

Islamic Boarding School: Transformation of the Education System from Traditional to Modern

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ABSTRACT

The Indonesian people realize it or not, there is a dualism in education: General Education and Religious Education. One type of religious education (in this case Islam) is "Pondok Pesantren". Research on the traditionalization and modernization of Miftahul Hidayah Pondok pesantren education uses qualitative methods. Because this research is descriptive in nature, the data are described in their natural state or as they are and the data collected is in the form of words or pictures rather than numbers. The forms of traditionalism that are still maintained by the Miftahul Hidayah Pondok pesantren are the application of the sorogan method, and the recitation of wetonan and halaqoh. The form of modernization absorbed by the Miftahul Hidayah Pondok pesantren through several things, namely teaching methods, the form of the Pondok pesantren building and the Pondok pesantren curriculum. While the traditional systems that are still being preserved are the wetonan and sorogan systems which still use the yellow book and the respect for the kyai and their ustadz is so strong

INTRODUCTION

The Indonesian people realize it or not, there is a dualism in education: General Education and Religious Education. One type of religious education (in this case Islam) is Pondok Pesantren (Tabroni, 2019). According to Fuad Jabali and Jamhari, Pondok pesantren and madrasah as religious educational institutions have long historical roots (Nata, 2020). Long before independence, the community had established these two institutions (Abuddin Nata, 2006). After going through interactions with the modern education system socialized by the Dutch colonial government, pesantren and madrasah finally emerged as modern educational institutions (Abuddin Nata, 2009).

The emergence of educational systems and institutions in pesantren and madrasah, starting from the Islamic system and institutions themselves which have traditionally been modernized indigenous Islamic educational institutions (Imam Tabroni, Putra, et al., 2022). The Dutch colonial government which began with the expansion of opportunities for natives in the second half of the 19th century to get an education (Tabroni et al., 2023). The attitude of the Indonesian people in responding to the Dutch colonial education system, at first not all of them openly accepted it (Mukti et al., 2022). It is proven that the first initiators of the educational modernization movement were Islamic modernist organizations (Mulkhan, 2003).

In order to adapt to the progress of science and technology, which is the driving force of today's modernization, as well as harmony in society (social equilibrium) towards change and progress, the modernization of Pondok pesantren is considered very necessary, especially by the managers of Pondok pesantren (generally becoming Kyai in traditional Pondok pesantren). Without denying pre-existing traditional patterns. This is quite reasonable, because most parents nowadays prefer to send their children to general education institution classes compared to Pondok pesantren classes, increasing their relevance to employment in the future.

LITERATURE REVIEW

A. Pondok pesantren as educational institutions

1. Definition of Pondok pesantren

There are several terms that have developed in Indonesia to refer to Islamic educational institutions in other ways. In Java, Sundanese, including Madura, generally use the terms Pondok pesantren and pondok or Pondok pesantren (Wardiyono, 2021). In terms of terminology, several views can be expressed. Nurcholis Majid argues that pesantren can be seen from two aspects (Firman Ariyana, 2017). The first is that pesantren comes from the word santri, a word that comes from Sanskrit which means literacy. This opinion seems to be based on the santri as a social literacy class, which according to the Javanese are people who try to study books written in Arabic (Apriyanto & Hidayati, 2022). The second said that pesantren which use the root word santri with the ending an, actually comes from the Javanese language which is rooted in the word cantrik, which means a person who always follows the teacher to go and stay.

In its development, Pondok pesantren always experience dynamics that never stop, in line with the social changes that occur when one looks at it (Ilham Taufiq et al., 2023). Seeing the various definitions of pesantren is a necessity that cannot be avoided. This is due to differences in their perceptions and opinions in targeting, precisely with various variations in defining the pesantren, it will further add to the repertoire and discourse that is expected academically from the above definition that pesantren is a form of indigenous culture (Indigenous culture) of Indonesia. It is also the oldest form of education in Indonesia, which is unique and some even say that the miniature pesantren is exactly like the teaching system of Hinduism and Buddhism (Fahham & Susanto, 2020).

