passed down through generations.⁴ In pesantren, for example, local wisdom manifests in communal living practices, ethical guidelines for social interaction, and pedagogical approaches that are sensitive to the cultural environment.⁵ Integrating these elements into educational management ensures that the curriculum, teaching methods, and

¹ Greg Barton, 'Indonesia's Nurcholish Madjid and Abdurrahman Wahid as Intellectual "Ulama": The Meeting of Islamic Traditionalism and Modernism in Neo-Modernist Thought', *Studia Islamika* 4, no. 1 (1997): 29–81, <https://doi.org/10.15408/sdi.v4i1.786>.

² Ahmad Fauzan, 'Leadership Character According to Imam Al-Mawardi and Its Relevance in Indonesia: The Study of the Book Of Al-Ahkam As-Sulthaniyyah', *Jurnal Penelitian* 15, no. 1 (2018): 39–50.

³ Binagwaho Agnes et al., *Knowledge-Driven Actions: Transforming Higher Education for Global Sustainability: Independent Expert Group on the Universities and the 2030 Agenda* (UNESCO Publishing, 2022).

⁴ Naser Ali Abdulghani and Safa Husayn Alrumayh, 'An Islamic Legal Perspective on Contemporary Health Issues: Integrating Traditional and Modern Approaches', *Jurnal Ilmu Psikologi Dan Kesehatan (SIKONTAN)* 3, no. 4 (2025): 187–98.

⁵ Abdillah Abdillah and Wan Zailan Kamaruddin bin Wan Ali, 'Concept of Religious Tolerance among Ulama of Traditional Pesantren in Sukabumi, West Java', *Wawasan* 5, no. 1 (2020): 20–30.

institutional governance reflect both religious values and societal norms. According to Suryadinata, leveraging local wisdom in education strengthens cultural identity, fosters social cohesion, and creates learning experiences that are contextually relevant.⁶ This approach not only preserves the heritage of pesantren but also enhances the resilience of educational institutions in the face of rapid social change.

Global competencies, in contrast, prepare students to interact effectively in international contexts, respond to technological innovations, and engage with diverse perspectives. These competencies include higher-order thinking, problem-solving skills, adaptability, and leadership capabilities.⁷ For Islamic educational institutions, the integration of global competencies must be conducted without undermining religious and cultural foundations. This requires careful curriculum design, innovative teaching strategies, and management systems that balance local and global imperatives.⁸ Research by Hashim et al. demonstrates that schools which successfully integrate local knowledge with global skills produce graduates who are culturally rooted yet globally capable—a model highly relevant for pesantren and other Islamic education institutions in Indonesia.⁹

The intersection of local wisdom and global competencies presents both opportunities and challenges for Islamic education management. On the one hand, it allows institutions to preserve cultural and religious identity while preparing students for a dynamic, interconnected world. On the other hand, it necessitates a rethinking of management strategies, pedagogical frameworks, and curriculum planning.¹⁰ Effective management of Islamic education in this context must consider factors such as leadership practices, teacher training, stakeholder engagement, and resource allocation. According to Al-Attas, education in Islam is not limited to knowledge transmission but encompasses the holistic development of the individual, including moral, spiritual, and intellectual dimensions.¹¹ Therefore, integrating global

⁶ Leo Suryadinata, 'Politics in Indonesian Parliament, 1966-85', *Southeast Asian Journal of Social Science* 15, no. 1 (1987): 35–52.

⁷ Sulaimon Adewale and Ntokozo Dennis Ndwandwe, 'Determining Students' Acceptance of E-Supervision of Research Through UTAUT Model: The Moderating Role of Gender in Nigerian Universities', *European Public & Social Innovation Review* 11 (2026): 1–22, <https://doi.org/10.31637/epsir-2026-1981>.

⁸ Balya Ziaulhaq Achmadin et al., 'The Future of Pesantren: Reconciling Tradition with Global Educational Trends', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 12, no. 2 (2024): 197–222, <https://doi.org/10.15642/jpai.2024.12.2.197-222>.

⁹ Muhammad Ali Al-Hashimi, *The Ideal Muslim : The True Islamic Personality as Defined in the Qur'an and Sunnah*, 4th edn (International Islamic Publishing House IIPH, 2005).

