

Human Resource Management Through Synergising Pesantren Tradition and Modernity at An Nur 2 Bululawang

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Abstract: *Pesantren as a traditional Islamic educational institution faces complex challenges in integrating traditional values with the demands of modernization, especially in human resource (HR) management. This study aims to analyze HR management strategies at the An Nur II Bululawang Islamic Boarding School which synergizes pesantren traditions with modernity. Qualitative research methods are used with data collection techniques through in-depth interviews, participatory observation, and documentation. Informants include pesantren managers, educators, and staff. The results of the study show: (1) Recruitment of educators combines competency-based selection (psychological tests, written, 40-day trials) with alumni priority (70-80%) who are committed to the values of Ahlulussunnah Wal Jama'ah; (2) HR development is carried out through classical book studies, weekly/monthly performance evaluations, technology training (projectors, AI, digital creators), and rihlah and pilgrimage programs; (3) External synergy is established through collaboration with alumni, the community, and modern educational institutions (internships, scholarships, workshops). This finding confirms that the integration of tradition and modernity is able to create religious, adaptive and competitive human resources.*

Keywords: *Human Resource Management, Islamic Boarding School, Synergy of Tradition-Modernity*

Introduction

Islamic boarding schools are traditional educational institutions that have a very strategic role in the education system in Indonesia. Since their inception, Islamic boarding schools have not only functioned as centers for learning Islamic religious knowledge, but also as institutions for the formation of character and morals of students who become the next generation of the nation. Islamic boarding schools are historically known as places for teaching classical books that are the main references in Islamic education, as well as places for spiritual and social development that play an important role in the lives of the surrounding community. This role makes Islamic boarding schools institutions that not only contribute to the development of religious knowledge, but also in forming personalities with

noble morals, faith, and social responsibility.¹ In the context of national education, Islamic boarding schools have a very important position as a complement to the existing formal education system, especially in maintaining and preserving Islamic values and local culture that often receive less attention in the general school curriculum. The existence of Islamic boarding schools that are widespread in various regions in Indonesia shows how deep and broad their influence is on society, especially in forming a young generation based on strong religious and national values.

However, Islamic boarding schools currently face various quite complex challenges amidst the rapid flow of modernization and development. Social changes that occur in society, advances in information technology, and globalization require Islamic boarding schools to be able to adapt without sacrificing their identity and traditional values that are their characteristics. Islamic boarding schools must be able to integrate modern curriculum with religious teaching so that Islamic boarding school graduates not only excel in religious aspects, but also have competencies that are relevant to the needs of the world of work and the development of science that continues to grow.²

Human Resource Management (HRM) constitutes a strategic approach to optimizing an organization's human capital through systematic planning, acquisition, development, and retention of personnel. Its scope encompasses recruitment, training, performance evaluation, compensation, and employee relations, all aligned with institutional objectives. In educational contexts, HRM focuses on cultivating educators and staff who possess both pedagogical expertise and organizational commitment. Core activities include competency-based selection, continuous professional development, and fostering workplace environments that enhance productivity and innovation.³ Effective HRM bridges individual capabilities with institutional vision, ensuring sustainable growth and adaptability in dynamic environments. For Islamic boarding schools (*pesantren*), this necessitates balancing traditional values with contemporary operational demands. Thus, HRM emerges as a critical framework for navigating modernization while preserving institutional identity.

Another challenge faced is the limited resources, both in terms of competent teaching staff and adequate learning support facilities. This

¹ Juraid Abdul Latief, "Pesantren: Peran Dan Kontribusinya Dalam Melahirkan Intelektual Islam Di Indonesia," *Jurnal Kreatif Online* 9, no. 1 (2021): 16-22. <https://doi.org/10.22487/jko.v9i1.767>.

² Dewi Fatmawati and Ahmad Rifa'i, "Kurikulum Pesantren Ideal Di Era Digital," *Syntax Literate; Jurnal Ilmiah Indonesia* 6, no. 6 (2021), <https://doi.org/10.36418/syntax-literate.v6i6.3111>.

