

National Resilience in the Study of Islamic Boarding Schools: A Literature Review

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Abstract: Islamic boarding schools (pesantren) play a crucial role in national resilience in Indonesia, given that they are religious educational institutions that not only instill Islamic values but also serve as strategic partners for the state in strengthening tolerance, inclusiveness, and ideological stability in society. In the context of public policy, Islamic boarding schools contribute to strengthening the national security system through character education, religious moderation, and fostering national awareness aligned with the nation's ideological and social resilience agenda. Therefore, this study aims to evaluate international publication trends on Islamic boarding schools and national resilience using the Scopus database through bibliometric analysis from 2009 to 2025. Data visualization and analysis were performed using Bibliometric and VOSviewer. The results show that discussions on Islamic boarding schools within the framework of national resilience frequently appear in educational journals. Furthermore, the relationship between Islamic boarding schools and national resilience appears to have strong relevance through themes such as multicultural education, religious moderation, and the social role of Islamic boarding schools in supporting the national security policy agenda. These findings are expected to contribute to the novelty of studies on Islamic boarding schools and national resilience, particularly in the context of strengthening the basis of public policy.

1. Introduction

Religious education plays a strategic role in fostering tolerance, inclusivity, and national awareness. In the context of a multicultural nation like Indonesia, religious education is understood not only as the transmission of religious values but also as a policy instrument for building social cohesion and strengthening national resilience. A curriculum that emphasizes humanitarian values, universal spirituality, and local wisdom contributes significantly to the ideological stability of society. Similarly, Sutrisno (2019) asserts that educational institutions, both formal and non-formal, have a moral and legal responsibility to foster a national culture that embraces diversity.

Several studies show that some religious educational institutions still provide minimal education related to national insight. In Indonesia, where the majority of the population is Muslim, the role of

Islamic boarding schools (pesantren) is considered very strategic in shaping values, ideologies, and attitudes aligned with efforts to maintain national resilience. Religious educational institutions that provide minimal education related to national insight can create a gap in ideological understanding among students (santri). According to Mujahidin (2021), Islamic boarding schools (pesantren) are educational institutions whose mission is to introduce and teach Islamic values to students.

There is a relationship between religious education policy and national resilience, particularly in ideological, social, and cultural aspects. National resilience refers to the state's ability to maintain stability, sovereignty, and national integrity in the face of various threats (Kusumawati, 2024). The ultimate goal of national resilience is for the state to be able to maintain its sovereignty, face global dynamics, and realize the welfare of its people. Cases of terrorism and radicalism in Indonesia illustrate intolerant behavior. On the other hand, terrorism is a result of low awareness and/or poor religious skills. In this context, religious educational institutions play a role in helping shape the nation's ideology. If religious institutions teach the values of tolerance and nationalism, they can strengthen national resilience by creating a society that respects and values each other regardless of group or affiliation.

Nurhakim et al. (2024) argue that intolerance is an intolerant attitude or unwillingness to accept differences among adherents of a particular religion regarding the followers, beliefs, and practices of others. This attitude manifests itself in various ways, such as racism, discriminatory treatment, or even acts of violence in the name of religion, which are "generally legitimized" in the public sphere. According to Nurhakim et al. (2024), intolerant behavior in Indonesia is rooted in religious fanaticism. Its sociological causes are four main factors: mental health problems, economic factors, political constellations, and low religious commitment due to a narrow understanding of the concept of jihad, which is interpreted as "war" through violent acts against people of different beliefs (Qodir, 2017). In other words, adherents of different religions in radicalism are considered a threat on the one hand and, on the other hand, are seen as enemies that must be faced through "war." Therefore, the concepts of radicalism and intolerance always go hand in hand and are correlated with each other. Where radicalization occurs, intolerant behavior occurs, and vice versa.

Previous research related to religious institutions and national resilience has been summarized by the author. For example, research conducted by Sahal et al. (2022) shows that there have been efforts to implement national insight education to counter radicalism among students, but its implementation still faces various challenges (Ramadhani, 2022). Furthermore, research on efforts to maintain national resilience in Indonesia cannot be separated from the strategic role of educational institutions as the vanguard in instilling the values of tolerance and nationalism. Findings by Naim et al. (2022) state that the integrated education system not only focuses on cognitive aspects but also directly plays a role in shaping moderate character and religious attitudes. For example, Islamic boarding schools (pesantren), traditional Islamic educational institutions, play a crucial role in fostering religious moderation through a locally-based approach. Pjarianto et al. (2022) reinforce these findings and agree that local wisdom plays a role in building interfaith tolerance in the Indonesian context, regardless of the educational institution that facilitates it.

