

# TRANSFORMATION OF EDUCATIONAL STYLES IN THE EDUCATIONAL SYSTEM OF ISLAMIC BOARDING SCHOOLS, FROM TRADITIONAL PATTERNS TO MODERN PATTERNS

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## ABSTRACT

Pesantren is one of the oldest education systems in Indonesia, there are 6 aspects that must be owned by the Islamic Boarding School education system that wants to change according to the demands of the times. This research includes qualitative research and case studies. In this study, data were searched about the learning style of Islamic boarding schools in the modern era at Ponpes Matholi'ul Huda Jepara, the data collection techniques in this study were based on literature review, experience, and observations. This aspect is the educational aspect of the pesantren, the comparative analysis shows the fact that there are several aspects that have changed in the educational system of the Matholi'ul Huda pesantren. however, the changes occurred in technical aspects, such as gradation and curriculum, as well as in the aspect of the formalization of objectives. for the material aspect, the approach and learning model only experienced additions, meanwhile the educative interaction and the educational environment were still maintained.

**Keywords:** Islamic boarding school, education aspect, Islamic boarding school education style, educational transformation

## A. INTRODUCTION

One form of religious education institution in Indonesia is Islamic boarding school. This institution has a unique education system that is different from other religious education institutions. The location of the uniqueness of the pesantren education system can be seen in the elements of the formation of its traditions, such as mosques, santri, huts, religious classics, and kiai. Besides that, the uniqueness of this education system can also be seen in the typology, objectives, functions, learning principles, curriculum and learning methods.<sup>1</sup>

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<sup>1</sup> Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan Pembentukan Karakter Dan Perlindungan Anak* (Jakarta: Publica Institute Jakarta, 2020), p. 2.

Pesantren is a traditional Islamic educational institution to understand, appreciate, and practice the teachings of Islam (*tafaqquh fi al-din*) by prioritizing the importance of Islamic religious morality as a guide for people's daily lives. In Indonesia, it is a form of *indigenous culture* or the original cultural form of the Indonesian nation, because educational institutions with the pattern of Kyai, students/santri and dormitories have been known in Indonesian stories and folklore, especially on the island of Java.<sup>2</sup> Therefore, Islamic boarding schools are one of the national wealth. As an educational institution that was born from the womb of the village community's culture, in its journey until now, pesantren as a place of religious education has a clear social base because its existence is integrated with the community.<sup>3</sup>

Since the beginning of the 20th century, the development of Islamic boarding schools has begun its transformation, starting by incorporating elements of generic education into its curriculum. With these reforms, pesantren which initially had a traditional character changed to using a way *of* adapting themselves and adopting a system that had been antithetical to its sustainability, this was done by means of updating the institutional structure or adopting the form of a formal school. The principle of modern education arises because the existing and well-established pesantren education model during the colonial period was felt to be no longer in accordance with the times, so it was hoped that Islamic boarding schools could adapt to current conditions.<sup>4</sup>

In research conducted by Abd. Hadi Rohmani with the research title "*Learning System Transformation in Sidogiri Islamic Boarding School*"*Sidogiri Islamic Boarding School* this research was conducted at the and concluded that, this pesantren is one of the pesantren that has begun to make changes and improvements in all aspects of education

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<sup>2</sup> Didin Hafinudin Adi Sasono, *Solusi Islam Atas Problematika Umat* (Jakarta: Gema Insani, 1998), p. 102.

<sup>3</sup> Syafrudin Amir, 'National Moral Generation Islamic Boarding School' <[www.pikiran\\_rakyat.com](http://www.pikiran_rakyat.com)> [accessed 23 March 2021].

<sup>4</sup> Ismail SM, *Pendidikan Islam, Demokrasi Dan Masyarakat Madani*, Cet ke1 (Semarang: Rasail, 2011), p. 3.

(education),<sup>5</sup> In addition, the research conducted by Hasan Basri with the title "The Existence of Islamic Boarding Schools: Between Tradition Cultivation and Educational Transformation". This study tries to reconceptualize the disclosure of the characteristics of pesantren as a center of learning and also character building.<sup>6</sup> Another example is a study conducted by Hanwin Muzzakki and Khoirul Mudawinun Nisa 'with the title "Base Transformation of Tradition pesantren Salaf Modern Era" the study concluded that tradition in pesantren Salaf an accumulation of interpretations that have been made by the ancestors of the guidelines and tools In the environment. And the characteristics of the tradition that must be maintained include the teaching of the yellow book, social control and the formation of a complete Muslim personality and emphasizes more on the moral aspect.<sup>7</sup>

From this the question arises, which aspects of the Islamic boarding school education system change according to the demands of the times and which aspects are still maintained as a pesantren tradition as a characteristic of its distinctive identity and at the same time become the *center of excellence* which is the survival power of the institution. and the attraction for the community to choose it as a trusted institution in fostering the character and personality of their sons and daughters, especially among the Islamic community.

