Innovation of Traditional Education System in Islamic Boarding Schools Based on Modernization

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ABSTRACT
This study aims to determine the form of innovation in the traditional education system of Islamic boarding schools which have adapted to become modern Islamic boarding schools. This study uses a qualitative research approach where qualitative research is the scientific method. The data collection technique uses participatory observation, in-depth interviews, the data analysis process begins by examining all available data from various sources. From the results of the analysis, the author can conclude that the innovation system of the Ar-Risalah Tegal Panjang Cariu boarding school in Bogor is quite different from other boarding schools in Indonesia, because the curriculum is quite strict. All students must follow all educational regulations, must be disciplined and obedient. Because the Ar-Risalah Tegal Panjang Cariu Bogor boarding school curriculum combines traditional education systems with modern education systems. The implication is a form of education in modern boarding schools that are responsive to the demands of the coming era which includes two aspects, universal and national. So that was found a boarding school that has a true cultural identity that is a new Indonesia that the universality of Islam is able to give birth to a future Indonesian society that is religious.

Keywords: innovation, traditional education system, Islamic boarding school, modernization

INTRODUCTION

Islamic boarding schools have historically documented various historical events of the Indonesian people. Since the beginning of the spread of Islam in Indonesia, Islamic boarding schools were the main witnesses and important tools for the Islamization activities. The development and progress of the Islamic community in the archipelago, can not be separated from the role played by Islamic boarding schools. Once the magnitude of a meaning boarding school in the Indonesian nation that must be maintained. Moreover, Islamic boarding schools have been regarded as educational institutions that are firmly rooted in the original culture of the Indonesian people. [1] The presence of Islamic boarding schools as Islamic educational institutions, is now increasingly in demand by many groups, including the upper middle class. This proves this institution has been able to provide solutions to the educational needs of their children.

According to the law of the Republic of Indonesia number 18 of 2019 concerning Islamic Boarding Schools [2] explains that what is meant by Islamic boarding schools, Dauayah, Surau, Meunasah, or other designations hereinafter referred to as boarding schools are community-based institutions and are established by individuals, foundations of community organizations Islam, and / or people who instill faith and piety in Allah, raise the noble character and uphold the tenets of the teachings of Islam rahmatan lil'alamin which is reflected in humility, tolerance, balance, moderation, and other noble values of the Indonesian people through education, Islamic da'wah,

example, and community empowerment within the framework of the Unitary Republic of Indonesia.

In general, boarding schools consist of 2 types, namely:

1. Salaf or traditional Islamic boarding school namely; solely classical learning models, such as only studying the yellow book with the sorogan method..

2. Islamic boarding school Khalaf or modern namely: Islamic boarding school not only steeped in religious knowledge, but has included modern elements, containing general subjects and curriculum, with a classical system [3]

In order to make a change, there is no need to throw away the old, but must preserve the old well while still taking on new values that are better and more perfect. Better modernization is hinted at in the Qur'an.

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ

"Indeed, God does not change the condition of a people, so they change the conditions that exist in themselves and if God wants the ugliness of a people, then no one can reject it, and there is absolutely no protection for them but Him". (Surah ar-Ra'du {3}: 11) [4]

The author is interested in studying more deeply about the innovation of traditional education systems of modern Islamic boarding schools based on modernization, including:

1. Seeing the fact that the traditional education system of traditional Islamic boarding schools in Indonesia (*indigenous*), from the beginning until now remains interesting to be studied and developed.

2. Many oblique views from various circles that boarding schools are Islamic educational institutions that are old-fashioned indoctrinative, rigid, unable to keep up with the times.

3. On the other hand if you look at the reality that there are many boarding schools have a contribution in the development of education, namely fostering and developing society.

Some of the objectives of this study are: [5]

1. Knowing the form of modernization of Islamic boarding school education, first in the field of personnel, which is a social assessment of each task given, second is the physical facilities provided by Islamic boarding schools to teachers or students in Islamic boarding schools, and the last is time management conducted by Islamic boarding schools for teaching and learning activities, religious activities, social activities.

2. Plus minus modernization of boarding school education, there are many pros with modernizing boarding school education can have an impact on the advantages that will later advance boarding school education while those who contend that the modernization of traditional boarding school education has an impact on weaknesses that will erode authenticity boarding school education.

