

**THE RELEVANCE OF THE PESANTREN EDUCATION SYSTEM IN THE
MODERNIZATION ERA**

(Case Study at the Sabilurrosyad Islamic Boarding School Gasek Malang)

THESIS



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FACULTY OF EDUCATION AND TEACHER TRAINING

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

APRIL, 2022

**THE RELEVANCE OF THE PESANTREN EDUCATION SYSTEM IN THE
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School Gasek Malang)**

THESIS

*Submitted to The Faculty of Education and Teacher Training at Maulana Malik
Ibrahim State Islamic University Malang to Fulfill One of the Requirements to
Obtain a Bachelor's Degree in Islamic Education (S.Pd)*



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DEDICATION

Alhamdulillah, for His Grace, praise, and gratitude, we pray to Allah Subhanahu Wata'ala. The one who only asks Him for help. Alhamdulillah, for all His help, mercy, and love so that the writer can complete this thesis. Shalawat and greetings to the Prophet Muhammad Sallallahu Alaihi Wasallam, who has always been the best source of inspiration and role model for humankind.

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The author also thanks all who have helped complete this thesis which the researcher cannot mention one by one—especially the lecturers and the supervisors, Dr. Hj. Rahmawati Baharuddin, MA, has guided the author to complete this undergraduate thesis very well.

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MOTTO

مَنْ جَدَّ وَجَدَ

“Whoever sincerely doest, will get it”¹

¹ Qur'an Surah Al-Baqoroh Verse 286

ADVISORY SERVICE NOTE

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Assalamua'alaikum Warahmatullahi Wabarakatuh

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As an supervisor, we think that the undergraduate thesis is feasible to be submitted for testing. Therefore, we hope you understand.

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STATEMENT OF UNDERGRADUATE THESIS AUTORSHIP

At this moment, I certify that this undergraduate thesis has been submitted to obtain a bachelor degree (S.Pd) entitled "The Relevance of the Pesantren Education System in the Modernization Era (Case Study at the Sabilurrosyad Islamic Boarding School Gasek Malang)" is genuinely my original work. There are no works or opinions or bibliography. Due to the fact. I am the only person responsible for the thesis if there is any objection or claim to others.

Malang, December 15, 2021



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FOREWORD

The author praised and thanked Allah Subhanahu Wa Ta'alaa, with His power and permission, we finished this thesis with the title of "The Relevance of the Pesantren Education System In the Modernization Era (Case Study at the Sabilurrosyad Islamic Boarding School Gasek Malang)." This thesis is assembled from some guidebooks, direct research objects, and mass media. Nevertheless, researchers perceive that this thesis is far from perfect. Therefore, researchers contemplate constructive suggestions and criticism for refinement towards a better direction.

With the fulfillment of the thesis assignment on "The Relevance of the Pesantren Education System In the Modernization Era (Case Study at the Sabilurrosyad Islamic Boarding School Gasek Malang)," the author consider to thank all those who have engaged in the process of preparing this thesis, namely to:

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2. Mr. Prof. Dr. H. Nur Ali M.Pd as the Dean of Education and Teacher Training Faculty at the State Islamic University of Maulana Malik Ibrahim Malang.
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The author hopes Allah brings advantages through this thesis readers. The author looks forward to positive suggestions and criticism from all readers with humility.

May Allah Subhanahu Wa Ta'alaah consistently bestow His Mercy and Ridho on all of us.

Malang, May 10, 2022

A handwritten signature in black ink, appearing to be 'Siti Intan Chusnul Khotimawati', written in a cursive style.

Siti Intan Chusnul Khotimawati

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ARABIC-LATIN TRANSLITERATION GUIDELINES

The writing of Arabic-Latin transliteration in this thesis uses transliteration guidelines based on the joint decree of the Minister of Religion of the Republic of Indonesia and the Minister of Cultural Education of the Republic of Indonesia no. 158 in 1987 and no. 0543 b/U/1987 which can be broadly described as follows:

A. Consonants

ا	= A	ز	= z	ق	= q
ب	= B	س	= S	ك	= k
ت	= T	ش	= Sy	ل	= l
ث	= Ts	ص	= Sh	م	= m
ج	= J	ض	= Dl	ن	= n
ح	= H	ط	= Th	و	= w
خ	= Kh	ظ	= zh	ء	= ,
د	= D	ع	= ‘	ه	= h
ذ	= Dz	غ	= dh	ي	= y
ر	= R	ف	= f		

B. Long Vowels

Vowels (a) long = â

Vowels (i) long = î

Vowels (u) long = û

C. Diphthong

وَأَ = aw

يَأَ = ay

وَأُ = û

يَأِ = î

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ABSTRACT

Khotimawati, Siti Intan Chusnul. 2021. *The Relevance of the Pesantren Education System in the Modernization Era (Case Study at the Sabilurrosyad Islamic Boarding Schol Gasek Malang)*. Thesis. Islamic Religious Education Department, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University Malang. Supervisor Dr. H. Rahmawati Baharuddin, MA

According to data from the Directorate of Early Education and Islamic Boarding Schools of the Ministry of Religion of the Republic of Indonesia, the number of Islamic boarding schools in Indonesia in 2021 is 33,218. Based on that data, Islamic boarding schools have played a principal role in spreading Islamization in Indonesia. The Islamic community in Indonesia has considered Islamic boarding schools an educational institution with enormous advantages, both in transmitting and internalizing the morality of Muslims and aspects of the scientific tradition. It is necessary to indicate some challenges of Islamic boarding schools during the advancement of Information Communication and Technology (ICT), which is the driving force of the modernization era.

This study aims to understand how the pesantren education system is implemented at the Sabilurrosyad Islamic Boarding School Malang and its relevance in the modernization era.

This research uses a qualitative approach with case study research and is descriptive. In this study, the researcher acts as the primary research instrument. Researchers' data collection techniques are observation, documentation, and interview techniques. The analysis used by the researcher is to reduce irrelevant data, present the data, compare and analyze the data, and then conclude.

The results showed that the education system of Sabilurrosyad Islamic Boarding School Gasek Malang had two, namely the formal education system (schools and colleges) and the non-formal education system (*madrasah diniyyah* and dormitory). The Sabilurrosyad Islamic Boarding School Gasek Malang education system is still

relevant in today's modernization era. It can be noticed from the vision and mission of the Gasek Sabilurrosyad Islamic Boarding School itself, which can be discerned from the curriculum, using the pesantren curriculum and formal education that applies to the 2013 curriculum. The material taught does not only refer to religious education, but it requires more creativity. There is a Job Training Center Program to improve skills in operating software, have good graphic design skills, and have been equipped with social knowledge so that students can compete in the modernization era. In addition, there is also a program called Gasek Multimedia; this program aims to spread Islamic da'wah from Islamic boarding schools to all communities outside the pesantren through YouTube, Instagram, and websites.

ABSTRAK

Khotimawati, Siti Intan Chusnul. 2021. *Relevansi Sistem Pendidikan Pesantren di Era Modernisasi (Studi Kasus di Pondok Pesantren Sabilurrosyad Gasek Malang)*. Skripsi. Jurusan Pendidikan Agama Islam, Fakultas Keguruan dan Ilmu Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. H. Rahmawati Baharuddin, MA

Berdasarkan data dari Direktorat Pendidikan Diniyah dan Pondok Pesantren Kementerian Agama Republik Indonesia pada tahun 2021 terdapat 33.218 pondok pesantren yang tersebar di seluruh Indonesia. Ini artinya pesantren memiliki peran penting dalam menyebarkan Islamisasi di Indonesia. Umat Islam di Indonesia telah memandang bahwa pesantren sebagai lembaga pendidikan memiliki reputasi yang sangat besar, baik dalam mentransmisikan dan menginternalisasi moralitas masyarakat Islam maupun dari aspek konvensi keilmuan. Terdapat dua tipe pesantren di Indonesia yaitu Pesantren Tradisional dan Pesantren Modern. Untuk pesantren tradisional perlu digarisbawahi beberapa tantangannya di tengah berkembang pesatnya Teknologi Informasi dan Komunikasi (TIK) yang menjadi motor penggerak era modernisasi.

Penelitian ini bertujuan untuk memahami bagaimana penerapan sistem pendidikan pesantren yang diimplementasikan di Pondok Pesantren Sabilurrosyad Malang dan relevansinya di era modernisasi.

Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus dan penelitian ini bersifat deskriptif. Dalam penelitian ini, peneliti berperan sebagai instrumen penelitian utama. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah teknik observasi, dokumentasi, dan wawancara. Analisis data yang digunakan dalam penelitian adalah dengan mereduksi data yang tidak terkait, menyuguhkan data, membandingkan dan menganalisis data, kemudian membuat kesimpulan data yang telah dianalisis.

Hasil penelitian ini mengindikasikan bahwa sistem pendidikan Pondok Pesantren Sabilurrosyad Gasek Malang memiliki dua sistem, yaitu sistem pendidikan

formal (Sekolah Menengah Pertama Islam Sabilurrosyad, Sekolah Menengah Atas Islam Sabilurrosyad, Perguruan Tinggi, dan Balai Latihan Kerja) dan sistem pendidikan nonformal (madrasah diniyyah dan asrama). Sistem pendidikan Pondok Pesantren Sabilurrosyad Gasek Malang masih relevan di era modernisasi saat ini, hal ini dapat dilihat dari visi dan misi Pondok Pesantren Gasek Sabilurrosyad itu sendiri yang kemudian dapat dilihat dari kurikulum yang diterapkan tidak hanya menggunakan kurikulum pesantren tetapi juga pendidikan formal yang menerapkan kurikulum 2013 yang diajarkan tidak hanya mengacu pada pendidikan agama, tetapi juga dituntut untuk lebih kreatif. Dan adanya Program Balai Latihan Kerja untuk meningkatkan keterampilan dalam mengoperasikan software, memiliki keterampilan desain grafis yang baik, dan telah dibekali dengan pengetahuan sosial agar siswa disana dapat bersaing di era modernisasi. Selain itu terdapat program bernama Gasek Multimedia, program ini bertujuan untuk menyebarkan dakwah Islam dari pesantren ke seluruh masyarakat di luar pesantren melalui kanal youtube, instagram, maupun website.

مستخلص البحث

خاتمواتي، ستي إنتان حسن. ٢٠٢١. أهمية نظام التعليم المعهدي في عصر العولمة (دراسة الحالة في معهد سبيل الرشاد غاسيك مالانج). البحث الجامعي. قسم التربية الإسلامية، كلية علوم التربية والتعليم بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: د. الحاجة رحمواتي بحر الدين، الماجستير.

استنادا إلى بيانات من مديرية المدارس الدينية والمعاهد التابعة لوزارة الشؤون الدينية في جمهورية إندونيسيا في عام ٢٠٢١، هناك ٣٣,٢١٨ معهد منتشر في جميع أنحاء إندونيسيا. وهذا يعني أن المعهد له دور مهم في نشر الإسلام في إندونيسيا. لقد رأى المسلمون في إندونيسيا أن المعهد كمؤسسة تعليمية له سمعة كبيرة جدا، سواء في نقل واستيعاب أخلاقيات المجتمع الإسلامي أو من جانب الاتفاقيات العلمية. المعهد نوعان في إندونيسيا، وهما المعهد السلفي و المعهد العصري. بالنسبة للمعهد السلفي، يجب التأكيد على بعض تحدياته وسط التطور السريع لتكنولوجيا المعلومات والاتصالات (ICT) التي هي القوة الدافعة لعصر العولمة. يهدف هذا البحث إلى فهم كيفية تنفيذ نظام التعليم المعهدي في معهد سبيل الرشاد مالانج وأهميته في عصر العولمة.

استخدم هذا البحث منهج البحث النوعي الوصفي بنوع دراسة الحالة، تعمل الباحثة كأداة بحثية رئيسية. تم جمع البيانات في هذا البحث من خلال الملاحظة والوثائق والمقابلة. تحليل البيانات المستخدم في البحث هو تحديد البيانات غير ذات الصلة، وعرضها، ومقارنتها وتحليلها، ثم الاستنتاج من البيانات التي تم تحليلها.

أشارت نتائج هذا البحث إلى أن نظام التعليم في معهد سبيل الرشاد غاسيك مالانج يتكون من نظامين، هما نظام التعليم الرسمي (مدرسة سبيل الرشاد المتوسطة الإسلامية، ومدرسة سبيل الرشاد الثانوية الإسلامية، والتعليم العالي، ومركز التدريب على العمل) ونظام التعليم غير الرسمي (المدرسة الدينية وسكن الطلاب). لا يزال نظام التعليم في معهد سبيل الرشاد غاسيك مالانج ذا صلة في عصر العولمة الحالي، نظرا إلى رؤية ورسالة المعهد نفسها والتي يمكن رؤيتها بعد ذلك من المناهج الدراسية المطبقة، حيث لا يكفي باستخدام منهج المعهد فحسب، بل أيضا استخدام منهج التعليم الرسمي الذي اتبع منهج ٢٠١٣، مما يتطلب الإبداع. وبرنامج مركز تدريب العمل لتحسين المهارات في تشغيل البرمجيات، ولديهم مهارات جيدة في تصميم الرسم، وقد تم

تزويدهم بالمعرفة الاجتماعية حتى يتمكن الطلاب من المنافسة في عصر العولمة. بالإضافة إلى ذلك، هناك برنامج يسمى *Gasek Multimedia*، يهدف هذا البرنامج إلى نشر الدعوة الإسلامية من المعهد إلى جميع المجتمعات من خلال يوتيوب وإنستغرام و الموقع الإلكتروني.

CHAPTER I

INTRODUCTION

A. Research Context

Indonesia is the largest Muslim country globally and escorted more than 200 million Muslims. Along with more than 50,000 Islamic schools in the country, the religious teachings in these schools have an undeviating and enduring impact on the Islamic orientation and life of Muslims in this country. Therefore, it is crucial to critically examine Islamic schools' education system in Indonesia. Islamic teachings began in Indonesia around the 13th century in the form of the study of the Qur'an in mosques, prayer rooms, and private homes of religious people. Teachers for children aged six to eleven years. Over time, various types of Islamic schools emerged in various parts of Indonesia, such as Islamic boarding schools (both mainly in Java and Kalimantan), *surau* (in West Sumatra), and *dayah* (in Aceh).), madrasas, and Islamic schools, with Islamic boarding schools, *surau*, and *dayah* mostly considered traditional Islamic educational institutions that have a long history since the early entry of Islam in Indonesia.²

Historically, pesantren have been an essential tool in spreading Islamization in Indonesia. Islamic boarding schools have a part in the development and progress of Islam in Indonesia. In the 70s, Abdurrahman Wahid popularized pesantren as a subculture of the Indonesian nation. Today, pesantren is an Islamic educational institution of great interest to many people. This can determine that the institution can impart solutions to education needs in Indonesia. Over the last decade, Islamic education has become a progressively popular option for Indonesian parents as part of Islamisation. In the five years since the early century, enlistments at madrasah at all three levels grew faster than enlistments at public schools.³ According to data from the Directorate of Early Education and Islamic Boarding Schools of the Ministry of Religion of the Republic of Indonesia, the number of Islamic boarding

² Charlene Tan, *Educative tradition and Islamic schools in Indonesia*. Journal of Arabic and Islamic Studies, 14 (2014), 47-62.

³ Jackson, Elisabeth, and Lyn Parker. "Enriched with knowledge: modernisation, Islamisation and the future of Islamic education in Indonesia." Review of Indonesian and Malaysian Affairs Journal, Vol, 42.1 (2008): 21-53.

schools in Indonesia in 2021 will be 33,218 Islamic boarding schools.⁴ This data shows that the Islamic community in Indonesia has considered pesantren as an educational institution with advantages, both in terms of transmitting and internalizing the morality of Muslims and aspects of the scientific tradition. Nonetheless, it is necessary to designate some challenges of Islamic boarding schools during the advancement of Information Communication and Technology (ICT), which is the driving force of the modernization era. The existence of Islamic boarding school education institutions is still uncertain; this is motivated by the propensity of Islamic boarding schools to often close themselves to changes in their surroundings and old-fashioned attitude in responding to modernization. Most pesantren in Indonesia still apply the traditional education system. According to Azyumardi Azra, the orthodoxy of pesantren in transferring modern things is a remnant of the response of pesantren from the Dutch colonial heritage.⁵ The pesantren environment feels that something modern is always related to religious deviation by the West. Therefore, Islamic boarding schools are self-isolating from the touch of modern developments to be considered adherents of traditional Islam. Some examples are the prohibition for students in Islamic boarding schools from bringing smartphones or personal laptops because they are considered useless and can obstruct the learning process in Islamic boarding schools; thus, the students are not free to access information on the Internet. Therefore, in this modernization era, the Islamic boarding school education system must create constructive efforts to persist relevantly and survive.