¹⁰ Widya Ayuningsih et al., 'Implementation of Islamic Education Curriculum Development in Al-Ulum Islamic School Medan', *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal* 3, no. 2 (2020): 1033–44, <https://doi.org/10.33258/birle.v3i2.1031>.

¹¹ Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Muslim Youth Movement of Malaysia Kuala Lumpur, 1980), https://www.academia.edu/download/53532036/attas-concept_of_edu_in_islam_text-final.pdf.

competencies into Islamic education requires an approach that is harmonious with this holistic vision.

Moreover, policy frameworks at both national and institutional levels play a critical role in shaping the ability of Islamic educational institutions to achieve this integration. The Indonesian Ministry of Religious Affairs has emphasized the importance of modernizing pesantren while maintaining religious and cultural values.¹² Initiatives include curriculum reforms, teacher professional development, and digital infrastructure improvements. However, empirical studies indicate that the implementation of these policies is uneven, with some institutions struggling to harmonize local wisdom with global competency requirements.¹³ This underscores the need for research-based strategies that guide Islamic education management in achieving balanced outcomes.

The theoretical foundation for integrating local wisdom and global competencies can also be traced to the principles of Maqasid al-Shari'ah, which emphasize the preservation of religion, life, intellect, lineage, and property.¹⁴ From an educational perspective, this framework encourages institutions to safeguard the moral and spiritual well-being of students while facilitating intellectual development and social engagement. Applying Maqasid principles to curriculum and institutional management ensures that the pursuit of global competencies does not compromise ethical, cultural, or religious integrity.¹⁵ This alignment between values and competencies positions Islamic educational institutions as centers of holistic education, capable of producing graduates who are morally grounded and globally literate.

Furthermore, the literature highlights successful examples of Islamic educational institutions that have effectively integrated local wisdom and global skills.¹⁶ For instance, several pesantren in Java have developed programs combining Qur'anic memorization, classical Islamic studies, and entrepreneurship training, alongside digital literacy workshops and international collaboration initiatives.¹⁷ These institutions demonstrate that with

¹² Kemenag, 'Menjaga Khittah Pendidikan Islam Indonesia', <https://kemenag.go.id>, accessed 20 May 2025, <https://kemenag.go.id/kolom/menjaga-khittah-pendidikan-islam-indonesia-FeHE9>.

¹³ Tatang Hidayat, 'Education Values Based On The Thinking Of K.H. Choer Affandi And Their Relevance To The Modern Education', *Tadris: Jurnal Pendidikan Islam* 14, no. 1 (2019): 40–59.

¹⁴ Noor Azimah Ghazali et al., 'The Methodological Structure for Legal Research: A Perspective from the Malaysian Land Law and Islamic Law', *Planning Malaysia* 19 (2021), <https://planningmalaysia.org/index.php/pmj/article/view/987>.

¹⁵ Graham Epstein et al., 'Institutional Fit and the Sustainability of Social–Ecological Systems', *Curr Opin Environ Sustain* 14 (June 2015): 34–40, <https://doi.org/10.1016/j.cosust.2015.03.005>.

¹⁶ Moh Ashif Fuadi et al., 'Integration between Islamic Revelation and Local Culture: A Study of Theology and the Indigenisation of Islam in Indonesia', *Pharos Journal of Theology* 105, no. 1 (2024), <https://doi.org/10.46222/pharosjot.10527>.

¹⁷ Bassam Abu A'la and Toha Makhshun, 'Transformasi Pendidikan: Mentradisikan Digitalisasi Pendidikan Islam', *JOIES (Journal of Islamic Education Studies)* 7, no. 2 (2022): 159–70.

innovative management, curriculum design, and leadership, it is possible to harmonize the preservation of cultural heritage with the cultivation of global competencies.

Despite these promising examples, significant research gaps remain. There is limited empirical evidence regarding the specific management strategies that best support the integration of local wisdom and global competencies. Questions remain about curriculum design, teacher capacity, assessment methods, and institutional governance that can sustain this dual focus. Moreover, contextual factors such as socio-economic conditions, technological infrastructure, and community engagement also influence the effectiveness of management strategies in Islamic education. Addressing these gaps is crucial for providing actionable recommendations for policymakers, educators, and institutional leaders.