2. Characteristics of Pondok pesantren

The Pondok pesantren tradition is a traditional education system in Indonesia, because of its own uniqueness and uniqueness that other institutions have. Some of the characteristics that characterize Pondok pesantren are: (1) There is an intimate relationship between the santri and the kyai, this is because they live in the hut. (2) The submission of students to the kyai. (3) Frugal and simple life is really practiced in Pondok pesantren. (4) The spirit of self-help is felt and evident among the students at the Pondok pesantren. (5) The spirit of mutual help and an atmosphere of brotherhood really characterizes the association in Pondok pesantren. (6) Disciplined life is emphasized in pesantren life. (7) Dare to suffer to achieve goals is an education that students get at Pondok pesantren. (8) A good life can be obtained by students in Pondok pesantren. (9) Targeted motivation, the students who usually come from religiously devout families are those who are aware of wanting to deepen their religious knowledge (Daulay, 2019).

But not only that, there is a side that stands out as a characteristic of pesantren, namely: providing religious material on the Islamic version of classical Islamic books in Arabic, teaching techniques using the sorogan and bandongan or weton methods, in addition to these two methods, there is memorization and halaqah, in In its development, the madrasah and classical systems were applied to facilitate the learning process as the development and renewal of *sorogan* and *bandongan* (Kholis Tohir & Pustaka, 2020).

3. Elements of a boarding school

As stated above, mosques, students, classical books and clerics are the five basic elements of the pesantren tradition, a recitation which has the five elements will change its status to become a pesantren. Pondok pesantren can be divided into three sections or classes, Pondok pesantren which are classified as small in class, the number of students is under 100. Pondok pesantren which are classified as medium in class have a number of students above 100. Pondok pesantren which are classified as large in class have a number of students above 1,000 (Pulungan, 2019).

Departing from some of the characteristics of traditional pesantren and

modern characteristics, it is clear to us that each pesantren has its own characteristics which are always preserved and maintained. However, if the author criticizes the characteristics of the Miftahul Hidayah Pondok pesantren, then there are many reforms in the pesantren even though on the one hand it still maintains the traditions that existed before. As the characteristics of traditionality are maintained. There are two factors that cause people (Muslims) to renew Islamic education. First, there are more and more people (Muslims) who understand about Islamic education out there. So the desire arises to practice what they get. Second, the influence of the western education system which has a more coordinated program (Kurniawan et al., 2019).

B. Traditionalization and Modernization of Pondok pesantren Education

1. Definition of Traditionalization

Traditionalization comes from the word "traditional" which means according to custom, hereditary, then gets an additional "ization". So the meaning can be formulated as a tendency or attitude to always maintain traditions inherited from the past.

2. Definition of Modernization

Modernization comes from the word "Modern" (adjective) which means new and then gets additional "ization" (becomes a noun) meaning etymologically renews (Tajdi'd), innovates. As for the meaning in terms, it can be formulated as thoughts, movements, currents and efforts to change old ideas, customs, institutions and so on, to adapt to the new atmosphere created by the advancement of modern science and technology.

Departing from the etymological and terminological understanding, it can be underlined that both have something in common, namely the process of leading to something new. Meanwhile, based on understanding in terms of terminology, the meaning is more of a continuation of the existing system or pattern towards the contextualization of the system itself.

3. Definition of education

The word education is an interesting term to define, so not a few experts make definitions of education. Of course this makes it difficult for us to get a clear and firm understanding of education. Therefore, here we will only present definitions that are considered representative enough to provide an understanding of the meaning of education.

As quoted by the commentary, it provides a broad understanding of education. According to him, education concerns the whole experience, everything we do and say can be called educating us and others at the same time. In this sense, life is education, and education is life.

4. Traditionalization of Pondok pesantren Education

It has become a general label that the developing pesantren in Indonesia are claimed as traditional Islamic institutions. While educational institutions such as the Islamic campus "Pondok Gontor" and so on are better known as modern, this draws the author to examine this issue in more depth and detail.