Furthermore, the academic literature on Islamic boarding schools and their relationship to national resilience shows interesting developments. Themes such as religious moderation have emerged in the development of Islamic boarding school education (Zaruch et al., 2025). Mapping various ideas on Islamic boarding schools and national resilience is necessary to complement the existing literature and analysis in the academic realm. The publication dataset for analysis was drawn from the Scopus database to ensure the accuracy, quality, and credibility of previous research findings.

Based on the author's initial research, no research on terrorism and national resilience has been found that uses bibliometric methods. Therefore, this study will address the knowledge gap related to conceptual mapping and research methods through a bibliometric approach. Therefore, this study aims to map scientific trends and structures in this field through bibliometric studies. In an effort to fill this gap in existing studies, this study aims to evaluate international publication trends on Islamic boarding schools and national resilience, using the Scopus database through bibliometric analysis. This study aims to answer the following questions in the field of Islamic boarding schools and national resilience:

1. Who are the authors and their affiliations in scientific publications on Islamic boarding schools and national resilience?
2. What are the trends and discussion patterns in research on Islamic boarding schools and national resilience?
3. What is the thematic distribution and research gaps in studies on Islamic boarding schools and national resilience?

Although various studies have highlighted the role of religious educational institutions in shaping national values, existing studies have not explicitly outlined how this relationship is linked to the framework of public policy and national governance. The link between Islamic boarding schools (*pesantren*) and national resilience has been largely explained through ideological and social aspects, but has not been placed within the context of public administration, which explains how the state manages, formulates, and evaluates policies in the field of religious education. In this context, the role of Islamic boarding schools (*pesantren*) is not limited to character formation and religious moderation, but also contributes to state governance by strengthening ideological, social, and cultural resilience, a strategic concern within the national policy system.

The academic gap is evident in the lack of a conceptual explanation that maps the position of Islamic boarding schools (*pesantren*) within the national security policy cycle, including how these institutions interact with the policy formulation, implementation, and evaluation processes. However, from a public administration perspective, social actors such as Islamic boarding schools can be part of a policy subsystem that influences the dynamics of national stability. Therefore, understanding how Islamic boarding schools fit into the policy framework is crucial.

Furthermore, while bibliometric analysis provides a quantitative overview of research trends and an intellectual landscape in this field, an interpretive framework capable of connecting these findings to implications for Indonesian public policy is still needed. International publication trends indicating increasing attention to religious moderation, character education, and deradicalization efforts need to be translated into a national security policy framework focused on strengthening religious institutions. Therefore, placing the results of bibliometric mapping within the context of public policy will strengthen the strategic value of this research, particularly in formulating evidence-based recommendations for policymakers.

At this point, the urgency of this study is increasingly apparent, as the concept of national resilience, which has so far been based on *astagatra*, has not been discussed in relation to governance. Connecting *astagatra* with public policy opens up the opportunity to examine how the state manages ideological, social, and cultural factors through relevant policy instruments, including religious education policy. Thus, this research not only fills the academic gap regarding the scientific mapping of Islamic boarding schools and national resilience, but also provides practical contributions through policy im-

plications that can serve as a basis for strengthening ideological, social, and cultural resilience through religious institutions.

2. Literature Review

Islamic boarding school

Islamic boarding schools (*pesantren*) are Islamic educational institutions that emerged and developed during the spread of Islam in the archipelago. Their origins can be traced back to the pre-colonial era, when Islamic scholars established informal learning centers in rural areas to teach Islamic knowledge and Arabic to local communities (Nuha et al., 2024). Throughout history, Islamic boarding schools have played a crucial role in preserving and disseminating Islamic knowledge and culture in Indonesia, particularly during the colonial and post-colonial periods when they faced political oppression and social marginalization. According to data from the Ministry of Religious Affairs, the number of Islamic boarding schools in Indonesia in 2023 was 39,043, of various types (Directorate General of Islamic Education, 2023).

Islamic boarding schools have several important elements, namely *Kiyai*, *santri*, dormitories, mosques, and learning books commonly referred to as "yellow books" (Azra in Nasution, 2019). *Kiyai* is the first element, a central figure who provides teachings and is the most dominant in the life of the Islamic boarding school (Siswanto & Yulita, 2019). *Santri* are students who study at Islamic boarding schools under figures such as *Kiyai* and other teachers in the Islamic boarding school environment. The dormitory is a place to seek knowledge and a place to live for actors in the Islamic boarding school, including *Kiyai*, other administrators, and the *santri*. The mosque is usually the center of activities, both worship and daily lessons for students. Yellow books are works of previous scholars about Islamic religious knowledge written in Arabic (Majid & Nurwahidin, 2025).