Based on research conducted by Syarifah Gustiawati Mukri on "Modernization of the Islamic Boarding School Education System," it was stated that the pesantren education system in Indonesia has contributed to the progress of the nation. However, along the way, it has not been able to keep up with the pace of time and modernity, so it seems that pesantren is classical, ancient, and does not keep up with the times. Therefore, it is deemed necessary to modernize the pesantren education system. So that the label of the "best"

⁴ Direktorat Pendidikan Diniyah dan Pondok Pesantren Kementerian Agama Republik Indonesia retrieved from <https://ditpdpondren.kemenag.go.id/>

⁵ Heriyudanta, Muhammad. "Modernisasi Pendidikan Pesantren Perspektif Azyumardi Azra." MUDARRISA: Jurnal Kajian Pendidikan Islam 8.1 (2016): 145-172.

education system, the original product of local culture, can survive as an ideal education system for all time. Several things can be proposed to modernize the pesantren education system. Among them: (a). It is revitalizing the paradigm of pesantren education (b). Harmonizing between science and technology, faith and piety, (c). Efforts to eliminate dualism in education, (d). Reforming the *sorogan* and *bandongan* system into a classical and grading system, (e). Make the curriculum clearer.⁶

By this research, it can be winded up that the modernization of the pesantren education system is intended to be able to generate educational institutions that have a more real cultural identity as a new concept of Indonesian public education, which is the values of Islamic entireness will also be originated that can deliver to a future civilization of Indonesian community. On the other hand, this institution also characterizes Indonesia's indigenous authenticity because it is ethically born from the original Indonesian culture. This concept seems relevant to the concept of education to welcome civil society. This modernization effort is based on a modern platform rooted in Indonesianness and based on faith.

Then according to research written by Gatot Krisdiyanto et al. on "The Islamic Boarding School Education System and Challenges of Modernity," the challenges of modernity in Islamic boarding schools can be recognized from the education management system. Islamic boarding schools' management is closely related to planning, organization, direction, and supervision. How the pesantren plans, organizes, directs, and supervises the activities in the pesantren institutions. Both the activities are outranged by students, teachers, and institutional activities and the recruitment system for educators at the pesantren. The development of the pesantren curriculum, pesantren is an Islamic educational institution with its cash characteristics; these characteristics reflect the ideology acculturated by the Kiai and then appliance in the teaching and learning process. The curriculum development is closely related to the objectives, materials, strategies, media, teaching and learning process, and evaluation. The last is the environment around the pesantren, pesantren or educational institution is not only judged from the scientific

⁶ Mukri, Syarifah Gustiawati. "*Modernisasi Sistem Pendidikan Pesantren*." FIKRAH 6.1 (2013).

concept developed or some of the aspects mentioned above, but the pesantren or the institution has an influence on the religious understanding of the pesantren community or the extent to which pesantren can colour the community around the pesantren. which is very dynamic in the midst of the progress of modernity.⁷

According to research conducted by Rian Saputra, entitled, "Renewal of Islamic Boarding School Education in Improving Human Resources (KH. Ahmad Wahid Hasyim Perspective)," In Wahid Hasyim's idea of renewal, he emphasized the urgency of pesantren to innovate to be up to date and move dynamically with the rhythm of the wave of development era. The quality of the pesantren education system revolves around the quality of the Kiai as social actors, motivators, dynamists, mediators, catalysts, and as the strength of a pesantren with the depth of knowledge and insight. He also described the hope that pesantren would be able to lead a role and answer social problems in every aspect of life under the community's needs. The efforts made by Wahid Hasyim in the renewal of Islamic education by giving birth to several changes in the field of Islamic boarding school education, namely: renewal of learning methods, curriculum renewal, and library renewal. In addition to developing aspects of Islamic education and da'wah, it also almost develops all aspects of society, especially those related to the economy and culture. Examples of aspects of community life that develop in Islamic boarding schools are religious and book education, da'wah education, formal education, arts education, scouting education, sports education, vocational and vocational education, community development, and organizing social activities.⁸

Based on the exposure of previous studies related to the pesantren education system, researchers see that pesantren education is robust to the development of Islamic education because pesantren is a place to create a generation that is further capable in the sector of religion but is also capable and competent in all sector such as technology, economic, social and political. Researchers also see that Islamic boarding schools will become the centre of

⁷ Krisdiyanto, Gatot, et al. "Sistem Pendidikan Pesantren dan Tantangan Modernitas." Tarbawi: Jurnal Ilmu Pendidikan 15.1 (2019): 11-21.

⁸ Saputra, Rian. *Pembaruan Pendidikan Pesantren Dalam Meningkatkan Sumber Daya Manusia (Perspektif Kha Wahid Hasyim)*. Doctoral Dissertation. UIN Raden Intan Lampung, 2018.

human glory if they can play their role during the development of the times that lead to industrialization and modern civilization, which increasingly shifts traditional thinking patterns. Several Islamic boarding schools in Indonesia have reformed by incorporating a modern learning system with a traditional learning system, one of which is the Sabilurrosyad Islamic Boarding School Gasek Malang. Hence, the authors conducted a study entitled "The Relevance of the Islamic Boarding School Education System in the Era of Modernization (Case Study at the Sabilurrosyad Islamic Boarding School Gasek Malang)."

B. Research Focus

Based on the background described by the researcher, the problem formulation can be drawn as follows

1. How was the pesantren education system implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang in the modernization era?
 - a. How is the curriculum material implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang?
 - b. How are the learning strategies implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang?
 - c. How is the learning evaluation implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang?
2. How is the relevance of the education system at the Sabilurrosyad Islamic Boarding School Gasek Malang with the modernization era?

C. Research Objectives

The objectives to be taken from the results of this study are:

1. This study aims to determine how is the curriculum material, learning strategies, and learning evaluation that implemented at the Sabilurrosyad Gasek Islamic Boarding School in Malang are adequate or not.
2. This study aimed to determine whether the education and teaching system at the Sabilurrosyad Gasek Islamic Boarding School in Malang was still relevant in the modernization era or not.

D. Research Benefits

This research is expected to provide benefits, including:

1. Theoretical Benefits

The theoretical benefits of this research are to increase knowledge references in terms of the education and teaching system in Islamic boarding schools.

2. Practical Benefits

- a. Providing information to all of us, especially to the community and government, about the role of Islamic Boarding Schools in the world of education, especially Islamic Religious Education.
- b. Analyzing how the role of Islamic boarding schools and their education system in responding to the era of modernization.
- c. For researchers, as an effort to increase the role of Islamic Boarding Schools in the world of education, especially in Islamic Religious Education.

E. Research Originality

Scientific work must remain consistent with maintaining its originality because this is the main criterion for the success of scientific work, especially in the academic field such as a thesis. Therefore, several previous studies that have one theme of discussion will be listed, but there are some differences in the focus of research conducted by several researchers, namely;

Table 1.1 Research Originality

No	Researcher Name, Research Title Research	Similarities Research	Differences Research	Originality of Research
1.	Syarifah Gustiawati Mukri, "Modernization of the Islamic Boarding School Education	Having research similarities to the modernization of the education	Focus on revitalizing the paradigm of pesantren education, aligning science and technology	Focus on the education system Sabilurrosyad Malang Pondok Pesantren and

	System". Journal. 2013.	system in Islamic boarding schools	and , efforts to eliminate educational dualism, reforming the sorogan and bandongan system into a classical and grading system, making the curriculum clearer.	its relevance to the modernization era
2.	Billy Krisdiyanto, Muflikha, et al, "Islamic Boarding School Education System and the Challenges of Modernity" . Journal. 2019.	The similarity is studied the response of the boarding school in the era of modernization	This study is a library research. The focus of the research is on the importance of the role of <i>kiai</i> and cadre of <i>santri</i> in Islamic boarding schools as a response to the challenges of modernity	
3.	Rian Saputra, "Renewal of Islamic Boarding School Education in Improving Human	Having similarities in researching <i>pasantren</i> education	This research is library research. The focus of this research is on the renewal of thoughts from KHA Wahid	

	Resources (KHA Wahid Hasyim Perspective)". Thesis. 2018		Hasyim and its implications in Islamic education, especially at the Tebuireng Islamic Boarding School in Jombang.
4.	Nia Indah Purmasari, "Construction of the Traditional Islamic Boarding School Education System in the Global Era: Paradox and Relevance". Journal. 2016.	Having a similarity in researching the traditional Islamic boarding school education system	This research focuses on the relevance of the traditional Islamic boarding school education system in the global era
5.	Umm Sholihah, "The Role of ICT in Modernization Islamic Boarding School Education". Journal. 2012.	Has similarities in researching the modernization of Islamic boarding school education.	Focus on learning methods and the role of ICT in advancing the boarding school education system. . Utilization of ICT can increase the efficiency

			and effectiveness of the learning process and management of Islamic boarding schools. In addition, ICT will expand and improve the da'wah of Islamic symbols and public education.
6.	Yusuf Agung Subekti, “The Relevance of the National Education System and Renewal of the Islamic Boarding School Education System” . Journal. 2018.	Having similarities in examining the pesantren education system	This research focuses on the laws governing national education and Islamic boarding school education. The results of this study indicate that pesantren education is included in religious education which prepares students to become experts

			in religious studies.	
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The originality of this research is that the researchers conducted research directly at the Sabilurrosyad Islamic Boarding School Gasek Malang, which is located in Karangbesuki, Sukun District, Malang City. This Islamic boarding school implements a classical and formal education system.

F. Operational Definition

1. Relevance

Relevance is the relationship between two things related or matched to each other. So they are related to each other. In general, relevance is how one can try to connect one topic with another concept simultaneously and consider the concept of both. The relevance of education is how the education system can solve the problems as described in the formulation of national education goals. Thus, the educational curriculum must be under the demands of life and the needs of work in real life.

2. Education System

System The education system is a strategy or method used in the teaching and learning process to attain the goal so that students can actively develop their potential in learning themselves. The education system consists of several components consisting of input, process, output, environmental, and outcomes. These components have specific functions that carry out a structural function to achieve the system's goals.

3. Modern Education

Modern education is very different from traditional education. The education which is educated in schools today is modern education. Modern education prepare about the skills needed today: the skills of science and technology, the science of medical science, etc. Additionally to listening, modern education includes writing, visualizing, imagining, and thinking skills. This type of education also includes a written test to test whether the student is studying correctly or not. This modern

education is done in a very formal way. The methodology used for teaching is highly interactive.

4. Pesantren

Islamic Boarding School (Pondok Pesantren) is a traditional educational institution where students live coincidentally and study by the guidance of a teacher who is better known as a kiai and has a dormitory for students to stay in.

5. Modernization

Modernization is a form of transformation from a less developed or less developed country to a better one with the hope of achieving a more developed, advanced, and prosperous society.

G. Systematic Discussion

The systematic discussion of this proposal will be discussed in three chapters in order to obtain a clearer picture of the discussion of this proposal; the authors detail the following systematic discussion:

CHAPTER I : Introduction

It is an overview that generally explains the background of the problem, problem formulation, objectives and benefits of the research, originality of research, the definition of terms, and systematic discussion.

CHAPTER II : Theoretical Basis

Discusses the literature review related to research, which includes the study of the pesantren education system. Second the study of the era of modernization.

CHAPTER III : Research Methods

Contains an explanation of a series of methods used in research, including approach and type of research, presence of researchers, research locations, data and data sources, data collection techniques, data analysis, research procedures, and temporary literature.

CHAPTER VI : Data and Research Founding

In this chapter, all data and data sources obtained during the research in the field will be listed. This chapter consists of two sub-chapters; data exposure containing data obtained from several documents owned by Islamic

boarding schools and research results in the form of exposure to results from interviews with various sources at Islamic boarding schools.

CHAPTER V : Discussion

This section is the main part of the research, in this chapter will be explained about the findings of the research that has been carried out, answers to the research focus, and analysis of research data.

CHAPTER IV : Closing

This section is the last part of the thesis preparation stage. This chapter contains two things, namely conclusions and suggestions.

CHAPTER II

LITERATURE REVIEW

A. Study of the Pesantren Education System

1. Definition of the Educational System

Before discussing the meaning of the pesantren education system, it is necessary for the author to begin by outlining some of the meanings of the system in general, as a starting point for providing an understanding of the pesantren education system.

The word system comes from Greek, namely *systema*, which means way, strategy.⁹ In English system means arrangement, network, way. The system is also defined as a strategy, way of thinking or model of thinking.¹⁰ According to Wina Sanjaya, the system is a unified composition that interrelates and interacts with each other to achieve a result that is applied optimally by the goals that have been set.¹¹ Then Omar Hamalik stated that the system is a set of components or elements that interact with each other for a purpose.¹² Meanwhile, according to Imam Barnadib in his book *Ramayulis*, the system is an idea or principle that is linked, which is combined into a single whole.¹³ Thus, the system is a set of interrelated components or parts that work together to achieve a goal.

According to the Law on the National Education System (Article 1 of the Republic of Indonesia Law No. 20 of 2003) it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process in order to students actively evolve their potential to have religious spiritual strength, and self-control. persona, intelligence, righteous character, and skills needed by himself, the community, nation and state.

⁹ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2002), P.19

¹⁰ Made Pidarta, *Landasan Kependidikan Stimulus Ilmu Pendidikan Bercorak Indonesia*, (Jakarta: Kalam Mulia, 2002), P.26

¹¹ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2007), P.50

¹² Omar Hamalik, *Perencanaan Pengajaran Berdasarkan Pendekatan Sistem* (Jakarta: Bumi Aksara, 2002), P.01

¹³ Ramayulis, *Ilmu Pendidikan Islam*, Ibid, P. 37

Zuhri defines Islamic boarding school as a system of *tafaqquh fi ad-din*, which is usually backed up by several components, either software or hardware, supporting the existence of Islamic boarding school as a system such as kiai, santri, reciting the Holy Qur'an, guardian's home, mosque, and the classroom in Islamic boarding school. As the institution of *tafaqquh fi ad-din*, this function is to remain, enlarge, delineate, and preserve the Islamic religion, and it wants to construct Islamic religious teachers. It is the same as what Prasjojo said that an Islamic boarding school is an educational institution and teaches the Islamic religion basically using the non-classical method which Ulama teaches Islamic knowledge to santri based on the verse written by using Arabic language or Ulama in the mid-century, and santri are usually staying in the Islamic dormitory. The uniqueness of Islamic boarding school as an Islamic institution still exists in giving Islamic values to the societies with the model, strategy, and individual approach. Buchori reminds us that Islamic boarding school is a part of the internal structure of Islamic education in Indonesia conducted traditionally, with Islam as the way of living. The lifestyle in Islamic boarding school seems different with the environment such as simple life, leadership charisma, santri's obedience, the diligence of understanding the classical verse, cooperativeness, genuineness, etc. Islamic boarding schools ratify the values of Islam through the local wisdom and being a media synergizing both norms, which are culturally assessed very near and identical.¹⁴

According to Mastuhu, who was mentioned in his book entitled *Dynamics of Islamic Boarding Schools*, he described that the education system is the totality of interactions of a set of educational elements that work together in an integrated and complementary way toward the achievement of educational goals that have achieved the common goals of the actors. This collaboration between actors is based on inspired, driven, excitement, and directed by the noble values upheld by them. The elements of an education system consist of organic elements and inorganic elements such as funds, facilities, and other educational tools where the

¹⁴ Halik, Abdul. "Paradigm of Islamic Education in the Future: The Integration of Islamic Boarding School and Favorite School." *Information Management and Business Review* 8.4 (2016): 24-32.

elements and values that exist in the education system cannot be separated and must be integrated.¹⁵

From the explanation above, what is meant by the education system is that it can be interpreted as a whole of elements or elements of education that are related and related to each other and influence each other in a single unit, such as a strategy or method used in the teaching and learning process towards the achievement of educational goals that students can actively develop their potential as well as the whole of the elements or components of education that are interrelated and influence each other in a single unit, namely the human element as the subject of education and non-human elements such as infrastructure, educational goals, educational materials, methods, and educational evaluations.