3. A form of innovation in the traditional education system of modern Islamic boarding schools. One of the most influential forms of innovation in traditional education systems in modern Islamic boarding schools is a form of innovation both from the organizational structure, facilities, and learning methods used.

Innovation is basically the application of ideas that are practical and easy to apply, using what is owned by taking into account existing constraints. Innovation can be in the form of simple

things that are applied creatively by teachers in dealing with various problems that exist in the classroom. [6]

According to Evarett M. Rogers, [7] the notion of innovation is an idea, idea, motorcycle taxi, and practice which is based and accepted as something new by a person or a certain group to be applied or adopted.

From the expert opinion above it can be concluded that the benefits of innovation are to perfect or improve the function of the use of a product or resource so that humans get more benefits from the results of these innovations.

While modernization comes from the modern word that means the latest, latest, or attitudes and ways of thinking in accordance with the demands of the times. Furthermore, modernization is defined as a process of shifting attitudes and mentality as citizens to be able to live in accordance with the demands of the present. [8]

From the explanation above, it can be understood that modernization is a conscious effort to adjust to the constellation of the world by using the advancement of science, for the happiness of life as an individual, nation, or humanity.

According to Syarifah Gustiawati Mukri, [9] explained that: the pesantren education system based on its educational philosophy is theocentric, that is, the view that all events originate, process, and return to the truth of Allah. All educational activities are seen as worship to Allah. , which is an integral part of the totality of life, so learning in Islamic boarding schools is not seen as a tool, but is seen as a goal. Therefore the activities of the teaching and learning process in Islamic boarding schools do not take into account time.

There are several systems displayed in Islamic boarding schools that are unique compared to the systems implemented in education in general, namely:

First, using a traditional system. The system has full freedom compared to modern schools, so there is a two-way relationship between the clerics and students.

Second, life that shows the spirit of democracy. They practically work together to overcome their own non-curricular problems.

Third, a system that prioritizes simplicity. Including prioritizing idealism, brotherhood, equality, self-confidence, and courage to live.

Fourth, a system that has a symbolic disease. The boarding school system does not pursue the acquisition of titles and diplomas, because most boarding schools do not issue a diploma, while students with sincerity enter the boarding school without the diploma. Because their main purpose is only to seek the pleasure of Allah, alone.

Fifth, alumni do not want to hold government positions. So they can hardly be controlled by the government. [10]

As the oldest institution, the history of the development of Islamic boarding schools has a number of non-classical teaching models, namely the education system model with wetonan and sorogan teaching methods. In West Java, the method is termed bandongan, while in Sumatra the term halaqah is used. [11]

From the discussion above it can be concluded that the modernization of the traditional education system of Islamic boarding schools is an important thing to do at the present time, bearing in mind that things can now develop rapidly, so many new things and discoveries emerge in only a short time, and challenges even more people face. Modernization of the traditional education system of Islamic boarding schools has been widely practiced in sharing aspects of education, both in developed and developing countries. There are many benefits from the

modernization of traditional education in this boarding school, but there are also many negative impacts that arise.

Historically, Islamic boarding schools are Islamic educational institutions that were developed indigenous by Indonesian society. Because actually boarding school is a product of Indonesian culture, which is fully aware of the importance of the meaning of an education for native people who grow naturally. Regardless of where these traditions and systems are adopted, they will not influence the unique patterns that have taken root and are living and developing in the midst of society. Islamic boarding school is a typical Islamic educational institution of the archipelago. [12]

The pesantren comes from the word santri, with the prefix pe and suffix, meaning where the santri lives, pesantren comes from the word santri, a person who studies Islam, so that pesantren means a place where people gather to study Islam. There are also those who interpret pesantren as an institution which is a place for clerics to live with their students. [13]

From the opinion above, the writer needs to add that Islamic boarding school is one of the educational institutions that is able to balance education between religion and general science, this is in accordance with character education where there is integration between, science, morals, (affective, cognitive, and psychomotor). From various considerations of the influence of the modernization of the traditional education system of Islamic boarding schools on culture in a society that is still traditional. It is very interesting to study the changes in the community, both the education system, the religious system, the community organization system, the knowledge system, language, art, technological systems, and livelihood systems.