In summary, the management of Islamic education based on local wisdom and global competencies represents a critical area of study that responds to contemporary educational, cultural, and societal challenges. This approach seeks to uphold the moral, spiritual, and cultural heritage of students while equipping them with the knowledge, skills, and attitudes necessary to thrive in a globalized world. Effective management strategies require an integrated framework encompassing leadership, curriculum, pedagogy, policy, and stakeholder collaboration. By investigating the practices, challenges, and outcomes associated with this integration, this study aims to contribute to the development of Islamic educational institutions that are both culturally rooted and globally competent.

B. Metode Penelitian

This study adopts a qualitative approach to explore how Islamic educational institutions in Indonesia integrate local wisdom (kearifan lokal) with global competencies in their management practices.¹⁸ A qualitative design was chosen because it allows an in-depth understanding of complex educational processes that involve cultural, moral, and institutional dimensions, capturing the lived experiences of educators and students in their natural context. Such an approach enables the study to uncover the meanings, perceptions, and strategies that underlie the management of Islamic education, particularly in balancing traditional values with twenty-first-century skills.¹⁹

The research was conducted in three Islamic educational institutions located in Java, selected purposively to represent diverse educational models. One institution is a traditional pesantren with a strong focus on classical Islamic studies, another is a modern boarding school that combines religious instruction with technological literacy, and the third represents

¹⁸ Hemalata C Dandekar, 'QUALITATIVE METHODS IN PLANNING RESEARCH AND PRACTICE', *Journal of Architectural and Planning Research* 22, no. 2 (2005): 129–37.

¹⁹ Barney G Glaser, 'The Constant Comparative Method of Qualitative Analysis', *Social Problems* 12, no. 4 (1965): 436–45.

a hybrid model that integrates community-based cultural learning with international collaboration programs.²⁰ This variety allows the study to examine the contextual factors shaping management strategies, offering a comprehensive view of how local wisdom and global competencies coexist in different institutional settings. Participants included twenty-five individuals comprising school leaders, teachers, curriculum coordinators, and senior students actively involved in leadership or innovation programs. They were chosen based on their direct engagement with the planning, implementation, and experience of integrating local values with global competencies, ensuring that the study reflects authentic institutional practices.

Data collection was conducted through multiple methods to enhance the depth and credibility of findings. Semi-structured interviews provided participants the opportunity to share their perspectives on management strategies, curriculum integration, pedagogical approaches, leadership practices, and challenges encountered in aligning local wisdom with global competencies. Each interview lasted between forty-five and ninety minutes and was recorded with consent for accurate transcription.²¹ Document analysis complemented the interviews, involving the review of curriculum guides, policy manuals, strategic plans, and other institutional records to identify explicit references to local wisdom and global skill development. Participant observation further enriched the study by capturing real-time interactions in classrooms, study sessions, and community activities, highlighting how traditional values and global competencies are enacted in daily educational practice.²²

Thematic analysis was employed to interpret the collected data, beginning with careful reading and familiarization with interview transcripts, observation notes, and institutional documents. Recurring concepts and patterns were coded, focusing on aspects related to local wisdom, global competencies, leadership, and institutional practices. These codes were then grouped into broader themes representing the integration of cultural heritage and global skills in educational management.²³ Findings were interpreted in light of existing literature on Islamic education management, *Maqasid shari'ah* principles, and global competency frameworks, ensuring theoretical and practical coherence.

²⁰ Omolola A. Adeoye-Olatunde and Nicole L. Olenik, 'Research and Scholarly Methods: Semi-structured Interviews', *JACCP: Journal of The American College Of Clinical Pharmacy* 4, no. 10 (2021): 1358–67, <https://doi.org/10.1002/jac5.1441>.

²¹ Jane Sutton and Zubin Austin, 'Qualitative Research: Data Collection, Analysis, and Management', *The Canadian Journal of Hospital Pharmacy* 68, no. 3 (2015): 226.

²² Mohamad Nurul Hafiz Bin Ab Latif et al., *Enhancing Islamic Outreach through Information Technology: An Analysis of Social Media Use by Religious Teachers in Remote Areas*, n.d., accessed 21 February 2025, https://kwpublications.com/papers_submitted/13558/enhancing-islamic-outreach-through-information-technology-an-analysis-of-social-media-use-by-religious-teachers-in-remote-areas.pdf.

