

TRANSFORMATION OF THE EDUCATION SYSTEM IN ISLAMIC EDUCATIONAL DORMITORY

Sri Haryanto¹, Ngarifin²

^{1,2}*Universitas Sains Al-Qur'an, Wonosobo*

Email): sriharyanto@unsiq.ac.id*

Abstract: This study aims to explain the transformation of the education system in the Tegalrejo Islamic College Dormitory, Magelang, Central Java. Change of education in Islamic college dormitories requires various kinds of knowledge and skills that support the observation, recording, management, and description of the facts on the phenomena that occur in the field have scientific power. For this reason, this study uses two approaches, namely socio-anthropological and phenomenological. Observation, in-depth interviews, and documentation studies, data collection techniques were carried out. The collected data is then organized, interpreted, and critically analyzed through case analysis and cross-case analysis. Thus to compile the concept and abstraction of research findings. The results showed that there had been a transformation of the education system at the Tegalrejo Islamic College Dormitory in Magelang as evidenced by changes in the institutional management side; pesantren curriculum; educational methods; educational goals.

Keywords: Education; Islamic college dormitories; Transformation.

INTRODUCTION

As the oldest Islamic educational institution in Indonesia, Pesantren has functioned as one of the Muslim fortresses, da'wa center, and community development center (Shadily, 1993). This educational institution has developed significantly in Java over the centuries. Maulana Malik Ibrahim (*spiritual father*), in Javanese society, is seen as a professor of several ulama in the pesantren tradition in Java (Azizy, 2002), because he was the first of nine guardians to establish a pesantren (Syukur, 2004).

Pesantren is a unique Islamic educational institution. Islamic boarding schools have elements and characteristics that are different from other Islamic educational institutions, such as the existence of a santri residence (cottage), mosque, yellow book, Kiai, and santri (Dhofier, 2011). Abdurrahman Wahid equated the boarding school education system with the system used at the Military Academy, with the characteristics of a veranda building in which there is someone who can take experience integrally. This situation, according to Abdurrahman Wahid, is called *subculture* (Wahid, 2001).

The main method of teaching in Islamic boarding schools is the bandongan or wetonan system (Saridjo, 1982). In this system, a group of students listens to a teacher who reads, translates, and explains Islamic books in Arabic. The class group of this bandongan system is called *halaqah* which means a group of students who study under the guidance of a teacher (Dhofier, 2011). The slogan system is also used in Islamic boarding schools and is usually only for new students who need individual assistance.

Relevant research on the transformation of the Islamic education system includes; pesantren is present in Indonesia, especially in Java as an institution that has various facilities that are quite sturdy; to reconstruct the potentials of students; moral, intellectual, spiritual, physical, and material attributes. Pesantren exists enough to maintain the traditional education system; the study of the yellow book with the bandongan method; and sorogan. Pesantrens also adopt a formal classical education system, such as the construction of madrasas. Integrative learning with the madrasa-pesantren system means combining two curricula at once. General curriculum and Islamic curriculum (Hasyim, 2015). Pesantren is an Islamic institution that along its journey, undergoes transformation and changes in the system.

Pesantren can play a role in the context; of education and social institutions. In the context of education, Islamic boarding schools teach the values of Islamic education through learning the yellow book; Meanwhile, as a social institution, pesantren exists to meet the community's needs (Kamal, 2018). The transformation of Islamic education in Islamic boarding schools does not only enter the realm of the physical and human resources but also the ideological aspect. The paradigm of moderate Islamic education is increasingly attracting the attention of various groups. However, the ideas of each paradigm are more different. In addition to the problems of moderate Islamic education thinking which are increasingly diverse, it is increasingly difficult to synergize into a comprehensive, holistic, systematic, critical, integral, and implementation concept, especially in Islamic boarding schools. The discourse of moderate Islamic education in Islamic boarding schools is still oriented towards preventing drug problems, communism, neoliberalism ideology, religious fundamentalism, and radicalism-terrorism. While the pattern of regular coaching through moderate Islamic education tends to get less attention (Sofiuddin, 2018).

The three studies above outline the transformation of Islamic education in Islamic boarding schools in the context of management, facilities, human resources, and ideology. However, the transformation of education, which has been widely discussed in Islamic boarding schools, has not been specifically explained in Islamic College Dormitory. It is in this context that the researcher tries to examine the transformation of the Islamic Boarding School education model in Magelang, with the focus of the study on answering how the transformation of the education system at the Islamic Boarding School Tegalrejo Magelang Islamic Boarding School is, which includes the transformation of the field of institutional management, curriculum, methods, and educational goals.

METHOD

This research is not only library research, nor is it a field research activity *a sich*, but a combination of the two. In this study, the literature review was carried out from the beginning

when they wanted to determine the topic that would be the focus of the study and when they wanted to analyze the data obtained from the field. While the field research begins with exploratory activities to determine the relevance of the object to be studied, namely the transformation of the educational model of the Islamic Boarding School Tegalrejo Magelang.