Dhofer [14] revealed that Islamic boarding school educational institutions have basic elements that are characteristic of the pesantren itself, these elements are:
1. Cottage or dormitory.
2. The place of learning, usually in the form of a mosque and can be other forms.
3. Santri.
4. Teaching religious books, the form is books that are in Arabic and classical or better known as the yellow book.
5. Clerics and clerics.

METHOD

This type of research uses a qualitative research approach in which qualitative research is a scientific method and is classified into the type of field research. The approach taken or used in this study is a qualitative approach. According to Lexy J Moeleong is a research procedure that produces descriptive data in the form of words or spoken from people and observable behavior. [15]

A qualitative approach is a process of research and understanding based on a methodology that investigates a social phenomenon and human problems. In this approach, research emphasizes the nature of socially constructed reality, the close relationship between the researcher and the subject under study. [16]

In connection with this research, it describes what is about matters relating to the innovation of the pesantren education system at the Ar-Risalah boarding school in Tegal Panjang Cariu Bogor. [17]

As usual, Ar-Risalah Tegal Panjang Cariu boarding school in Bogor grows and develops in the midst of urban villages, but the majority of students come from outside the city, both

around the Bogor regency of West Java Province and from outside the province of West Java, from the community the relatively dry spiritual splashes both in the fields of Aqeedah, Worship and Mu'amalah are practical.

Because of that, from the beginning, the Ar-Risalah Tegal Panjang Cariu Bogor boarding school developed the science of social worship typical of the Salafiah, which led students to be able to explore religious knowledge from the salaf (yellow) books synergized to general sciences and technology, this matter the boarding school Ar-Risalah Tegal Panjang Cariu Bogor has opened SMP-IT and SMK-IT. [18]

Innovation of traditional education systems in modernization

Educational system innovation is innovation in the field of education or innovation to solve the problems of traditional education systems in modernization.

So the education system innovation is an idea, method, which is felt or observed as something new for a person or group of people (*society*) in the form of invention or discourse, which is used to achieve educational goals or to solve educational problems. [19]

Innovation and modernization are both social changes, the only difference being the emphasis on the characteristics of those changes. Innovation emphasizes the characteristics of something that is observed as something new for individuals or society while modernization emphasizes the process of change from traditional to modern learning systems, or from undeveloped to advanced ones. [20]

Modernization of the boarding school education system can be interpreted as an effort to solve the problem of boarding school education. The innovation of the traditional boarding school education system is an idea, a method that is felt or observed as something new for a person or group of people, either in the form of inventions (*inventions*) or discoveries that are used to achieve goals or solve the problems of boarding school education

The description above can be concluded that the acceptance of an innovation as a sign of modernization. For example, to change the traditional education system in Islamic boarding schools into forms or models of modern Islamic boarding schools.

Plus Minus and Modern Islamic Boarding School Patterns
a. Plus minus the boarding school education system.

Islamic boarding school was originally an educational institution that is concerned with religious education (tafaqquh fi al din) as a form of calling upon the heart of how important education is above any interest.

Islamic boarding schools are well aware of the importance of promoting education in addition to being a form of defense and resistance to colonialism at the time, also to welcome progress in looking at the future of the nation and religion.

In response to this idea, it appears that among boarding schools are divided into two, there are pros and cons. The existence of this controversy may be more due to differences in their opinions about how the attitude of Islamic boarding schools in facing the era of globalization. Those who are pro say that the modernization of Islamic boarding schools will provide fresh air for the development of Islamic boarding schools. They assume that many positive aspects will be obtained from the modernization of education in Islamic boarding schools.

Among the positive sides are as follows:

1) As a form of boarding school adaptation to the development of the globalization era. This absolutely must be done so that boarding schools still exist.
2) In an effort to correct weaknesses in the pesantren education system. [21]

As for the boarding schools who do not agree with the idea of modernization, the idea is that there are many negative aspects, including:
1) Modernity will change the old way of looking at the world and people.
2) It is feared that the modernization of the traditional education system will also change the positive cultures that have long been formed in Islamic boarding schools. [22]

According to the author, apart from the polemic, differences of opinion that occur have brought its own positive side for Islamic boarding schools. It has been proven by several opinions on this issue, namely:
a) Gives birth to a lot of Islamic boarding schools that have their own characteristics. This gives prospective students a lot of choices in determining pesantren that are in accordance with their talents, interests and ideals.
b) The birth of students who have various abilities. This buries the paradigm that santri are only capable in the religious field. Currently there are many students who are experts in the field of general knowledge and technology.

