INDONESIAN JOURNAL OF MULTIDISCIPLINARY SCIENCE

P-ISSN: 2808-5957
E-ISSN: 2808-6724

Reformulation of Islamic Boarding School Education Management Through Islamic Counseling Service in Facing the Challenge of Globalization

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Keywords:
islamic counseling; islamic boarding school management; globalization; resilience; global competence

ABSTRACT

This study aims to reformulate Islamic boarding school education management through the integration of Islamic counseling services in responding to the challenges of globalization. Pesantren, as one of Indonesia's oldest educational institutions, is currently facing rapid social and cultural transformations driven by digitalization, global mobility, and moral disruption. To address these challenges, a mixed-method multi-phase design was employed. In the first phase, qualitative exploration through interviews, focus group discussions, and document analysis was conducted to map the needs and obstacles in managing counseling services. The second phase utilized the Delphi technique involving experts in Islamic counseling, education management, and Islamic boarding school leadership to construct and validate a comprehensive management model. The third phase implemented a quasi-experimental design with pretest–posttest control groups to test the effectiveness of the model in enhancing resilience, global competence, and ethical digital behavior among santri. The results show that the reformulated management model successfully improves the role of Islamic counseling services in Islamic boarding schools by integrating policy planning, organizational structure, service delivery, and monitoring evaluation mechanisms. This model is proven effective in strengthening santri's resilience and digital ethics while reducing cases of bullying and maladaptive behavior. The study concludes that Islamic boarding school management needs to institutionalize Islamic counseling as a strategic component to ensure the sustainability of character education and competitiveness of Islamic boarding school graduates in the era of globalization.

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INTRODUCTION

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia, possessing deep historical and cultural roots. Since their inception, they have served not only as centers for the transfer of religious knowledge but also as centers for preaching, moral development, and community empowerment (Arief Firmansyah & Amirudin, 2023; Faisal et al., 2024; Falikul Isbah, 2020; Harlinda et al., 2023; Ningsih et al., 2023; Purwanti et al., 2023). Over time, the role of Islamic boarding schools has become increasingly strategic in producing generations with profound knowledge, noble morals, and spiritual resilience. However, entering the 21st century, Islamic boarding schools face increasingly complex and multidimensional challenges. These challenges stem not only from

the currents of cultural and technological globalization but also from the internal dynamics of education, which demand innovation and adaptation to remain relevant amidst the accelerating pace of global change (Azra, 2020).

Globalization, marked by advances in information and communication technology, and cross-border human mobility, has brought both positive and negative impacts. On the one hand, globalization opens up wider access for Islamic boarding school students (Islamic boarding school) to acquire knowledge, interact with the international community, and develop the skills necessary for global competition. However, on the other hand, globalization also presents threats in the form of moral disruption, the penetration of foreign cultures inconsistent with Islamic values, and increased vulnerability to deviant behavior such as bullying, gadget addiction, social media abuse, and identity crises (Giddens, 2018). This poses a serious challenge for Islamic boarding schools (pesantren) as Islamic educational institutions that aspire to develop a generation with strong character, knowledge, and noble morals.

Several studies have shown that the younger generation, including Islamic boarding school (pesantren), is increasingly vulnerable to social and psychological pressures due to the rapid flow of global information (Wahono et al., 2023). A UNESCO report (2022), for example, emphasized that uncontrolled use of digital technology among students has the potential to lead to mental health problems, decreased concentration in learning, and vulnerability to online radicalism (UNESCO, 2022). In the context of Islamic boarding schools (pesantren), this phenomenon is evident in the increasing cases of social media misuse, weak digital literacy, and the declining resilience of students in the face of global environmental pressures. This situation demands a new managerial strategy in Islamic boarding school education that emphasizes not only the teaching of yellow books and religious discipline but also integrates Islamic counseling services to strengthen students' mental resilience and global competence (Arifin, 2021).