From here the question arises what aspects of the pesantren education system, what aspects of the system have changed with the demands of the times, and what aspects are still left as a pesantren tradition which is a feature of its unique identity and at the same time its trademark. The characteristics of the Islamic tradition are the strength

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<sup>5</sup> Abd. Hadi Rohmani, 'Transformasi Sistem Pembelajaran Di Pondok Pesantren Sidogiri', *Fikrotuna*, 6.2 (2017) <<https://doi.org/10.32806/jf.v6i2.3100>>.

<sup>6</sup> Hasan Basri, 'Eksistensi Pesantren: Antara Kultivasi Tradisi Dan Transformasi Edukasi', *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 7.2 (2017), 313 <<https://doi.org/10.22373/jm.v7i2.2367>>.

<sup>7</sup> Hawwin Muzakki and Khoirul Mudawinun Nisa', 'Basis Transformasi Tradisi Pesantren Salaf Di Era Modern (Kajian Semiotika Barthes Dan Dekonstruksi Derrida)', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 12.01 (2020), 91–105 <<https://doi.org/10.37680/qalamuna.v12i01.304>>.

of the survival of the institution, as well as an attraction that attracts people to choose it as a trusted institution to develop the character and personality of their children, especially in Muslim communities.

This study will highlight 6 aspects of education in the Matholi'ul Huda Jepara Islamic boarding school education system with its distinctive style in its change from traditional patterns to modern patterns in the 21st century to see what has changed and what is maintained in the system. The seven aspects are educational objectives, curriculum materials and structures, gradation systems, educational styles, learning models and the educational environment at Matholi'ul Huda Islamic Boarding School Jepara.

## **B. METHODS**

This research includes qualitative research and case studies. Namely collecting data that already exists in the field by writing and describing qualitatively about changes in the style of learning at Ponpes Matholi'ul Huda Jepara.

Sources of data in this study include teachers, students, and alumni at Ponpes Matholi'ul Huda Jepara. Data collection techniques in this study include observation techniques by seeing how the conditions of the modern learning system run at the Matholi'ul Huda Islamic Boarding School Jepara, interview techniques to find information about the modern learning system at Matholi'ul Huda Islamic Boarding School Jepara, documentation techniques and library studies.

The data analysis technique was carried out interactively to completion, with the following stages:

1. Data reduction, namely to select, focus, simplify, abstract, and transform data that can be obtained from field notes.
2. Presentation of data, namely analysis in the form of making narratives, charts, relationships between charts to find the meaning of what actually happened and what action to take next.
3. Data verification or conclusion drawing.

## **C. DISCUSSION**

Transformation is a process of gradual change so that it reaches the ultimate stage, changes made by responding to the influence of external and internal elements that will direct changes from previously known forms through the process of duplicating repeatedly. repeat or multiply.

According to Zaeny, transformation comes from the English word, namely transform which means controlling a form from one form to another.<sup>8</sup> According to the Indonesian Dictionary, transformation is a change, changing from a previous state to a completely new one.<sup>9</sup> Transformation is a change that occurs from a previous state to a new and better one.

Transformation also definitely requires a process. Zaeny describes a transformation process with three elements. These elements include:

- a) Difference is a very important aspect in the transformation process.
- b) The concept of character or identity which is a reference in a transformative process if it is said that something is different, then it must be clear what the difference is from what, social, economic or application characteristics of something.
- c) The process of transformation is always historical, tied to all the different representatives. Therefore, transformation always involves changing society from a simpler society to a more modern society.<sup>10</sup>

The transformation process is a change that occurs slowly or little by little, it is unpredictable when it starts and how long the process will end depending on the factors that influence it, is comprehensive and continuous and the changes that occur have a close relationship with the emotional (value system) that exist in society. The transformation process contains the dimensions of time and the socio-cultural changes of the people who occupy it that arise through a long process that is always related to the activities that occur at that time.

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<sup>8</sup> A. Zaeny, 'Transformasi Sosial Dan Gerakan Islam Di Indonesia.', 2013, p. 2.

<sup>9</sup> Daryanto, *Kamus Bahasa Indonesia* (Surabaya: Apollo, 1997), p. 612.