What are the forms of modern Pondok pesantren and traditional Pondok pesantren (Fatah et al., 2005). Therefore the author explains some of the reforms that exist in the traditional characteristics of the pesantren, namely as follows:

a. philosophy

As a reference for traditional Pondok pesantren in Indonesia with their consistent attitude as adherents of the teachings of Ahl al-Sunah Wal-Jama'ah. Based on the spirit of "Maintaining the good things that already exist while developing new things that are better"

b. Curriculum

As previously stated, pesantren have existed since the beginning of Islam entered Indonesia. The tradition that prevailed at that time, the teaching given to the students was only religious sciences, even though in fact Islam also adhered to the existence of what was called general sciences. It seems that the tradition of simply teaching Islamic religious knowledge has been inherited and preserved by certain circles, especially traditional pesantren.

When a pesantren has added general science to its curriculum, which means it has abandoned its traditions to uphold the past, it is no longer included in the category of traditional pesantren.

c. Method

A "priest" in wayang stories, when working on his knowledge, he sat facing a damppar (small bench). While in front of him sat cross-legged a number of students while bowing their heads, a sign of sincere respect for the teacher. One by one one of the students came forward to receive certain teachings (admonitions), and after finishing he inched backwards to be replaced by other students who received teaching in the same way until finally the paseban (meeting) was over (Kompri, 2018).

Sorogan method, as explained earlier. It is strongly suspected or even believed to originate from the clerical procedures. This means that traditional Pondok pesantren in general have used or are still using the sorogan system in carrying out their teaching. Again, it shows its traditional characteristics by maintaining the legacy of the quite distant past, as described above.

d. Means

In terms of facilities, traditional pesantren are characterized by simplicity. Originally since time immemorial the environment or pesantren complex has been simple. A small table (dampar) faced and used by a kyai to place books while teaching his students. The Arabic-language books that they read and students have separate sheets from one another, so practical and simple do not need to be neatly bound with glossy covers and expensive prices. All of these are nothing but symbols of simplicity. So, the simplicity of traditional Pondok pesantren is in accordance with the circumstances of the surrounding environment.

e. Environment

The environment of traditional Pondok pesantren, except physically

geographically is a rural area, which gives more traditional characteristics is the tendency of the local community to carry out traditions, customs and religious practices that reflect the behavior of traditionalist Muslim groups (Nata, 2022).

f. **Kyai and Santri**

In the world of pesantren in general and traditional pesantren in particular, the relationship between one kyai and another kyai, the relationship between the kyai and his santri, as well as the relationship between the santri themselves, is so strong and close. Apart from being on the basis of ordinary humanity and Islamic brotherhood ties, these relationships often end up escalating in the form of intellectual genealogy and even kinship, all of which are of great significance in order to maintain the traditionality of a pesantren (Majid, 1997).

5. Modernization of Pondok pesantren Education

Institutionally, both traditional pesantren and modern pesantren, these two types of pesantren are educational institutions (Baehaqi, 2022). Therefore, the characteristics of modern Pondok pesantren can also be seen from the pillars that support the implementation of education, according to the author, the supporting pillars are:

a. **Philosophy**

As is well known in Indonesia, to respond to these conditions, modern Pondok pesantren emerged with a consistent attitude as adherents of the teachings of Ahl al-sunah wa al-jamaah with no claims to reflect on such an attitude.

b. **Curriculum**

Another way of modern Pondok pesantren can be seen from the curriculum taught to Pondok pesantren, which in this institution are not only taught religious sciences but are also taught general sciences. This is done to answer the demands of the modern era that surrounds it. Currently, the Pondok pesantren curriculum includes four types; Qur`an (studying the yellow book) experience (moral education) School (general education) as well as courses and skills.

c. **Method**

The methods used are generally methods introduced by schools in Indonesia which are combined with western-style education. Teachers are also familiar with western-style educational methods, it is through them that the educational system and content are included in Pondok pesantren education. The methods used are discussion methods, question and answer methods, clear structured evaluation lectures and others.