³ Sulistiyowati Gandariyah Afkari et al., "Manajemen Sumber Daya Manusia Di Madrasah," *Jurnal Ilmu Multidisplin* 1, no. 2 (2022), <https://doi.org/10.38035/jim.v1i2.58>.

limitation is an obstacle in the process of adapting Islamic boarding schools to the demands of the times that increasingly demand innovation and mastery of technology.⁴ Therefore, Islamic boarding schools need to innovate in the management of human resources and technology in order to remain relevant and able to compete in the era of globalization which is full of dynamics. The role of Islamic boarding schools as inclusive and adaptive educational institutions is very important to ensure the sustainability of social and educational functions that have been carried out consistently.

Modernity in educational management introduces data-driven, technology-infused frameworks prioritizing efficiency, scalability, and measurable outcomes. Key characteristics include digitalization of learning (e.g., AI tools, e-learning platforms), standardized competency assessments, and evidence-based decision-making. It emphasizes collaborative networks with external institutions, resource optimization, and responsiveness to societal shifts like digital literacy demands. For example, platforms like Moodle or Google Classroom enable personalized learning analytics, while partnerships with universities facilitate curriculum modernization.⁵ This paradigm shifts from authority-centric to learner-centric models, valuing innovation and global competitiveness. However, its technocratic orientation risks marginalizing relational and moral dimensions intrinsic to traditional systems. In pesantren, reconciling these modern efficiencies with spiritual pedagogy remains a central challenge for sustainable relevance.

Several previous studies conducted by Hana and Iswantir⁶ identified the challenges of Islamic boarding schools in facing globalization, especially related to the integration of religious curriculum with modern skills. On the other hand, research by Hariyadi et al.⁷ highlighted the limitations of infrastructure and human resources as the main obstacles to the adaptation of Islamic boarding schools to technology. Recent research by Sukmawati et al. (2025) has indeed emphasized the importance of technology training for Islamic boarding school teachers, but has not touched on holistic aspects such

⁴ Rahma Nanda Nur Azizah, "Krisis Pembentukan Sumber Daya Manusia Di Pesantren: Mengatasi Kesenjangan Kualitas Di Era Digital Melalui Solusi Adaptif," *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 3, no. 6 (2024): 392–406.

⁵ M. Ali Sibram Malisi and Sulasman Sulasman, "Institutionalizing Educational Reform: Balancing Tradition And Modernity At Pesantren," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 363–74. <https://doi.org/10.15575/jpi.v10i2.24636>

⁶ Hana, Sulha Dewi, and M. Iswantir. "Manajemen Kurikulum Pembelajaran Pondok Pesantren Dalam Menghadapi Tantangan Era Globalisasi (Studi Terhadap Manajemen Kurikulum Pembelajaran Pondok Pesantren Baitur Rahman Kecamatan Batang Onang Kabupaten Padang Lawas Utara)." *Innovative: Journal Of Social Science Research* 3.2 (2023): 13369–13381. <https://j-innovative.org/index.php/Innovative/article/view/1938>

⁷ Ahmad Hariyadi et al., "Penerapan Kepemimpinan Adaptif Dalam Mengelola Perubahan Kurikulum Pesantren Di Era Digital," *Equity In Education Journal* 6, no. 2 (2024): 77–84. <https://doi.org/10.37304/eej.v6i2.19674>

as competency-based recruitment, strengthening alumni networks, and collaboration models with the community.⁸ Thus, this study seeks to fill this academic gap by focusing on the managerial approach and innovation in adaptive Islamic boarding school HR management, while maintaining traditional values as a core identity by taking the An Nur 2 Bululawang boarding school as a source of study.

In this context, the selection of Pondok Pesantren An Nur 2 Bululawang as the object of research is based on its unique position in embracing modernity without abandoning the traditional roots of the pesantren. This pesantren has been known as one of the institutions that has succeeded in integrating classical Islamic values with progressive human resource management practices, such as a competency-based recruitment system, technology training for educators, and active collaboration with alumni and the community. In addition, Pondok Pesantren An Nur 2 Bululawang is a real example of how digitalization of teaching can be balanced with the preservation of yellow books (classic) as the foundation of the curriculum. The location of the pesantren which is in the midst of the dynamics of urban-rural society also provides an illustration of the complexity of the challenges as well as opportunities in building synergy between tradition and modernity. Its success in maintaining religious identity while responding to the needs of the times makes this pesantren a relevant role model to be studied in order to produce strategic recommendations for the development of pesantren in the contemporary era.