2. Definition of Pondok Pesantren

Pondok comes from the Arabic word *fundug* which means hotel or dormitory. Pondok serves as a dormitory for students. Pondok is a characteristic of the pesantren tradition that distinguishes it from the traditional education system in mosques that has developed in most Islamic areas of other countries.¹⁶

Etymologically, pesantren comes from the word "*santri*" which gets the prefix "*pe*" and the suffix "*an*" which means the residence of the *santri*.¹⁷ Meanwhile, in terms of terminology, there are several opinions according to experts, including according to M. Arifin, defining that pesantren is an Islamic religious education that grows and is recognized by the surrounding community.¹⁸

Pesantren according to Prof. John is of Tamil origin; *santri* which means the teacher of the Koran. CC Berg also argues that the term *santri* comes from the word *shastri* (Indian language) which means people who know the sacred books of Hinduism or scholars of Hindu scriptures, the

¹⁵ Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), p.6

¹⁶ Jasa Ungguh Muliawan, *Ilmu Pendidikan Islam: Studi Kasus Terhadap Struktur Ilmu, Kurikulum, Metodologi Dan Kelembagaan Agama Islam*, (Jakarta : PT Raja Grafindo Persada, 2015), P.299

¹⁷ Putra Daulay, Haidar..*Pendidikan Islam Dalam Sistem Pendidikan Nasional*, (Jakarta: Prenada Media, 2004), P.26

¹⁸ Muzayyinarifin Arifin, *Kapita Selekta Pendidikan Islam*, (Jakarta: BumiAksara, 2008), P.229

word *shastri* comes from the word *shastra*, which means sacred books, religious books or books about science.¹⁹

Islamic boarding school is an Islamic religious education institution that grows and is recognized by the surrounding community, with a dormitory system (campus) where students receive religious education through a recitation system or *madrassa* which is fully under the sovereignty of the leadership of one or several *kiai* with the following characteristics: characteristics that are charismatic and independent in all respects.²⁰ Another definition states that *pesantren* is a place of education and teaching that emphasizes Islamic religious studies and is supported by dormitories as a permanent residence for students.²¹ In general, Islamic boarding schools have characteristics, which are all the same, namely institutions that are led and cared for by *kiai* in one context. What is characteristic: the existence of a mosque or *surau* as a learning center and a student dormitory as a residence for students (students) besides the house, namely the *kiai*'s residence with the "yellow book" as a handbook.²²

Islamic boarding school, which is an Islamic educational institution, in which there is a *kiai* (educator) who teaches and educates the students (students) with the mosque facilities used to provide the education, and is supported by accommodation or facilities as a place to live for the students. Thus the characteristics of Islamic boarding schools are the presence of *kiai*, students, mosques, and cottages.²³

From some of the definitions above, it can be concluded that *pesantren* is an Islamic religious education institution with a traditional pattern in which it provides a residence (dormitory) with a full 24 per hour learning system in which it is absolutely led by one or several *kiai* while still instilling simplicity, independence and staying in line. with the teachings of Islamic religious principles

¹⁹ Jasa Ungguh Muliawan, Op. Cit. P.299

²⁰ Muzayyinarifin, Op. Cit. P.229

²¹ A. Malik M., *Modernisasi Pesantren*, (Jakarta: Balai Penelitian dan Pengembangan Agama. 2007).P.8

²² Imam Syafe'i, *Model Kurikulum Pesantren Salafiyah Dalam Perspektif Multikultural*. Al Tazkiyyah: Jurnal Pendidikan Islam Vol, 8 Edisi II (1 Mei 2018) P.130

²³ Abdul Mujib, *Ilmu Pendidikan Islam*, (Jakarta: Prenada Media Group, 2010). P.234

3. **History and Development of Pesantren in Indonesia**

Islamic boarding schools were formed under Indian, Arabic, and Indonesian traditions. These three places are the mainstream in influencing the formation of the pesantren education system. As the birthplace of Islam, Arabia inspires all forms of Islamic teaching and education. Many Indonesian ulemas went to Arabia to study religion after returning to Indonesia, and then they founded pesantren. India, as the origin of the establishment of Islamic boarding schools, the establishment of the first and at least a boarding school became a transit area for early Islamic propagators. Meanwhile, Indonesia, which Hindu-Buddhist still dominated at the beginning of the presence of Islamic boarding schools, was considered building a pesantren education system as a form of acculturation or cultural contact.

Karel A. Steenberink, a researcher from the Netherlands, stated that two opinions have developed regarding the origin of Islamic boarding schools, namely, the first of the Hindu traditions. Second, from the traditions of the Islamic world and the Arab world itself. The first opinion, which states that pesantren comes from the Hindu tradition, argues that there is no cottage education system where students stay in a particular place around the teacher's location in the Islamic world. I.J. Brugman and K. Meys conclude from the pesantren tradition such as; the respect of santri to the kiai, the relationship between the two which is not based on money, the nature of teaching that is purely religious and the granting of land by the state to teachers and priests. The second opinion, which states that the boarding school system is a tradition of the Islamic world, presents evidence that there had been a boarding education model in the Abbasid era. Muhammad Yunus, for example, suggested that individual learning models such as sorongan and a teaching system that started with learning Arabic grammar were also found in Baghdad when it became the centre of the capital of the Islamic government.

Despite the differences of experts regarding the tradition's origin, pesantren is the oldest educational institution in Indonesia. We can even say that pesantren is the cultural heritage of our predecessors. Even if the

pesantren tradition comes from Hindu-Indian or Arab-Islamic, the form and style of Indonesian pesantren have unique characteristics by which we can say that Indonesian pesantren are initially made in Indonesia, indigenous.²⁴

Alwi Shihab emphasized that Sheikh Maulana Malik Ibrahim or Sunan Gresik was the first person to build a pesantren as a place to educate by galvanizing the students. The goal is that the students become proficient da'wah teachers before they are directly deployed to the broader community.

Maulana Malik Ibrahim's journey from Champa to Java was to preach Islam to its inhabitants. To carry out the process of approaching residents, Maulana Malik Ibrahim also opened a practice of medicine without payment. Generosity and kindness, this immigrant trader made many people sympathize and then declared that he had converted to Islam and studied religion with him. Sunan Gresik's followers are increasing daily, so his house cannot accommodate the students who come to study Islamic religious knowledge. Realizing this, Maulana Malik Ibrahim, also known as Grandfather Pillow, started building buildings for his students to study. This is the forerunner of Islamic boarding schools in Indonesia. The figures who are considered successful in establishing and developing pesantren in the true sense are Raden Rahmat or Sunan Ampel. He founded the first pesantren in Kembang Kuning then moved to Ampel Denta, Surabaya and established a second pesantren there. From this, Ampel Denta Islamic Boarding School were born students who later established pesantren in other areas, including Sheikh Ainul Yakin, who founded a pesantren in Sidomukti village, South Gresik and Maulana Malik Ibrahim, who founded the Islamic Boarding School in Tuban.²⁵

Along with the development of Islamic boarding schools in coastal areas, the influence of marine ecology and psychology of da'wah interpreters who also work as traders make pesantren tend to be cosmopolitan, additive and quickly accept new values. In this regard,

²⁴ Azumardi Azra, *Islam Nusantara : Jaringan Global dan Lokal*, (Bandung : Mizan, 2002), P.102

²⁵ Suryadi Siregar, *Pondok Pesantren Sebagai Model Pendidikan Tinggi*, (Bandung: Kampus STMIK Bandung, 1996), P.2-4

sublimation of old traditions and local culture, such as adopting the form of worship buildings and dormitories or using the mandala (bandongan) learning method, are some of the things that prove that the cultural accommodation carried out by Islamic boarding schools seems creative and tolerant.²⁶

In subsequent developments, the waning influence of the Demak kingdom due to internal conflicts and the success of European nations (Portuguese and Dutch) in taking over the trading centres of the northern coastal route caused Muslims to move into the interior areas. In the interior areas, religious teachers or Kiai who used to teach in trading towns in the north coast region built a new hermitage as a centre for students' recitation and spread Islam throughout the country. The existence of pesantren is faced with the situation of a new community environment, the majority of which are farming (agrarian) and firmly hold the teachings of the traditions of their community. The actual condition of society like this then inspires pesantren to design new da'wah strategies that can accommodate old values (which are still Hindi-Buddhist and other local values) without ignoring the substantive meanings contained in Islam.²⁷

After experiencing difficult times due to the colonialists, the pesantren entered the post-independence era (Old Order) and the role of pesantren in the era of development. There is historical evidence that not a few of the nation's best sons were forged in pesantren; entering the New Order, known as the marginalization of religious education, the main task of pesantren in educating and empowering the community was still carried out. Just entering the era of the 1970s, the pesantren underwent significant changes. Changes and developments can be viewed from two points of view. First, Islamic boarding schools have experienced an extraordinary development, both in rural, suburban, and urban areas. Second, regarding the implementation of education.²⁸ From time to time, it grows and develops in terms of quantity and quality. This is because pesantren

²⁶ Lahat Ismail, *Dinamika Pesantren Dan Madrasah*, (Yogyakarta: Pustaka Pelajar, 2002), P.52

²⁷ Amin Haedari, et al, *Masa Depan Pesantren dalam Tantangan Modernitas dan Tantangan Komplexitas Global*, (Jakarta: IRD Press, 2004), P.11

²⁸ Shulthon Masyhud, et al, *Menejemen Pondok Pesantren* (Jakarta: PT Diva Pustaka, 2005), P.5

education that is currently developing with various models is always in harmony with the Indonesian nation's soul, spirit, and personality, which is predominantly Muslim.

4. Pesantren Educational Objectives

The purpose of education schools, according to Mastuhu, is to create and develop the Muslim personality is the personality that faith and fear of God, noble, benefit and submissive to the community, able to stand alone, free and strong in personality, preach and uphold Islam, love science in order to develop Indonesian personality. The ideal is the personality of a *muhsin*, not just a Muslim.²⁹

The general purpose of pesantren is to develop citizens to have Muslim personalities under the teachings of Islam, instil this religious feeling in all aspects of their lives, and make them valuable people for religion, society, and the state.³⁰ The specific objectives of the pesantren are:

- a. To educate students (santri) members of the community to become Muslims who fear Allah SWT, have a noble character, have intelligence, skills and are physically and mentally healthy as citizens of Pancasila.
- b. Educate students (santri) to become Muslim human beings as cadres of scholars and missionaries who are sincere, steadfast, uncompromising, entrepreneurial in practising Islamic history and dynamically.
- c. Educate students (santri) to acquire personality and strengthen the spirit of nationalism to grow the development of humans who can build themselves and are responsible for the development of the nation and state.
- d. Educate extension workers for micro (family) and regional (rural/community) development.

²⁹ Ahmad Muthohar, *Ideologi Pendidikan Pesantren: Pesantren di Tengah Arus Ideologi* *Pendidikan*, (Semarang:Pustaka Riski Putra, 2007). P.19

³⁰ Mujamil Qomar, *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi*. (Jakarta: Erlangga. 2007), P.3

- e. Educate students (santri) to become skilled workers in various development sectors, especially mental-spiritual development.
- f. Educate students to help improve the social welfare of the environmental community in the context of developing the nation's community.³¹

According to this goal, pesantren is an Islamic educational institution that seeks to create muballigh cadres who are expected to continue their mission in Islamic da'wah; besides that, it is also expected that those who study at pesantren have a true mastery of Islamic sciences taught by kiai.

5. Elements of Pesantren

Dhofier consider that there are at least five minimum elements that must exist, namely: (1) *Pondok*, as a student dormitory, (2) Mosque as a center for worship and Islamic education, (3) Teaching classical Islamic books, (4) *Santri*, as learners, (5) *Kiai*, as a leader and teacher in the boarding³²

a. Pondok

Pondok in Arabic cottage known as *funduq* which means shelter, hostel, guest house, a simple hotel. As stated by Dhofier³³, *pondok* is a dormitory for students, this dormitory or residence is a characteristic of traditional Islamic education dormitories and is at the same time a tradition of pesantren, where the students live in it and study under the guidance of one or several *ustadz* or clerics. *kiai*. The cottage is located in the Islamic Boarding School complex where a *kiai* resides, worships, and is central to billions, study rooms and other religious activities.

b. Mosques

³¹ Mujamil Qomar. Op. Cit. P.6-7

³² Dhofier, Tradisi Pesantren, Op. Cit. P.44.

³³ Dhofier, Tradisi Pesantren, Ibid. P.44.

Mosques with all their religious and social educational activities, are elements that can be separated from pesantren and are considered the most appropriate place in educating pesantren, especially in the practice of praying five times, sermons, congregations and recitation of the yellow book, from the universalism of the traditional education system with In other words, the continuous Islamic education system centered on the mosque since the Quba mosque was founded near Medina during the time of the Prophet Muhammad SAW has become the center of Islamic education.³⁴

c. Classical Books

Classical books in Islamic boarding schools are special features of the curriculum content which focuses on the religious sciences and Arabic language. This is what distinguishes pesantren from other institutions is that pesantren are taught classical Islamic books or what is now known as the yellow book, which was written by previous scholars. The letters are not marked with vowel punctuation (*harakat/sakal*) therefore these books are not easy to read by everyone who does not know the science of *Nahwu* and *Sharaf*, therefore they are often referred to as bald books. The form of presentation in the yellow book generally consists of two main components, namely *matan* and *syarah*. *Matan* is the core content that will be peeled off by the *syarah*, while in the lay-out the *matan* is placed outside the rectangular line that surrounds the *syarah*.³⁵

According to Dhofier, there are eight kinds of knowledge areas taught in classical Islamic books, including 1. *nahwu* and nerves (morphology); 2. *fiqh*; 3. *fiqh* proposal; 4. *hadith*; 5. interpretation; 6. monotheism; 7. Sufism and ethics; and 8. other branches such as dates and *balaghah*. All these types of books can be classified according to the level of teaching, for example, elementary, intermediate and advanced levels.³⁶

³⁴ Ahmad Muthohar, Op. Cit. P.24

³⁵ Muhaimin, *Nuansa Baru Pendidikan Islam*, (Jakarta: PT. RajaGrafindo Persada, 2006), P.300

³⁶ Dhofier, Op. Cit. 50.

d. *Santri*

Santri is a very important element in the development of a pesantren because the first step in the stages of building a pesantren is that there must be students who come to learn from a pious. If the student has settled in the house of an *alim*, only then can a pious person be called a *koai* and begin to build more complete facilities for his cottage.

Santri usually consist of two groups, namely *santri bats* and *santri mukim*. *Santri bats* are part of the *santri* who do not stay in the cottage but return to their respective homes after completing a lesson at the pesantren. *Santri bats* usually come from areas around the pesantren so they don't mind going home often. The meaning of *santri mukim* is a son or daughter who lives in a boarding school and usually comes from far away areas. In the past, the opportunity to go and settle in a far away pesantren was a privilege for the *santri* because he had to be full of ambition, have enough courage and be ready to face the challenges he would face in the pesantren.³⁷

e. *Kiai*

Kiai is the most essential element of the pesantren. He is often the founder. According to Imam Bawani, the existence of a *kiai* in a pesantren is like the heart of human life. So urgent and essential is the position of a *kiai*, because he is the pioneer, founder, manager, caregiver, leader and sometimes the sole owner of an Islamic boarding school.³⁸ The growth and development of a pesantren solely depends on the personal ability of the *kiai*, because the *kiai* is an expert on Islamic knowledge. The title or designation of *kiai* is usually obtained by someone thanks to the depth of his religious knowledge, the seriousness of his struggle among the people, his specialness in worship, and his authority as a leader. *Kiai* leadership can be included in the categories of charismatic leadership and traditional leadership where the leadership authority

³⁷ Dhofier, Op. Cit. P.52

³⁸ Imam Bawani, *Tradisionalisme Dalam Pendidikan Islam*, (Surabaya: Al-Ikhlas, 1993), P.90.

of a *kiai* can continue to survive as long as it is maintained and the charismatic power of the *kiai*'s personality radiates charm (attractive needs).

The term *kiai* does not come from Arabic, but this term come from Javanese.³⁹ In Javanese, the word *kiai* is used for three different types of titles, namely: (1) As an honorary title for items that are considered sacred; for example, “*Kiai Garuda Kencana*” is used to refer to the golden train in the Yogyakarta Palace; (2) Honorary title for parents in general; (3) a title was given by the community to an expert in Islam who owns or becomes the leader of a Islamic boarding school and teaches classical Islamic books to his students.⁴⁰

6. The Education and Teaching System in Pesantren

According to Zamaksyari Dhofier, now various types of pesantren education have developed, each of which follows different tendencies. Broadly speaking, today's Islamic boarding schools can be grouped into 2 groups, namely:

- a. Salafi Islamic boarding schools which still maintain the teaching of classical Islamic books as the core of education in Islamic boarding schools. The madrasa system was implemented to facilitate the *sorogan* system used in the old form of recitation institutions, without introducing the teaching of general knowledge.
- b. The Khalafi Islamic Boarding School which has included general lessons in the madrasas it has developed or has opened the type of public schools within the pesantren environment. Modern Pondok Gontor no longer teaches classical Islamic books. Large Islamic boarding schools, such as Tebuireng and Rejoso in Jombang, have opened junior high schools, high

³⁹ Manfret Zaimmek, *Pesantren dalam Perubahan Sosial*, (Jakarta: P3M, 1986), P.130.

⁴⁰ Dhofier, Op. Cit. P. 55.

schools and universities while still maintaining the teaching of classical Islamic books.⁴¹

In fact, there are several types of Islamic boarding schools that have developed in the community⁴², namely:

a. Traditional Islamic Boarding Schools

This boarding school still maintains its original form by teaching books written in Arabic by great scholars since the Middle Ages using Arabic. The education and teaching system uses the halaqah system, namely memorization whose end point in terms of methodology tends to create students who accept and have knowledge, meaning that knowledge does not develop but is only limited to what is given by the *koai*. The curriculum depends entirely on the caretakers of the cottage. Some of the students are permanent (*santri mukim*), and some are not permanent (*santri kalong*).

c. Modern Islamic Boarding School

This Islamic boarding school is a development of the type of pesantren because its learning orientation tends to adopt the entire classical education system and leave the traditional education system. The application of this modern education system can be seen in the use of learning classes in the form of schools and madrasas. The curriculum used is the national school or madrasa curriculum. Some of the santri stay, and some are scattered around the village. The position of the *kiai* is as the coordinator of the implementation of the teaching and learning process and as direct teachers in the classroom.

d. Comprehensive Islamic Boarding School

This boarding school is called comprehensive because it is a combined education and teaching system between the traditional and the modern. This means that in it is applied the education and teaching of the yellow book with the sorogan, *bandongan* and *wetonan* methods, but regularly the school system is also developed. Even skills education is also applied.