<sup>10</sup> Darajat Ariyanto, 'Terapi Ruqyah Terhadap Penyakit Fisik, Jiwa Dan Gangguan Jin', *Universitas Muuhammadiyah Surakarta Fakultas Agama Islam*, 2005, p. 16.

Pesantren as a non-formal educational institution, has its own characteristics that are different from other formal education systems in terms of carrying out missions and education. This characteristic is seen in the gradation system, selection of subject matter, reference books, division of lessons and other educational activities. However, this does not mean that education in pesantren is without form, because substantially pesantren has different criteria from other forms of educational forums that are not pesantren. In achieving the goal as the reason for the establishment of pesantren, pesantren has a structure and system to become an educational institution, standard teaching materials, recognized learning reference sources, teaching and learning systems, structuring a special educational environment, and the special education spirit that animates it.

### **1. Objectives of Education at Matholi'ul Huda Boarding School**

Islamic As an Islamic educational institution in Indonesia, since the beginning of its existence, Islamic boarding schools have a goal to foster Muslim communities so that they have the personality characteristics of Islamic thought patterns, attitudes and actions. Therefore, the basis of Islamic boarding school education is moral development.

Sociologically, Islamic boarding schools describe the goals of Islamic boarding schools as follows: the purpose of education is not merely to enrich the minds of students with explanations, but to raise morals, train and heighten enthusiasm, respect spiritual and human values, teach honest and honest attitudes and behavior. morals, and prepare students to live simple and clean hearts. Every student is taught to accept religious ethics above other ethics. The purpose of Islamic boarding school education is not to pursue the interests of power, money and worldly glory, but to instill in them that learning is solely an obligation and devotion to God.<sup>11</sup>

The Matholi'ul Huda Islamic Boarding School is one of the Islamic boarding schools with a modern style and has designed the concept of Education with modern Education management, the educational objectives of the Matholi'ul

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<sup>11</sup> Zamaksyari Dzofir, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiyai* (Jakarta: LP3ES, 1994), p. 21.

Huda Islamic Boarding School have been explicitly stated in written documents. As this goal is illustrated in the Vision and Mission of the Matholi'ul Huda Islamic Boarding School which has an Educational Vision, namely the realization of students who excel in achievement, are polite in virtuous, sincere in service, and uphold the values of Sunni Islam. The educational missions it carries out are: (1) Organizing quality education to produce quality graduates, and competitive in all fields of science, morals, and social. (2) Managing educational institutions properly and implementing the principles of the teachings of Ahlussunnah wal Jama'ah. (3) Realizing Islamic boarding schools that meet national education standards. (4) Developing superior human resources in the fields of science and technology and IMTAQ through an effective and efficient learning process. (5) Improving the ability of santri as members of the community in conducting socio-cultural relations and the natural surroundings that are imbued with Islamic values (*Profile of the Matholi'ul Huda Foundation*).

## **2. The Gradation System and Curriculum Structure at Ponpes Matholi'ul Huda**

Traditional Islamic boarding schools have a relaxed educational gradation system and curriculum based on mastery of classical Islamic books, which means that they are not discussed at certain specific times, such as semester or new school year and quarterly. In the past, the teaching of classical Islamic books was the only formal teaching given in the pesantren environment. Therefore, the gradation of learning and curriculum has been determined by the level of quality of the books in each of the scientific disciplines studied. He classified these books into three groups, namely basic books, intermediate books and major books.<sup>12</sup>

Islamic boarding schools that combine the teaching of classical Islamic books with general teaching have different characteristics and gradation systems, namely: their curriculum is based on general and religious learning targets sourced from religious textbooks and for these classical books they are combined into general education and education. Religious education.

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<sup>12</sup> Dzofir, p. 50.

The curriculum of the Matholi'ul Huda Islamic boarding school Jepara, which applies the madrasa pattern by combining the Madrasah Aliyah curriculum with the pesantren curriculum, here there are 2 majors, namely MIPA/IIS and Religion (*takhasus*), in the division of classes starting from grade 1 to grade 3, this pesantren curriculum load:

- a) Fiqh : *Safinatun Najah, Al-Ghayah wa At-Taqrif (matan Abu Syuja), Fathul Qorib*
- b) Tawhid : *Aqidatul Layman*
- c) Hadith : *Qowaidul Asasiyah, Manzhumah al-Baquniyah,*
- d) Qawa'id : *Aljurumiyah, Tashrif, Shorof*
- e) Morals : *At-Ta'lim muta'allim, At-Tibyan fi adab hamalat al-qur'an*

This entire book was given at the Matholi'ul Huda Islamic boarding school in Jepara for three years along with other general lessons.