The idea of modernization is considered necessary by several groups, one of which is Muhammad Chozin Mahmud (*leader of the Ar-Risakah Foundation*) as the author of this journal. The author believes that this modernization should be done with the model of the Ar Risalah Tegal Panjang Cariu Bogor boarding school education system. Alhamdulillah, it was agreed by the founding body and all the administrators of the "*Ar-Risalah Foundation*".

b. The pattern of the modern boarding school education system.

Islamic boarding schools in addition to having physical components such as a place for skills education such as crafts, workshop, shops, cooperatives, rice fields, fields and so on. So as another educational tool as a support has more value. In this latter pattern, Islamic boarding schools have developed rapidly in accordance with the times and are commonly referred to as modern boarding schools or development boarding schools. In addition to the mosque, the kyai / ustadz house, pondok, madrasa and or public school, there are also other physical buildings as support such as; library, public kitchen, public restaurant, administrative office, shop / business unit, cooperative and so on.

Meanwhile, according to the Ziemek classification can be categorized as modern Islamic boarding school patterns, including: [23}
a) Is a boarding school group that is added to educational institutions, namely there are components of clerics, mosques, huts, madrasas (*primary*). Activities at this type of cottage are intended so that students can understand religious knowledge and general knowledge that applies internationally. In pursuing education at this institution the government recognized.
b) Is a boarding school group that has complete facilities with an understanding of the elements of madrasas (*primary, secondary, and tertiary*), namely formal educational institutions from elementary to tertiary level, with complete teaching and learning facilities, such as laboratories and libraries to support the learning process of Islamic boarding schools.
c) It is a large and well-equipped boarding school group, consisting of the main boarding school and branch boarding school. Here there are additional madrasa elements from primary to tertiary and facilities to support the skills space. The main boarding school is

only intended for students who have graduated in mastery of Islamic books, and only the maturation of character and spiritual formation and mastery of the basic language of education, namely Arabic. Whereas the branch boarding school is a place to galvanize the basics of mastering Islamic books as well as some introduction to expertise and skills.

RESULTS AND DISCUSSION

From the results of research and discussion, found:

1. The characteristics of the traditional boarding school (*Salafiyah*) education system, are:
   a. The santri are more respectful and polite to the kyai, the teacher, and their seniors.
   b. Santri did not commit violence against his seniors. Punishment or sanctions carried out are usually non-physical such as being sentenced to read or sweep or mop, and so forth.
   c. In everyday wears a sarong.
   d. Affiliated to Nahdlatul Ulama (NU) with the peculiarities of Syafii's jurisprudence, the belief in monotheism in the As'ariyah or Maturidiyah community, and taught Sufism like Al-Ghazali and others. Typical Amaliyah such as tarawih prayer 20 rak'ahs plus 3 rak'ah witirs during Ramadhan, reading qunut at the Fajr prayer, reading tahlil on every Friday night, commemorating the Prophet's Birthday or performing reading the Maulid, the commemoration of Isra' Mi'raj and such.
   e. Santri acceptance system without selection. Every student who enters is immediately accepted. Whereas the placement of classes is in accordance with the basic abilities of the previous religious knowledge.
   f. Emphasizing the deepening of magama with classic book literature, or what is known as the yellow book.
   g. Islamic boarding school that emphasizes the knowledge and behavior of the tarekat both those that are not or not, in addition to other religious sciences

2. Characteristics of the modern Islamic boarding school education system (*ma'had 'ashriy*)
   a. Emphasis in mastering Arabic and English as the language of daily conversation.
   b. Use contemporary Arabic literature books (*not classical/yellow books*).
   c. Have a formal school under the national education curriculum or the ministry of religion from SD / MI. SMP / MTs, SMA / MA, and tertiary level.
   d. No longer have traditional recitation systems such as sorogan, wetonan, and bandongan.
   e. Having a strong discipline in managing all students so that it runs according to the rules with the management cadre system.
   f. Santri respect for the polite and proportional kyai.
   g. Verbal emphasis on mastering Arabic and English.
   h. Use the GoI curriculum, either through Ministry of Religion or Ministry of National Education or its own curriculum that has been recognized by the Government.
   i. Administration institution that is managed with modern management

3. The characteristics of the similarity in the implementation of the education system of traditional Islamic boarding schools and Modern Islamic boarding schools.