The Purpose of Education in Islamic Boarding Schools Islamic boarding schools not only provide knowledge, but also instill moral values and character development in students (Madjid, 1997). As they develop, Islamic boarding schools are known not only as educational and preaching institutions, but also as social institutions. Nuha et al. (2024) state that Islamic boarding schools have made significant social contributions to Indonesian society. They also play a vital role in promoting social harmony by fostering a sense of tolerance and respect for various beliefs and cultures. This also demonstrates that Islamic boarding schools have contributed to maintaining peace and stability in the country.

National resilience

National resilience can be defined as a country's ability to maintain stability, sovereignty, and national integrity in the face of various threats (Kusumawati, 2024). Another definition explains that national resilience is the resilience of the nation and state in facing multidimensional challenges that disrupt the national interest agenda (Wiswayana & Pinatih, 2020). More specifically, Canetti et al. (2013) state that national resilience is defined as a nation's ability to overcome difficulties such as poverty, terrorism, or corruption.

Soepandji & Farid (2018) explain that Indonesia's national resilience is influenced by geopolitical factors, including how the country views its strategic environment. There are eight elements that form aspects of national resilience. These eight elements are called *Astagatra*. *Astagatra* is divided into two, namely *Tri Gatra* and *Panca Gatra* (Majid & Nurwahidin, 2025). *Tri Gatra* covers geography, demography, and natural resources. Meanwhile, *Panca Gatra* covers ideology, politics, economics, social and cultural aspects, as well as national defense and security.

3. Research Methods

This study uses a bibliometric analysis approach that combines quantitative and qualitative elements to examine the dynamics of research on Islamic boarding schools and national resilience over a 16-year period (2009–2025). This method was chosen because of its ability to provide a comprehensive overview of the development of a field of study through a systematic analysis of scientific literature (van Eck & Waltman, 2010). In the context of public administration, the bibliometric approach serves not only to capture the development of academic knowledge but also to explore how this knowledge shapes policy direction, supports evidence-based governance, and provides an overview of the network of actors and institutions that play a role in the issue of Islamic boarding schools and national resilience.

The relevance of bibliometric methods in public policy studies lies in their ability to produce objective indicators of research development and visualize knowledge networks. These visualizations enable researchers to understand how academic themes, concepts, and actors are interconnected, and how these trends could potentially influence the formulation of Islamic boarding school development programs, social resilience strategies, and extremism prevention policies. Thus, the use of bibliometrics in this research is not merely technical but also strategic, as it provides a knowledge base that can be utilized to interpret the direction of government policy.

Data were obtained through the Scopus database, with a search conducted in July 2025 using the keywords *TITLE-ABS-KEY* (“pesantren” AND “national resilience”). Scopus selection was based on the credibility and completeness of the bibliographic data required for network analysis. There are no language and region restrictions, so the output reflects a relevant global knowledge map. The publication period was limited to 2009–2025 to capture the most recent developments as the government’s attention to pesantren and national resilience issues increases.

Data analysis and visualization

Data analysis was conducted through a process that included reduction, cleaning, and visualization. Found documents were evaluated based on inclusion-exclusion criteria and then exported in CSV format. The files were then cleaned using OpenRefine to ensure no duplication and complete metadata. In the next stage, the data were analyzed and visualized using VOSviewer and Biblioshiny to map publication frequency, theme clusters, author affiliations, collaboration networks, and topic developments over time. Although the tools used were technical, data interpretation was directed at understanding how knowledge production related to Islamic boarding schools and national resilience has evolved and how these patterns relate to the dynamics of public policy.

Exclusion Criteria

Inclusion and exclusion criteria were established to ensure the relevance and quality of the analyzed literature. Documents were limited to publications from 2009–2025 and were required to be indexed by Scopus. Selected articles were open access articles with sufficient bibliographic data to permit comprehensive analysis. Several fields of study were excluded, such as veterinary medicine, immunology, microbiology, dentistry, biochemistry, pharmacology, health professions, and engineering, due to their lack of substantial relevance to issues of public administration, social resilience, or Islamic boarding school governance. Of the 776 publications identified in the initial stage, 574 met the criteria for further analysis.

