

TRANSFORMATION OF ISLAMIC BOARDING SCHOOLS IN FACING THE DEVELOPMENT OF EDUCATION IN THE SOCIETY 5.0 ERA

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Abstract

This article discusses the transformation that occurs in Islamic boarding schools in welcoming the era of society 5.0. Classical Islamic boarding schools in essence still use old traditions in their implementation in various matters related to Islamic boarding schools. Meanwhile, the society 5.0 era requires pesantren to adjust new things that must be done so that pesantren institutions are not left behind with the times. For this reason, pesantren needs to transform in various things about pesantren in order to be able to adjust to existing developments. The research methodology in this study uses literature research using primary and secondary data taken from books and articles which are then analyzed to get conclusions. The conclusion of this study is that pesantren has transformed in several ways, namely first, Transformation of Islamic Boarding School Leadership. Second, transformation of the pesantren education system. Third institutional transformation in Islamic boarding schools. Fourth transformation Islamic boarding school curriculum. and the fifth, transformation Islamic boarding school education methods.

Keywords: Transformation, Islamic Boarding School, Education, Society 5.0 Era.

Abstrak

Artikel ini membahas tentang transformasi yang terjadi pada pesantren dalam menyambut era society 5.0. Pesantren klasik pada hakikatnya masih menggunakan tradisi lama dalam penyelenggaraannya dalam berbagai hal yang berkaitan dengan pesantren. Sementara itu, era society 5.0 menuntut pesantren untuk menyesuaikan hal-hal baru yang harus dilakukan agar lembaga pesantren tidak tertinggal dengan perkembangan zaman. Untuk itu, pesantren perlu melakukan transformasi dalam berbagai hal tentang pesantren agar mampu menyesuaikan diri dengan perkembangan yang ada. Metodologi penelitian dalam penelitian ini menggunakan penelitian kepustakaan dengan menggunakan data primer dan sekunder yang diambil dari buku-buku dan artikel yang kemudian dianalisis untuk mendapatkan simpulan. Simpulan dari penelitian ini adalah pesantren telah mengalami transformasi dalam beberapa hal, yaitu pertama, Transformasi Kepemimpinan Pesantren. Kedua, Transformasi sistem pendidikan pesantren. Ketiga, Transformasi kelembagaan dalam pesantren. Keempat, Transformasi kurikulum pesantren. dan kelima, Transformasi metode pendidikan pesantren.

Kata Kunci: Transformasi, Pesantren, Pendidikan, Masyarakat Era 5.0.

INTRODUCTION

Islamic boarding schools are the oldest traditional Islamic educational institutions in Indonesia. Islamic boarding schools have played an important role in producing a generation that not only masters religious knowledge but also plays a role in the social, cultural, and economic development of the community. As an integral part of the Indonesian education system, pesantren have distinctive characteristics that distinguish them from other formal educational institutions, namely focusing on religious teaching, character building, and instilling moral and social values.

However, in the midst of the rapid development of technology and information, as well as a paradigm shift in the world of global education, Islamic boarding schools are faced with great challenges to adapt to the needs of the times. The Society 5.0 era, which is characterized by the integration of technology in all aspects of human life, brings significant changes in the education system. In Society 5.0, technology not only functions as a tool to increase efficiency, but also as an instrument to improve the quality of human life, including in the field of education (Huda, 2020).

In the face of this change, pesantren need to transform to remain relevant and able to play an active role in answering the challenges of the times. This transformation is not only related to the use of digital technology in the teaching and learning process, but also to how pesantren adjust their curriculum to be more responsive to global needs without losing their Islamic identity. Therefore, it is important to explore how pesantren can transform in the face of educational developments in the Society 5.0 era, as well as the challenges and opportunities that exist.