This study aims to analyze the human resource (HR) management strategies employed by Pondok Pesantren An Nur II Bululawang to integrate traditional pesantren values with the demands of modernity. Specifically, it seeks to examine the institution's unique recruitment strategy for educators, which combines competency-based selection methods including psychological tests, written assessments, and a 40-day trial period – with a significant prioritization of committed alumni (constituting 70-80% of hires) who uphold the core values of Ahlussunnah Wal Jama'ah. Furthermore, the research investigates the methods and programs used for ongoing HR development, encompassing both traditional approaches such as classical book (kitab kuning) studies, rihlah (educational trips), and pilgrimage programs, alongside modern skill training including the use of technology (projectors, artificial intelligence), digital content creation, and structured weekly/monthly performance evaluations. Additionally, the study explores the strategies implemented by the pesantren for building external synergy, focusing on collaborations with alumni networks, the local community, and modern educational institutions through initiatives such as internships, scholarships, and workshops.

⁸ Cici Emilia Sukmawati et al., "Kompetensi Digital Guru-Guru Pesantren Al-Kautsar Melalui Pelatihan Teknologi Pendidikan," *Jumat Informatika: Jurnal Pengabdian Masyarakat* 6, no. 1 (2025): 43–49. <https://doi.org/10.32764/abdimasif.v6i1.5633>

Method

The research methodology used in this study adopts a qualitative approach that allows researchers to explore in depth the phenomena that occur in Islamic boarding schools related to the management of teaching staff and human resources. The qualitative approach was chosen because of its flexible nature and ability to capture the complexity of social reality that cannot be measured quantitatively.⁹ The main data collection techniques include in-depth interviews with parties directly involved in the management process of Islamic boarding schools, namely the deputy head of the Islamic boarding school and the head of public relations. In addition, participant observation was conducted to gain a direct understanding of daily activities in Islamic boarding schools, including the selection process, training, and management of external relations. Documentation is also an important source of data, in the form of notes, reports, and archives that support the validity of research findings. And to increase the credibility and validity of the data, this study uses triangulation techniques, which involve cross-checking between various data sources and methods. Additionally, data rechecking and expert verification will be conducted to ensure the accuracy and consistency of the research findings.

Result and discussion

Through in-depth interviews with 2 expert informants using the depth analysis technique, the researcher found several new points that will strengthen the research objectives. According to Deputy Head explained, it was found that Pondok Pesantren An Nur 2 Bululawang synergizes the Salaf tradition that emphasizes religious values and moral character with modern selection methods in recruiting its teaching staff. Around 70-80% of the teachers recruited are alumni of the pesantren, while the rest come from external teaching staff who are strictly selected. All teachers accepted are required to adhere to Ahlusunnah Wal Jama'ah to maintain the harmony of the vision and mission of education. In addition, the educational background and basic knowledge of prospective teachers must also be in accordance with the field to be taught, so that the pesantren tradition and professionalism standards can go hand in hand harmoniously.

This is in line with the theory expressed by Hidayatullah et al.¹⁰ that this process is carried out when the institution needs to add new workers. As

⁹ Nitish Sardana et al., "Qualitative and Quantitative Research Methods," in *Substance Use and Addiction Research: Methodology, Mechanisms, and Therapeutics* (2023). <https://doi.org/10.1016/B978-0-323-98814-8.00008-1>

¹⁰ Syarif Hidayatullah et al., "Pola Rekrutmen Sumber Daya Manusia Di Pondok Pesantren (Studi Komparatif Pesantren Syaikh Zainuddin NW Anjani Dan Maraqqitta'limat Mamben)," *MODELING: Jurnal Program Studi PGMI* 11, no. 2 (2024): 171-82. <https://doi.org/10.69896/modeling.v11i2.2395>

explained by Alkaf et al.¹¹, the recruitment process consists of several stages. First, the workforce needs analysis, namely identifying specific needs for the position to be filled, including job responsibilities, qualifications, competencies, and experience required. Second, recruitment planning, namely the preparation of effective strategies based on the results of the analysis, including determining resources, recruitment channels, and implementation schedules. Third, attractive and clear job vacancy announcements, using media such as the institution's official website, recruitment portals, social media, and internal announcements. Finally, tests and assessments including written tests, skills tests, interviews, and behavioral assessments to assess the abilities, knowledge, skills, and character of prospective applicants.