The bibliometric findings generated in this study were then used to map the research’s relevance to public administration practice. For example, author network patterns and thematic clusters helped

identify areas of study that frequently emerge in academic discourse and those that have received less attention. This information is useful for the Ministry of Religious Affairs in designing Islamic boarding school development programs and strengthening religious moderation curricula. Furthermore, findings regarding research clusters related to deradicalization and social resilience have the potential to support the National Counterterrorism Agency (BNPT) in strengthening community-based extremism prevention strategies. Furthermore, the mapping of institutional collaborations emerging in the data can serve as a basis for strengthening networks between the government, academics, and Islamic boarding schools in advancing social resilience.

Thus, the bibliometric method used in this study not only provides a scientific overview of the development of Islamic boarding school and national resilience studies but also generates insights that can be used to interpret policy directions, identify intervention needs, and strengthen evidence-based governance. The narrative of this method remains consistent with the initial structure and can be extended to the table you have prepared.

Table 1. Inclusion and Exclusion Criteria

Criteria	Inclusion	Exception
Period	2009–2025	Before 2009 or after 2025
Language	English, Indonesian, Malay	-
Document type	Journal Articles	book chapters conference papers, reviews
Source	Indexed in Scopus	Not indexed in Scopus
Field of study	Social Sciences, Arts and Humanities, etc.	veterinary medicine, immunology and microbiology, dentistry, chemistry, biochemistry, pharmacology, health professions and engineering

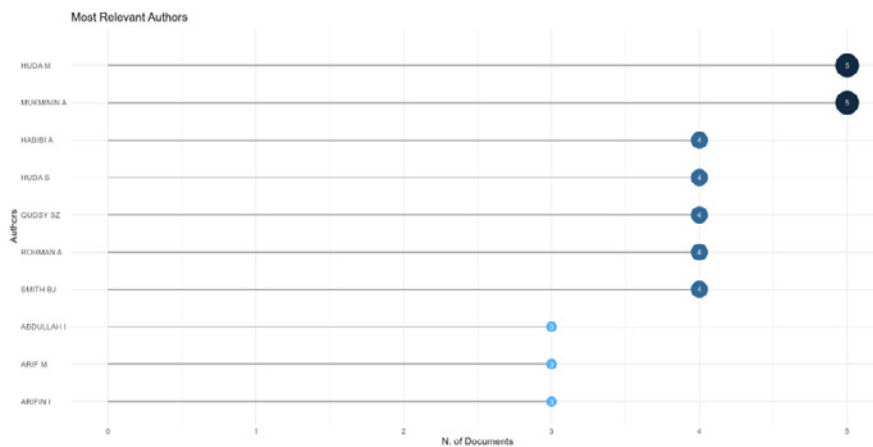
4. Results and Discussion

Bibliometric analysis was used to examine international publication trends related to Islamic boarding schools and national resilience. This analysis emphasized various data visualization tools to facilitate and expedite the evaluation of published documents. This study analyzed a total of 574 Scopus-based publications from 2009 to 2025, identifying several interesting trends.

Authors, Affiliates, and Author Networks

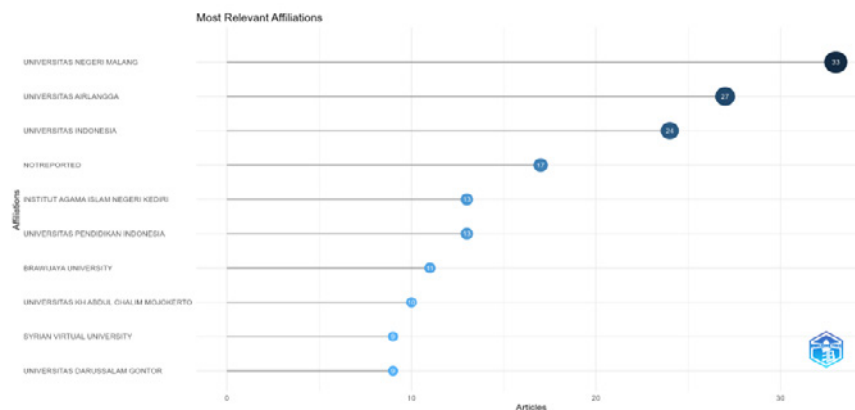
In addition to the author network, the researchers also analyzed the authors who published the most scientific publications related to Islamic boarding schools and national resilience. The researchers found the two authors with the most publications, namely Huda M and Mukminin A, each with 5 publications (as shown in Figure 1). Furthermore, the group of authors with 4 publications each includes Habibi A, Huda S, Qudsy SZ, Rohman A, and Smith BJ. Furthermore, other authors with 3 publications related to Islamic boarding schools and national resilience are Abdullah I, Arif M, and Arifin I.