For classes at the Madrasah Aliyah level (grades 1 to 3) the MIPA/IIS program, the Islamic boarding school curriculum contains the following books:

- a) Fiqh : *Lubbul Usul, Balaghoh*
- b) Tawhid : *Kifayatul Layman*
- c) Hadith : *Bulughul Marom*

Meanwhile, for classes at the Madrasah Aliyah level (grades 1 to 3) the religious program (Islamic boarding school *takhasus*) incontains the following books:

- a) Tafsir : *Tafsir Al-Maraghi*
- b) Fiqh : *Minhaj at-Thalibin*
- c) Tawhid : *Kifayatul Layman, Bidayatul Hidayah*
- d) Hadith : *Arba'in An-Nawawi*
- e) Qawa'id : *Kailani*
- f) Fara'id : *Ar-Rahbiyyah*

Where the entire teaching of learning the books is given together during the general education subject at Madrasah Aliyah Matholi'ul Huda and is tiered annually (Laila, 2021).



### 3. The Educational Approach at Ponpes Matholi'ul Huda

Pesantren has a different learning approach and is maintained without being affected by modern educational theories that are always changing from time to time, Islamic boarding schools that prefer to develop youth education are more concerned with moral aspects than knowledge, conceptually this is teaching, indoctrination, and supervision, this is the characteristic of a typical education in pesantren in addition to the technical form of education. Matholi'ul Huda Islamic Boarding School also applies this approach including:

#### a. The teaching of

This concept is more oriented to the activities of the teachers (Abah/Ustadz) in providing knowledge, and the concept of learning is more oriented to the activation of students in acquiring knowledge. The concept of teaching at the Matholi'ul Huda Islamic Boarding School comes from the Islamic teachings of the previous founders who were knowledgeable, in this educational process it can bring up inner nuances between teachers and students. In this approach, the position of the two parties can have an effective impact on education and will continue, even to the point of becoming alumni or having become teachers, both of them have never reversed their position, there is no former kyai even though he is no longer teaching.

#### b. Indoctrination

Indoctrination is intended as teaching the material taught by the teacher to be delivered to students. This indoctrination is a continuation of the concept of teaching. Almost all Islamic boarding schools apply this indoctrination approach, one of which is the Matholi'ul Huda Islamic Boarding School, here the indoctrination approach of all sciences in the fields of aqidah, fiqh, morals, worship and language is applied. This is done so that the education in its interpretation becomes uniform towards religious concepts that can be in line with the understanding of the teacher, it can measure the extent to which a pesantren is easily traceable and can measure the extent to which a pesantren deviates from its ideological parent.

### c. Supervision

Living in boarding schools is certainly no stranger to this supervisory approach, this approach is carried out to enforce norms or rules in pesantren, these rules are in the form of Islamic ethics and discipline towards behavior imposed in pesantren. At the Matholi'ul Huda Islamic Boarding School these regulations are explicitly written along with sanctions if violated and posted on the wall where the students gather for curfew (compulsory education). If someone violates it, they will get sanctions, in the form of ta'zir, the pesantren ta'zir system also has several levels, if the violation is minor it will be ta'zir by cleaning the pesantren's own yard or punishment commensurate with the actions, but if the violation is heavy, it will get double ta'zir, for example if it is caught in *seclusion* (to be alone) with the opposite sex, then ta'zir cleans five bathrooms and every afternoon after the Asr prayer, the santri must recite the Koran in the yard until before sunset around five o'clock, this is done so that the santri are embarrassed if they violate and do not repeat it, the policies and rules have also been approved and set by Abah (Laila, 2021).

## 4. Learning Model at Matholi'ul Huda Boarding School

Islamic Traditionally, religious learning and moral values in the pesantren tradition are known as wetonan or bandongan methods, sorogan, mudzakah, and majlis ta'lim methods. However, in learning at the Matholi'ul Huda Islamic Boarding School, it only applies the wetonan and sorogan methods.

### a) Wetonan or Bandungan method

The process of delivering learning materials is done classically, for the main material at the Matholi'ul Huda Islamic Boarding School it is delivered directly by the cleric (Abah), and for basic or intermediate materials it is usually assisted by ustadz-ustadzah.