In addition to the recruitment stages explained previously, Pondok Pesantren An Nur 2 Bululawang implements strict selection, especially for prospective external educators. This selection process includes psychological tests, written tests that test the background knowledge of prospective teachers, in-depth interviews, and a 40-day trial period with direct supervision from the madrasah. This approach aims to ensure that prospective teachers meet the quality standards and values adopted by the boarding school.

This process is related to the concept of human resource management which includes planning and supervision. According to Buhori and Ma'arif (2022), to achieve the vision and mission of the institution, a strategy is needed that includes selection, training, and performance control of educators.¹² In line with that, Simatupang et al.¹³ emphasized that quality educational institutions must implement long-term planning, strict selection, and continuous evaluation of educators.

For alumni of the pondok who act as educators, Pondok Pesantren An Nur 2 Bululawang instills the value of inclusive service as the main bond, which emphasizes that the teaching profession is not just a formal job, but a form of devotion that brings blessings. This concept is commonly applied in many pesantren to strengthen the spiritual and emotional ties of alumni to the institution, thus encouraging them to give their best contribution sincerely. In

¹¹ Radtria Alkaf et al., "Analisis Rekrutmen Sumber Daya Manusia Era Digital Di Pondok Pesantren Al-Manaar Batuhampar," *Idaarah: Jurnal Manajemen Pendidikan* 7, no. 2 (2023): 383–94, <https://doi.org/10.24252/idaarah.v7i2.39455>.

¹² Buhori M Buhori and Syamsul Ma'arif, "Kepemimpinan Strategis Kiai Dalam Meningkatkan Kualitas Sumber Daya Manusia Di Pesantren," *Pesan-TREND: Jurnal Pesantren Dan Madrasah* 1, no. 1 (2022): 31–49.

¹³ Fitri Musliha Simatupang et al., "Strategi Pengelolaan Lembaga Pendidikan Islam Di Pesantren Al Kautsar Al Akbar Medan," *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 1, no. 3 (2023): 300–305, <https://doi.org/10.56832/edu.v1i3.136>. <https://jurnal.permapendis-sumut.org/index.php/edusociety>

addition, regarding the welfare of educators, the pondok does not use the value of service as a reason to reduce incentives, bonuses, or salaries. On the contrary, Pondok Pesantren An Nur 2 Bululawang pays close attention to the welfare aspect by providing proper and fair compensation, including incentives, bonuses, and adequate salaries as a form of appreciation for the dedication and contribution of teachers in maintaining the quality of education at the Boarding.

According to Suryana¹⁴, human resource management based on Islamic values, including the application of the concept of service, can create a harmonious and productive work atmosphere. Meanwhile, Riduwan et al.¹⁵ emphasized that devotion and inclusive attitudes are the main foundations in building loyalty and commitment of educators in the Islamic boarding school environment. This strong emotional and spiritual bond encourages alumni to give their best contributions sincerely and sustainably. On the other hand, Satiran and Sa'diyah (2022) stated that Islamic boarding schools provide fair and appropriate compensation to educators, including incentives and bonuses, as a form of appreciation for their dedication in maintaining the quality of education.¹⁶ Meanwhile, Basari et al. (2023) added that the compensation received by educators must reflect appreciation for their contributions, by providing adequate incentives and bonuses to maintain motivation and teaching quality.¹⁷

This cannot be separated from the efforts of Pondok Pesantren An Nur 2 Bululawang which provides flexibility for teachers to have side jobs. This policy aims to maintain the creativity and motivation of educators, so that they do not feel burdened with only one job. Some teachers are even active in teaching outside the pondok, such as in formal schools, colleges, or opening private tutoring. This flexibility is considered a way to enrich the experience and insight of teachers which will ultimately have a positive impact on the quality of teaching at the pondok.

¹⁴ Aep Tata Suryana, "Implementation of Islamic Human Resource Management in Islamic Boarding Schools: Case Study in Modern Islamic Boarding Schools," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 12, no. 1 (2024): 27–40. <https://doi.org/10.21093/sy.v12i1.8651>

¹⁵ Muhammad Riduwan et al., "Implementasi Manajemen Sumber Daya Manusia Dalam Upaya Meningkatkan Kompetensi Tenaga Pendidik Dan Kependidikan Di Pondok Pesantren Imam Muslim Kecamatan Sei Rampah," *Unisan Jurnal: Jurnal Manajemen Dan Pendidikan* 2, no. 04 (2023).