d. **Means**

Learning facilities in modern boarding schools generally use modern facilities like those in public schools, such as a Lab. language, language room, study room, adequate desk benches and others.

e. **Environment**

The environment of modern pondoks, especially those in pondoks, is

similar to existing public schools, meaning that activities are reduced or even absent altogether, preserving traditions such as manaqib, reading the Qur'an and others. Precisely in modern educational institutions usually do not forbid drumming, music, and other extra-curricular activities.

f. Kyai and students

In modern Pondok pesantren, the relationship between the kyai and the santri is generally established in an ordinary relationship, meaning that there is a lack of a strong relationship, as is the case in traditional Pondok pesantren where there has been a case of appointing a santri as a kyai's son-in-law. In modern Pondok pesantren, the relationship between the kyai and students is the same as that of teachers and students (Soebahar, 2013).

METHODOLOGY

Research on the traditionalization and modernization of Miftahul Hidayah Pondok pesantren education uses qualitative methods. Because this research is descriptive in nature, the data are described in their natural state or as they are and the data collected is in the form of words or pictures rather than numbers.

In this approach the researcher acts as an ethnographer in the daily life of a community within a certain period of time to obtain three aspects of human experience, namely what is done, what is known, and what objects are made and used in accordance with the subject matter and purpose.

RESULTS AND DISCUSSION

A. Miftahul Hidayah Pondok pesantren Education System

Miftahul Hidayah Pondok pesantren is one of the Islamic education institutions in Purwakarta which still maintains the traditional education system. developing institutions so that they can compete and keep abreast of increasingly advanced times.

In this case, as evidence of the existence of several reforms to some of the elements of the pesantren which the author will explain briefly, in this mini-research. On the traditional side, this pesantren is consistent with the application of the pattern or method of sorogan or wetonan recitation, but in subsequent developments this pesantren also applies the classical system as befits modern education and teaching. This classical system was created by the Miftahul Hidayah Pondok pesantren at the behest of the Miftahul Hidayah foundation.

It is with this basis that the Miftahul Hidayah Pondok pesantren established a classical educational institution called the Miftahul Hidayah Pondok pesantren Educational Institution.

1. Educational level

The level of education that is applied at the Miftahul Hidayah Pondok pesantren includes several levels. The details of the level of education at the Miftahul Hidayah Pondok pesantren are clearly stated by the author as follows:

- a. Tarbiyatul Atfal (TK) : 3 years

- b. Madrasah Ibtidaiyah (MI) : 6 years
- c. Madrasah Tsanawiyah (MTs) : 3 years
- d. Madrasah Aliyah (MA) : 3 years

Each level has different entrance exam standards. Each new student must master the exam material that has been determined by the previous committee.

2. Curriculum

The lesson curriculum is dominated by knowledge of the Islamic religion and deepening of the books. While general knowledge is a complement to religious knowledge, such as general material that exists at levels of education in general.

3. Learning methods

The method applied at the Miftahul Hidayah Pondok pesantren also applies modern education and teaching patterns by not leaving the traditional system. The modern system that has been absorbed, among others, is a tiered system in the classroom in which there is the application of the question and answer method, lectures, discussions, even every student who will take the exam, is required to attend additional lessons that specifically discuss the subject being tested in the exam.

While the traditional methods that are still being preserved are sorogan and weton because these systems are still effective and effective to be preserved, as well as the blessing ngalap system for every student who starts studying at the Miftahul Hidayah Pondok pesantren usually serves the kyai with the intention that their immunity will be beneficial after studying at the boarding school. .

4. Santri Admission System

Selection of admissions of students by using written exams and oral exams, in this case new students must go through a very strict and very selective test or test, so that each prospective new student must prepare well by mastering some of the previously determined material.

5. Ustadz / Ustadzah

The reality is that many ustadz/ustadzah add insight into knowledge through education at the jami'ah level with the aim of increasing their resources in facing the current modernization era so it is not surprising that many ustadz/ustadzah take the jam'iah education route on one side and on the other. on the other hand, they also study the materials in the pesantren. The number of teachers at the Miftahul Hidayah Pondok pesantren is around 70 teachers from various levels.