This research is a qualitative descriptive study, by the explanation of Bogdan and Taylor, the qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moeloeng, 2011), for example, sentences from interviews between researchers and informants. Qualitative research departs from the philosophy of constructivism which assumes that reality has multiple dimensions, is interactive, and is an exchange of social experiences that are interpreted by individuals. The data collected from this research are in the form of words, pictures, and not numbers. The research report will contain data excerpts to illustrate the presentation of the report. The data may come from interview scripts, field notes, photographs, personal documents, notes or memos, and other official documents.

The object of this research is the Islamic Education Boarding School Tegalrejo, Magelang, Central Java, this study did not use respondents but chose informants because the research approach was qualitative. The data collection was obtained from books, printed documents, and other written and unwritten events as well as informants, namely kyai, ustadz, students, alumni, and related figures. Data collection techniques were carried out by employing library research, participant observation, interviews (*interviews*), and Documentation Studies (Nazir, 2011).

The existing data were then analyzed using descriptive-analytical methods, based on historical and sociological, and phenomenological approaches (Kartodirjo, 1992). As a philosophical basis, the data analysis is qualitatively rationalistic with the method of thinking using deductive-inductive and or reflective, namely abstraction from a combination of deductive-inductive pacing back and forth through horizontal-divergent thinking, based on a rationalistic qualitative basis (Muhadjir, 1998). In literature studies (*reference research*), deductive and analytical thinking methods are widely used, preferably in field studies, and inductive and comparative thinking methods are more widely used. Qualitative data analysis in this study refers to the model developed by Matthew B. Miles and A. Michael Huberman, by dividing analysis activities into three streams of activities that occur simultaneously, namely: data reduction, data presentation, and conclusion drawing or verification (Milles & Hubberman, 1992).

RESULTS AND DISCUSSION

Profile of the Tegalrejo Islamic College Dormitory in Magelang

The Tegalrejo Islamic Boarding School is located in Tegalrejo District, on the south side of the west end of the main route connecting Tegalrejo with Magelang, 9 km to the west, and 29 km to Salatiga to the east. The Tegalrejo Islamic College Boarding School was founded on September 15, 1944, by KH. Chudlori is a cleric who also comes from the village of Tegalrejo.

The educational program is organized using the classical system. The form of education that exists is in the form of a madrasa which consists of 7 classes. The curriculum used from grade 1 to the last grade is in stages, studying religious sciences, be it fiqh, aqidah, morality, tasawuf, and tool science (Nahwu and Sharf) all of which are written in Arabic. The level and level of education at the Islamic Boarding School Tegalrejo Islamic Boarding School Magelang are seven classes, which are better known by the community as the book being studied. The teaching method applied at the API Tegalrejo Islamic Boarding School Magelang is not much different from other Salaf Islamic Boarding Schools, namely the sorogan system. 2010) and bandongan or collective (Saridjo, 1982).

Besides being thick with the salaf system which studies the sciences of fiqh and the sciences of its tools. The Tegalrejo Magelang Islamic College Dormitory also opened formal education (school) channels, namely SMP, SMA, and SMK Syubbanul Wathon. Syubbanul Wathon Middle School was established in 2010, the establishment of this institution aims to respond to the development of an increasingly fast era which causes a setback in changes in lifestyle and way of thinking, especially for the nation's young generation. With the pesantren-based SMP (SBP) program, Syubbanul Wathon Middle School is expected to be able to instill moral character *and* independent personality which will be integrated into the curriculum to give birth to an intellectual generation, that achieves and upholds Islamic values. The curriculum applied by Syubbanul Wathon Middle School uses a dual curriculum, integrated between the Salafiyah Islamic Boarding School curriculum and the Ministry of Education and Culture curriculum.

Meanwhile, Syubbanul Wathon High School was established as one of the efforts to answer the challenges of globalization, which was marked by rapid developments in science, economics, education, and socio-culture. As a high school that integrates the National and Local Curriculum (Pesantren), it is hoped that it can build a generation of nations with a global perspective, adhering to religious values, morality, and national values. Syubbanul Wathon SMA Pesantren API Tegalrejo has the following vision (1). To produce graduates who understand science and can develop it. (2). Improving the quality of education at Syubbanul Wathon High School through scientific studies. (3). Improving academic and non-academic achievements. (4). To produce graduates who can compete in the global world. (5). To produce graduates who can use and develop information

and communication technology. (6). Applying Information and Communication Technology in learning and school administration. (7). To become a quality school through a pesantren-based school model. (8). To produce graduates who can maintain the values of the pesantren. (9). Print graduates who understand the Islamic religion *kaffah*. Source: *Documentary High School Wathon Pesantren API Tegalrejo*.