Based on the institutional analysis in Figure 2, Malang State University is the highest contributor with 33 articles, followed by Airlangga University with 27 articles, and the University of Indonesia with 24 articles. These three top universities are state universities not affiliated with religious organizations. However, the presence of IAIN Kediri, Khabdul Calim University, and Darussalam Gontor University demonstrates the involvement of Islamic institutions in academic discourse on the topic of Islamic boarding schools and national resilience. This is also clearly seen in the most cited documents in Table 2, where the authors are affiliated with Islamic educational institutions.



Authors
Source: Biblioshyni (Figure 1)

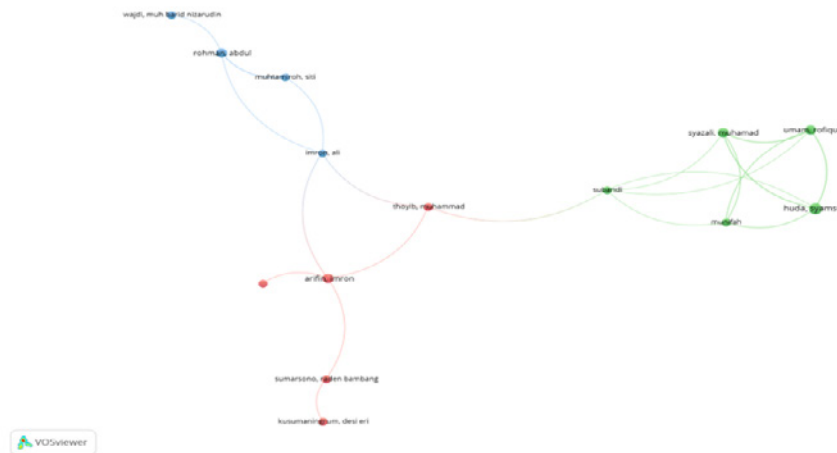
Although data collection was conducted globally and did not focus on Indonesian researchers, the most relevant authors were still dominated by researchers from Indonesia. This is highly likely considering the keyword used was “pesantren,” which is known as an educational institution in Indonesia. Although there were other researchers from Australia, their numbers were insignificant compared to researchers from Indonesia. Meanwhile, research from Indonesia is not exclusively affiliated with Islamic educational institutions, but is more dominated by non-religious educational institutions. For example, Hanafi (2022), the most frequently cited author (Table 2), is affiliated with Malang State University, and Isbah (2020) is affiliated with Gadjah Mada University.



Most Relevant Affiliate Writers
Source: Biblioshyni
(Figure 2)

Furthermore, the collaborative network analysis reveals several key authors who play a central role in the research network on Islamic boarding schools and national resilience, such as Subandi, Umam Rofiqul, Syamsul Huda, Muhamad Syazali, and Munifah, who have made significant contributions to the development of the discourse on Islamic boarding schools and national resilience. Observing the green cluster in Figure 1, it is clear that a number of authors are quite closely related. The green cluster also appears to have many internal connection lines, indicating that the authors frequently write together.

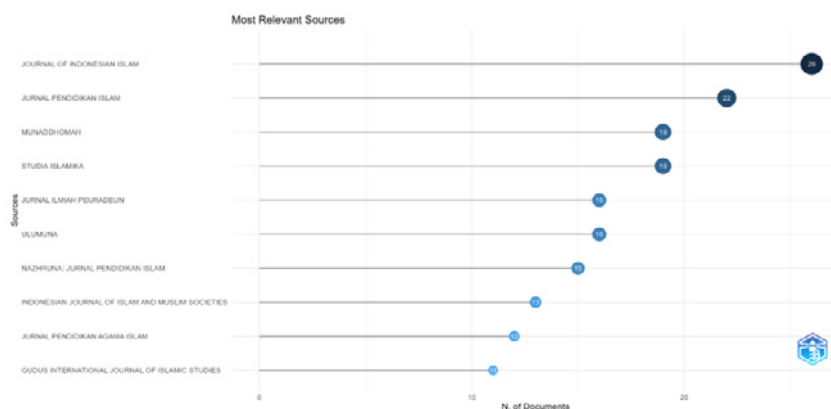
In the blue cluster, there are several names such as “Abdul Rohman” and “Imron Ali”. The blue cluster shows a fairly solid relationship between the authors, but not as strong as the green cluster. Internal connections are also not as numerous in the green cluster, indicating that the authors rarely write together. Finally, the red cluster shows a relatively high individual role. There are names of authors such as “Arifin Imron, Muhammad Thoyib, Raden Bambang Sumarsono”, and “Desi Eri Kusumaningrum”. On the other hand, the authors in the red cluster also show that they are “connectors” with other clusters. This means they are collaborators with authors in other clusters.