The transformation process of this pesantren is inseparable from the need to improve the quality of education based on the integration of traditional values of pesantren and technological innovation, as well as create a generation that is ready to face an increasingly digital and connected world. Therefore, this study aims to analyze how pesantren can adapt and transform to answer the demands of the times in facing education in the era of Society 5.0. In this case, Islamic boarding schools must be able to fortify Islamic education itself. Islamic boarding schools should not only maintain religious knowledge but also accept globalization without having to forget the principles in Islam to get happiness in the afterlife (Suradi, 2018). The transformation of pesantren must be able to answer how the leadership of pesantren should be, how the pesantren education system, how the pesantren as an institution, how the pesantren curriculum and how the educational method should be.

METHODS

This study uses the library research method. This method, literature related to the subject being studied as the main source of data. The opinions of experts contained in the literature are the main reference in expressing the transformation of pesantren in facing the development of education in the era of Society 5.0. The data collection process consists

of searching, compiling, and reviewing various literature references relevant to the research topic. To know more about the content and literature, this information consists of theories, and concepts put forward by experts (Subagiya, 2023). To check the validity of the data obtained, the researcher triangulation of data sources. Triangulation of data sources refers to comparing and contrasting data from various sources to improve the validity and reliability of research data. By triangulating, researchers can verify and ensure that the insights obtained come from various sources and are consistent with the findings of the research. (Sugiyono, 2012). This literature review method is suitable for use in research that wants to understand complex concepts or phenomena, such as various forms of pesantren transformation through theoretical analysis and available literature.

RESULTS AND DISCUSSION

Transformation of Pesantren Leadership

Each Islamic boarding school has undergone a leadership transformation process, while the leadership transformation of Islamic boarding schools is not the same from each other, because they have their own characteristics. The leader in every pesantren is a kyai who is the leader of the running of an pesantren. A *kyai* must have competence in several things, including; Skill, charisma, sincerity, and example. A kyai who cares for an Islamic boarding school has full authority in managing the institution, which cannot be challenged by outsiders, the longer he takes care of it, the stronger his authority will be (Soebahar, 2013).

The transformation process in Islamic boarding schools in general does not have an orderly and fixed form, causing a decline in the quality of leadership from one generation to the next. One of the things that causes the leadership pattern of pesantren has not yet settled, is the charismatic character possessed by pesantren caregivers. At the beginning of the development of a pesantren, a charismatic leader is needed, but in the next development, if the successor is not prepared, there will be many losses, including; First, the emergence of uncertainty in the development of Islamic boarding schools because Islamic boarding schools depend on the personality of the caregiver, second, the difficulty of creative energy both from *Kyai's* assistants and potential successors, third, the pattern of leadership changes takes place suddenly and unplanned, causing differences of opinion among the replacement candidates, so that it takes a long time for leadership with new charisma to emerge, fourth., the occurrence of mixing in the leadership level of pesantren between the local, regional and national levels, this is due to the lack of quality of pesantren leaders (Abdurrahman, 2007). Therefore, Islamic boarding schools need to improve themselves, namely preparing and planning leadership relays from an early age that are able to bring about good and quality leadership transformation, so that the development of Islamic boarding schools has more certainty in the future.

Pesantren under the auspices of the foundation, if the foundation really carries out its function, there will be a shift from a single authority to a collective authority. The succession system in sectarian leadership is not based on genealogy but rather emphasizes professionalism. The change in leadership from individual to collective affects the relationship between the pesantren and the community. Leadership that is still individual, the relationship is patron-client, that is, a *kyai* with his charisma is related to the wider community who respect him. In collective leadership, there is a clear and even distribution, all parties work according to their respective duties (Mujammil, 2006). Collective leadership is more likely to do things together to find solutions for the improvement of Islamic boarding schools or schools in Islamic boarding schools. The existence of supportive leadership and together will create a positive and effective culture that makes the learning community professional for the advancement of a pesantren (Muazzomi, et al., 2017).

Transformation of The Pesantren Education System

Islamic boarding schools are populist Islamic educational institutions and have flexibility in the education system. All people from all walks of life can study at the pesantren, regardless of where they come from, rich or poor, all will be accepted to study at the pesantren. The learning method in pesantren also has a peculiarity, namely with the *sorogan* system, the *bandongan* system, as well as in answering the challenges of the times, pesantren has made various innovations in its education system (Soebahar, 2017).