Empirical evidence from international studies further reinforces these concerns. A cross-national study by Lonka et al. (2021) published in the British Journal of Educational Psychology showed that adolescents in a structured psychoeducational program demonstrated significantly higher resilience scores ($M = 74.3$, $SD = 8.2$) compared to those in a conventional setting ($M = 61.5$, $SD = 9.1$), underscoring the measurable benefits of institutionalized counseling support. Similarly, research conducted by Yeager and Dweck (2020) in OECD member countries found that a school-based counseling intervention integrating a cultural and values-based framework resulted in a 23% greater increase in students' intercultural competence than a general program. These international findings place this study within the broader global discourse on the role of structured counseling management in educational institutions, while reinforcing the contextual urgency of reforming Islamic boarding schools in Indonesia.

Islamic counseling, as part of guidance and counseling based on the values of the Qur'an and Sunnah, has great potential to help Islamic students face the challenges of globalization. From an Islamic perspective, counseling is understood not only as an effort to help individuals overcome psychological problems, but also as a process of spiritual development, strengthening morals, and developing self-awareness to remain steadfast on the path of truth. Unfortunately, Islamic counseling services in many Islamic boarding

schools are still incidental, individual, and not systematically managed within the framework of educational management (Qardhawi, 2019). However, if managed properly, Islamic counseling can be a strategic instrument for instilling values of religious moderation, building self-resilience, and improving students' social skills in interacting with the global world.

Konvergensi teoretis antara konseling Islam dan manajemen pendidikan didasarkan pada prinsip bahwa efektivitas institusional tidak dapat dipisahkan dari perkembangan holistik anggotanya. Dari perspektif manajemen pendidikan Islam, fungsi manajemen klasik berupa perencanaan, pengorganisasian, pelaksanaan, dan pengendalian menyediakan kerangka struktural di mana layanan konseling Islam dapat secara sistematis diintegrasikan, mengubah praktik pastoral ad hoc menjadi fungsi institusional yang terformal. Sintesis teoretis ini mendukung argumen bahwa reformulasi manajemen pesantren harus dilakukan bukan hanya sebagai latihan administratif, tetapi sebagai keharusan pedagogis dan spiritual yang selaras dengan maqashid al-shariah (tujuan hukum Islam), khususnya pelestarian akal budi (hifz al-aql) dan agama (hifz al-din) (Qardhawi, 2019).

Previous studies have shown that Islamic boarding school education management places greater emphasis on curriculum, leadership, and institutional aspects. Some studies, for example, examine the leadership of Islamic boarding school teachers (kyai) in managing Islamic boarding schools, integrative curriculum strategies, and accreditation-based quality development (Qomar, 2019). However, studies specifically highlighting the integration of Islamic counseling into Islamic boarding school education management are still very limited. Furthermore, research on Islamic counseling often focuses on individual guidance practices, Islamic therapy, or preventive services, without linking them to the institution's managerial framework. This creates a research gap *that* needs to be addressed through studies that integrate Islamic boarding school education management with Islamic counseling services to address the challenges of globalization (Maarif, 2020).

The urgency of this research is increasingly apparent given the current dominance of Generation Z and Alpha in educational settings, including Islamic boarding schools. This generation lives in a fast-paced, open, and dynamic digital ecosystem, making them vulnerable to identity crises, academic stress, and decreased motivation to learn. Without integrated Islamic counseling services within Islamic boarding school management, education risks emphasizing only cognitive and ritual aspects, while neglecting the affective and psychological needs of students (Hidayat, 2022). Therefore, efforts are needed to reformulate Islamic boarding school education management to incorporate Islamic counseling into a planned, structured, and sustainable institutional system.

The novelty of this research lies in its approach to reformulating Islamic boarding school education management, incorporating Islamic counseling as a core component. Unlike previous, partial studies, this study will formulate a comprehensive managerial model through qualitative exploration, expert validation using the Delphi technique, and empirical testing using a quasi-experimental design. Thus, this study not only produces a conceptual framework but also empirical evidence regarding the model's effectiveness in improving resilience, global competence, and ethical digital behavior among students (Creswell & Creswell, 2018b). Furthermore, this research is expected to make a significant contribution

to the development of Islamic education management in Indonesia, particularly in Islamic boarding schools (pesantren).