Writers Collaboration Network
Source: VOSviewer
(Figure 3)

Discussion Patterns in Research

Before discussing the discussion patterns in the research, the author conducted a bibliometric analysis of journals that consistently publish articles on the topic of Islamic boarding schools and national resilience. The top five sources that appear most frequently are shown in Figure 4: Jurnal Islam Indonesia (26 articles), Jurnal Pendidikan Islam (22 articles), Munaddhomah and Studia Islamika (19 articles each), and Jurnal Ilmiah Peuradeun (16 articles). These findings indicate that research topics related to Islamic boarding schools and national resilience are still dominated by educational and Islamic studies perspectives.



Most Relevant Sources
Source: Biblioshyni(Figure 4)

Furthermore, the researchers present in Table 2 the ten most-cited articles related to the keywords "Pesantren and National Resilience." This ranking essentially indicates that these articles are the most cited in research on Islamic boarding schools and national resilience. Ranked first with 64 citations is Hanafi, Y., who wrote an article entitled "The new identity of Indonesian Islamic boarding schools in the 'new normal': Educational leadership responses to COVID-19." Although not explicitly using the term "national resilience" as its main focus, this article highlights the policy responses and educational leadership of Islamic boarding schools in facing the COVID-19 pandemic crisis. These results indicate that in the initial literature, the approach to the issue of national resilience was still largely discussed through institutional responses to policy (Hanafi, et al., 2021).

In second place, the article with 52 citations is "Management of educational systems using the three laws of Auguste Comte: A case of Islamic schools" by Huda et al. (2020). The case study was conducted at the Tebuireng Islamic Boarding School regarding the importance of curriculum evaluation and review in the Islamic boarding school environment. The approach taken is based on Auguste Comte's theory of social evolution; this article shows that the balance between religious education and science-based education is not only necessary for students to adapt, but also relevant to the institutional goals of the Islamic boarding school itself in responding to social change. According to Lukens-Bull (2000 in Isbah, 2020), integrating Islamic and non-Islamic subjects into the curriculum is a way for Islamic boarding school leaders to respond to modernization and globalization. In this way, they project students to become members of a society that is fully modern, fully globalized, fully Indonesian, and fully Islamic at the same time.

In third place, with a total of 48 citations, is the book "Pesantren in the Context of a Changing Indonesia: History and Recent Developments" by Isbah (2020). One of the points emphasized in this study is the pressure exerted by the Indonesian government post-independence on pesantren. The pressure in question is how pesantren can align with national development priorities by integrating them into the national education system. Finally, there is a dynamic process of negotiation and accommodation in the interaction between the Indonesian state and pesantren as independent entities, especially regarding the curriculum content and the proportion of Islamic religious subjects within it. Then, in fifth place, with 37 citations, there is an interesting discussion, namely "Education as the Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia" by Maarif (2018). The purpose of this study is to reveal the pedagogy of pesantren, while also refuting the public assumption that often views pesantren negatively as static institutions and sources of radicalization. The research results show that Islamic boarding schools have pedagogical methods and strategies that can be used as a model for the education system in the Indonesian archipelago because they have contributed to humanity and peacebuilding.

Furthermore, Zuhdi's (2018) study, "Challenging Moderate Muslims: Indonesia's Muslim Schools in the Midst of Religious Conservatism," has been cited 34 times. This study emphasizes that schools are crucial venues where racist and radical ideologies can be internalized. Therefore, it is crucial to understand the content of Islamic religious education and the teachers who deliver it. Several issues that require further discussion and careful follow-up are the content of Islamic education and teachers' understanding of Islamic teachings. Furthermore, the researchers emphasize the importance of reviewing the content of the Islamic religious education curriculum and finding ways to minimize conservative thinking without losing respect for various schools of Islamic thought. Furthermore, it is crucial to establish an open and ongoing dialogue among religious education teachers to share their views and understandings of religious education in the context of a pluralistic society.