Pesantren is an independent educational institution, in running its institution, pesantren does not depend on the government or existing powers, because its independence is not easily infiltrated or intervened by outside parties that are not in accordance with Islamic teachings. Learning at the pesantren is supported by three elements, namely first, *kyai* as the educator and students as the students, second, the pesantren curriculum and third, facilities and infrastructure supported by the tridharma of the pesantren school, namely faith and devotion to Allah SWT, the development of useful and barakah knowledge, and devotion to religion, nation and state (Kesuma, 2017).

Another modernization practice is the change in the status of the form of the founders' privately owned institution to the status of waqf. Salaf Islamic boarding schools actually experience stagnation and ineffective education management. The central figure (*kiai*) is so dominant that when he dies, he will be replaced by his son or son-in-law, otherwise the pesantren will stop operating. This shows that the weak point of the pesantren system is the regeneration process and organizational structure. With the waqf system, the pesantren will continue to run even though the founder has died, because it has changed from private property to the property of the ummah, so Muslims have the right to participate in the development of the pesantren (Zarkasyi, 2017).

There is an interesting phenomenon in the development of pesantren education in keeping up with the times, namely the opening of integrated schools where schools are

equipped with dormitories or *boarding school* systems where all students in the school are welcomed into one, in this system for 24 hours all students are under the supervision of teachers and supervisors. With the *boarding school system*, all students are isolated with a heterogeneous environment that is not good, both in terms of association and habits (Rohman, 2014).

Pesantren in meeting the demands of the times has made several changes with different types. Each pesantren has a different way of responding to the flow of globalization. In general, pesantren make changes towards modernizing systems and institutions without leaving positive aspects in the salaf tradition of pesantren (Siregar, Muammar Kadafi, 2016).

One of the responses of Islamic boarding schools is the development and change towards the era of globalization. The response was with three educational system innovations developed in Islamic boarding schools, namely. The innovation model of the Ministry of Religion, the innovation pattern of the LP3ES model (Institute for Research, Education and Information of the Socio-Economic Economy) and the innovation pattern of Sporadis. 1) Innovation of the Ministry of Religious Affairs model, by opening formal education in Islamic boarding schools both from the elementary level including SD/MI, SMP/MTs, SMA/MA and universities. The opening of the formal school is also a response to the Ministry of Religion which has issued its wisdom in education, namely with the Decree of the Minister of Religion number 4 of 1950 concerning the implementation of religious education with the aim of producing scholars who can answer the challenges of the times and provide opportunities for Indonesian citizens, the majority of whom are Muslims, to study religious science. The diploma has also been equated with general education in accordance with the Decree with three ministers (Menag, Mendikbud, Mendagri) Number 6 of 1975. Thus, madrasah graduates are equated with public school graduates (Herman, 2013). 2) The innovation pattern of the LP3ES model, which is how LPKES works in collaboration with the government or non-governmental organizations that aim to develop the community through Islamic boarding schools. This program was initiated in the 1970s and was only implemented around 1994. This program is only valid in a few Islamic boarding schools such as the Bangkalan Islamic Boarding School, At Thororiqi and an Nuqayyah East Java (Soebahar, 2013). The manifestations of the program include; community rice field water program, greening program, and several studies such as the ulema insight development program, women's fiqh studies and siyasah fiqh studies. 3) Sporadic innovation patterns. This innovation pattern is carried out in various ways in each pesantren. This pattern follows three patterns of innovation, namely: through the development of learning methods, through the development of madrasah diniyah, and through the development of noble Islamic boarding schools or *ma'had 'aly* (Soebahar, 2013).

Government Regulation (PP) No. 55 of 2007 concerning Religious Education and Religious Education states that pesantren is mentioned as "a community-based Islamic religious education institution that implements Diniyah education that is integrated with

other types of education". This shows that the purpose of pesantren education is to guide students to have an Islamic personality and equip them with religious knowledge to spread Islamic teachings in the surrounding community through their knowledge, in addition to being able to develop community activities (Saeful, 2017).