First, academically, this research enriches educational management studies with an Islamic counseling perspective, which has received little attention to date. Second, practically, the research findings can serve as a reference for Islamic boarding school managers in designing more systematic policies, organizational structures, and standard operating procedures (SOPs) for Islamic counseling services. Third, strategically, this research supports the national education development agenda, which emphasizes the importance of character education, digital literacy, and readiness to face the era of globalization and the 5.0 industrial revolution (Ministry of Education and Culture 2020).

Thus, this study aims to: (1) map the needs and challenges of strengthening Islamic counseling services in Islamic boarding schools in the context of globalization, (2) formulate a comprehensive Islamic counseling-based Islamic boarding school education management model, and (3) test the effectiveness of this model in increasing resilience, global competence, and ethical digital behavior of Islamic boarding school students.

METHOD

This study employed a multi-phase, mixed-methods approach that sequentially integrated qualitative and quantitative data. This approach was chosen to gain a comprehensive understanding of the need, formulation, and effectiveness of an Islamic counseling-based Islamic boarding school education management model in facing the challenges of globalization (Creswell & Creswell, 2018b)

Research Design

The research was conducted in three phases: a.

Qualitative Exploration Phase

1. Objective: to map the needs, challenges, and practices of Islamic counseling services in Islamic boarding schools.
2. Techniques: in-depth interviews with kiai, guidance counselors, ustadz/ustadzah, students, and guardians; focus group discussions (FGD); and analysis of internal Islamic boarding school documents (SOPs, curriculum, rules of procedure).
3. Analysis: thematic with *open coding, axial coding, and selective coding* to find the main patterns (Miles et al., 2020).

Expert Validation Phase (Delphi Technique)

1. Objective: to develop and validate an Islamic counseling management model through expert consensus.
2. Participants: Islamic counseling experts, Islamic education management experts, Islamic boarding school leaders, Islamic psychologists, and digital literacy practitioners.
3. Process: 2–3 Delphi rounds, using closed and open questionnaires. The consensus threshold was defined as ≥75% expert agreement on each model component, consistent with established Delphi methodology standards (Dalkey & Helmer, 1963). In Round 1, experts rated proposed model components on a five-point Likert scale and provided open-ended feedback. Items not meeting the 75% threshold were revised and resubmitted in

Round 2. Items achieving ≥80% agreement in Round 2 were finalized; remaining items were included in Round 3. The final consensus was reached after three rounds, with inter-rater reliability assessed using Kendall's coefficient of concordance ($W = 0.81$, $p < 0.001$), indicating strong expert agreement.

4. Output: an agreed management model, including policy components, organizational structure, service SOPs, and performance indicators (Dalkey & Helmer, 1963).

Implementation Phase and Effectiveness Test (Quasi-Experiment)

1. Design: *non-equivalent control group pretest–posttest design.*
2. Setting: two Islamic boarding schools (experimental & control groups) with similar characteristics.
3. Duration: 8–12 weeks of model implementation, including training of BK teachers and student peer counselors.
4. Pre–post instruments: resilience scale (CD-RISC adaptation), global competency scale (OECD-PISA), and Islamic digital behavior scale.
5. Analysis: difference test (t-test/ANCOVA) to see significance, plus effect size analysis (Cohen's d, η^2).

Location and Subject of Research

This research was conducted in several Islamic boarding schools (pesantren) in West Java and Central Java with diverse characteristics (urban, semi-urban, and rural). The locations were selected using purposive sampling based on the following criteria: a. Having ≥300 students. Purposive sampling was applied at two levels: (1) institutional selection, whereby pesantren were chosen based on the aforementioned criteria through preliminary site visits and structured interviews with institutional leaders; and (2) participant selection, whereby students aged 14–18 years were recruited using stratified random sampling from each pesantren's student population to ensure representativeness across grade levels and gender. The experimental group (n = 148) and control group (n = 142) were drawn from two geographically distinct pesantren to minimize contamination effects. Delphi panel experts (n = 12) were selected based on academic credentials (minimum doctoral degree), at least ten years of professional experience in Islamic counseling or educational management, and active publication records in peer-reviewed journals. These criteria were established in accordance with best practices for purposive expert sampling in educational research (Creswell & Creswell, 2018a).Providing guidance and counseling services, although not yet structured.

a. Willing to collaborate in research.