Aryati’s (2022) research entitled “Implementation of Religious Tolerance: A Study at the Bali Bina Insani Islamic Boarding School with the Balinese Hindu Community” has been cited 31 times. This study captures the learning of religious tolerance at the Bina Insani Islamic Boarding School in Bali. The Bina Insani Islamic Boarding School in Bali has harmonious interactions with the surrounding community, Hindus, and involves several Hindu teachers who teach at the boarding school. The students interact directly with the Hindu community and experience the value of tolerance, interact with people of various religions, and learn to understand the meaning of mutual understanding and respect without over-emphasizing differences. The life of tolerance between religious communities at the Bina Insani Islamic Boarding School in Bali is an extension of the principle of tolerance education that adopts the values contained in the sources of Islamic teachings, namely the Qur’an and Hadith.

Marzuki’s (2020) research on “Multicultural Education in Salaf Islamic Boarding Schools and the Prevention of Religious Radicalism in Indonesia” has been cited 29 times. The results of this study indicate that the form of multicultural education in four Salaf Islamic boarding schools (Al-Qadir Islamic Boarding School in Sleman, Yogyakarta, Dar al-Tauhid in Cirebon, Roudlatuth Talibin in Rembang, and Tebuireng in Jombang) generally has similarities in the application of core multicultural values. However, each Islamic boarding school has its own uniqueness. The diverse cultures built by the four Salaf Islamic boarding school caregivers have been effective in preventing the growth and development of religious radicalism in Islamic boarding schools, in particular, and in society, in general. In addition, Anam et al.’s (2019) research entitled “Moral Education and Internalization of Human Values in Islamic Boarding Schools: A Case Study from Indonesia” has been cited 28 times. The research results show that Islamic boarding schools (pesantren) are highly effective educational institutions in developing the character of their students, particularly in the humanitarian values that ensure national unity. This research provides evidence that Islamic boarding schools in Indonesia are friendly Islamic educational institutions that uphold human rights, are democratic, pluralistic, and religiously tolerant.

Table 2. Most Cited Documents

NO	Writer	Title	DOI	Total Citations
	HANAFI Y, 2021, HELIYON	The new identity of Indonesian Islamic boarding schools in the “new normal”: educational leadership responses to COVID-19	10.1016/j.heliyon.2021.e 06549	64
	HUDA S, 2020, MANAGEMENT SCIENCE LETTER	Educational System Management Using Auguste Comte’s Three Laws: The Case of Islamic Schools	10.5267/j.msl.2019.9.018	52
	FALIKUL ISBAH M, 2020, ISLAMIC STUDIES QUDUS INT J	Pesantren in the Changing Indonesian Context: History and Recent Developments	10.21043/QIJIS.V8I1.5629	48
	ANGGADWITA G, 2021, INT J ENTREP BEHAV RES	Empowering Islamic Boarding Schools by Implementing a Humanistic Entrepreneurial Approach: The Case of Indonesia	Number 10.1108/IJEBR-11-2020-0797	39
	MA’ARIF S, 2018, J SOC STUD EDUC RES	Education as the Foundation of Humanity: Learning from Islamic Boarding School Pedagogy in Indonesia	10.17499/jsser.58854	37

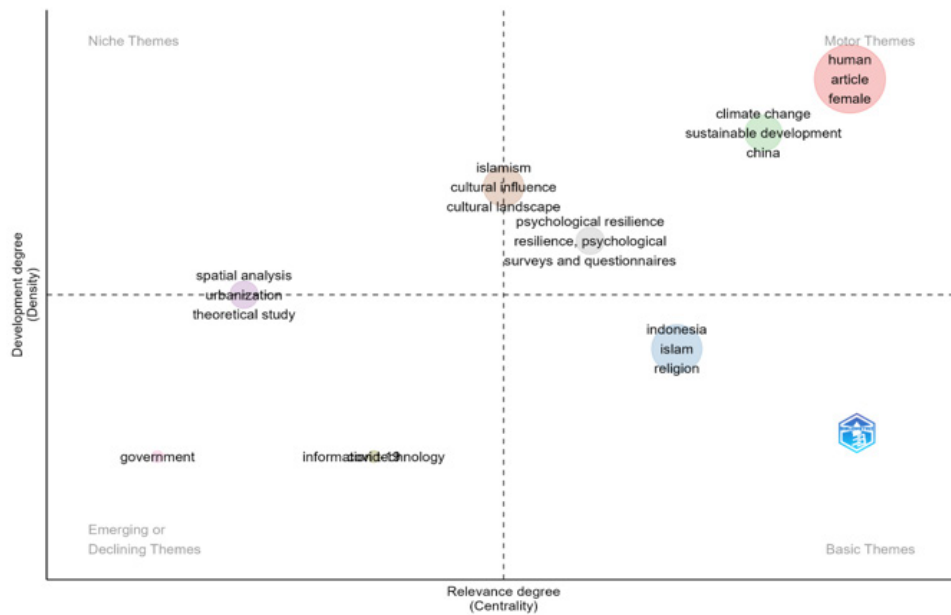
ZUHDI M, 2018, RELIGION	Challenging Moderate Muslims: Indonesian Muslim Schools Amid Religious Conservatism	10.3390/rel9100310	34
ARYATI A, 2022, J ILM PEURADEUN	The Implementation of Religious Tolerance: Study on Islamic Boarding School Bali Bina Insani with Bali Hindus Communities	10.26811/peuradeun.v10i2.646	31
HUDAEFI FA, 2019, INT J ISLAM MIDDLE EAST FINANC MANAGE	The practice of local economic development and Maqāsid al-Sharī'ah: Evidence from a Pesantren in West Java, Indonesia	10.1108/IME-FM-08-2018-0279	29
MARZUKI, 2020, EDUCATOR'S HORIZON	Multicultural Education in Salaf Islamic Boarding Schools and the Prevention of Religious Radicalism in Indonesia	10.21831/cp.v39i1.22900	29
ANAM S, 2019, J EDUCATION OF GIFTED YOUNG SCIENCE	Moral Education and Internalization of Human Values in Islamic Boarding Schools: A Case Study from Indonesia	10.17478/jegys.629726	28