¹⁶ Iksan Kasmudi Satiran and Maemunah Sa'diyah, "Implementasi Manajemen Personalia Di Pesantren Terpadu Al-Kahfi Bogor," *Idarah Tarbawiyah: Journal of Management in Islamic Education* 3, no. 1 (2022): 23–23, <https://doi.org/10.32832/itjmie.v3i1.5461>.

¹⁷ Dery Jamaludin Basari et al., "Human Resource Management Model in Islamic Boarding School-Based Private Madrasah Tsanawiyah," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2023): 14–30, <https://doi.org/10.31538/ndh.v8i1.2884>.

According to Agustiniingsih et al.¹⁸, the policy of flexibility in part-time work for teachers at the An-Nur II Islamic Boarding School is designed to maintain the motivation and creativity of educators. By providing space for teachers to teach outside the boarding school, such as in formal schools or opening private tutoring, the Islamic boarding school seeks to avoid boredom and excessive workload. Kasiman et al.¹⁹ also stated that this flexibility not only increases the motivation and creativity of teachers, but also enriches their experiences which can then be integrated into the learning process at the Islamic boarding school.

The researcher's findings further answer previous research by Hariyadi et al. (2024) with human resource development ala An-Nur 2 Bululawang forming human resources to adapt to technology.²⁰ According to the Deputy Head, An Nur 2 Bululawang implements Human Resource Development by integrating traditional Islamic boarding school cultural education while still following the development of the times (technology). Efforts to synergize the traditions of Islamic boarding schools and modernity are also implemented by An Nur 2 Bululawang in developing human resources. The staff are directed to be able to produce religious human resources and also adapt to the development of the times. So, human resources can face the challenges of the times without leaving the traditional aspects of Islamic boarding schools.

One of the forms of implementing human resource development in An Nur 2 that still preserves the tradition of the Islamic boarding school is by holding routine daily studies that are mandatory for all Islamic boarding school staff. This activity is not just a space for transferring knowledge of classical books, such as *Ihya Ulumuddin*, but also a means of increasing the internalization of Islamic values, manners, and individual character. In this activity, the caretaker also provides motivation, encouragement, and ideas, so that it can improve the morale of the staff who participate in the study.

This is in line with the statement put forward by Mokobombang and Natsir²¹ that human resource development practices rooted in local culture are more effective in shaping organizational identity and employee loyalty. In

¹⁸ Ari Mufidah Agustiniingsih et al., "Manajemen Pesantren Wisata Di Pondok Pesantren An-Nur II Bululawang Kabupaten Malang," *Jurnal Pembelajaran, Bimbingan, Dan Pengelolaan Pendidikan* 3, no. 5 (2023): 402–11, <https://doi.org/10.17977/um065v3i52023p402-411>.

¹⁹ Kasiman Kasiman et al., "History, Goals, And Human Resources Management In Integrated Islamic School," *Al Wildan: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2022): 43–57, <https://doi.org/10.57146/alwildan.v1i1.552>.

²⁰ Ahmad Hariyadi et al., "Penerapan Kepemimpinan Adaptif Dalam Mengelola Perubahan Kurikulum Pesantren Di Era Digital," *Equity In Education Journal* 6, no. 2 (2024): 77–84. <https://doi.org/10.37304/eej.v6i2.19674>

²¹ Wahyudi Mokobombang and Nurasia Natsir, "Strategi Pengembangan Sumber Daya Manusia Dalam Meningkatkan Kinerja Organisasi: Tinjauan Pada Industri Jasa," *Jurnal Minfo Polgan* 13, no. 1 (2024): 606–18. <https://doi.org/10.33395/jmp.v13i1.13756>

this context, the pesantren tradition becomes a strong cultural basis for forming human resources who are not only competent, but also have the spirit of pesantren.

On the other hand, routine evaluations are always carried out by An Nur 2 to see how well the staff is performing and the effectiveness of the programs that have been running. This activity is carried out every week and is attended by the An Nur 2 management staff, and also monthly which is attended by the masyayikh, caretakers, division heads, and leaders of institutions that oversee An Nur 2. The implementation of such a thing shows the existence of a formal managerial structure that runs synergistically with the cultural structure typical of Islamic boarding schools.