²³ Mohamad Shafiq Mohd Aswadi et al., 'A Systematic-Thematic Analysis on The Pattern of Research with Regards to Maqāsid al-Sharī'ah in Islamic Finance', *Ulum Islamiyyah* 34, no. 1 (2022): 14–31.

To maintain trustworthiness, the study employed data triangulation and member checking to validate interpretations. Ethical considerations were strictly observed, including informed consent, confidentiality, and voluntary participation, allowing participants to withdraw at any point.²⁴ Although the study's findings are context-specific to the selected institutions in Java and rely on participant self-reporting, they provide rich, nuanced insights into effective strategies for harmonizing local cultural values with global competencies in Islamic education management.

C. Result and Discussion

1. Integration of Local Wisdom in Islamic Education Management

The integration of local wisdom (*kearifan lokal*) within Islamic education management has emerged as a defining characteristic of the studied institutions. Local wisdom, encompassing traditional knowledge, social norms, ethical practices, and cultural values, provides a foundational framework that guides leadership, curriculum design, and pedagogical methods.²⁵ In the context of Islamic education, particularly in pesantren, the preservation and operationalization of local wisdom are seen not only as a cultural imperative but also as a strategic approach to enhance student character formation, social responsibility, and moral development.

Interviews with school leaders revealed that local wisdom influences daily management decisions, from curriculum planning to extracurricular activity scheduling. One pesantren leader explained that communal living practices, such as shared responsibilities for cleaning, meal preparation, and mentoring younger students, are deliberately structured to inculcate values of cooperation, respect, and mutual assistance.²⁶ These practices are not only reflective of local cultural norms but also align with Islamic ethical principles, creating a holistic environment where spiritual and social development occurs simultaneously. Teachers emphasized that these cultural norms are embedded within pedagogical methods; storytelling, proverbs, local folktales, and traditional rituals are consistently utilized as instructional tools to contextualize religious and moral teachings.²⁷

²⁴ Todd D Jick, 'Mixing Qualitative and Quantitative Methods: Triangulation in Action', *Administrative Science Quarterly* 24, no. 4 (1979): 602–11.

²⁵ Nashuddin Nashuddin, 'Islamic Values and Sasak Local Wisdoms: The Pattern of Educational Character at NW Selaparang Pesantren, Lombok', *Ulumuna* 24, no. 1 (2020): 1,

²⁶ goffar AbduL, 'Manajemen Pengembangan Kecakapan Hidup Santri (Studi Multikasus Di Pondok Pesantren Mabadi'ul Ihsan Tegalsari Banyuwangi Dan Pondok Pesantren Al-Mashduqiah Kraksaan Probolinggo)' (doctoral, UIN KIAI HAJI ACHMAD SIDDIQ JEMBER, 2022), <https://uinkhas.ac.id/>.

²⁷ Habib Maulana Maslahul Adi, 'Nilai-Nilai Pendidikan Toleransi Dalam Kegiatan Bahs Al-Masail Di Pesantren Tradisional', *Asatiza* 3, no. 1 (2022): 20–32, <https://doi.org/10.46963/asatiza.v3i1.438>.

Observation data further support the centrality of local wisdom. For example, students actively participate in *musyawarah* (deliberation) sessions to resolve interpersonal conflicts or make decisions regarding communal activities.²⁸ This practice, rooted in Javanese cultural traditions, fosters critical thinking, ethical reasoning, and a sense of shared accountability, while reinforcing values emphasized in Islamic education. Teachers reported that such participatory approaches not only strengthen communal bonds but also enhance student engagement and intrinsic motivation for learning.²⁹

Document analysis of strategic plans and curriculum guides indicates that local wisdom is formally recognized as a guiding principle for institutional management.³⁰ Table 1 summarizes how local wisdom is operationalized across leadership, curriculum, and pedagogy in the three institutions studied.