The journals with the most articles on Islamic boarding schools and national resilience were the Indonesian Islamic Journal (26 articles) and the Islamic Education Journal (22 articles). This indicates that discussions of Islamic boarding schools within the framework of national resilience are largely published in educational journals. Thus, several of the documents analyzed were dominated by evaluations of Islamic boarding school education and curricula (see Table 2). For example, Marzuki's (2020) study on "Multicultural Education in Salaf Islamic Boarding Schools and the Prevention of Religious Radicalism in Indonesia." This study attempts to uncover the forms of multicultural education in Salaf Islamic boarding schools as a mission to prevent radicalism in Indonesia. Then, there is Maarif's (2018) study. The purpose of this study was to uncover Islamic boarding school pedagogy, while simultaneously dismantling public assumptions that often hold negative views of Islamic boarding schools, considering them static institutions and sources of radicalization. Among the Islamic boarding schools that are most often used as samples in research on Islamic boarding schools and national resilience are Al-Qadir Islamic Boarding School in Sleman, Yogyakarta, Dar al-Tauhid in Cirebon, Roudlatuth Talibin in Rembang, Tebuireng in Jombang, and Bali Bina Insani in Bali.

The ten articles listed address themes related to educational leadership, curriculum policy, and institutional adaptation in the face of crisis. The findings from the articles indicate that, although they do not explicitly use the term "national resilience," they demonstrate that national resilience is intertwined with various other themes. For example, strengthening institutional capacity to develop adaptive curricula in Islamic boarding schools (pesantren) is related to fostering tolerance and universal humanitarian values.

Thematic Distribution and Research Gaps

The word "Pesantren" is the largest node, indicating the central term in this study. As shown in Figure 5, keywords are classified into six clusters. In the blue cluster, there are the words "radicalism," "multicultural education," and "religious moderation," indicating that the development of research examining pesantren and its relationship to national security has begun to emerge, although it does not specifically mention national resilience. The blue cluster also indicates that the study of pesantren is related to multicultural education.



Thematic Map
:Biblioshyini (Figure 6)

The most frequently discussed topics were “radicalism,” “multicultural education,” and “religious moderation,” indicating that research examining Islamic boarding schools and their relationship to national security has begun to emerge, although it does not specifically mention national resilience. This also indicates that Islamic boarding school studies are related to multicultural education. These topics reflect the observations of authors studying Islamic boarding schools and national resilience, who identify the need for Islamic boarding schools as highly effective educational institutions in developing students’ character, particularly in humanitarian values that ensure national unity (Anam, 2019).

5. Conclusion

Based on research findings, international publications on Islamic boarding schools and national resilience have been extensively collaborative. This is evident in the visualization of the author network. Although data collection was conducted globally and did not focus on Indonesian researchers, the most relevant authors are still predominantly Indonesian. Furthermore, discussions on Islamic boarding schools within the framework of national resilience are widely published in educational journals. Furthermore, studies on the relationship between Islamic boarding schools and national resilience appear promising, focusing on several themes, such as multicultural education and religious moderation.

6. References

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