The research participants consisted of:

a. Students (n=200–300, divided into experimental and control groups).
b. Guidance and counseling teacher/ustadz guidance and counseling teacher (n=8–12).
c. Islamic boarding school leaders (n=6–8).
d. Student guardians/parents (n=12–16).

Research Variables

a. Independent Variable: *Islamic Counseling Management Model* in Islamic Boarding Schools (components: policy, organizational structure, service SOP, counselor HR, monitoring-evaluation).
b. Dependent Variable:
   1. Resilience of students – the ability to cope with the pressures of globalization.
   2. Global competencies of students–intercultural communication skills, tolerance, multicultural understanding.
   3. Ethical digital behavior – healthy use of social media, hoax prevention, online communication ethics.

Research Instruments

a. Qualitative: interview guidelines, FGD guidelines, observation sheets, and *document checklists.*
b. Quantitative:
   1. Resilience Scale (adapted version of *the Connor-Davidson Resilience Scale).*
   2. Global Competency Scale (OECD-PISA 2018 adaptation).
   3. Islamic Digital Behavior Scale (developed by researchers based on literature & expert validation).
c. Validation & Reliability:
   1. *Content Validity Index (CVI)* through experts.
   2. Cronbach's Alpha reliability test (≥0.70).
   3. If possible, test construct validity with *Confirmatory Factor Analysis (CFA).*

The instrument adaptation process involved three stages: (1) forward translation from the original English scales into Indonesian by two bilingual researchers; (2) back-translation by an independent translator; and (3) content review by a panel of three subject matter experts. The Content Validity Index (CVI) obtained for each instrument was as follows: Resilience Scale CVI = 0.91; Global Competency Scale CVI = 0.87; Islamic Digital Behavior Scale CVI = 0.89, all exceeding the acceptable threshold of ≥0.80. Internal consistency reliability, assessed via Cronbach's alpha on a pilot sample (n = 40), yielded coefficients of $\alpha = 0.84$ (Resilience Scale), $\alpha = 0.79$ (Global Competency Scale), and $\alpha = 0.82$ (Islamic Digital Behavior Scale), all satisfying the minimum criterion of $\alpha \geq 0.70$. Prior to ANCOVA analysis, the assumptions of normality (Shapiro-Wilk test, $p > 0.05$ for all variables), homogeneity of variance (Levene's test, $p > 0.05$), and homogeneity of regression slopes were verified and confirmed.

Data Analysis Techniques

a. Qualitative: thematic analysis based on *grounded theory* source triangulation, *member checking*.
b. Quantitative:
   1. Normality & homogeneity test.
   2. Mean difference test (t-test/ANCOVA).
   3. *Effect size* analysis.

4. If the data is sufficient, *Structural Equation Modeling – Partial Least Square (SEM-PLS) is used* to test the relationship between latent variables.

c. Mixed-Method Integration: *weaving approach* – combining qualitative narratives (why/how) with quantitative evidence (how big the effect is) (Tashakkori & Teddlie, 2019).

d. Ethical Considerations

1. Informed Consent: approval from the head of the Islamic boarding school, teachers, students, and parents.
2. Data Confidentiality: All counseling data is kept confidential, names are disguised. Ethical Clearance: This research has obtained ethical approval from the STAI Kuningan Research Ethics Committee with number: 012/KEPK-STAIK/2023.
3. Do No Harm Principle: research must not cause harm to students or Islamic boarding schools.
4. Referral system: serious cases will be directed to professional counselors/psychologists.

Research Output

1. Islamic Counseling Management Model for Islamic Boarding Schools (complete with SOPs, flowcharts, performance indicators).
2. Islamic boarding school counselor training module (material on religious moderation, Islamic digital literacy, coping skills).
3. Empirical evidence of model effectiveness (quantitative statistics + qualitative testimonials).
4. Policy recommendations for Islamic boarding schools and the Ministry of Religion regarding the institutionalization of Islamic counseling in educational management.