Institutional Transformation in Pesantren

Institution is a forum for the development of education, which in the world of Islamic education first in Indonesia is called pesantren. Islamic boarding schools as an Islamic educational institution have undergone various changes ranging from the origin of its establishment until now, from a very simple institution to a modern educational institution, which until now is in demand by people in urban areas.

The history of Islamic education in Indonesia, painting surau, langgar and also mosques is the first forum in accommodating children in learning religious education other than as a means of worship. Through this surau and mosque, it is the embryo of the existence of Islamic boarding schools in this country. These suraus and mosques became the center of Islamic education at the beginning of Islam in Indonesia (Soebahar, 2013). After the rapid development of Islamic boarding schools as it is now, mosques are also still used as the main means of Islamic boarding school activities in addition to being a means of worship such as the five-time prayer (Kesuma, 2017). After the number of students began to increase so that the mosque could not accommodate as a means of learning, a dormitory or cottage and classrooms were needed for learning facilities. Pesantren is an alternative educational institution and dominates among the community, because of the existence of populist pesantren among the community. Nowadays, the existence of a boarding school dormitory is increasingly existing with magnificent buildings and complete educational facilities (Soebahar, 2013).

In the 19th century, pesantren adapted to the development of the times by opening classical system learning using benches, desks and blackboards. This development refers to the development of education in Mecca as the mecca of Islamic education as well as adjustment with Dutch East Indies education in Indonesia. In the 20th century, madrasas began to carry out improvements and refinements, precisely in 1934 at the Tebuireng Islamic boarding school, the Nizamiyah madrasah was established at the proposal of KH Wahid Hasyim (Umiarso and Asnawan, 2018). Madrasas in Islamic boarding schools are increasing, especially after independence by establishing formal madrasas at the elementary and high school levels that still preserve the tradition of learning classical books with the sorogan and wetonan models (Siswanto, 2013). In 1947 after the opening of the first Islamic university in Indonesia, namely the Islamic University of Indonesia in Yogyakarta, some Islamic boarding schools had opened *Ma'had Aly* and in the following period the Islamic Religious College, Islamic Religious Institute and Islamic University (Soebahar, 2013) were opened.

There are at least three things that must be fulfilled by Islamic boarding schools in the context of transformation, namely; *First*, Islamic boarding schools must have practical goals in order to produce a solid generation in the fields of faith, worship, and muammalah. *Second*, pesantren must have a clear ideological goal, namely strengthening the pillar of faith as the main basis for student knowledge. *Third*, making changes to the format, form, orientation and method of education without changing the main vision and mission of the pesantren so that it is able to keep up with the times (Suradi, 2018).

Transformation of The Pesantren Curriculum

Basically, the term curriculum is not well known in the world of Islamic boarding schools. This term was known after independence along with the development of formal schools. The pesantren curriculum refers to all activities involving students and *kyai*, both inside and outside the pesantren. When learning is still located in surau or mosque, the pesantren curriculum only includes core material, namely about faith, Islam and ihsan taught by *kyai* to their students. The teaching material is adjusted to the age of the students (Soebahar, 2013).

The change of place from surau or mosque to Islamic boarding school brought a change in teaching material, from doctrinal material to more interpretative material, which at first was only nahwu and sharaf material, then fiqh, tafsir, kalam science then added Sufism and so on. Pesantren is a non-formal education, so that pesantren can freely prepare a curriculum according to the peculiarities of each pesantren without any intervention from the government. The curriculum in pesantren prioritizes the learning of classic books written by prominent scholars with the aim of educating prospective scholars and da'i (Saefuddin, 2015).

In general, the pesantren curriculum can be sorted into three parts, namely, *first*, the non-school recitation curriculum, where students learn in several *kyai* in their daily lives. This curriculum is flexible, in the sense that students have the right to determine the curriculum itself by choosing to whom they want to study, so students measure their own abilities and then choose who they want to study with. *Second*, the Salafiyah madrasah curriculum, where students have been given classes for learning. This curriculum is based on staging and leveling according to the classes and book studies followed, from small books to larger books. *Third*, the modern boarding school curriculum, this curriculum is already classical pure and integral between the pesantren curriculum and the general curriculum, in this modern curriculum it is equipped with a curriculum of skills and talents of students (Abdurrahman, 2007).