⁴¹ Dhofier, Op. Cit. P.41.

⁴² M. Bahri Ghazali, *Pesantren Berwawasan Lingkungan*, (Jakarta: CV. Prasaati, 1996), P.14-15.

Departing from the thoughts and conditions of existing Islamic boarding schools, there are several systems of education and teaching of Islamic boarding schools⁴³, namely:

1) Traditional Education and Teaching Systems

The traditional education and teaching systems implemented in Islamic boarding schools can be grouped into three types, where among each The system has its own characteristics, namely⁴⁴:

a) *Sorogan*

The word *sorogan* comes from the Javanese language which means "sodoran or that is thrust". It means an individual learning system where a student is dealing with a teacher, there is mutual interaction between the two. A *kiai* or teacher confronts the students one by one, taking turns. In practice, the many students came together, then they queued to wait for their turn. With this *sorogan* teaching system, it is possible for the *kiai* to have a very close relationship with the students, because the *kiai* can recognize the personal abilities of the students one by one. The book that is presented to the *kiai* by one santri with another does not have to be the same. Therefore, the *kiai* who handles this *sorogan* recitation must know and have extensive knowledge, have a lot of experience in reading and studying books. This *sorogan* system illustrates that a *kiai* in giving his teaching is always goal-oriented, always trying so that the students concerned can read and understand and explore the contents of the book.

b) *Bandongan*

Bandongan system is often referred to as *halaqah*. In the recitation, only one book is read by the *kiai*, while the students carry the same book, then the students listen and listen to the *kiai*'s reading. The orientation of teaching in *bandongan* or *halaqah* is more on the participation of students in the recitation. Meanwhile, the *kiai* tries to instill understanding and awareness in the santri that the recitation is an obligation for the *mukallaf*.

c) *Wetonan*

⁴³ M. Bahri Ghazali, Ibid. P.31-32

⁴⁴ Hasbullah, *Kapita Selekta Pendidikan Islam*, (Jakarta: PT RajaGrafindo Persada, 1996), P.53.

The term *weton* comes from the Javanese language which means periodic or timed. The *weton* recitation is not a routine daily recitation, but is held at certain times, for example at the end of every Friday prayer and so on.

In addition to *wetonan*, *bandongan* and *sorogan*, in traditional pesantren there are also several teaching methodologies as follows:

- a) Memorization (*tahfizh*) as a teaching method, memorization is generally applied to *nadham* (poetry) subjects, not *natsar* (prose) and even then is limited to the knowledge of Arabic rules.
- b) *Musyawarah* as a method, deliberation is an aspect of the teaching and learning process in *salafiyah* pesantren which has become a tradition, especially for students who follow the classical system.
- c) *Bahtsul Masa'il* is a scientific meeting to discuss issues of *diniyah*, such as worship, *aqidah*, and other problems.
- d) *Fathul Kutub* it is an exercise in reading books (especially classical books) which is generally emphasized to senior students at Islamic boarding schools.⁴⁵

2) Modern Education and Teaching

a) System Classical System

The pattern of implementing this system is to establish schools for both groups that manage teaching religion and sciences that are included in the general category. The forms of institutions developed in Islamic boarding schools consist of two departments. From the Ministry of Education line, it consists of public schools, while from the Ministry of Religion the concrete form is the *Madrasah Ibtidaiyyah*, *Madrasah Tsanawiyah*, *Madrasah Aliyyah* levels and some even hold higher education. The curriculum used in addition to the *kiai* is also the curriculum from the two departments in the hope that all students can also take the exams administered by public schools as an equal status.

b) System of Courses Teaching

⁴⁵ Amin Haedari, et al. Op, Cit, P.17-21

This course system leads to the formation of students who have practical abilities in order to form independent students who support the religious sciences that they demand from the *kiai* through the teaching of sorogan, wetonan. Because in general, students are expected not to depend on future work but are able to create jobs according to their abilities.

c) Training System

Besides the classical teaching system and courses, there is also a training system that emphasizes psychomotor abilities. The training pattern developed includes developing practical skills such as carpentry, plantation, fisheries, cooperative management, and crafts that support the creation of integrative independence. This is closely related to other abilities that tend to produce intellectual students and scholars who are qualified.

B. The Study of the Modernization Era

1. Definition of the Modernization Era

Modernization comes from the word modern, which Abbudin Nata defines as the latest or latest. Furthermore, the word modern is significantly related to the word modernization which means renewal or *tajdid* in Arabic. Modernization itself has a sense of thought, flow, movement, and efforts to change patterns, understandings, institutions, and customs to be adapted to the new atmosphere caused by advances in science and technology.⁴⁶

In the Indonesian Dictionary, modernization means shifting attitudes and mentality as citizens of society to live under the demands of the present. The era of modernization is defined as changes in society that move from a traditional state or from a pre-modern society to modern society.

The era of modernization is a symbol of the progress of civilization in the era of globalization which has its characteristics. The era of modernization can affect the joints of human life from the smallest to the largest, both in the political, economic, social, cultural and educational

⁴⁶ A. Malik M. Op. Cit. P.8.

systems. What is meant by the modernization era in this study is the changes in society that are progressing in all fields, both in the political, economic, social, cultural and educational fields, to live under the demands of the present.

If such institutions represent the search for a relevant Islamic response to the demands and pressures of modernity, they are also a response to the threat many Muslims feel to their identity in India today. These threats come from all over right-wing Hindu groups known for their antipathy to Muslims and Indian states and the dominant form of Indian nationalism, heavily influenced by Hindu Brahmins and has little room for other identities, including Islam. Also seen as undermining the specific forms of Muslim identity that such institutions seek to protect are the forces of secularization, rationalism and the growing general indifference to religion. These threats appear to be reflected in mainstream education systems, both public and private. Therefore, these new Muslim educational institutions also see their duty as isolating Muslim children from what are perceived as dangerous challenges to their Islamic identity

2. Modern Education

Modern education is very different from traditional education. The education which is taught in schools today is modern. Modern education teaches about the skills needed today: the skills of science and technology, the science of medical science, etc. In addition to listening, modern education includes writing, imagining, visualizing, and thinking skills. This type of education includes written tests to examine if the students are learning correctly or not and this is done in a very formal way. The methodology used for teaching is very immersive. Modern education is just an transformation of traditional education which was imparted to the students a few years back.

The concept of modern education (new concept), namely; 1) education touches every aspect of students' lives, 2) education is a continuous learning process, 3) education is influenced by conditions and experiences, both inside and outside the school situation, 4) education is required by the abilities and interests of students, 5) Whether or not the learning

situation is appropriate and whether or not the teaching method is effective.

Education in modern societies or societies that are moving towards modernity, such as Indonesian society, basically provides a link between students and their rapidly changing socio-cultural environment.

There are five characteristics of modern education, which are; 1) The teacher as a facilitator, 2) Students are also educators, 3) Utilizing the development of learning media, 4) No physical punishment, 5) Place of learning can be done anywhere.⁴⁷

According to Azyumardi Azra, the primary function of education in a developing modern society consists of three parts, namely;

- 1) As a socialization institution, education is a vehicle for integrating students into a dominant group or national values.
- 2) Learning (schooling) prepares them to achieve and occupy certain socio-economic positions, and therefore, learning must equip students with job and professional qualifications that will enable them to play a socio-economic role in society.
- 3) Education is a way to create an elite group that will make an immense contribution to the continuation of development programs.⁴⁸

3. The Effect of Modernization on the Pesantren Education System

At the beginning of the 20th century, ideas for the modernization of Islamic education began to circulate in Indonesia. This idea emerged as a form of dissatisfaction with the existing Islamic education system at that time, especially the material aspect. Namely, there is a desire to incorporate general knowledge material into the Islamic education curriculum. Also from the method aspect, it is no longer only using serogan, memorization, and wetonan methods, but the use of new methods that are in accordance with the times. From a system perspective, there is a strong desire to change the halaqah system to the classical system. While

⁴⁷ Muhaimin, Nuansa Baru Pendidikan Islam, (Jakarta: PT. RajaGrafindo Persada, 2006), P.146

⁴⁸ Amin Haedari, *Pemikuir pendidikan Islam*, (Jakarta: Puslitbang Pendidikan Agama dan Diklat Kementerian Agama RI, 2010), P.123

the management aspect is the application of school education management.⁴⁹

Modernization of education is one approach to the long-term resolution of various problems for Muslims in the future. Therefore, the modernization of education is something important in giving birth to a modern Islamic civilization that is under the times.⁵⁰

Education is a cultural process to refine human nobility that lasts a lifetime. Education is constantly evolving and always faced with changing times. For that, like it or not, education must be designed to follow the rhythm of these changes; if education is not designed to go along with the rhythm of change, then education will lag behind the pace of development of the times itself. Education from the community is designed to follow the rhythm of change and community needs. For example, In the civilization of agrarian society, education is designed to be relevant to the rhythm of the development of agrarian civilization and the needs of society in that era. Likewise, in the industrial and information society civilization, education is designed to follow the rhythm of changes and the needs of society in industrial and information era, and so on. Such is the cycle of development of educational change; otherwise, education will be left behind by the changing times that are so fast. For this reason, educational changes must be relevant to change times and the needs of society in that era, both in concepts, materials and curriculum, processes, functions and goals of educational institutions.⁵¹

Whatever concept is used in education, which clearly must be in line with the basics, functions and objectives of national education as stated in Article 3 of the National Education System Law, namely that national education functions to develop capabilities and shape the character and civilization of a dignified nation, up lam in the context of the intellectual life of the nation, aiming to evolve the potential of students to become human beings who believe and fear to God Almighty, have a noble

⁴⁹ Husni Rahim, *Arah Baru Pendidikan Islam Di Indonesia*, (Ciputat: Logos Wacana Ilmu, 2001), P.150

⁵⁰ Ninik Masruroh, *Modernisasi Pendidikan Islam*, (Jogjakarta: Ar Ruzz Media, 2011), P.107

⁵¹ Ahmad Syafi'I Ma'arif, *Pemikiran tentang Pembaharuan Pendidikan Islam di Indonesia, Dalam Pendidikan Islam di Indonesia antara Cita dan Fakta*, (Yogyakarta: Tiara Wacana, 1991). P.99

character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

In its very long history, pesantren faces many obstacles, including the struggle with modernization. M. Dawam Raharjo, one of the Indonesian Muslim thinkers, once alleged that pesantren is a vital institution in maintaining backwardness and isolation. The pesantren world shows itself as a large building, which never changes. He wants the outside society to change. Therefore, when the state regime launches issues of modernization and development, it is clear the orientation is pesantren. Concerning its traditional role, pesantren are often identified as having an essential role in Indonesian society, among others: as a centre for the ongoing transmission of traditional Islamic knowledge, as a guardian and custodian of traditional Islam, and as a centre for the reproduction of ulama'.⁵²

In the learning process in pesantren, Islamic sciences are indeed a top priority, not to say the only ones. This can be seen, among other things, from the current curriculum. As is well known, the yellow book contains discussions about various traditional Islamic sciences, which in many aspects do not have a direct relationship with modern sciences.

In line with the spirited of community life, Islamic boarding schools experience significant changes and developments. Among them are the most important changes concerning the implementation of education. Today, not a few Islamic boarding schools in Indonesia have adopted a formal education system like the one organized by the government. In general, the choice of formal education established in Islamic boarding schools is still on the path of Islamic education. However, many Islamic boarding schools already have school systems educational institutions, such as those managed by the Ministry of Education and Culture. Some Islamic boarding schools have even opened universities, either in the form of Islamic Religious Institutes or Universities.⁵³

⁵² Suwendi, *Sejarah dan Pemikiran Pendidikan Islam*, (Jakarta: RajaGrafindo Persada, 2004), P.157.

⁵³ Husni Rahim, *Arah Baru Pendidikan Islam di Indonesia*, (Jakarta: PT. Logos Wacana Ilmu, 2001), P.148

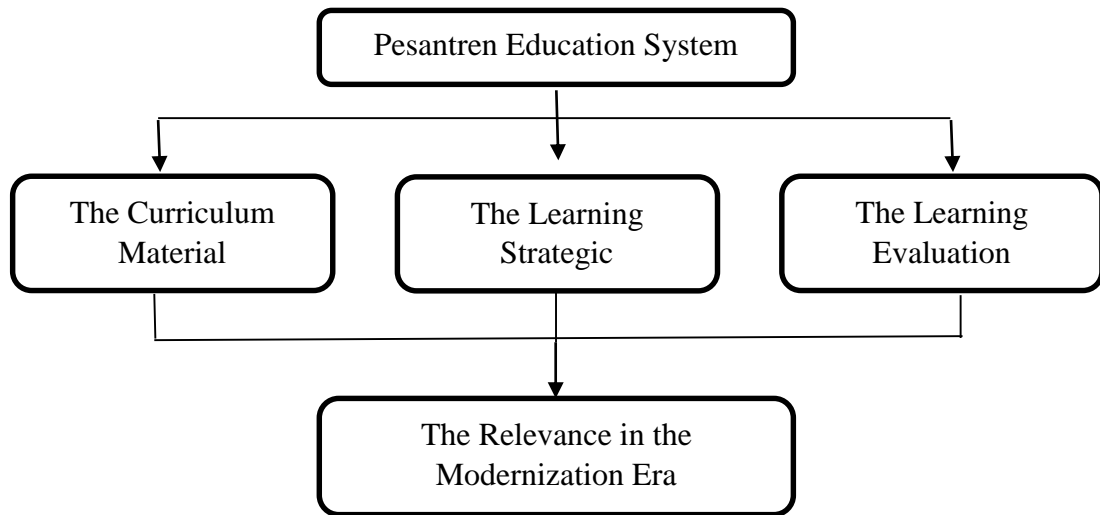
In these Islamic boarding schools, the traditional learning system that applies to traditional boarding schools has begun to be balanced with modern learning systems. In the aspect of the curriculum, for example, pesantren no longer only provides subjects of Islamic sciences, but also modern general sciences that are accommodated from the government curriculum. In this case, general subjects become core subjects, and religious subjects are maintained. Likewise, the kiai-centred teaching system began to be abandoned in this new pesantren. The pesantren generally recruits university graduates to become teachers in schools established by pesantren administrators.

All these changes in no way deprive pesantren of their traditional role as an institution primarily engaged in Islamic education, especially in its meaning as a "tafaqquh fi al-din" institution. On the other hand, it enriches and supports the transmission of traditional Islamic knowledge as contained in the "yellow book" and widens the range of pesantren services to the demands and needs of the community, mainly in the field of formal education. In other words, the process of change as described above is a form of modernization of Islamic boarding schools as educational and social institutions.

However, in the process of change, pesantren seems to be faced with the need to reformulate the education system. Here, the pesantren is in the process of struggling between "identity and openness". On the one hand, Islamic boarding schools must rediscover their identity as Islamic educational institutions. While on the other hand, he must also be willing to open himself to a modern education system outside the pesantren. One of the important agendas of pesantren in today's life is to meet the challenges of modernization, which demands skilled workers in the sectors of modern life. In connection with this modernization, pesantren is expected to be able to contribute the human resources needed in modern life. Considering the process of change in pesantren, it seems that pesantren have made a significant contribution in providing formal and modern education. This means that pesantren have played a role in developing the world of education in Indonesia. However, in improving the quality of education and expanding public access from all social strata

to education, pesantren's role needs to be emphasized and urgently needs to be directly involved.⁵⁴

C. Research Thinking Framework



⁵⁴ Husni Rahim, Ibid.149.

CHAPTER III

RESEARCH METHODS

A. Approaches and Types of Research

In this study, researchers used a qualitative approach with case study research and descriptive. According to Denzin and Lincoln, qualitative research is research that uses a natural setting to interpret the phenomena that occur and is carried out by involving various existing methods.⁵⁵ A qualitative approach is essential to understanding a social phenomenon and individual perspective under study. A qualitative approach is also one in which the research procedure produces descriptive data in written or spoken words from the behaviour of the people observed.

This study uses the type of case study research (case studies). According to Suharsimi Arikunto, a case study is an intensive, detailed, in-depth approach to specific symptoms.

The definition of a case study, according to Basuki, is a form of research or study of a problem that has a specific nature, can be carried out both with qualitative and quantitative approaches, with individual or group targets, even the wider community.⁵⁶ While Stake added that the emphasis of case studies is to maximize understanding of the case being studied and not to generalize, cases can be complex or straightforward, and the time to study can be long or short, depending on the time to concentrate.