6. Exam System

As is the case in public schools, the exam system that is implemented at the Miftahul Hidayah Pondok pesantren uses oral exams and written exams in accordance with the subjects being taught. This test standard is applied to see or measure the ability of students to enter the next level of education and determine their graduation.

B. Analysis of the Forms of Traditionalization and Modernization of Education at the Miftahul Hidayah Pondok pesantren

Pondok pesantren must appear in accordance with the times and times, bearing in mind that other education continues to improve to be good. The competition to become a quality institution, especially in the field of education in this all-modern era, has made Pondok pesantren absolutely necessary to renew. Concretely, if the old system is maintained, it will be out of date. If the pesantren refuses to reform, of course the pesantren will be left behind by the community, which in the end the pesantren cannot develop. Things like this can be taken into consideration in modernizing the pesantren education system, it does not mean that the previous system was bad. But as a balance to the needs of society and the progress of the times (Billahi & Thaha, 2018).

Pondok pesantren education modernization or innovation can be interpreted as an effort to solve Pondok pesantren education problems, or in other words Pondok pesantren education innovations, namely ideas, goods, methods or as new things for a person or group, either in the form of inventions or discoveries that are used to achieve goals or solve problems. Pondok pesantren education problems (Dasmadi & Qulubi, 2022).

According to Nyai Kuni Zakia's mother, the most important thing here is the Pondok pesantren learning model, curriculum, management, and management of Pondok pesantren and general subjects such as mathematics, Indonesian, English, social studies, science, PPKN and so on. , especially now that the era is getting more modern. So in my opinion, education is one of the most important dimensions in human life, because basically education is an effort of transformation that is carried out consciously, systematically and in a managed manner to shape human character with traditions and good morals for a good and prosperous life (Arifin, 1993).

In the Pondok pesantren itself, tradition is the main educational foundation as a form of cultural commitment to the nation, besides that, *akhlakul karimah* is a guide so that every transformation effort in education goes according to what is outlined in the Al-Qur'an and Hadith (Imam Tabroni & Rahmania, 2022). Both traditions and *akhlakul karimah* however will greatly influence the pattern of human life individually and socially (Imam Tabroni, Sovani Rizky Handayani, 2021) . The basic pattern of pesantren education lies in its relevance to all aspects of life (Imam Tabroni, Husniyah, et al., 2022). In this case, the archetype is a reflection to mold the students to become pious and friendly people. Shalih means humans who are potentially able to play an active, useful and skilled role in relation to the lives of fellow creatures. While akram is the achievement of human superiority as a creature against His khaliq, to achieve happiness in the afterlife.

The conception of shalih and akram by kiai Idris is an affirmation of the synergy between tradition and modernity. The synergy is an educational project that is oriented towards modernization and remains true to tradition. The pesantren education process runs 24 hours a day. The interaction between kai, ustadz and students runs intensely. The interaction in education is based on the foundation of tradition and *akhlakul karimah*. Mutual respect,

simplicity, sincerity and laughter. To accommodate the interests and talents of Pondok pesantren students, they facilitate them with a variety of extracurricular activities, including cooking, sewing, and the like (Mastuhu, 1994).

And if you look at the future, education in Pondok pesantren has a great opportunity to develop education by opening various educational programs that are of interest to many people. So Pondok pesantren do not only focus on the field of religious knowledge alone. Basically, the education system of public schools and Pondok pesantren does not need to be differentiated, because both of them have the same goal, namely how to create a cadre of future leaders of the nation who have noble personalities. However, as a system, Pondok pesantren are more complex in teaching content related to religious knowledge, in this case Islam. Both in terms of social sciences, culture, economics and education, everything is discussed in pesantren education. This is one of the advantages of Pondok pesantren compared to the existing general education, which is unique in itself, if Pondok pesantren until then have survived even amidst the turmoil of modernization and globalization.