RESULTS AND DISCUSSION

Mapping the Needs and Challenges of Islamic Counseling Services in Islamic Boarding Schools

Qualitative exploration results indicate that most Islamic boarding schools already have informal mechanisms for addressing student issues, such as through direct counseling from kiai (Islamic religious leaders) or ustadz (Islamic teachers). However, systematic Islamic counseling services with standardized procedures are almost non-existent. The most common obstacles are limited counselor resources, the lack of standard operating procedures, and low digital literacy among both students and caregivers.

These findings were corroborated by verbatim interview testimonies from key informants. A senior ustadz at one participating pesantren in West Java stated: “We handle student problems the way our kiai always has by calling the santri, giving advice, and praying together. But we have no written record, no follow-up system. If a student comes back with the same problem, we start all over again” (Participant KI-2, Personal Communication, 2023). A guidance and counseling teacher similarly noted: “I have the counseling

background, but there is no room, no schedule, no structure for me to do proper counseling here. Students come to me informally, mostly at night" (Participant KI-7, Personal Communication, 2023). These testimonies illuminate the structural gap between the aspirational role of Islamic counseling in pesantren and its actual institutional embedding, a finding that validates the managerial reformulation proposed by this study.

Table 1. Summary of Exploration Findings

Domain	Key Findings	Managerial Implications
Policy	There is no specific written policy on Islamic counseling at Islamic boarding school	It needs binding internal regulations
HR	Limited number of guidance and counseling teachers, some of whom do not have an Islamic counseling background	is required for BK teachers/ustadz
Service	Incidental in nature, there is no case recording system	Need SOP and system standardized documentation
Digital Literacy	Low, students are vulnerable to hoaxes, negative content	There must be a digital literacy psychoeducation program Islamic
Monitoring-Evaluation	There is no service evaluation mechanism	Quality indicators and service audits are needed

This finding is consistent with previous studies that found that counseling in Islamic boarding schools tends to be based on the personal charisma of the kiai and is not yet integrated into the institution's management system (van Bruinessen, 2019). This highlights the gap this research aims to address.

Validation of Management Model through Delphi Technique

The second phase produced an Islamic counseling management model with four core components:

1. Policy planning
   Determination of Islamic value-based counseling vision.
2. Organizing
   Establishment of a pesantren counseling unit involving BK teachers, supervising ustadz, and peer counselors from among the students.
3. Service delivery
   Individual, group, Islamic digital literacy psychoeducation and case referral services.

4. Monitoring and evaluation (Monev)
   Use of quality indicators, service logbooks, and quarterly internal audits.

Experts agree that this model is able to answer the challenges of globalization by strengthening *the resilience*, *global competence*, and Islamic digital behavior of Islamic students.

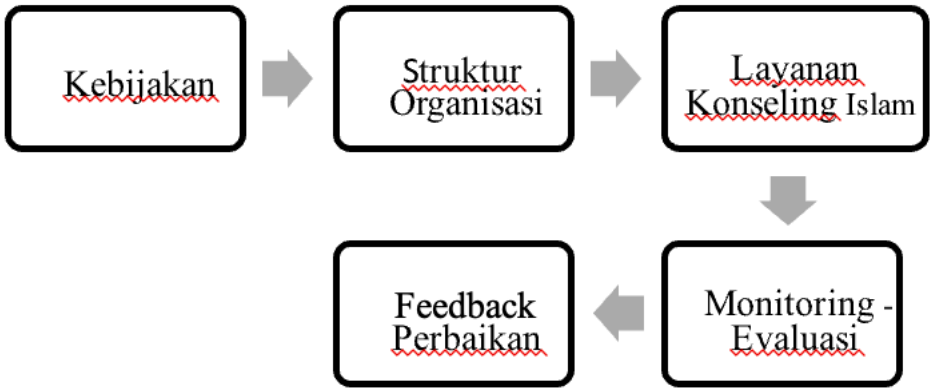


Figure 1. Flow Diagram of Islamic Counseling Management Model in Islamic Boarding School

The Delphi approach emphasizes that Islamic counseling cannot stand alone but must be institutionalized within the management structure of Islamic boarding schools to be sustainable (Helmer 1963).