With regard to the curriculum, the subjects taught in modern cottages have almost the same system as the salaf system. The majority of Indonesian Muslims are followers of the Shafi'i madhhab, so modern boarding schools teach the subject of Shafi'ie Fiqh; while theology teaches a summary of the basic doctrine of Ash'ari. However, there is a slight difference between modern Islamic boarding schools and salaf Islamic boarding schools in organizing their curriculum. In modern Islamic boarding schools, the curriculum

subject matter is almost the same as the salaf system but more concise to fit the requirements of the school system (madrasah) for a period of six years. In contrast to salaf Islamic boarding schools, modern Islamic boarding schools teach additional general sciences for religious subjects (Zarkasyi, 2015).

Transformation of Pesantren Education Methods

Islamic boarding schools use a typical curriculum of Islamic boarding schools which generally use the following learning methods. 1) *Wetonan method*, where the teacher reads the book being studied, while the student listens, interprets and receives the material, 2) *the sorogan method*, which is individual learning where a student faces a teacher, by holding his book in front of his or her assistant/assistant, then the teacher or his assistant provides comments or guidance on the study, (3) the *Bahtsul masa'il method*, which is with a number of students forming an *Íalaqah* led directly by the *kyai* to discuss or examine a problem or a problem that has been predetermined; (4) the *market recitation method*, namely the learning activities of the students through the study of certain material (book) on a *kyai* continuously within a certain period of time; (5) *memorization method*, which is a student learning activity by memorizing a certain text at a certain time under the guidance and supervision of *kyai*; (6) *method of demonstration/practice of worship*, namely by demonstrating a skill in terms of the implementation of certain worship carried out individually or in groups under the guidance and guidance of *kyai* (Setyaningsih, 2016). 7) *Discussion method*, namely the presentation of lesson materials by discussing them together by exchanging ideas between students guided by a moderator, 8). The *method of the taklim assembly*, which is the presentation by way of lectures that are attended by many people such as public recitation or public lectures (Suheri, 2017).

These classic methods then began to be updated in accordance with the changing times, namely by adding a *field trip method*, where students not only study at Islamic boarding schools but also do natural *tadabbur* by doing religious tourism such as *walisongo pilgrimage*, *project methods*, namely assignments in individuals or groups to solve problems, *sociodrama methods* namely the method by playing a role about the learning theme given by *ustaz*, the *widyawisata method*, students are invited to conduct comparative studies or study tours to other Islamic boarding schools to open up insights, *the reinforment method* (strengthening) is where teachers give appreciation to the learning outcomes of students, either in the form of gifts or through speeches and *learning modules* namely *Ustaz* provides material packages or summaries of learning materials to students (Soebahar, 2013).

In principle, the teaching method is more important than the subject being taught, but the teacher is more important than the method (*al-ÙarÊqah ahammu min al-mÊddah wa al-mudarris ahammu min al-ÙarÊqah*). So, the personal factor of a teacher is the most important, and that is the spirit of the teacher (*rÊÍ al-mudarris*). To increase the

enthusiasm of teachers, it is necessary to take a religious approach by upholding the spirit of pesantren, which a teacher must have, for example the spirit of sincerity (*ikhlas*) when teaching his students. So, despite its advantages, the madrasah system has certain disadvantages that can be compensated for by pesantren (Zarkasyi, 2015).

CONCLUSIONS AND SUGGESTIONS

In welcoming the era of society 5.0, Islamic boarding schools have transformed in various ways, including; *First*, the transformation of pesantren leadership, namely the emergence of collective, supportive and togetherness leadership for the progress of an pesantren. *Second*, the transformation of the pesantren education system through the *boarding school system*. *Third*, the transformation of institutions in Islamic boarding schools is marked by opening a modern Islamic boarding school model. *Fourth*, the transformation of the pesantren curriculum by combining the salaf and modern curriculum. *Fifth*, the transformation of pesantren education methods is by combining classical and modern methods.

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