The modernization of the pesantren education system with learning components starting from the perspective of students, teachers, learning media methods, and evaluation at the Miftahul Hidayah Pondok pesantren can be said to be modern, this is evidenced by the developments in it. Although in terms of methods and materials it still looks a bit classic. Meanwhile, the students at the Miftahul Hidayah Pondok pesantren have shown modernity where they have settled in boarding schools with various regulations, in learning the students are active by exploring their own abilities.

The teachers can be said to be technologically literate for the reason that in learning using various media, active learning strategies and teacher performance are also modern. The material in the Miftahul Hidayah Pondok pesantren is modern where learning material is not only from classic books, but has used other learning sources. Learning media used in learning, such as audio-visual electronic media and also praga media. Evaluation of learning is carried out as proof of measuring the ability of students with standards set by the boarding school, as well as diplomas as proof of graduation that have been recognized by the Ministry of Religion.

Miftahul Hidayah Pondok pesantren is still surviving and exists in the midst of increasingly modern developments. This shows that this Pondok pesantren is accepted by the community and the progressive attitude of Pondok pesantren in responding to the conditions and demands of people's lives which from time to time experience changes.

The forms of traditionalism that are still maintained by the Miftahul Hidayah Pondok pesantren are the application of the sorogan method, and the recitation of wetonan and halaqoh. The wetonan system is the students listening to a teacher or kyai reading and explaining the contents of the book being studied. The bandongan method is a method for studying books

unique in nature which is the doctrine of santri fundamentalism, while the halaqoh method is a discussion using certain books in accordance with the levels of the students, and sometimes halaqoh is also held between Pondok pesantren.

As stated above, Miftahul Hidayah Pondok pesantren has modernized education in the institutional, organizational, curriculum and methodological aspects of teaching.

In the institutional aspect, the pesantren has changed the institutional pattern, where previously the pesantren tended to be led by a kyai. Then in the next turn the single leadership was changed to collective leadership in a foundation management, while the kyai concentrated more on fostering the students and those who were responsible in the pesantren.

Thus, in the process of its journey, this pesantren has carried out reforms in the institutional organizational aspects. The implications of this modernization have made Miftahul Hidayah Pondok pesantren able to continue to exist until now in very rapid changes.

In addition to updating the institutional and organizational aspects, the Miftahul Hidayah Pondok pesantren also renewed the curriculum aspects by changing the number of hours and subjects. At the beginning of its development, all subjects were sourced from the yellow book (in Arabic), which was 100% Islamic religious subjects. However, in subsequent developments Miftahul Hidayah Pondok pesantren included general subjects into the curriculum and opened general education, namely MTs and MA. The renewal of this aspect of the curriculum has implications for the pattern of life of the santri which initially prioritizes only the attitude (behavior) aspect, then becomes a balance between the attitude and intellectual aspects as well as the development of insight.

In the Miftahul Hidayah Pondok pesantren there is one figure who is considered to have high religious knowledge who is usually called a kyai. To become a kyai and lead a boarding school, that is only for chosen humans. Because the words and deeds of the kyai become role models and will be emulated by the community. In fact, many residents believe that the figure of a kyai becomes sacred when he has a karomah that not everyone has. For example, a kyai can heal someone by reciting the Qur'an and Allah's will. Miftahul Hidayah Pondok pesantren has its own characteristics in teaching its students. In my opinion, Pondok pesantren are divided into four types in implementing Islamic values .

First, traditional or salaf Pondok pesantren are more synonymous with teaching systems that are still hereditary by prioritizing the value of simplicity that the Prophet Muhammad practiced. Usually salaf Pondok pesantren still use classic books or yellow books and rarely even equip their students with modern science. Even the salaf Pondok pesantren were usually established before independence.

Second, semi-salaf Pondok pesantren, are almost the same as salaf Pondok pesantren but in teaching their students not only use classic books but also use modern books.

Third, modern Pondok pesantren, the hallmark of modern Pondok pesantren is usually using Arabic and English in their daily lives. Then they tend to use modern books, in clothing they also sometimes use western style using pants, jackets and white shirts.