Syubbanul Wathon Vocational School is a vocational education institution within the API Tegalrejo Islamic Boarding School in Magelang which is engaged in IT (Information Technology) and is managed by the Syubbanul Wathon Foundation. This pesantren-based vocational school which is located at the foot of Mount Merapi is a manifestation of Islamic Boarding School pesantren's concern for the importance of scientific development that puts forward moral character. Islamic boarding schools and general knowledge are necessary for the survival of human life. Mapping and separation between Islamic boarding school scholarship and general knowledge in today's life will only lead to a deadlock in the development of Islamic scholarship. Syubbanul Wathon SMK was established in 2007 with its first batch named AZKA, until now it has reached 5 batches, namely AZKA (1st batch), BAZZA (2nd batch), CAZZA (3rd batch), DALLA (4th batch).), and EZZA (5th batch).

In the formal education path, the learning method uses the classical system (Chudori, 2014), with various methods (Izuddin, 2014). Besides learning activities in the API Tegalrejo Islamic Boarding School, there are also routine activities for the students, such as *Bahtsul Masail*. *Bahtsul Masail* is a long-standing intellectual tradition. Before Nahdlatul Ulama (NU) was established in the form of a formal organization (*jam'iyah*), Bahtsul Masail's activities had taken place as a living practice in the Muslim community of the archipelago, especially among Islamic boarding schools. This is a manifestation of the responsibility of the ulama in guiding and guiding the religious life of the surrounding community. Qira'ah and Khitabah; Mukhadara; Tadarrus; *Tiqror* Tachafudz; *Mujahadah* and *riyadlah*; Pilgrimage to the tomb of KH. Chudlori; Ngrowot tradition, social service, and Hafiah *Attasyakur lil Ikhtitam*. In the tradition of the ngrowot pesantren, it is a practice of concern not to eat rice. Instead, sweet potatoes, especially corn, cassava, sweet potatoes, and tales become the main menu of the dish (Machasin, 2014).

Transformation of the Educational Model of Islamic Boarding Schools in Tegalrejo Magelang

Along with the demands of the times and the pace of community development, the API Tegalrejo Islamic boarding school has undergone a transformation in the design and model of education covering the fields of institutional management, curriculum, methods, and educational goals.

1. Institutional Management

Success in a pesantren cannot be separated from the arrangement of the managerial system. Usually, the pattern of management of pesantren education tends to be done incidentally so that it does not pay attention to the goals that have been systematized hierarchically. In the tradition of the ngrowot pesantren, it is a practice of concern not to eat rice. Instead, sweet potatoes, especially corn, cassava, sweet potatoes, and tales become the main menu of the dish (Machasin, 2014). Seeing the current developments, especially when dealing with global cultures, the API Tegalrejo Islamic boarding school has carried out a transformation of education management based on the consideration that now people study at Islamic boarding schools not only to study and explore religious knowledge but also want to get skills and diplomas. , then the pesantren must be able to provide the best possible response to the "change" in the intention of the parents of santri to include their children in pesantren education. On that basis, pesantren education, especially its management, must be reconstructed as long as it cannot be separated from the idealism of pesantren, namely the balance of life between the world and the hereafter.

2. Islamic Boarding School

Curriculum API Islamic Boarding School curriculum continues to grow with the addition of knowledge which is still an element of the material taught in the early days. The development of the curriculum is more about the details of existing subject matter rather than the addition of new disciplines altogether. If at the beginning of the growth of Islamic boarding schools, Sufism was the dominant subject, then what dominated the pesantren curriculum were Arabic language sciences, then jurisprudence, both 'ubudiyah fiqh, and mu'amalah fiqh. In its latest development, fiqh is the dominant science in the pesantren curriculum. Along with the demands of the times and the pace of community development, the API Tegalrejo Islamic boarding school tries to meet the demands of society and the demands of that era. The orientation of pesantren education was also expanded, so that curriculum reforms were oriented to the needs of the times by incorporating general lessons into the API Tegalrejo pesantren environment, such as citizenship, English, Indonesian, social studies, and mathematics.

3. Educational Methods

In salaf pesantren education, generally, the material taught is intensively more focused on the yellow book. Even more narrowly, the discourse that is highly developed and considered important is solely in the field of fiqh. And the study of the teachings needed to understand the basic teachings received less serious attention. This can be seen in almost all Islamic boarding schools in Indonesia and is represented by the yellow book and the fiqh discourse feels very

dominant (Wahid, 1999). The transformations carried out by the Islamic Boarding School Tegalrejo Islamic boarding school include updating educational methods which in practice still use traditional methods, namely by teaching methods that emphasize the *literal* of a text, and this main feature is still widely maintained. As can be seen in the majority of the pesantren education system today. Thus, teaching in Islamic boarding schools is still non-classical (Wahid, 1975).