The single case design used is a case study research that emphasizes research only on a single case unit. So the researcher focuses on one particular object and studies it as a case. Case study data can be obtained from all parties concerned; in other words, this study was collected from several sources. The main research objective lies not in generalizing the results but in the success of treatment at a particular time. The advantage of using this research design is that changes can be used in the middle of research or interventions for the counselee..⁵⁷

⁵⁵ Djam'an satori dan Aan Komariah, *Metode penelitian kualitatif*, (Bandung: Alfabeta, 2014), P.23

⁵⁶ Wahyani, Thesis: "*Pengembangan Koleksi Jurnal (Studi Kasus di Perpustakaan UIN Sunan Kalijaga Yogyakarta)*" (Yogyakarta, UIN Sunan Kalijaga, 2013), P. 20-21.

⁵⁷ Arief Furchan, *Pengantar Penelitian Dalam Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2011), P. 449

B. Researcher Attendance

According to Nasution, there is no other choice in qualitative research than to make humans the main research instrument. The reason is that things do not yet have a definite form. Therefore, the presence of researchers is mandatory; researchers as the main instrument, enter the research setting so that they can relate directly to informants and can understand naturally the reality that exists in the background of the research.⁵⁸ Therefore, researchers went directly to the field to observe and collect the required data in this study. Researchers conducted pre-research activities by conducting interviews with administrators and teachers at the Sabilurrosyad Gasek Islamic Boarding School in Malang. This observation was carried out from October to December 2021. Researchers have obtained documentation data such as buildings and facilities in Islamic boarding schools, the history of Islamic boarding schools, and activities carried out in Islamic boarding schools. In addition, the researchers also conducted interviews with the secretary of the dormitory, the teacher of the boarding school, the head of the Gasek Multimedia, and the administrator of the Job Training Center.

C. Research Sites

The research location is the place where the research is conducted. This research was conducted at the Sabilurrosyad Islamic Boarding School Gasek Malang, which is located in Karangbesuki Village, Sukun District, Malang City, East Java. This research was carried out from October to December 2021. There are two main objectives of this research, namely; the first is to determine how is the education system implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang especially how is the curriculum material, the learning strategies, and the learning evaluation. The second is to know the relevance of the Sabilurrosyad Islamic Boarding School Gasek Malang education system in the modernization era.

⁵⁸ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2006), P.306

D. Data and Data Sources

According to Lofland, the primary data sources in qualitative research are words and movements; other than that, additional data such as documents and others.⁵⁹ In this regard, in this study, the necessary data were obtained from two sources, namely:

1. Primary data sources

Data obtained from the source is directly observed and recorded, such as interviews, observations, and documentation with related parties or informants who know clearly and in detail about the problem being studied.

2. Secondary data sources

Secondary data is data obtained from existing data and relates to the problem under study, which includes existing literature, essential documents, and supports research.

The researcher got the source of this research data from respondents in the research location, namely the administrators and the educator of the Sabilurrosyad Gasek Islamic Boarding School Malang, the head of Gasek Multimedia, and the administrator of Job Training Center.

E. Data Collection Techniques

In order to find data that fits the problem under study, the researchers here use several methods, including:

1. Observation Method

The observation method is a method of accumulating data by systematically observing and recording the facts investigated. According to Sutrisno Hadi, observation is a scientific method that is defined as the systematic observation and recording of the phenomena being investigated.⁶⁰

Meanwhile, Suharsimi Arikunto argued that observation or also called observation includes focusing on an object using all the senses. This observation method the researcher uses to get data about the actualization

⁵⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Rosdakarya, 2010), P.157

⁶⁰ Sutrisno Hadi, *Metodologi Research II*, (Jakarta: Andi Offset, 1991), P.136

or spiritual condition of the teacher observation. Here, the researcher acts as an actor and observer; the researcher goes directly to the field and joins the group of teachers while making observations about the spirituality they are being observed.

Researchers have obtained observation data in the form of buildings and facilities, and also the activities carried out in Islamic boarding schools.

2. Interview Method

The interview is a conversation with a specific purpose. This conversation is carried out by two parties, namely the interviewer (interviewer) who asks the question and the interviewee (interviewee) who provides the answer to the question. As emphasized by Lincoln and Guba, the purpose of conducting interviews is to construct about people, events, organizations, feelings, motivations, demands, concerns, and others.⁶¹ Esterberg also suggested several types of interviews, namely structured, semi-structured interviews, and unstructured interviews..⁶²

a) Structured interview

A structured interview is used as a data collection technique if the researcher or data collector already knows what information will be obtained. Therefore, in interviews, data collectors have prepared research instruments in the form of written questions for which alternative answers have been prepared. With this structured interview, respondents are asked the same questions, and data collectors take notes.

b) Semi-structured interviews

This type of interview is involved in the in-depth interview category, where the implementation is freer when compared to structured interviews—his ideas. In conducting interviews, researchers need to listen carefully and record what is stated by the informant.

c) Unstructured interview

⁶¹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 2002), P.158

⁶² Lexy J. Moleong, Op.Cit. P.186

Unstructured interviews are free interviews where researchers do not use interview guidelines that have been arranged wholly and systematically for data collection.⁶³

From the three descriptions above, the researcher uses structured interviews to make it easier for researchers to take data and find out the main problems under the problems being studied so that it will speed up the data collection process. Researchers have also conducted interviews with the secretary of the boarding school, teachers at the boarding school, the head of Gasek Multimedia, and the administrator of Job Training Center.

3. Documentation Method

Documents are essential records of events that have passed. Documents can be in the form of writing, pictures, or monumental works of someone. In this study, the documentation method is used as data that supports the validity of the data obtained and strengthens the study results because there is evidence from the research itself when conducting interviews. Documentation data that have been obtained by researchers are the history of Islamic boarding schools, the vision and mission of Islamic boarding schools, the organizational structure of Islamic boarding schools, Islamic boarding school lesson schedules, and buildings in Islamic boarding schools.

F. Data Analysis

Data analysis is also called data processing and interpretation. Data analysis is an effort to systematically search and organize notes from observations, interviews and others to increase the researcher's understanding of the case under study and present it as a finding for others. Meanwhile, to increase this understanding, it is necessary to continue to seek meaning.⁶⁴ According to Miles and Huberman, activities in analyzing qualitative data are carried out interactively and continuously, data analysis activities are:

⁶³ Sugiyono, Op.Cit. P.233

⁶⁴ Noeng Muhajir, *Metodologi penelitian Kualitatif*, (Yogyakarta: Rake Sarasin, 1996), P.104

1. Data reduction

Reducing data means recapitulating, selecting the main things, concentrating on the essential things, looking for themes and patterns, and throwing away unnecessary information.

2. Presentation of data

In qualitative research, data presentation can be done in brief descriptions, charts, relationships and the like. According to Miles and Huberman, narrative text is the most often used to present data in qualitative research. Presenting the data will make it easier to understand what happened and plan further work based on what has been understood.

3. Verification

According to Miles and Huberman, the third step in analyzing qualitative data is drawing conclusions and verification. The initial conclusions are temporary and will change if solid evidence is not found to support the next data collection stage.⁶⁵

G. Checking Data Validity

Triangulation in this credibility test is determined by checking data from various sources in various ways and at various times. There are source triangulation, data collection triangulation, and time triangulation.

1. Source Triangulation

Source triangulation to assess the credibility of the data is done by checking the data that has been obtained through several sources.

2. Triangulation Techniques

These techniques to test the credibility of the data are done by checking the same source data with different techniques—for example; data is obtained by interview, then checked by observation and documentation.

3. Triangulation Time

Time also often affects the credibility of the data. Data collected by interview technique in the morning when the resource persons are still fresh, there are not many problems will provide more valid data so that it

⁶⁵ Sugiyono, *Metode Pendidikan, Pendekatan Kuantitatif, Pendekatan Kualitatif dan R&D*, (Bandung, alfabeta, 2015), P.344

is more credible. Testing the validity of the data can be done by checking with interviews, observations or other techniques in different times/situations. If the test results produce different data, then it is done repeatedly until the data capacity is found.⁶⁶

H. Research Procedures

To get good research results, of course, there are several steps in its implementation, including:

1. Choosing a problem

Choosing a problem must require sensitivity because there are problems that can be solved immediately, and there are problems that require research first to solve.

For the problem studied by the researcher, namely the relevance of the pesantren education system in the era of modernization.

2. Preliminary study

Before starting to write, the researcher should seek information first relating to the problem so that the position of the problem is apparent.

In this case, the researchers sought much information from the Board of Directors of the Islamic Boarding School as the person responsible for implementing the teaching and learning process in the Islamic boarding school.

3. Formulating the problem

In order for research to be carried out properly, it is necessary to formulate a problem so that later it will be clearer what should be researched, using what, where the research is, and when and how the research procedure will be. The researcher does this before the researcher conducts research to the location to prepare so that the research can run smoothly. Researchers make any designs that will be studied regarding the relevance of the pesantren education system in the era of modernization.

4. Choosing an approach

The approach is a method or method used by researchers to conduct their research. After the researchers determined the problem to be studied,

⁶⁶ Sugiyono, Op.Cit. P.127.

namely the pesantren education system in the era of modernization, the researchers then looked for an appropriate approach to these problems.

5. Determining variables and data sources

This step is intended to answer two questions: What will be researched, and where the data will be obtained. If the researcher chooses a problem regarding the pesantren education system, it means that the researcher must obtain the data source from the subjects involved in Islamic boarding school education.

6. Determining and compiling instruments

Instruments are needed to determine what research data are obtained. There are many kinds of research instruments adjusted to what data is being studied. For example, when researching the implementation of the pesantren education system, the main instrument used is observation, then interviews or documentation can be used.

7. Collecting data

After determining the instrument used to collect data. The next step is to collect as much data as possible, which will later be analyzed to densify the data.

8. Data analysis

After all the data has been attained, the next step is to analyze it. Invalid data can be discarded so as not to interfere with valid data.

9. Drawing conclusions

In this conclusion, honesty is needed because the conclusions of a study must be valid (valid) with reality, should not be made up. The researcher wrote how the pesantren education system was.

10. Writing a report

The final step in the research is writing a report on the results of the research so that later it can be known by others and become new knowledge for its readers.⁶⁷

⁶⁷ Jamal Ma'mur Asmani, *Tuntunan Lengkap Metodologi Praktis Penelitian Pendidikan*, (Yogyakarta: DIVA Press, 2011), P.117-120

CHAPTER IV

DATA AND RESEARCH FOUNDING

A. Data

1. Islamic Boarding School Identity

Sabilurrosyad Islamic Boarding School Gasek Malang is located on Jalan Raya Candi VI C No. 303, Gasek Hamlet, Karangbesuki Village, Sukun District, Malang City, East Java. The Number of the Students here around 1,106 students. We can contact this boarding school through email pondoksabilurrosyad@gmail.com or also go through the website ponpesgasek.com

2. Pesantren History

Before Sabilurrosyad Islamic Boarding School Gasek Malang was established, the average population in the Gasek area was non-Muslim, and knowledge about the residents' religion was still minimal. Moreover, in that village, a process of Christianization developed. Seeing such conditions, several religious leaders in the village were concerned and aroused their desire to establish an Islamic boarding school for the following reasons: first, to defend Islam and, secondly, to fortify the community so that Christian teachings would not influence them.

Over time, there was waqf land and the arrival of a teacher who fought for Islam; this was the initial form of establishing the Sabilurrosyad Gasek Islamic Boarding School under the auspices of a "Sabilurrosyad" foundation. The name "Sabillurrosyad" that this cottage bear suggests from one of the foundation's founders, namely Kiai Dahlan Tamrin.

It started with the settlement of Kiai Marzuqi Mustamar in the Gasek area, which rented the house in front of the mosque (north of the Pondok mosque) in 1995. After two years of contracting, then in the third year, he started building the house (which he is currently occupying). While waiting for the construction of the house to be completed, Kiai Marzuqi Mustamar was still renting a house to live with his students.

When they were still living in the rented house, there was no boarding school; many students learned the Koran based on the *Salafiyah Syafi'iyah*

Islamic Boarding School, Nurul Huda Mergosono, Malang. Some of the santri also stayed at home, and some of the santri from Mergosono joined the Koran to the Gasek. At that time, approximately twenty students studied at Gasek, including Moh. Bisri Musthofa is familiar with Gasek students calling (Mr. Mad) and Mr. Imam Ahmad.

In the village of Gasek (near the rented house), there is land whose status as waqf land has been eight years, called the Sabilurrosyad Foundation. "In the village of Gasek there is a land whose status is waqf for eight years before the father's group came," said Ustadz Bisri Musthofa during an interview.

Waqf land in the form of mosque land and junior high school buildings (now), which are the property of religious fighters and are waqfs in the Nahdlatul Ulama Branch. At that time, Kiai Marzuqi Mustamar did not understand that there was already a Sabilurrosyad foundation, so he was finally asked to become a caregiver at the foundation, assisted by Kiai Murtadlo Amin and Kiai Ahmad Warsito.

In 1997, the mosque's construction began, namely building the foundation. The mosque still could not be used; only the rooms next to the mosque could function. Then right in 1999, the mosque began to be plastered and carpeted, and it could be used to carry out prayers.

The Koran activities at that time were full of wetonan. However, since the existence of the PKPBA program at UIN Malang, the Koran activities that were initially full have begun to change, and have begun to organize madrasah diniyah activities for reciting activities for students. "There was no diniyah at that time, around the 2000s, there was a diniyah to recite the Koran for the students, including me and the imam who founded it," said Ustadz Ali Mahsun during an interview.

The establishment of the Sabilurrosyad Gasek cottage cannot be separated from the presence of the women's cottage. The women's boarding school is the private property of Kiai Marzuqi Mustamar. In the past, this cottage was in a rented house that the Kiai himself had no plans to rent in the Gasek area. However, because the rents in the Merjosari and Summersari areas were expensive. Later the Kiai heard that the rent in the

Gasek area was cheap, finally Kiai Marzuqi asked Pak Haji The Muslims turned out to be correct, and the Kiai felt that they fit.

Then on July 25, 1995, Ustadz moved and was assisted by Mr. Rouf. At that time, many students were living in rented houses. Ustad occupies one front room, and the students occupy the back and middle rooms. The next day, July 26, 1995, the students began to recite the Koran to K. H Marzuqi Mustamar, day by day, many students began to come to Kiai Marzuqi to recite the Koran. For this reason, he began to increase the rent on the north side by approximately 50 meters. At that time, they did not understand that there was already a Sabilurrosyad foundation. Furthermore finally, K. H Marzuqi Mustamar was asked to become a caregiver at the Sabilurrosyad foundation (Pondok Pesantren Sabilurrosyad Male).

The name of this women's hut is Bustanul Ulum, a combination of the cottages in Blitar and Lamongan. Kiai Marzuqi is from Blitar and Umi' is from Lamongan. The cottage in Blitar is called Bustanul Muta'alimin, and the cottage in Lamongan is called Mambaul Ulum, so the cottage that is being rented is called Bustanul Ulum.

As time went on, this rented cottage (Bustanul Ulum Islamic Boarding School) began to play a role in the community. The students are involved in teaching the Koran in mosques; until now, the Bustanul Ulum boarding school has more than 200 students. Day by day, more and more students are reading the Koran.

The Sabilurrosyad Gasek Islamic boarding school is overgrowing to date; the number of students is increasing every year. It continues to carry out construction for places for students at various levels, ranging from junior high school, high school, to college level. It has become one of the centres of Islamic symbols. For decades, it has called on students and the surrounding community to get to know and understand Islam better by reciting the classical book (the yellow book).

3. Vision and Mission of Sabilurrosyad Islamic Boarding School Gasek

a. Vision

Create a Generation of Muslims 'Ala Ahlissunnah Wal Jama'ah An Nahdliyyad based on amaliyah knowledge and scientific charity which

have moderate, patriarchal, humanist characters and uphold the Unitary State of the Republic of Indonesia.

b. Mission

- To prepare students who are intellectual in the religious field, are broad-minded and open-minded
- Developing soft skills of students oriented to Islamic values
- Maintaining the Islamic tradition inherited from Wali Songo
- Committed to upholding Pancasila values for the realization of Baldatun Thoyyibatun Warobbun Ghofur
- Creating students who are ready to spread the teachings of Islam in all sectors of life.

4. Educational System

a. Formal Education

The system and type of education at Sabilurrosyad Islamic Boarding School Gasek is a combination of formal and non-formal. There are 3 levels of formal school, namely; Sabilurrosyad Islamic Junior High School and Sabilurrosyad Islamic High School with the system implementing the National Curriculum of the Ministry of Education and Culture and Universities in Malang City.

1) Sabilurrosyad Islamic Junior High School, accreditation "B"

Sabilurrosyad Foundation established a formal institution, namely the Sabilurrosyad Islamic Junior High School as a response to the desire of the community to expect an Islamic Junior High School educational institution whose students are not only able to master science and technology but also have solidity of faith, istiqomah in worship and nobility of character.