The method applied at the Matholi'ul Huda Islamic Boarding School emphasizes the lecture and explanation method with the following process:

- 1) The teacher (Abah or Ustadz) reads the contents of the book a few lines and the students listen to it while giving reading signs on their respective handbooks.
- 2) The teacher (Abah or Ustadz) translates the material into the regional language word for word along with its grammatical status, while the students write down the meanings of words that they do not know.
- 3) The teacher (Abah or Ustadz) explains the contents of the entire paragraph discussed, and the students listen to the kiai's explanation.
- 4) The teacher (Abah or Ustadz) often asks for opinions regarding the reasons why a word is read like this or that based on Arabic grammar books at the level that the students have mastered (Nizuddin, 2021).

One of the advantages of this method is that the kyai or ustadz is not just reading the text and translating it, but also providing personal views (interpretations), both regarding the content and language of the text, in other words, the kiai also comment on the text as his personal views.<sup>13</sup>

The application of this method resulted in the students being passive. Because creativity in the teaching and learning process is dominated by clerics or clerics, while the students only listen and pay attention to their explanations. In other words, students are not not provoked by their critical power in order to observe the truth of an opinion. Wetonan in his learning practice is always oriented to providing material without clear control and goals.<sup>14</sup>

#### b) Method Sorogan

is a teaching method by facing the teacher alone or in a group by bringing the book to be studied. This sorogan method is the most difficult method of the entire education system in pesantren. Because this system requires patience, diligence, obedience, and personal discipline from

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<sup>13</sup> Dzofir, p. 51.

<sup>14</sup> Erma Fatmawati, *Profil Pesantren Mahasiswa, Karakteristik Kurikulum, Desain Pengembangan Kurikulum, Peran Pemimpin Pesantren* (Yogyakarta: LKiS, 2015), p. 46.

students. At Matholi'ul Huda Islamic Boarding School, only about 30% of the number of students, usually those who use this method are mostly senior students who in fact have been in the cottage for a long time.

### **5. Educational Environment at Ponpes Matholi'ul Huda**

institutional style of the pesantren has its own characteristics and is almost the same as other Islamic boarding schools, namely "closed" meaning that this closed environment can easily form a religious and conducive environment for development learning mission (educative) and in accordance with the desired atmosphere.

The educational atmosphere that is religious and born of this religious spirit can permeate the entire educational process. Steenbrink said, "Although the teaching of language is not directly related to religion, the atmosphere of the pesantren where the students live is completely infused with Arabic and Al-Quran teaching, making the teaching of the Arabic language entirely regarded as religious teaching".<sup>15</sup> To absorb the Islamic spirit, pesantren is not only respected as a place to study, but rather as a place to live entirely filled and infused with religious values.<sup>16</sup> An atmosphere like this is able to evoke the religious emotions of everyone who lives in it. The elements that make up the institution of the Matholi'ul Huda Islamic boarding school are kiyai (Abah) and Umi as religious leaders, the prayer room as a place for the ritual of reciting and praying together, religious books as religious knowledge, santri as the label, and the hut as a regulated physical environment. by religious norms.

## **D. CONCLUSION**

Starting from the discussion above, the Matholi'ul Huda Islamic Boarding School is one of the Islamic boarding schools that has a modern style and has designed the concept of education with modern education management. As this goal is illustrated in the Vision and Mission of the Matholi'ul Huda Islamic Boarding School. The Gradation

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<sup>15</sup> A. Karel Steenbrink, *Pesantren, Madrasah, Sekolah*, Cet ke 2, 1994, p. 13.

<sup>16</sup> Steenbrink, p. 17.

System and Curriculum Structure at Ponpes Matholi'ul Huda Pesantren in its traditional format, has a gradation system of education and a loose curriculum based on mastery of classical Islamic books, meaning that it is not discussed in certain time frames for certain, such as semester or new school year and quarterly. The curriculum of the Islamic boarding school Matholi'ul Huda Jepara, which applies the madrasa pattern by combining the Madrasah Aliyah curriculum with the pesantren curriculum, by combining classical book learning with other general learning materials. The educational approach at Matholi'ul Huda Islamic Boarding School is conceptual and what is done is a teaching approach, indoctrination, and supervision, that is the characteristic of Matholi'ul Huda Islamic boarding school education in pesantren. The educational environment at Matholi'ul Huda Islamic Boarding School has its own characteristics and is almost the same as other Islamic boarding schools, namely "closed" this is intended so that it can easily form a religious and conducive environment for the development of its learning mission (educational) and in accordance with the atmosphere as desired, with a religious educational atmosphere it will give birth to a religious spirit as well.

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