In addition to performance evaluation, this meeting is also a means of reflective activity, where the masyayikh provide direct guidance to the meeting participants. This reflection fosters a culture of advice that forms a relationship of moral authority that fosters and protects. In addition, the existence of this reflection becomes a mechanism for spiritual and intellectual supervision that is typical of the pesantren environment.

In this case, it is in line with study by Anwar et al.²² who stated that performance evaluation in Islamic boarding schools is not only oriented towards administrative aspects, but also becomes a reflective medium that fosters a culture of advice and spiritual supervision that is typical of Islamic boarding schools. Then study by Salsabila and Sanina²³ added that Islamic boarding schools as traditional educational institutions are able to integrate formal evaluation with spiritual reflection, thus forming a holistic and sustainable supervision system.

Then, realizing the importance of technological developments in the world of education, An Nur 2 also moved dynamically by holding technology training for educators who were not yet familiar with digital devices. This training includes the use of projectors and gadgets as learning media, as well as an introduction to artificial intelligence (AI) technology which is increasingly relevant in the teaching and learning process. An Nur II also held a digital creator workshop and digitalized religious studies through live streaming, YouTube channels, TikTok, and the official Islamic boarding school website. This effort is useful for expanding preaching and access to learning that combines digital skills with traditional Islamic boarding school materials and improves the quality of teaching that makes it easier for teachers to deliver materials more effectively and interestingly.

²² Cecep Anwar et al., "Sistem Seleksi Sumber Daya Manusia Di Pondok Pesantren Tahfidzul Qur'an Al-'Ashr Al-Madani," 36 (2023): 136–51.

²³ Arifah Nur Salsabila and Nasywa Kynda Sanina, "Sinergi Tradisi Dan Inovasi: Pendekatan Modern Dan Pemanfaatan Teknologi Dalam Sistem Pembelajaran Di Pondok Modern Gontor," *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor* 3, no. 1 (2025): 537–57.

This is in line with study by Diana and Azani²⁴ who highlighted the importance of integrating traditional Islamic values with modern technological approaches in education. This integration can create a more holistic and adaptive environment, utilizing the strengths of both approaches to meet individual needs. This is reinforced by Missouri²⁵ who emphasized that innovative strategies emphasize the use of fundamental Islamic values as a foundation while combining modern technology and learning methods to increase the effectiveness of education.

Furthermore, still in an effort to synergize the tradition of Islamic boarding schools with the values of modernity, An Nur 2 Islamic Boarding School also organizes rihlah, pilgrimage, and comparative study activities. These activities are intended as a means to increase staff productivity through gaining new insights and experiences from various locations visited. Thus, these activities can have a positive impact on improving staff performance in supporting the progress and development of Islamic boarding schools.

In the perspective of contemporary HR management put forward by (Dessler, 2020), this kind of activity can be categorized as experiential learning that contributes to the formation of a solid team, improved communication, and internalization of organizational values. Pondok Pesantren An Nur 2 Bululawang does not only preserve traditional values, but also integrates them through a systematic and professional approach. The rihlah activities held function as a strategic means of strengthening work culture.

Pondok An Nur 2 Bululawang is unique not only in its technology integration but also in its alumni network strengthening and collaboration model with the community, of course by touching on holistic aspects. This finding answers previous research by Sukmawati et al.²⁶. External relations at Pondok Pesantren An Nur 2 Bululawang are not only limited to ceremonial activities or visits, but have been designed as a strategic effort involving alumni, the community and institutional partners to expand the network and support the strengthening of educational quality. Alumni have a major contribution in supporting the activities and development of the pesantren. Not a few alumni return and are directly involved in the educational process, either as teachers, mentors, or resource persons in training and motivational activities.

²⁴ Amirotu Diana et al., "The Concept And Context Of Islamic Education Learning In The Digital Era: Relevance And Integrative Studies," *Profetika: Jurnal Studi Islam* 25, no. 01 (2024), <https://doi.org/10.23917/profetika.v25i01.4239>.