To realize the expectations of the community, the Islamic Junior High School Sabilurrosyad combines national education curricula and Islamic boarding school curricula.

2) Sabilurrosyad Islamic High School, accreditation "B"

Sabilurrosyad Islamic High School is one of the educational units with a high school level in Karang Besuki, Kec. Breadfruit, Malang City, East Java. In carrying out its activities, Sabilurrosyad Islamic High School is under the auspices of the Ministry of Education and

Culture. The purpose of this school is to develop various activities in the learning process in classes based on national character education and Islamic boarding school values.

3) College

Students boarding sabilurrosyad much is implementing the college level including at the State Islamic University of Maulana Malik Ibrahim Malang, Brawijaya University, Malang State University, universitas Islam Malang Muhammadiyah University of Malang, Merdeka University Malang, Malang State Polytechnic.

b. Non-formal education

1) Madrasah Diniyah

Madrasah Diniyah as a form of implementation of the education system at the Sabilurrosyad Islamic Boarding School Gasek. This education system emphasizes the aspect of moral development, in which many yellow books are taught as well as moral values that are used as provisions for obtaining salvation in the world and the hereafter. Besides that, the students are provided with the knowledge of nahwu and shorof so that later students can understand the yellow book independently. Madrasah Diniyah at Sabilurrosyad Islamic Boarding School is carried out classically by using the bandongan and sorogan systems, and using tiered books in terms of the depth of the material. The students are classified according to their respective abilities. Until now, Madrasah Diniyah Sabilurrosyad Islamic Boarding School has six levels, namely class I'dadiyah, Class I, Class II, Class III, Class IV, and Class V.

2) Dormitory

The education system in dormitories, both male and female dormitories, is more emphasized on coaching mental, spiritual character of the students so that they have good character. In addition to implementing national education in schools/madrasas and universities, the students are taught to memorize the Koran and the yellow books such as Nahwu, Sorof, Hadith books, fiqh and morals with the salafiyah model.

5. Institutional Organization

Sabilurrosyad Islamic Boarding School Gasek has a very simple institutional organization consisting of a Board of Trustees, Chairman of the Foundation, and Board of Trustees. However, with the rapid development of this pesantren, according to current needs, this Islamic boarding school has had additional personnel in the institutional organization.

- a. Board of Trustees : KH. Marzuqi Mustamar, M.Ag
Dra. Sa'idatul Mustaghfiroh
- b. Chairman of the Foundation : KH. Ahmad Warsito
- c. Board of Trustees : Ning Shofhatul Maulidiyah Hasanah, SE
Ning Diana Nabela
Ning Millah Sofiah, S. Ked
Gus Kafaa Ainul Aziz
Gus Nurul Ilmi
- d. School/Madrasah
 - Principal of Sabilurrosyad Islamic Junior High School :
Islahuddin, M.Pd.I
 - Head of Sabilurrosyad Islamic High School :
Moh. Afif Amrullah, SHI
 - Head of Madrasah Diniyah :
K. Moh. Bisri Musthofa, M.Pd
- e. Chair of the Women's Dormitory :
Wardatul Marhamah
- f. Chair of the Men's Dormitory :
Abdulloh Amjad Alfairu Zabadi

6. Special Features of the Sabilurrosyad Gasek Islamic Boarding School Malang

As usual, Islamic boarding schools always form a specification according to the needs of the environment and its founder. The Sabilurrosyad Islamic boarding school grew and developed in the middle of a village where the majority of the people are non-Muslims, but the majority of the students come from outside the city, both within the East

Java region and outside the province of East Java, from a relatively dry community, both spiritual and spiritual. in the field of Aqidah, worship and practical Mu'amalah. Therefore, from the beginning this Islamic boarding school developed the science of social worship typical of salafiyah, which led students to be able to explore religious knowledge from the books of the salaf (yellow). Then, the students here are in 3 levels of education, namely Junior High School, Senior High School, and College.

7. Achievements

Several achievements that have been achieved by the students of Sabilurrosyad Islamic Boarding School Gasek Malang in the field of religion, among others;

- a. 3rd Place in Malang Adhan Competition at LPQ Wardatul Islah,
- b. 2nd Place in Malang Adhan Competition at LPQ Wardatul Islah,
- c. 1st Place in Article Competition at East Java Level at Shafta High School Surabaya.

Then achievements in the general field, among others;

- d. 2nd Place in the Pondok Media Festival at East Java Level,
- e. 2nd Place in Runner-Up Short Film at Merdeka University, Malang, Greater Malang, and
- f. 1st Place in Cover of Sholawat Irfan at Pondok Pesantren Luhur Malang.

In addition, in its development, the alumni of the Sabilurrosyad Islamic Boarding School Gasek Malang have also succeeded in the midst of society, this is evidenced by the large number of alumni who are accepted to work not only in the religious field but also in government, both in the province of East Java and outside East Java.

8. Educational Activities Organized

Sabilurrosyad Islamic Boarding School Gasek Malang organizes formal and non-formal education, namely:

a. Middle and High School Levels

In providing education for Junior High Schools and Senior High Schools using the curriculum regulated by the Ministry of Education and Culture of the Republic of Indonesia. Educational activities are carried out at 07.00-12.30 WIB (6 working days)

b. Higher Education

The majority of students study at Maulana Malik Ibrahim State Islamic University Malang, Brawijaya University, State University of Malang, Islamic University of Malang, University of Muhammadiyah Malang, Merdeka University Malang, State Polytechnic of Malang in under the auspices of the Ministry of Education and Culture of the Republic of Indonesia and the Ministry of Religion of the Republic of Indonesia. Educational activities held at 6:30 to 17:00 pm (5 working days)

c. Diniyah Madrasah

Madrasah Diniyah Sabilurrosyad under the auspices of the Foundation Sabilurrosyad education using a curriculum developed by the schools. Activities are carried out at 19.30-10.30 (6 working days)

d. Extracurricular activities are carried out outside the hours of formal education and madrasah diniyah activities. Such as banjari, muhadhoro (speech), skills, and so on.

B. Research Founding

Before conducting interviews with respondents, the writer made observations first to find out how the education system in the Sabilurrosyad Islamic Boarding School was and whether it was still relevant in the current era of modernization. Below are presented the results of research on these aspects and discussion.

1. The Curriculum Material at the Sabilurrosyad Islamic Boarding School Gasek Malang

Based on the results of observations through documents that the author has done, the purpose of the Sabilurrosyad Gasek Islamic Boarding School is to prepare intellectual students in the religious field with broad insight and open-mindedness, as a place to develop soft skills of students oriented to Islamic values, to maintain the Islamic tradition of the Wali's Songo, to have a nationalist character and be committed to upholding the values of Pancasila, and to produce students who are ready to spread the teachings of Islam in all sectors of life. the goals have been stated in the vision and mission of the Islamic boarding school itself. The vision of Sabilurrosyad

Islamic Boarding School Gasek Malang is to create a Generation of Muslims 'Ala Ahlissunnah Wal Jama'ah An Nahdliyyad based on amaliyah knowledge and scientific charity which have moderate, patriarchal, humanist characters and uphold the Unitary State of the Republic of Indonesia. The missions of Sabilurrosyad Islamic Boarding School Gasek Malang are to prepare students who are intellectual in the religious field, are broad-minded and open-minded, develop soft skills of students oriented to Islamic values, maintain the Islamic tradition inherited from Wali Songo, committed to upholding Pancasila values for the realization of *Baldatun Thoyyibatun Warobbun Ghofur*, create students who are ready to spread the teachings of Islam in all sectors of life.

Well said from Job Training Center committee,

"The objective of the Sabilurrosyad Islamic Boarding School is the same as its vision and mission, namely to produce a generation of Muslims, especially Nahdlatul Ulama cadres who are moderate, patriarchal, humanist and nationalist. Besides that, it also creates a generation of Muslims who have good science and technology skills and soft skills in the world of work. Currently, to develop this, the Gasek Islamic Boarding School has a Job Training Center program for students so that they are able to compete when they leave"⁶⁸

In line with the educator of the boarding school,

"If the goal of establishing the Sabilurrosyad Islamic Boarding School itself, there used to be Christianization in this area, so this cottage was built which The main goal is to maintain Islam itself so that it does not fade. But as time goes by, more and more students are staying here, the more the goals of this pesantren are. The goals are broader and more specific and more or less the same as the vision and mission of the pesantren. The main thing is to produce young people who practice Islamic values in life, are broad-minded, intellectually literate."⁶⁹

⁶⁸ Interview with Moch. Khusnul Fiton as a Job Training Center Committee of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 12, 2021 at 11.00 WIB

⁶⁹ Interview with Nur Alfy Syahrana as an Islamic Boarding School Educator of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 14, 2021 at 20.00 WIB

Based on the results of observations through documents that the author has done, the purpose of the Sabilurrosyad Gasek Islamic Boarding School is to prepare intellectual students in the religious field with broad insight and open-mindedness, as a place to develop soft skills of students oriented to Islamic values, to maintain the Islamic tradition of the Wali's Songo, to have a nationalist character and be committed to upholding the values of Pancasila, and to produce students who are ready to spread the teachings of Islam in all sectors of life. the goals have been stated in the vision and mission of the Islamic boarding school itself. The vision of Sabilurrosyad Islamic Boarding School Gasek Malang is to create a Generation of Muslims 'Ala Ahlissunnah Wal Jama'ah An Nahdliyyad based on amaliyah knowledge and scientific charity which have moderate, patriarchal, humanist characters and uphold the Unitary State of the Republic of Indonesia. The missions of Sabilurrosyad Islamic Boarding School Gasek Malang are to prepare students who are intellectual in the religious field, are broad-minded and open-minded, develop soft skills of students oriented to Islamic values, maintain the Islamic tradition inherited from Wali Songo, committed to upholding Pancasila values for the realization of Baldatun Thoyyibatun Warobbun Ghofur, create students who are ready to spread the teachings of Islam in all sectors of life.

The goals of Sabilurrosyad Islamic Junior High School is superior in spiritual, intellectual and skills based on Islamic Boarding School values and oriented on 21st century skills. Another goals are forming students who have integrated faith, knowledge and charity, instilling the basic values of pesantren optimally in order to prepare students to become role models and leaders in the future, carry out intensive and effective learning of the Qur'an and guidance so that students have advantages in reading, memorizing and understanding the Qur'an, carry out learning and guidance effectively so that each student develops optimally, according to their potential, applying learning with a scientific approach and 21st century skills, encourage and help each student to recognize his potential so that it can be developed optimally, fostering the spirit of excellence intensively to all

school members, fostering the independence of students through habituation, entrepreneurship, and self-development activities that are planned and sustainable, implement participatory management by involving all school members and interest groups related to the school.

The goal of Sabilurrosyad Islamic Senior High School is the realization of students who excel in spiritual, intellectual, and skills based on the values of Islamic boarding schools and the noble culture of the nation. Other goals is instill faith and piety through the experience of religious teachings, optimize the learning process and guidance, and foster the independence of students through habituation, entrepreneurship and self-development activities that are planned and sustainable.

From some of the answers above, it can be concluded that the purpose of the Sabilurrosyad Islamic Boarding School is to produce a generation of Muslims who are intellectual, broad-minded, open-minded, have soft skills oriented to Islamic values, have a nationalist character, and are able to preach the teachings of Islam in a society that is based on Islamic values wider.

Based on the interview with the administrator of boarding school,

"For the material applied in the dormitory, we use the book of *bidayatul hidayah* and *al-ahkam* interpretation. The recitation of the book of *bidayatul hidayah* itself is carried out after the dawn prayer while the interpretation of *al-ahkam* is carried out after the maghrib prayer."⁷⁰

He also explained that the activities of the students at the Sabilurrosyad Islamic boarding school were divided into formal school activities whose curriculum followed the curriculum used by each school. All junior high and high school students attend the Sabilurrosyad Islamic Middle School and Sabilurrosyad Islamic High School. Both schools implement the national education curriculum of

⁷⁰ Interview with Nasichatul 'Aliyah as an administrator of the Sabilurrosyad Islamic Boarding School Gasek Malang on November 25, 2021 at 10.00 WIB

the ministry of education and culture. the Sabilurrosyad Foundation established a formal institution, namely the Sabilurrosyad Islamic Junior High School as a response to the wishes of the community who expect an Islamic junior high school education institution whose students are not only able to master science and technology but also have strong faith, istiqomah in worship and nobility of character. In addition, to realize the community's expectations, Islamic Junior High School Sabilurrosyad combines national education curricula and Islamic boarding school curricula.

For tertiary level students following the curriculum applied based on the campus, the majority of tertiary students study at the State Islamic University of Maulana Malik Ibrahim Malang, Brawijaya University, State University of Malang, Islamic University of Malang, University of Muhammadiyah Malang, Merdeka University Malang, State Polytechnic of Malang. In addition there are non-formal education such as madrasah diniyah,

“for madrasah diniyah activities held at 19.30-20.30, madrasah diniyah here consist of 6 levels, namely class I'dadiyah, class I, class II, class III, class IV, and class V. The students here enter the level according to their respective abilities. So there is a test to determine their abilities. The books taught at Madrasah diniyah are: ta'lim muta'allim, safinnatun najah, Jurumiyyah, fathul qorib, fathul majid, nahwu, shorof, 'aqidatul awwam, mabadi fiqiyah, and learning the Koran tajwid”⁷¹

For junior high and high school students, there are special activities after the Asr prayer,

“Every 15.30 to 16.30 the students carry out tadrīs al-Qur'an to learn to read the Qur'an, memorize the Qur'an, and understand the content contained in the Qur'an. verses of the Qur'an”⁷²

⁷¹ Interview with Nasichatul 'Aliyah as an administrator of the Sabilurrosyad Islamic Boarding School Gasek Malang on November 25, 2021 at 10.00 WIB

⁷² Interview with Nasichatul 'Aliyah as an administrator of the Sabilurrosyad Islamic Boarding School Gasek Malang on November 25, 2021 at 10.00 WIB

Then for students who have graduated from high school and students who have graduated from college, they can take part in the Job Training Center which has been prepared by the Sabilurrosyad Islamic Boarding School. The Job Training Center itself is a job training program organized by the Ministry of Manpower of the Republic of Indonesia which is given to students throughout Indonesia and one of them is the Sabulirussoyad Islamic Boarding School. The construction of facilities for the training began in 2017 in the form of classrooms, training equipment such as computers, CPUs, LAN cables. The job training program taken by the Sabilurrosyad Islamic Boarding School focuses more on Information Technology skills, especially operating software, Basic Microsoft Offices, graphic design, to creating design work directly. The results of the training are expected so that students are able to compete in the world of work even though they live in Islamic boarding schools. The skills that the students have learned are being able to make designs for posters, cover packaging, magazine covers, invitations, posters on MUGs, designs for screen printing. This training activity was carried out for 30 days and for 240 hours of lessons. Each lesson is 45 minutes long. The criteria for students who can take part in the Job Training Center are at least they have graduated from school or college, and are at least 17 years old. The registration process is also made quite easy, namely by filling out a registration form and completing various existing requirements, then conducting an interview.

The criteria for students who can pass the training program are those who have a lot of free time, are serious about participating in the program, and are enthusiastic.