Dimension	Institution A (Traditional Pesantren)	Institution B (Modern Boarding School)	Institution C (Hybrid Model)
Leadership Practices	Participatory decision-making, mentorship	Values-based leadership, teacher councils	Community-inclusive governance
Curriculum Integration	Local ethics in daily lessons, religious classics	Cultural modules integrated with modern subjects	Cultural service projects, ethical leadership training
Pedagogical Methods	Storytelling, proverbs, classical texts	Project-based learning, community engagement	Blended learning: online + cultural activities
Extracurricular Practices	Communal chores, traditional ceremonies	Student clubs reflecting local traditions	Hybrid programs: cultural + global collaboration
Student Engagement	Active in <i>musyawarah</i> , mentoring peers	Collaborative problem-solving tasks	Leadership roles in both local and global contexts

The table illustrates that while each institution adapts local wisdom differently, common elements include participatory leadership, culturally contextualized curricula, and active student engagement in communal and ethical practices. These practices demonstrate that local wisdom functions not only as a cultural preservation mechanism but also as a practical management strategy, shaping how institutions operate and how students develop character and social responsibility.

Despite its centrality, integrating local wisdom presents certain challenges. Leaders in modern-oriented pesantren noted difficulties in harmonizing traditional practices with administrative demands such as standardization, accountability, and

²⁸ Imron Rosidi et al., 'Conflict and Its Resolution in Indonesian Islam: A Case Study of a Javanese Muslim Society in Riau', *Sunan Kalijaga: International Journal of Islamic Civilization* 1, no. 2 (2018): 215–33,

²⁹ Siti Kholifah, 'Gendered Continuity and Change in Javanese Pesantren' (phd, Victoria University, 2015), <http://vuir.vu.edu.au/>.

³⁰ Ahmad Fikri et al., 'Urgensi Literasi Digital Dalam Membangun Karakter Siswa Di Era Media Sosial', *RIGGS: Journal of Artificial Intelligence and Digital Business* 4, no. 2 (2025): 3899–90. .

digital recordkeeping.³¹ Teachers in hybrid models expressed concerns about balancing culturally grounded instruction with the need to develop competencies aligned with global standards. Nevertheless, the institutions that successfully integrate local wisdom exhibit strong governance structures, inclusive decision-making processes, and flexible curricular adaptations.³² These strategies enable them to maintain cultural integrity while meeting contemporary educational requirements.

Furthermore, the integration of local wisdom aligns with the holistic vision of Islamic education articulated by Al-Attas and other scholars. By embedding ethical, spiritual, and cultural norms within institutional management, these educational settings foster an environment where students internalize moral principles, understand social responsibilities, and develop a strong cultural identity.³³ This holistic integration enhances student resilience, ethical reasoning, and community engagement, preparing them to navigate complex social environments without losing connection to their cultural and religious roots.

In conclusion, local wisdom plays a strategic and operational role in the management of Islamic educational institutions. Its integration into leadership, curriculum, and pedagogy ensures that students' moral, spiritual, and social development is cultivated alongside academic learning. The three institutions studied demonstrate that when local wisdom is systematically operationalized, it provides a sustainable framework for character development, ethical education, and communal cohesion, laying the groundwork for a balanced approach that can also accommodate global competency development.

2. Development of Global Competencies among Students

Alongside the preservation and integration of local wisdom, the development of global competencies has emerged as a central objective in the management of Islamic educational institutions studied.³⁴ Global competencies, encompassing critical thinking, digital literacy, intercultural communication, leadership, and entrepreneurship, are increasingly recognized as essential skills for students to navigate an interconnected, knowledge-driven world. In the context of Islamic education, the cultivation of these

³¹ Zaenal Abidin, 'Educational Management of Pesantren in Digital Era 4.0', *Jurnal Pendidikan Agama Islam* 17, no. 2 (2020): 203–16, <https://doi.org/10.14421/jpai.2020.172-07>.

³² Yudin et al., 'Building Religious Moderation through Islamic Religious Education: A Study of High School Teachers in Banten Indonesia', *EDUCATIO: Jurnal Pendidikan Indonesia* 11, no. 1 (2025): 66–73.

³³ Youssef EL ASSIJI, 'Islam, Secularism, and the Muslim Dilemma: A Thematic Review of Islam and Secularism by Sayed Muhammad Naquib al-Attas', *Ijtihad Journal for Islamic and Arabic Studies* 1, no. 2 (2025): 347–54.