²⁵ Randitha Missouri, "Strategi Inovatif Menyatukan Tradisi Dan Modernitas Dalam Manajemen Pendidikan Islam," *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam* 21, no. 1 (2023): 23–34. <https://doi.org/10.52266/kreatif.v21i1.1820>

²⁶ Cici Emilia Sukmawati et al., "Kompetensi Digital Guru-Guru Pesantren Al-Kautsar Melalui Pelatihan Teknologi Pendidikan," *Jumat Informatika: Jurnal Pengabdian Masyarakat* 6, no. 1 (2025): 43–49. <https://doi.org/10.32764/abdimasif.v6i1.5633>

In addition, some alumni also play a role in establishing relations between the pesantren and external institutions. This strengthens the external network and opens up opportunities for new collaborations that benefit both parties. In addition to alumni, the surrounding community is also an important part of the pesantren's external strategy. Pondok Pesantren An Nur 2 Bululawang actively involves the community in various religious, social, and cultural activities, such as public religious studies and celebrations of Islamic holidays

This relationship not only strengthens the positive image of Islamic boarding schools, but also fosters a sense of community ownership of Islamic boarding schools as part of their lives. In addition, Islamic boarding schools also collaborate with formal institutions, such as universities and several government institutions. For example, Islamic boarding schools collaborate in student internship programs, teacher training, and providing scholarships. This relationship is designed to expand the scope of Islamic boarding schools in the realm of modern education, without abandoning the traditional values that are their hallmark.

This finding is in line with the results of research by Suherman et al.²⁷ which states that the success of the management function in Islamic boarding schools is determined by the institution's ability to build synergy with external parties. This opinion is also reinforced by Julhadi and Mahyudin²⁸ who state that Islamic educational institutions must be able to establish external cooperation in order to adapt to developments in the era, especially in facing the challenges of the Society 5.0 era.

With good relations between Islamic boarding schools, alumni, the community, and external institutions, An Nur II has proven its ability to manage external relations strategically, relevantly, and sustainably. This is proof that Islamic boarding schools do not only focus on internalizing religious values, but also actively build connectivity with the external environment to support their progress and existence amidst changing times.

Conclusion

Pondok Pesantren An Nur 2 Bululawang exemplifies a successful balance between tradition and modernity through innovative human resource management (HRM) strategies. By integrating pesantren values with

²⁷ Usep Suherman and Eliva Sukma Cipta, "Penerapan Fungsi Manajemen Dalam Meningkatkan Mutu Pondok Pesantren," *Spectra: Jurnal Pendidikan Agama Islam* 1, no. 1 (2024): 40–60.

²⁸ Hana, Sulha Dewi, and M. Iswantir. "Manajemen Kurikulum Pembelajaran Pondok Pesantren Dalam Menghadapi Tantangan Era Globalisasi (Studi Terhadap Manajemen Kurikulum Pembelajaran Pondok Pesantren Baitur Rahman Kecamatan Batang Onang Kabupaten Padang Lawas Utara)." *Innovative: Journal Of Social Science Research* 3.2 (2023): 13369-13381. <https://j-innovative.org/index.php/Innovative/article/view/1938>

contemporary HR practices, the institution develops educators who are both religiously rooted and adaptively skilled. The recruitment process combines tradition—prioritizing alumni committed to Ahlussunnah Wal Jama'ah values—with modern competency-based assessments, ensuring alignment with the pesantren's vision while upholding professional standards. HR development merges classical Islamic pedagogy, such as daily kitab kuning studies and spiritual mentorship, with modern training in digital literacy, AI, and content creation, supported by reflective evaluations guided by masyayikh. External collaborations with alumni, communities, and modern institutions enhance knowledge exchange and resource mobilization, bridging traditional education with contemporary workforce needs. The pesantren's sustainable approach balances khidmah (devotional service) with fair compensation and professional flexibility, preventing exploitation while fostering motivation. Activities like rihlah (educational trips) and pilgrimages further reinforce institutional identity through experiential learning. This model provides a replicable framework for Islamic educational institutions aiming to preserve cultural-religious authenticity while embracing innovation, demonstrating that tradition and modernity can synergize to build resilient human capital. Future research could explore the long-term impact of such hybrid HRM or its scalability across diverse contexts. Ultimately, An Nur 2 transforms potential friction between salafism and modernity into strength, proving that faith-based institutions can evolve without losing their core identity, ensuring heritage and progress mutually sustain each other.

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