Although there are some differences and characteristics possessed, the education system of traditional and modern Islamic boarding schools has several similarities including:

a. Both teach Islamic education.
b. Have students living in the boarding school environment.
c. Planting worship and muamalah to students and moral mercy.
d. There are elder figures (*clerics, leaders of Islamic boarding schools, etc.*).

4. A form of innovation in the traditional education system of Islamic boarding schools in modernization.

a. Field of Personnel.

Innovations that are in line with the personnel component, for example, are improving teacher quality, promotion systems, and so on. The pesantren has been assisted with a S1 scholarship program for diniyah teachers by the Ministry of Religion of the Republic of Indonesia.

b. Physical facilities

Educational innovations that fit this component such as changes in seating, changes in room wall settings, language laboratory equipment, computer laboratories and so on.

c. Time setting

The education system certainly has a plan for the use of time. Innovations relevant to this component, for example the existence of a daily schedule for students, ranging from waking up to going back to sleep that must be obeyed by all students.

d. Revise the curriculum

According to the authors, the most important is the pesantren curriculum which usually experiences a narrowing of curriculum orientation. That is, in the pesantren it was seen that the material was only specifically presented in Arabic. The subjects include fiqh, aqa'id, nahwu sharaf, and others. While Sufism and religious fervor which is the core of the religious curriculum tend to be ignored. Sufism is only learned casually, not seriously. Yet this is precisely what is more effective in modern-day society. On the other hand, public knowledge still seems to be implemented half-way, so the ability of santri is usually very limited and lacks recognition from the general public. Therefore, the author offers the Ar-Risalah Cariu Tegal Panjang Cariu Islamic Boarding School curriculum in Bogor Regency as a model for modernizing the traditional education system of Islamic boarding schools.

5. Modernizing the traditional education system of Islamic boarding schools that have new tendencies in the context of innovation towards the education system that has been used so far, namely:

a. Become familiar with modern methodologies and the use of technology.
b. Increasingly oriented to education that is functionally open to developments outside themselves.
c. Diversification of programs and activities is increasingly open, dependence on clerics is not absolute, and equip students with a variety of knowledge and skills needed in the workforce.

d. With innovation and modernization, there are symptoms and tendencies of a number of pesantren to be open to science and modern issues. The indicator that can be seen is by starting to enter and familiar pesantren with foreign languages, such as English.
6. In the Ar-Risalah boarding school in Tegal Panjang Cariu Bogor about the traditional education system that is currently running has begun to be adapted to the modern education system, especially in aspects of the curriculum, for example boarding schools not only provide lessons in Islamic sciences, but also science modern general science from the government curriculum (*the Ministry of Education and Culture of the Republic of Indonesia and the Ministry of Religion of the Republic of Indonesia*), one of which has formed Information Technology Middle School (*IT Middle School*), and Information Technology Vocational School (*IT Vocational High School*).

CONCLUSION

Islamic boarding schools in Indonesia generally have two models, namely the Salaf boarding school model (traditional) and the Kholaf boarding school model (*modern*) which have their respective characteristics and also have their respective advantages and disadvantages.

Ar-Risalah Islamic boarding school located in the village of Tegal Panjang, Cariu sub-district, Bogor district, at first Salaf (*traditional*) Islamic boarding school, innovating to become a Kholaf boarding school (*modern*) as a form of responding to the development of the current era of globalization, in order to continue to exist in the midst of society modern.

Modernizing the traditional education system in the Ar-Risalah Islamic boarding school by innovating in various ways, including by conducting formal education (*SMP-IT and SMK-IT*), integrating the pesantren curriculum with the National education curriculum, pesantren management system using modern management by emphasizing discipline, order and cleanliness strictly, and also supporting facilities as a modern boarding school. This provides responsiveness to the demands of the coming era which includes two aspects, Universal and National, with the hope of becoming a modern boarding school that has an Indonesian cultural identity.

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