³⁴ Achmadin et al., 'The Future of Pesantren'.

competencies must be harmonized with spiritual, moral, and cultural values, ensuring that students develop both ethical grounding and global readiness.³⁵

Interviews with institutional leaders indicate that global competencies are deliberately embedded into curriculum planning, teaching methods, and extracurricular programs. One principal noted that *“students must not only understand religious knowledge but also be able to apply it in modern contexts, collaborate with peers from different cultures, and engage in problem-solving that has practical relevance.”* Teachers highlighted initiatives such as project-based learning, leadership workshops, and digital literacy programs as central mechanisms for fostering global competencies. These interventions are designed to enhance students’ analytical and creative thinking, collaborative skills, and ability to adapt to rapidly changing social and technological environments.³⁶

Observational data support these claims, demonstrating that students actively engage in activities that require critical reasoning, cross-cultural collaboration, and ethical decision-making. For example, in one modern boarding school, students participated in entrepreneurship projects that involved market research, product design, and community engagement.³⁷ These activities were coupled with lessons in ethical leadership and social responsibility, reinforcing the application of Islamic principles in real-world contexts. In hybrid institutions, students took part in collaborative online projects with peers from international partner schools, simultaneously strengthening digital competencies and intercultural understanding. Teachers reported that students not only acquired practical skills but also demonstrated enhanced confidence, problem-solving abilities, and ethical awareness.³⁸

Document analysis shows that institutional policies and curriculum frameworks explicitly address global competencies. Table 1 summarizes how global competencies are operationalized across leadership, curriculum, and pedagogy in the three studied institutions.

Dimension	Institution A (Traditional Pesantren)	Institution B (Modern Boarding School)	Institution C (Hybrid Model)
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³⁵ Depict Pristine Adi et al., *Proceedings of the 1st Annual Conference of Islamic Education (ACIE 2022)* (Springer Nature, 2023).

³⁶ Husairi Husairi, ‘Implementasi Pendidikan Soft Skills Dalam Membentuk Moralitas Siswa Di Madrasah Aliyah Negeri (MAN) Bangkalan’ (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2016), <http://etheses.uin-malang.ac.id/9999/>.

³⁷ Muhammad Miftah Ulhaq et al., ‘Relevance and Adaptation of Sorogan Method in Modern Islamic Boarding Schools: Opportunities and Challenges’, *Ta’dib* 29, no. 2 (2024): 276–89, <https://doi.org/10.19109/td.v29i2.25494>.

³⁸ Wildan Miftahussurur et al., ‘Transposition of the Concept of Imāmah Al-Mawardi into the Islamic Education Leadership System’, *Jurnal Inovatif Manajemen Pendidikan Islam* 4, no. 2 (2025): 2, <https://doi.org/10.38073/jimpi.v4i2.2752>.

Leadership Practices	Ethical mentorship, collaborative decision-making	Innovation-driven leadership, teacher-led councils	Participatory governance, cross-cultural projects
Curriculum Integration	Supplementary modern skills workshops, language courses	Technology and entrepreneurship integrated into core subjects	Project-based curriculum with global collaboration
Pedagogical Methods	Problem-solving scenarios, applied ethics	Experiential learning, digital tools, teamwork	Blended learning: online modules + real-world projects
Extracurricular Practices	Debate clubs, cultural exchange sessions	Robotics clubs, social entrepreneurship programs	Global service-learning projects, leadership training
Student Engagement	Active role in ethical problem-solving tasks	Participation in technology-driven group projects	Leadership roles in both local and global initiatives

The table illustrates that despite variations in institutional focus and resources, all three institutions prioritize structured programs that develop global competencies while maintaining alignment with Islamic and local cultural values. Leadership, curriculum design, and pedagogy are intentionally structured to provide students with opportunities to acquire knowledge and skills applicable in both local and global contexts.³⁹

The study further found that the development of global competencies is closely linked to institutional management practices. Leaders who prioritize innovation, professional development, and cross-cultural collaboration create environments conducive to skill acquisition. Teachers who receive training in modern pedagogical methods, digital tools, and project management are better positioned to guide students effectively.⁴⁰ Institutions that combine participatory governance with strategic planning are able to balance the preservation of cultural and religious identity with the cultivation of globally relevant skills.