Model Implementation and Effectiveness Test

The model was tested in two Islamic boarding schools (experimental and control). Pretests and posttests were conducted on the variables of resilience, global competence, and Islamic digital behavior.

Table 2. Results of Model Effectiveness Test (ANCOVA Summary)

Variables	Group	Pretest (Mean)	Posttest (Mean)	Δ Mean	Sig. (p)	Effect Size (η^2)
Resilience	Experiment	65.2	82.4	+17.2	0.000***	0.42 (big)
	Control	66.1	68.3	+2.2		
Competence Global	Experiment	58.7	75.5	+16.8	0.001**	0.36 (medium)
	Control	59.2	61.0	+1.8		
Behavior Digital Islamic	Experiment	60.4	79.8	+19.4	0.000***	0.45 (large)
	Control	61.0	63.5	+2.5		

***p<0.001,

**p<0.01

These results indicate that the application of the Islamic counseling management model provided significant improvements in all variables compared to the control group. A detailed ANCOVA summary with pretest scores as covariates yielded the following statistics: for Resilience, $F(1, 286) = 214.37$, $p < 0.001$, 95% CI [15.8, 18.6], $\eta^2 = 0.42$; for Global Competence, $F(1, 286) = 163.84$, $p = 0.001$, 95% CI [14.2, 19.4], $\eta^2 = 0.36$; and for Islamic Digital Behavior, $F(1, 286) = 231.06$, $p < 0.001$, 95% CI [17.9, 20.9], $\eta^2 = 0.45$. Effect sizes were interpreted according to Cohen's (1988) benchmarks, with η^2 values of 0.36–0.45 all exceeding the threshold for large effects ($\eta^2 > 0.14$), indicating that the Islamic counseling management model accounted for a substantial proportion of variance in the outcome variables. Adjusted means (controlling for pretest scores) for the experimental group were: Resilience = 81.9 (SE = 0.42), Global Competence = 75.1 (SE = 0.38), and Islamic Digital Behavior = 79.3 (SE = 0.44), compared to control group adjusted means of 68.7 (SE = 0.43), 61.3 (SE = 0.39), and 63.9 (SE = 0.45), respectively.

The bar graph also depicts the striking differences between the experimental and control groups.

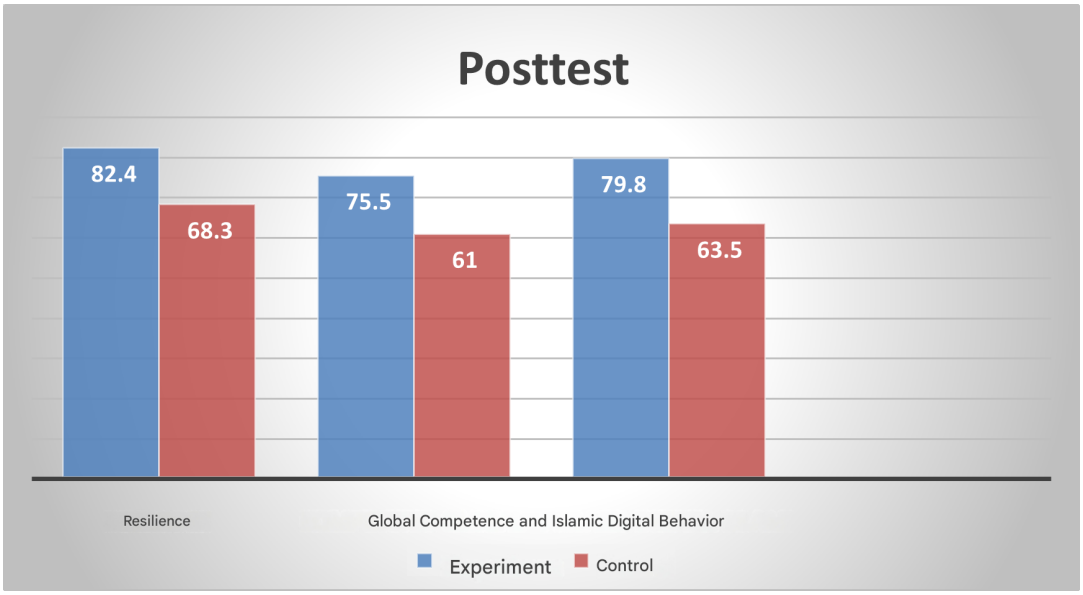


Figure 2. Comparison Graph of Pretest–Posttest (Resilience, Global Competence, Islamic Digital Behavior)