2. The learning strategy at the Sabilurrosyad Islamic Boarding School

Based on the results of observations made by researchers, the learning methods implemented in this pesantren are still traditional, such as *bandongan* and *wetonan*, but what's interesting is that this *bandongan* activity is documented or live streamed on youtube so that people outside the pesantren can access it. It is as said by the head of Gasek Multimedia,

"For the learning method carried out in dormitory activities, namely *bandongan*, reciting the book with the abah kiai at the Nur Ahmad mosque with all male and female students. In addition, there is a team from Gasek Multimedia who covers and disseminates recitations with kiai Marzuki Mustamar to all social media channels such as YouTube, Instagram, and Facebook, if at night the students carry out study groups to complete assignments and re-learn the lessons they have learned. at school"⁷³

"while the learning strategy for madrasah diniyah in delivering subject matter takes place usually the teachers here use simple media and adapt to the content of the material to be delivered because here the use of multimedia is not fully perfect, such as the use of these tools, there are important materials that do have to use tools. the. The important thing is that what is conveyed can be understood and practiced by our students. Likewise, the method used is still quite simple and is used according to what material will be delivered"⁷⁴

"for the learning media for students at the SMP-SMA level, they follow the curriculum at their school, in their school there is a computer laboratory and adequate wifi for learning."⁷⁵

Based on the results of observations and interviews that researchers have done, the use of the method there uses the lecture method, discussion, question and answer and others. There are seven flagship school programs at Islamic Junior Highschool Sabilurrosyad; (1) worship habituation program It is a process of habituation (habituation) of worship practices that aim to lead students to a noble degree in the sight of Allah SWT. Various practices carried out are through Duha Prayer, Dhuhur Prayer in Congregation, Reading Qasidah Burdah, Khotmil Qur'an, Tasmi' Al Qur'an, MTQ, Commemoration of Islamic Holidays and others; (2) The School Literacy Movement (GLS) is a literacy movement whose activities

⁷³ Interview with Ahmad Tajuddin Zahro'u as Gasek Multimedia President Director of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 13, 2021 at 09.00 WIB

⁷⁴ Interview with Nur Alfy Syahrana as an Islamic Boarding School Educator of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 14, 2021 at 20.00 WIB

⁷⁵ Interview with Nur Alfy Syahrana as an Islamic Boarding School Educator of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 14, 2021 at 20.00 WIB

are mostly carried out in schools by involving students, educators, and education staff, as well as parents, including literacy, numeracy, science, finance, digital, culture and citizenship. The various activities carried out are 15 minutes of reading non-text books, literacy corners, literacy festivals, simple research, use of wall magazines, magazine publishing, structured independent assignments and others; (3) The Student Parents Association Program is a program that aims to establish communication between schools and parents, the activities in this program are: reading istighotsah and tahlil, delivering school information, student appearances, submitting accountability reports and communicating with homeroom teachers; (4) Foreign language learning programs, especially Arabic and English, are emphasized on conversational learning in everyday life, so that graduates of Sabilurrosyad Islamic Junior High School are proficient in Arabic and English; (5) The champions program is a program for developing the potential interests of students' talents through extracurricular learning and achievement development. Extracurricular learning is developed through compulsory and elective extracurriculars fostered by professional coaches. The development of academic achievement is carried out in the form of science olympiad coaching which is fostered by olympic teachers. The School of Champions Program aims to produce students with achievements in OSN, international Olympics, Student Arts Week, O2SN, and FLS2N.; (6) The 7k program is an effort to habituate students to live healthy, fun, neat, clean, and have character. The 7K program is carried out in the form of Clean School Movement activities, school garden maintenance, Green School Festival, and Class Creation Contest. The implementation of the 7K program is carried out through habituation and continuous monitoring; (7) The love for the homeland education program is a program that builds students to have a strong commitment to love the homeland. Among the activities carried out to strengthen national commitment are the RI Anniversary Ceremony, Santri Day Ceremony, National Holiday Commemoration Ceremony, Visits to Historical Sites, Social Care, and Commemoration of National Holidays.

The Islamic Senior High School of Sabilurrosyad flagship programs include Islamic boarding schools, madrasah diniyah, tahsin and tahfidz programs, intensive programs to enter state universities, and the champion program.

Moreover, there is something interesting about the Gasek Multimedia team, based on an interview with the chairman of Gasek Multimedia, this organization recruits students who are interested in the multimedia world, such as being content creators and film producers. This is what makes the learning strategy at the Sabilurrosyad Islamic boarding school different from other traditional Islamic boarding schools. Gasek Multimedia itself has a program to create podcasts, live streaming of Kiai Marzuki Mustamar's recitations, youtube content, short films, web-series, song covers, and gasek news. With these programs, the teachings of Islam can be known by the wider community, not only by the pesantren community but can be accessed by all Indonesian people.

3. The learning evaluation at the Sabilurrosyad Islamic Boarding School

Based on the results of observations and interviews conducted by researchers, the evaluation process such as conduct assessments to assess student's capabilities and competencies before and after the training through simple baseline surveys and knowledge checks to determine whether there has been any development, track engagement to tracking course completion, the grades achieved on individual assessments, the course as a whole, as well as student' engagement on the course through clicks, time spent, contribution to discussion forums, and liking or sharing of content, measure results by observing an increase or decrease in grades and determining what prompted this change will assist in understanding whether the content and students' experience of the content has been impactful and whether there are knowledge gaps based on their understanding or on course design, analyze data by analyzing data from the leaderboards as well as course levels, badges, and rewards achieved in gamified learning experiences also contributes to the measurement of the impact of a course. As described by the administrator of boarding school,

"for the evaluation of learning at the school diniyah conducted using a written test and oral madrasah diniyah at the end of each semester in order to determine whether the students have mastered the learning at the school diniyah or not and to determine whether students are eligible to the next grade or not"⁷⁶

"if for SMP-SMA students have an evaluation on the Al-Qur'an tadrīs program, every week the students must re-submit their memorization from school to the santri companion in the dormitory, at least they have to deposit 3 pages of the Qur'an, with this evaluation finally the junior high school students can memorize the Qur'an at least 3 juz. Meanwhile, evaluations in formal schools follow the policies and programs of the government because they use the national education curriculum."⁷⁷

In short, the evaluation of madrasah diniyah learning was carried out by through written and oral madrasah diniyah exams, while for schools the format of SMP, SMA, and universities follow the curriculum guidelines they apply respectively.

4. The relevance of education system at the Sabilurrosyad Islamic Boarding School to the modernization era

Based on the results of observations and interviews that researchers have conducted to find out whether the education system of the Sabilurrosyad Islamic Boarding School is still relevant to the modernization era and it is known that the education system is still relevant to the current era of modernization.

This was said by boarding school educator,

"the education system in the Sabilurrosyad Gasek Islamic boarding school is certainly still very relevant to the current developments

⁷⁶ Interview with Nasichatul 'Aliyah as an administrator of the Sabilurrosyad Islamic Boarding School Gasek Malang on November 25, 2021 at 10.00 WIB

⁷⁷ Interview with Nasichatul 'Aliyah as an administrator of the Sabilurrosyad Islamic Boarding School Gasek Malang on November 25, 2021 at 10.00 WIB

because it has followed programs from the government such as implementing the 2013 curriculum"⁷⁸

"The pesantren education system is still relevant because it focuses on Formal education is held at 07.00-12.30 for junior high and high school levels and 06.30-17.00 for tertiary education level, coupled with non-formal education, madrasah diniyah and Koran reading besides that there are extracurricular activities at the cottage such as banjari and muhadhoroh (speech), besides that there are Gasek Multimedia organizational activities to develop the soft skills of students such as creating content on the social media channel of the Gasek Islamic Boarding School."⁷⁹

From some of the informants above and the results of observations made by researchers, it can be concluded that the education system at Sabilurrosyad Islamic Boarding School Gasek Malang is still very relevant to the modernization era now it can be seen from the Islamic Boarding School Goals to prepare students who are intellectual in the religious field, are broad-minded and open-minded, develop soft skills of students oriented to Islamic values, maintain the Islamic tradition inherited from Wali Songo, committed to upholding Pancasila values for the realization of Baldatun Thoyyibatun Warobbun Ghofur, create students who are ready to spread the teachings of Islam in all sectors of life. The goals of Sabilurrosyad Islamic Junior High School is superior in spiritual, intellectual and skills based on Islamic Boarding School values and oriented on 21st century skills. Another goals are forming students who have integrated faith, knowledge and charity, instilling the basic values of pesantren optimally in order to prepare students to become role models and leaders in the future, carry out intensive and effective learning of the Qur'an and guidance so that students have advantages in reading, memorizing and understanding the Qur'an, carry out learning and guidance effectively so that each student develops optimally, according to their potential, applying

⁷⁸ Interview with Nur Alfy Syahrana as an Islamic Boarding School Educator of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 14, 2021 at 20.00 WIB

⁷⁹ Interview with Ahmad Tajuddin Zahro' u as Gasek Multimedia President Director of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 13, 2021 at 09.00 WIB

learning with a scientific approach and 21st century skills, encourage and help each student to recognize his potential so that it can be developed optimally, fostering the spirit of excellence intensively to all school members, fostering the independence of students through habituation, entrepreneurship, and self-development activities that are planned and sustainable, implement participatory management by involving all school members and interest groups related to the school. The goal of Sabilurrosyad Islamic Senior High School is the realization of students who excel in spiritual, intellectual, and skills based on the values of Islamic boarding schools and the noble culture of the nation. Other goals is instill faith and piety through the experience of religious teachings, optimize the learning process and guidance, and foster the independence of students through habituation, entrepreneurship and self-development activities that are planned and sustainable.

Thereupon in formal schools also have many excellent programs at Islamic Junior High School Sabilurrosyad such as, worship habituation program. It is a process of habituation (habituation) of worship practices that aim to lead students to a noble degree in the sight of Allah SWT. Various practices carried out are through Duha Prayer, Dhuhur Prayer in Congregation, Reading Qasidah Burdah, Khotmil Qur'an, Tasmi' Al Qur'an, MTQ, Commemoration of Islamic Holidays and others, other program is the school literacy movement is a literacy movement whose activities are primarily carried out in schools by involving students, educators, and education staff, as well as parents, including literacy, numeracy, science, finance, digital, culture and citizenship. The various activities carried out are 15 minutes of reading non-text books, literacy corners, literacy festivals, simple research, use of wall magazines, magazine publishing, structured independent assignments and others, and then the student parents association program is a program that aims to establish communication between schools and parents, the activities in this program are: reading *istighotsah* and *tahlil*, delivering school information, student appearances, submitting accountability reports and communicating with homeroom teachers, foreign language learning programs, especially Arabic and English, are emphasized on informal learning in everyday life

so that graduates of Sabilurrosyad Islamic Junior High School are proficient in Arabic and English, other program is the champions program is a program for developing the potential interests of students' talents through extracurricular learning and achievement development. Extracurricular learning is developed through compulsory and elective extracurriculars fostered by professional coaches. The development of academic achievement is carried out in science olympiad coaching, which Olympic teachers foster. The School of Champions Program aims to produce students with achievements in National Science Olympiad, international Olympics, Student Arts Week, and the last program is the 7K program aims to habituate students to live healthy, fun, neat, clean, and have character. The 7K program is carried out in the form of Clean School Movement activities, school garden maintenance, Green School Festival, and Class Creation Contest. The implementation of the 7K program is carried out through habituation and continuous monitoring, and the seven program is the love for the homeland education program is a program that builds students to have a solid commitment to love the homeland. Among the activities carried out to strengthen national commitment are the RI Anniversary Ceremony, Santri Day Ceremony, National Holiday Commemoration Ceremony, Visits to Historical Sites, Social Care, and Commemoration National Holidays. The students study schedule in formal schools from 07.00-12.30 and college students from at 06.30-17.00 and after that it was continued with the pesantren program until the evening such as studying the yellow books and recitation and attending extracurricular activities and so on.

Another interesting program about the Gasek Multimedia team, based on an interview with the chairman of Gasek Multimedia, this organization recruits students who are interested in the multimedia world, such as being content creators and film producers. This is what makes the learning strategy at the Sabilurrosyad Islamic boarding school different from other traditional Islamic boarding schools. Gasek Multimedia itself has a program to create podcasts, live streaming of Kiai Marzuki Mustamar's recitations, youtube content, short films, web-series, song covers, and gasek news. With these programs, the teachings of Islam can be known by

the wider community, not only by the pesantren community but can be accessed by all Indonesian people.

Then another program that makes this pesantren relevant in the era of modernization is the Job Training Center, a job training program organized by the Ministry of Manpower of the Republic of Indonesia, which is given to students throughout Indonesia Sabulirussoyad Islamic Boarding School. The construction of facilities for the training began in 2017 in classrooms and training equipment such as computers, CPUs, and LAN cables. The job training program taken by the Sabilurrosyad Islamic Boarding School focuses more on Information Technology skills, mainly operating software, Basic Microsoft Offices, graphic design, to creating design work directly. The training results are expected so that students can compete in the world of work even though they live in Islamic boarding schools. The students' skills are being able to make designs for posters, cover packaging, magazine covers, invitations, posters on MUGs, and designs for screen printing. This training activity was carried out for 30 days and 240 hours.

CHAPTER V

DISCUSSION

A. Sabilurrosyad Islamic Boarding School Gasek Malang Education System

The education system is a whole of elements or elements of education that are related and related to each other and influence each other, in a single unit such as a strategy or method used in the teaching and learning process towards The achievement of educational goals is that students can actively develop their potential. As well as the whole of the elements or components of education that are interrelated and influence each other in a single unit, namely the human element as the subject of education and non-human elements such as infrastructure, educational goals, educational materials, methods, and educational evaluations.

The general aim of pesantren is to develop citizens to have Muslim personalities in accordance with the teachings of the Islamic religion and to instill this religious feeling in all aspects of their lives and make them useful people for religion, society and the state.

Based on the results of observations and interviews that researchers have conducted at the Sabilurrosyad Islamic Boarding School Gasek Malang, the researchers can describe the education system applied at the Sabilurrosyad Islamic Boarding School Gasek Malang including;

1. The curriculum material implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang

The vision and mission of the Sabilurrosyad Islamic Boarding School Gasek Malang

- a. Vision

Create a Generation of Muslims 'Ala Ahlissunnah Wal Jama'ah An Nahdliyyad based on amaliyah knowledge and scientific charity which have moderate, patriarchal, humanist characters and uphold the Unitary State of the Republic of Indonesia.

- b. Mission

- To prepare students who are intellectual in the religious field, are broad-minded and open-minded
- Developing soft skills of students oriented to Islamic values
- Maintaining the Islamic tradition inherited from Wali Songo
- Committed to upholding Pancasila values for the realization of *Baladatun Thoyyibatun Warobbun Ghofur*
- Creating students who are ready to spread the teachings of Islam in all sectors of life.

According to Mastuhu, the purpose of Islamic educational institution is to create and develop the Muslim personality is the personality that faith and fear of God, noble, benefit and submissive to the community, able to stand alone, free and strong in personality, preach and uphold Islam, love science in order to develop Indonesian personality. The ideal is the personality of a *muhsin*, not just a Muslim.⁸⁰ Thus, the vision and mission of Sabilurrosyad Sabilurrosyad Islamic Boarding School Gasek Malang are relevance with the objectives of modern education nowadays.

a. Formal Programs

The formal educational activities at the Sabilurrosyad Islamic Boarding School Gasek Malang are schools and colleges. The institutions consist of;

1) Sabilurrosyad Islamic Junior High School

The Sabilurrosyad Gasek Foundation which was started by KH. Marzuki Mustamar, M.Ag (Chairman of the East Java Nahdlatul Ulama Regional Management) was established on August 10, 1994 and has several non-formal educational institutions, namely Islamic boarding schools, madrasah diniyah and Al-Quran education parks. On June 9, 2013 the Sabilurrosyad Foundation established a formal institution, namely the Sabilurrosyad Islamic Junior High School as a response to the wishes of the community who expect an Islamic

⁸⁰ Ahmad Muthohar, *Ideologi Pendidikan Pesantren: Pesantren di Tengah Arus Ideologiideologi Pendidikan*, (Semarang:Pustaka Riski Putra, 2007). P.19

junior high school education institution whose students are not only able to master science and technology but also have strong faith, istiqomah in worship and nobility of character. In addition, to realize the community's expectations, Islamic Junior High School Sabilurrosyad combines national education curricula and Islamic boarding school curricula. The vision of Sabilurrosyad Islamic Junior High School is superior in spiritual, intellectual and skills based on Islamic Boarding School values and oriented on 21st century skills. The missions are to forming students who have integrated faith, knowledge and charity, instilling the basic values of pesantren optimally in order to prepare students to become role models and leaders in the future, carry out intensive and effective learning of the Qur'an and guidance so that students have advantages in reading, memorizing and understanding the Qur'an, carry out learning and guidance effectively so that each student develops optimally, according to their potential, applying learning with a scientific approach and 21st century skills, encourage and help each student to recognize his potential so that it can be developed optimally, fostering the spirit of excellence intensively to all school members, fostering the independence of students through habituation, entrepreneurship, and self-development activities that are planned and sustainable, implement participatory management by involving all school members and interest groups related to the school.

There are seven flagship school programs; (1) worship habituation program It is a process of habituation (habituation) of worship practices that aim to lead students to a noble degree in the sight of Allah SWT. Various practices carried out are through Duha Prayer, Dhuhur Prayer in Congregation, Reading Qasidah Burdah, Khotmil Qur'an, Tasmi' Al Qur'an, MTQ, Commemoration of Islamic Holidays and others; (2) The School Literacy Movement (GLS) is a literacy movement whose activities are mostly carried out in schools by involving

students, educators, and education staff, as well as parents, including literacy, numeracy, science, finance, digital, culture and citizenship. The various activities carried out are 15 minutes of reading non-text books, literacy corners, literacy festivals, simple research, use of wall magazines, magazine publishing, structured independent assignments and others; (3) The Student Parents Association Program is a program that aims to establish communication between schools and parents, the activities in this program are: reading istighotsah and tahlil, delivering school information, student appearances, submitting accountability reports and communicating with homeroom teachers; (4) Foreign language learning programs, especially Arabic and English, are emphasized on conversational learning in everyday life, so that graduates of Sabilurrosyad Islamic Junior High School are proficient in Arabic and English; (5) The champions program is a program for developing the potential interests of students' talents through extracurricular learning and achievement development. Extracurricular learning is developed through compulsory and elective extracurriculars fostered by professional coaches. The development of academic achievement is carried out in the form of science olympiad coaching which is fostered by olympic teachers. The School of Champions Program aims to produce students with achievements in OSN, international Olympics, Student Arts Week, O2SN, and FLS2N.; (6) The 7k program is an effort to habituate students to live healthy, fun, neat, clean, and have character. The 7K program is carried out in the form of Clean School Movement activities, school garden maintenance, Green School Festival, and Class Creation Contest. The implementation of the 7K program is carried out through habituation and continuous monitoring; (7) The love for the homeland education program is a program that builds students to have a strong commitment to love the homeland. Among the activities carried out to strengthen

national commitment are the RI Anniversary Ceremony, Santri Day Ceremony, National Holiday Commemoration Ceremony, Visits to Historical Sites, Social Care, and Commemoration of National Holidays.