Transformation in this context is not just changing the form from the original to a new form, but more importantly, it lies in the positive constructive values of changing the traditionalist teaching model (classical-formal) which shackles santri into a participatory emancipatory model. The transformation of the Islamic Boarding School Tegalrejo Islamic boarding school education method from *sorogan*, *bandongan*, *wetonan*, *lectures*, *muhawarah*, *muzakarah* centered on the teacher/kiai (*teacher-centric*), to the latest developments that tend to apply student-centered and methods, such as the discussion method and seminars. Although slowly this proves that there has been a process of transformation of learning methods at the Islamic Boarding School Tegalrejo Islamic Boarding School, Magelang.

4. Educational

Objectives The main purpose of pesantren education is how to produce ulama' but ulama' in a broad sense, ulama' who master religious sciences as well as understand general knowledge so that they are not isolated from their world (Qomar, 2002). The Islamic Boarding School has updated its educational goals to improve it to keep up with the demands of the times because nowadays the motivation of parents to send their children to pesantren is not only to seek knowledge but also to seek skills or certificates so that in its development the educational goals of the Islamic Boarding School Tegalrejo Magelang Islamic Boarding School are to print graduates who can maintain Islamic boarding school values, understand the true religion of Islam, are skilled in IT and have a global perspective.

CONCLUSION

API Tegalrejo Magelang, there has been a transformation of the education system which can be seen by the openness to accept new things, changes in curriculum, learning methods, kyai leadership patterns, as well as in terms of educational goals of pesantren which are not only focused on the study of traditional religious knowledge but also Islamic boarding schools are sensitive and do not see taboos on actual issues, while still adhering to *al-u muhafadhat' alal qadimi shalih, wal ahkdzu bil Jadidi al Ashlah*.

BIBLIOGRAPHY

- Abdurrahman Wahid, *Pondok Pesantren Masa Depan*, Bandung: Pustaka Hidayah, 1999
- Abdurrahman Wahid, *Bunga Rampai Pesantren, Kumpulan Karya Tulis Abdurrahman Wahid*, Jombang: Dharma Bhakti, 1975
- Abdurrahman Wahid, *Menggerakan Tradisi*, Yogyakarta: LKiS, 2001
- Fatah Syukur, *Dinamika Madrasah dalam Masyarakat Industri*, Semarang: Pusat Kajian dan Pengembangan Ilmu-ilmu Keislaman dan Pesantren and Madrasah Development Centre, 2004, cet.I
- Hasan Shadily, *Ensiklopedi Islam*, Jakarta: Ichtiar Baru Van Hoeve, 1993
- Hasyim, Husmiati, *Transformasi Pendidikan Islam Konteks Pendidikan Pondok Pesantren*, Ta'lim; Jurnal Pendidikan Agama Islam; Vol. 13, No. 1 (2015)
- Kamal, Faisal, *Transformasi Pendidikan Pesantren sebagai Lembaga Pendidikan Islam Abad-21*, Paramurobi: Jurnal Pendidikan Agama Islam; Vol. 1, No. 2 (2018)
- Lexy J Moleong, *Metodologi Penelitian Kualitatif*, (Bandung : Remaja Rosda Karya, 1994)
- M. Basyiruddin Usman, *Metodelogi Pembelajaran*
- Marwan Saridjo, et.al., *Sejarah Pondok Pesantren di Indonesia*, Jakarta: Dharma Bhakti, 1982
- Marzuki Wahid, et. al., *Pesantren Masa Depan*, (Bandung: Pustaka Hidayah, 1999), hal. 124
- Matthew B. Miles dan A. Michael Hiiberman, *Analisis Data Kualitatif*, terjemah Tjetjep Rohendi Rohidi, (Jakarta: UI Press, 1992)
- Mujamil Qomar, *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi*, Jakarta: Erlangga, 2002
- Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta : Rake Sarasin, 1998)
- Qodri Abdillah Azizy, *Dinamika Pesantren dan Madrasah*, Yogyakarta: Pustaka Pelajar, 2002
- Sartono kartodirjo, *Pendekatan Ilmu Sosial dalam Metodologi Sejarah* (Jakarta : PT Gramedia Pustaka Utama , 1990)
- Sofiuddin, *Transformasi Pendidikan Islam Moderat dalam Dinamika Keumatan dan Kebangsaan*, Jurnal Dinamika Penelitian; Vol. 18, No. 2 (2018).
- Suwendi, dalam Marzuki Wahid, et. al., *Pesantren Masa Depan*, (Bandung: Pustaka Hidayah, 1999)
- Wawancara dengan Gus Mahachin, salah satu putra pendiri Pesantren A.P.I Tegalrejo, pada tanggal 9 Maret 2014.
- Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*, Jakarta: LP3ES, 2011



© 2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).