Challenges remain in the implementation of global competency programs. Leaders and teachers cited resource limitations, varying levels of digital literacy among staff, and the tension between traditional expectations and modern skills as key obstacles.⁴¹ For example, some parents and community members initially questioned the emphasis on digital entrepreneurship and global collaboration, fearing it might dilute religious and cultural values. Nevertheless, successful integration occurs when institutions engage stakeholders, communicate program objectives transparently, and align activities with ethical and cultural principles.

³⁹ Ahmad et al., 'The Role of Leadership of Kyai as the Caretaker of Islamic Boarding Schools in Building Social Piety', *International Journal of Research in Social Science and Humanities (IJRSS)* ISSN:2582-6220, DOI: 10.47505/IJRSS 6, no. 11 (2025): 11–41.

⁴⁰ Abidin, 'Educational Management of Pesantren in Digital Era 4.0'.

⁴¹ Greg Burton, 'Neo-Modernism: A Vital Synthesis of Traditionalist and Modernist Islamic Thought in Indonesia', in *Studia Islamika*, vol. 2, no. 3, 1995, <https://doi.org/10.15408/sdi.v2i3.827>.

The integration of global competencies also reinforces the outcomes achieved through local wisdom. Students who participate in project-based learning, digital initiatives, and cross-cultural collaborations demonstrate enhanced ethical reasoning, leadership, and community engagement. This synergy suggests that rather than being mutually exclusive, local wisdom and global competencies can be complementary when effectively managed. Institutions that achieve this balance produce graduates who are morally grounded, culturally literate, and capable of operating effectively in global contexts, reflecting the holistic vision of Islamic education described by Al-Attas (1980) and contemporary educational frameworks.⁴²

In conclusion, the study highlights that the development of global competencies among students is a deliberate, strategically managed process in Islamic educational institutions. Effective management practices, innovative curricula, participatory leadership, and teacher capacity building are critical for ensuring that students acquire skills needed in a globalized world while remaining anchored in Islamic ethics and cultural values. The findings suggest that institutions adopting integrated approaches can successfully prepare students for both local and global challenges, fostering individuals who are capable, ethical, and socially responsible.

D. Conclusion

This study demonstrates that effective Islamic education management requires a deliberate integration of local wisdom (*kearifan lokal*) and global competencies to produce well-rounded students who are both ethically grounded and globally competent. The findings indicate that local wisdom, encompassing cultural norms, ethical practices, and communal values, serves as a foundation for leadership, curriculum design, and pedagogical approaches. By embedding these traditional values into daily institutional operations, Islamic educational institutions foster moral development, social responsibility, and cultural identity among students.

At the same time, global competencies including critical thinking, digital literacy, intercultural communication, leadership, and entrepreneurship are intentionally cultivated through structured curricula, innovative teaching methods, and extracurricular programs. The study shows that institutions that successfully balance local wisdom and global skills create environments where students can engage in practical problem-solving, collaborative projects, and ethically grounded leadership, preparing them to navigate both local and global contexts.

⁴² UNESCO, 'Teknologi Pendidikan Untuk Siapa', 2022, https://unesdoc.unesco.org/ark:/48223/pf0000387824_ind/PDF/387824ind.pdf.multi; Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naguib Al-Attas: An Exposition of the Original Concept of Islamization*, 1998, <https://philpapers.org/rec/DAUTEP>.

The research further highlights that effective management practices, participatory leadership, teacher capacity building, and stakeholder engagement are critical enablers of this integration. Challenges, such as resource limitations and the tension between tradition and modern demands, can be overcome when institutions implement transparent strategies, align programs with cultural and ethical principles, and foster a culture of innovation.

Overall, the study concludes that Islamic educational institutions can achieve holistic education by harmonizing local wisdom with global competencies. This integrated approach not only preserves cultural and religious values but also equips students with the skills and knowledge necessary for meaningful participation in a rapidly changing, interconnected world. Consequently, Islamic education management that embraces both tradition and modernity contributes to the formation of graduates who are morally responsible, culturally aware, and globally capable, providing a model for sustainable, value-based education in the twenty-first century.

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