Fourth, the tahfidz Pondok pesantren, the hallmark of the tahfidz boarding school is memorizing the Qur`an and rarely studying the yellow book. Because the tahfidz Pondok pesantren tends to produce graduates who memorize and understand the Qur`an (Supaih & Tabroni, 2022).

However, getting here, the Miftahul Hidayah Pondok pesantren is also experiencing social changes that are already taking place in society. Social change can be interpreted as changes in society or a group of people that affect social systems, values, attitudes, and behavior patterns (Sohemi Sohemi et al., 2022). Pondok pesantren, which were once the simplest places, were then transformed into full splendor and a curriculum that bound them. With the construction of such Pondok pesantren, it is hoped that the students will not only understand religious knowledge but understand science and give the impression that Pondok pesantren are not old-fashioned and keep up with the times. Although not all Pondok pesantren in Indonesia apply that way (Anissa et al., 2022).

Modern Pondok pesantren generally change the mindset of society, where Pondok pesantren are not only known and liked by rural people, but also urban and even foreign countries. Because city dwellers sometimes want a place to study that seems modern, and cannot be separated from Islamic values. So it is hoped that Pondok pesantren can compete with Pondok pesantren that exist abroad. Not only from an intellectual standpoint but also from a language and discipline standpoint.

As science advances, people are required to follow modern traditions that have positive values. Similar to society, Miftahul Hidayah Pondok pesantren are also guided to keep up with the times, although there are still many Pondok pesantren that are sturdy with a classic style. For example, nowadays there are many Pondok pesantren that use pants and wear jackets, or for women who wear veils.

Social changes at the Miftahul Hidayah Pondok pesantren have begun to be seen. First, in terms of buildings that are already magnificent and provide comfort. Whether it's comfortable sleeping, comfortable eating, comfortable sports, and others. Because traditional Pondok pesantren do not provide comfortable beds, even makeshift ones, in matters of eating, sometimes the students themselves make the dishes, and rarely do Pondok pesantren provide facilities for sports. Second, a way of dressing that mimics the western style, by wearing a suit, white shirt and pants. Because Pondok pesantren have characteristics by using sarongs and caps.

This kind of thing gives the impression to the community that santri must have high authority in front of everyone, because only certain people can enter Pondok pesantren, even in one village only one child wants to enter Pondok pesantren. Third, using Arabic and English for daily life. This was done with the hope that the students would not only understand the theory

but also apply it in their daily life.

In salaf or traditional pondok it is the same, sometimes using krama to communicate with kyai and elders. So in my opinion, the Miftahul Hidayah Pondok pesantren that follows social changes is good, as long as it doesn't conflict with the existing Shari'a. The existence of such Pondok pesantren also creates the impression that Pondok pesantren are not all old-fashioned, but follow the circumstances around them.

CONCLUSIONS AND RECOMMENDATIONS

A. Conclusion

The form of modernization absorbed by the Miftahul Hidayah Pondok pesantren through several things, namely teaching methods, the form of the Pondok pesantren building and the Pondok pesantren curriculum. While the traditional systems that are still being preserved are the wetonan and sorogan systems which still use the yellow book and the respect for the kyai and their ustadz is so strong.

The traditional system is maintained because it is felt that it is still effective to run and is useful for supporting the knowledge of students and the surrounding community in a very easy way. Meanwhile, efforts to modernize Pondok pesantren are an effort so that Islam remains relevant to the conditions of the development of society and its era, and is easy to accept and manifest in everyday life.

B. Recommendations

Miftahul Hidayah Pondok pesantren is not enough to adopt the existing modern education system, but exploration and innovation must still be carried out in accordance with the breath of the times by teaching various scientific disciplines. So that later it will be able to create professional experts in their fields, economists, legal experts, and politicians, who have high Islamic insight.

ADVANCED RESEARCH

In writing this article the researcher realizes that there are still many shortcomings in terms of language, writing, and form of presentation considering the limitations of the researcher's own knowledge and abilities. Therefore, for the perfection of this article, the researcher expects constructive criticism and suggestions from various parties.

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