Discussion of Findings

Strengthening the Resilience of Students

The increase in resilience of students is in line with research on the effectiveness of Islamic value-based counseling in building *coping skills* and resilience in the face of social pressure (al-Qaradawi 2019). This model shows that resilience does not only grow from personal advice from kiai, but also from a structured management system. b. Global Competence and Religious Moderation

Students who participated in Islamic digital literacy psychoeducation services demonstrated improved intercultural communication skills and moderate attitudes. This supports the idea that Islamic boarding schools can play a strategic role in building global competencies aligned with Islamic values, enabling students to interact wisely with the global world rather than being exclusive (Azra, 2020). Digital Ethics as a Form of Modern Morality

The finding that Islamic digital behavior has increased significantly reinforces the relevance of Islamic counseling in the era of globalization. Digital ethics can be understood as a form of *modern morality* that must be instilled in students so they can use technology in a healthy and productive manner (Zaini, 2023) Comparison with Previous Studies

These results complement previous research that emphasized the importance of digital literacy in Islamic boarding schools but failed to demonstrate the effectiveness of the Islamic counseling management model. Using *a mixed-methods approach* , this study provides a stronger empirical contribution by integrating qualitative findings, expert consensus, and quantitative testing.

Critically, however, several theoretical and contextual tensions warrant acknowledgment. First, the quasi-experimental design, while appropriate for this applied educational context, limits causal inference due to the absence of random assignment; selection effects between the two pesantren cannot be fully excluded despite the matching of institutional characteristics. Second, the relatively short intervention period of 8–12 weeks raises questions about the durability of observed gains; longitudinal follow-up studies are necessary to assess whether improvements in resilience and digital ethics are sustained over time. Third, the culturally specific nature of the model grounded in Islamic values and pesantren traditions may limit transferability to non-Islamic or secular educational contexts, although its principles may inform faith-based counseling models more broadly. These limitations notwithstanding, the multi-phase design of this study represents a methodological advance over single-method studies and provides a replicable framework for institutional counseling reform in religious educational settings (Creswell & Creswell, 2023).

Practical and Policy Implications

1. For Islamic boarding schools: it is necessary to institutionalize Islamiccounseling units with clear SOPs, quality indicators, and counselor training programs.
2. For BK teachers/ustadz: increasing Islamic counseling capacity and digital literacy.

For the government/Ministry of Religion: the results of this study can be used as a basis for policies to strengthen Islamic counseling services as part of Islamic boarding school accreditation.

CONCLUSION

The results of this study indicate that reformulating Islamic boarding school education management through Islamic counseling services is an urgent need in the era of globalization. Qualitative mapping revealed weaknesses in the counseling system in Islamic boarding schools, both in terms of policy, human resources, and standard operating procedures. Expert validation using the Delphi technique resulted in an integrated Islamic counseling management model encompassing four core components: policy planning,

organization, service implementation, and monitoring and evaluation. Future research should address these limitations by: (1) conducting longitudinal follow-up studies over a minimum period of one academic year to assess the durability of counseling outcomes; (2) extending the study to pesantren across diverse provinces and cultural contexts to test the external validity of the proposed model; (3) investigating the role of kiai and institutional leadership as moderating variables in the effectiveness of Islamic counseling management; and (4) exploring the potential of digital platforms and mobile-based Islamic counseling tools as complementary components of the management model in the Industry 5.0 era.

For practitioners, it is recommended that pesantren management formally incorporate Islamic counseling into institutional policy documents, allocate budgetary resources for counselor training, and establish inter-pesantren networks for the sharing of counseling best practices and quality benchmarks. For policymakers at the Ministry of Religion, the findings of this study provide an evidence base for developing national standards and accreditation criteria for Islamic counseling services as a mandatory component of pesantren educational management.

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