High School organizes education according to government programs through the Ministry of Education and Culture of the Republic of Indonesia. This school implements the 2013 curriculum. Educational activities are held from 07.00 to 12.30 WIB.

2) Sabilurrosyad Islamic Senior High School

The purpose of establishing this school is to develop a religious school culture through religious activities, then to implement active, creative, and innovative learning approaches in all subjects, and finally to develop various activities in the learning process in classes based on national character and values education. boarding school.

The vision of this school is the realization of students who excel in spiritual, intellectual, and skills based on the values of Islamic boarding schools and the noble culture of the nation.

The mission of this school, among others, is to instill faith and piety through the experience of religious teachings, optimize the learning process and guidance, and foster the independence of students through habituation, entrepreneurship and self-development activities that are planned and sustainable.

The school's flagship programs include Islamic boarding schools, madrasah diniyah, tahsin and tahfidz programs, intensive programs to enter state universities, and the champion program.

High School organizes education according to government programs through the Ministry of Education and Culture of the Republic of Indonesia. This school uses the 2013

MIPA curriculum. Educational activities at this school are carried out from 07.00 to 12.30 WIB.

3) Higher Education

Islamic University Maulana Malik Ibrahim Malang, Brawijaya University, Malang State University, Malang Islamic University, University of Muhammadiyah Malang, Merdeka University Malang, State Polytechnic of Malang under the auspices of the Ministry of Education and Culture of the Republic of Indonesia and the Ministry of Religion of the Republic of Indonesia. Educational activities at universities are carried out from 06.30 to 17.00 WIB.

4) Job Training Center

The Job Training Center is a training program from the Ministry of Manpower of the Republic of Indonesia to improve the soft skills of students so that they can compete in the world of work after graduating from Islamic boarding schools. This activity is carried out for 30 days with 240 hours of lessons.

The establishment of the Community Job Training Center is expected to increase access to training and community participation in improving the quality of human resources. The types of assistance provided to beneficiary institutions include workshop buildings, training equipment, institutional operations and training programs as well as training for instructors and Job Training Centers Community managers.

Job Training Centers Community have been presented by the government since 2017 by establishing 50 institutions included Sabilurrosyad Islamic Boarding School Gasek Malang. Then in 2018 75 institutions were established and in 2019 1,000 institutions will be established with a prediction that they will train 100 thousand people. For the first phase of 2019, 500 Job Training Centers Community will be built spread across religious education institutions such as Islamic boarding schools, seminaries, dhammasekha and pasramans

throughout Indonesia. It is hoped that through this vocational addition, Job Training Centers Community can conduct training in accordance with the potential of their respective regions so that graduates can be absorbed in the industrial world and encourage public interest in entrepreneurship.

The criteria for participants who can take part in the job training center are at least graduating from senior high school and at least 17 years old. The main skills taught are in the fields of multimedia, garments, and culinary arts. For the multimedia field, students are expected to master basic Microsoft office, graphic design, computer assistance, and networking. In the garment sector, students are expected to be able to make their own products, such as screen printing clothes, making souvenirs in mugs, packaging products, etc. Then in the culinary field, students are expected to master cooking skills, especially making pastries.

b. Non-Formal Program

In non-formal education activities, the Sabilurrosyad Islamic Boarding School Gasek Malang is held in Pondok/dormitory. The education system in dormitories, both male and female dormitories, is more emphasized on mental development, spiritual character, so that they become santri who carry out Islamic traditions. In addition to implementing national education in schools and universities, the students also attend madrasah diniyah to study the yellow books in the form of nahwu, shorof, books of hadith, fiqh, and morals with the salafiyah model.

Another interesting non-formal program at Sabilurrosyad Islamic Boarding School Gasek Malang is Gasek Multimedia. Due to the widespread understanding of Radical schools which have begun to influence the general public in many ways. The caretaker of the Sabilurrosyad Islamic boarding school wants the formation of a ta'lim council where the core of the event is reciting the muqtafat book and the yellow book. By providing the religious basics of Ahlu Sunnah Wal Jama'ah to ordinary people, they hope

to get the guidance and taufiq of Allah SWT. KH. Marzuqi Mustamar wishing invites ordinary people and the younger generation of boarding school students throughout Malang to continue to remember the footsteps of Walisongo's struggle in maintaining Islam and the integrity of the Republic of Indonesia at that time. Namely by praying Diba' and reciting the Yellow book as a religious insight of Ahlu Sunnah Wal Jamaah. The beginning of the formation of Gasek Multimedia was the routine activity of the Majelis Ta'lim Wal Maulid Ad-Diba'i (MTMD) Gasek which started on January 12, 2015. After one year, it was marked by the change of the chairman of the first period, namely Moh Agung Hadi Wijaya with the elected chairman of the period second 2016/2017 by looking at the situation of MTMD conditions that continue to develop, it feels like there is a need for an overhaul of the job description of each previous division. Finally, the chairman of the 2016/2017 period immediately formed several teams to support future MTMD activities, including: prayer team, public relations team, equipment team, documentation team, and task force team. From here, especially the MTMD documentation team continues to grow as a result of MTMD activities, finally on the suggestion of the Head of the Gasek Lurah, namely Muhammad Ridwanagar. With the intention of being fully devoted to Sabilurrosyad Islamic Boarding School Gasek Malang, finally by asking for input from various parties, the name Gasek Multimedia (GM) was born. Currently, Gasek Multimedia has several programs, namely Gasek Podcast, PonPesGasek TV, Gasek News, Gasek live streaming, short films, web-series, music and song covers.

According to Zamaksyari Dhofier, now various types of pesantren education have developed, each of which follows different tendencies. Broadly speaking, today's Islamic boarding schools can be grouped into 2 groups, namely:

- 1) Salafi Islamic boarding schools which still maintain the teaching of classical Islamic books as the core of education in Islamic boarding

schools. The madrasa system was implemented to facilitate the *sorogan* system used in the old form of recitation institutions, without introducing the teaching of general knowledge.

- 2) The Khalafi Islamic Boarding School which has included general lessons in the madrasas it has developed or has opened the type of public schools within the pesantren environment. Modern Pondok Gontor no longer teaches classical Islamic books. Large Islamic boarding schools, such as Tebuireng and Rejoso in Jombang, have opened junior high schools, high schools and universities while still maintaining the teaching of classical Islamic books.⁸¹

Based on the that discussion it can be conclude that Sabilurrosyad Islamic Boarding School Gasek Malang used The Kalafi Islamic Boarding School system because they used formal and informal program that implemented in the boarding schol.

According to Dhofier consider that there are at least five minimum elements that must exist, namely: (1) *Pondok*, as a student dormitory, (2) Mosque as a center for worship and Islamic education, (3) Teaching classical Islamic books , (4) *Santri*, as learners, (5) *Kiai*, as a leader and teacher in the boarding⁸². Thus Sabilurrosyad Islamic Boarding School Gasek Malang already has a complete boarding school element.

2. The learning strategies implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang

For the learning method carried out in dormitory activities, namely bandongan, reciting the book with the abah kiai at the Nur Ahamad mosque with all male and female students. In addition, there is a team from Gasek Multimedia who covers and disseminates recitations with kiai Marzuki Mustamar to all social media channels such as YouTube, Instagram, and Facebook, if at night the students

⁸¹ Dhofier, Op. Cit. P.41.

⁸² Dhofier, Tradisi Pesantren, Op. Cit. P.44.

carry out study groups to complete assignments and re-learn the lessons they have learned. at school.⁸³

The learning strategy for madrasah diniyah in delivering subject matter takes place usually the teachers here use simple media and adapt to the content of the material to be delivered because here the use of multimedia is not fully perfect, such as the use of these tools, there are important materials that do have to use tools. the. The important thing is that what is conveyed can be understood and practiced by our students. Likewise, the method used is still quite simple and is used according to what material will be delivered.⁸⁴

For the learning media for students at the SMP-SMA level, they follow the curriculum at their school, in their school there is a computer laboratory and adequate wifi for learning.⁸⁵

Based on the results of observations and interviews that researchers have done, the use of the method there uses the lecture method, discussion, question and answer and others. There are seven flagship school programs at Islamic Junior Highschool Sabilurrosyad; (1) worship habituation program It is a process of habituation (habituation) of worship practices that aim to lead students to a noble degree in the sight of Allah SWT. Various practices carried out are through Duha Prayer, Dhuhur Prayer in Congregation, Reading Qasidah Burdah, Khotmil Qur'an, Tasmi' Al Qur'an, MTQ, Commemoration of Islamic Holidays and others; (2) The School Literacy Movement (GLS) is a literacy movement whose activities are mostly carried out in schools by involving students, educators, and education staff, as well as parents, including literacy, numeracy, science, finance, digital, culture and citizenship. The various activities carried out are 15 minutes of reading non-text books, literacy corners, literacy festivals, simple research, use of wall magazines, magazine

⁸³ Interview with Ahmad Tajuddin Zahro'u as Gasek Multimedia President Director of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 13, 2021 at 09.00 WIB

⁸⁴ Interview with Nur Alfy Syahrana as an Islamic Boarding School Educator of the Sabilurrosyad Islamic Boarding School Gasek Malang on December 14, 2021 at 20.00 WIB

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publishing, structured independent assignments and others; (3) The Student Parents Association Program is a program that aims to establish communication between schools and parents, the activities in this program are: reading istighotsah and tahlil, delivering school information, student appearances, submitting accountability reports and communicating with homeroom teachers; (4) Foreign language learning programs, especially Arabic and English, are emphasized on conversational learning in everyday life, so that graduates of Sabilurrosyad Islamic Junior High School are proficient in Arabic and English; (5) The champions program is a program for developing the potential interests of students' talents through extracurricular learning and achievement development. Extracurricular learning is developed through compulsory and elective extracurriculars fostered by professional coaches. The development of academic achievement is carried out in the form of science olympiad coaching which is fostered by olympic teachers. The School of Champions Program aims to produce students with achievements in OSN, international Olympics, Student Arts Week, O2SN, and FLS2N.; (6) The 7k program is an effort to habituate students to live healthy, fun, neat, clean, and have character. The 7K program is carried out in the form of Clean School Movement activities, school garden maintenance, Green School Festival, and Class Creation Contest. The implementation of the 7K program is carried out through habituation and continuous monitoring; (7) The love for the homeland education program is a program that builds students to have a strong commitment to love the homeland. Among the activities carried out to strengthen national commitment are the RI Anniversary Ceremony, Santri Day Ceremony, National Holiday Commemoration Ceremony, Visits to Historical Sites, Social Care, and Commemoration of National Holidays.

The Islamic Senior High School of Sabilurrosyad flagship programs include Islamic boarding schools, madrasah diniyah, tahsin and tahfidz programs, intensive programs to enter state universities, and the champion program.

Moreover, there is something interesting about the Gasek Multimedia team, based on an interview with the chairman of Gasek Multimedia, this organization recruits students who are interested in the multimedia world, such as being content creators and film producers. This is what makes the learning strategy at the Sabilurrosyad Islamic boarding school different from other traditional Islamic boarding schools. Gasek Multimedia itself has a program to create podcasts, live streaming of Kiai Marzuki Mustamar's recitations, youtube content, short films, web-series, song covers, and gasek news. With these programs, the teachings of Islam can be known by the wider community, not only by the pesantren community but can be accessed by all Indonesian people.

According to Hasbullah the traditional education and teaching systems implemented in Islamic boarding schools can be grouped into three types, where among each the system has its own characteristics, namely⁸⁶; *Sorogan, Bandongan, Wetonan* , Memorization (*tahfizh*), *Bahtsul Masa'il, Fathul Kutub*.

3. The learning evaluation implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang

Based on the results of observations and interviews conducted by researchers, the evaluation process such as conduct assessments to assess student's capabilities and competencies before and after the training through simple baseline surveys and knowledge checks to determine whether there has been any development, track engagement to tracking course completion, the grades achieved on individual assessments, the course as a whole, as well as student' engagement on the course through clicks, time spent, contribution to discussion forums, and liking or sharing of content, measure results by observing an increase or decrease in grades and determining what prompted this change will assist in understanding whether the content and students' experience of the content has been impactful and whether there are

⁸⁶ Hasbullah, *Kapita Selekta Pendidikan Islam*, (Jakarta: PT RajaGrafindo Persada, 1996), P.53.

knowledge gaps based on their understanding or on course design, analyze data by analyzing data from the leaderboards as well as course levels, badges, and rewards achieved in gamified learning experiences also contributes to the measurement of the impact of a course.

B. The Relevance of Sabilurrosyad Islamic Boarding School Gasek Malang Education System in the Era of Modernization

Based on observations and interviews with various informants that researchers have done in Sabilurrosyad Islamic Boarding School Gasek Malang, the researchers were able to describe the educational system Sabilurrosyad Islamic Boarding School Gasek Malang is still relevant in the era of modernization now because it can be seen from the goals and contained in the vision and mission of the Pancasila Islamic boarding school itself. The vision of Sabilurrosyad Islamic Boarding School Gasek Malang is to create a Generation of Muslims 'Ala Ahlissunnah Wal Jama'ah An Nahdliyyad based on amaliyah knowledge and scientific charity which have moderate, patriarchal, humanist characters and uphold the Unitary State of the Republic of Indonesia. The missions of Sabilurrosyad Islamic Boarding School Gasek Malang are to prepare students who are intellectual in the religious field, are broad-minded and open-minded, develop soft skills of students oriented to Islamic values, maintain the Islamic tradition inherited from Wali Songo, committed to upholding Pancasila values for the realization of Baldatun Thoyyibatun Warobbun Ghofur, create students who are ready to spread the teachings of Islam in all sectors of life.

It can also be seen from the curriculum that it does not only use the cottage curriculum, but there is formal education using the 2013 curriculum, and the material taught does not only require students to always be in the school. Class, but they must go directly to the community, the methods and media used when studying do not only refer to their religious education, but they are required to be more creative, have artistic/sports values, have the ability of Science and Technology, and they have been equipped with socio-economic knowledge so that the students there can compete in the current era of modernization. Moreover, the education system it uses is also open to the general public and continuously adapts to the needs of the times, such as

combining the curriculum from the government with the cottage curriculum. It has been said that it is proven by the fact that there are still many people who still believe in Science and Technology by housing their children in order to get general education and religious knowledge that are based both in one place and at the same time and this is the plus point. The goals of Sabilurrosyad Islamic Junior High School are superior in spiritual, intellectual and skills based on Islamic Boarding School values and oriented toward 21st-century skills. Other goals are forming students who have integrated faith, knowledge and charity, instilling the fundamental values of pesantren optimally in order to prepare students to become role models and leaders in the future, carry out intensive and effective learning of the Qur'an and guidance so that students have advantages in reading, memorizing and understanding the Qur'an, carry out learning and guidance effectively so that each student develops optimally, according to their potential, applying learning with a scientific approach and 21st-century skills, encourage and help each student to recognize his potential so that it can be developed optimally, fostering the spirit of excellence intensively to all school members, fostering the independence of students through habituation, entrepreneurship, and self-development activities that are planned and sustainable, implement participatory management by involving all school members and interest groups related to the school. The goal of Sabilurrosyad Islamic Senior High School is to realize students who excel in spiritual, intellectual, and skills based on the values of Islamic boarding schools and the noble culture of the nation. Other goals are to instil faith and piety through the experience of religious teachings, optimize the learning process and guidance, and foster students' independence through habituation, entrepreneurship, and self-development activities that are planned and sustainable.

Formal schools also have many excellent programs at Islamic Junior High School Sabilurrosyad, such as the worship habituation program. It is a process of habituation (habituation) of worship practices that aim to lead students to a noble degree in the sight of Allah SWT. The various activities carried out are 15 minutes of reading non-text books, literacy corners, literacy festivals, simple research, use of wall magazines, magazine publishing, structured independent assignments and others, and then the student parents

association program is a program that aims to establish communication between schools and parents, the activities in this program are: reading istighotsah and tahlil, delivering school information, student appearances, submitting accountability reports and communicating with homeroom teachers, foreign language learning programs, especially Arabic and English, are emphasized on informal learning in everyday life so that graduates of Sabilurrosyad Islamic Junior High School are proficient in Arabic and English, another program is the champions program is a program for developing the potential interests of students' talents through extracurricular learning and achievement development. Extracurricular learning is developed through compulsory and elective extracurriculars fostered by professional coaches. The development of academic achievement is carried out in science olympiad coaching, which Olympic teachers foster. The School of Champions Program aims to produce students with achievements in National Science Olympiad, international Olympics, and Student Arts Week. The last program is the 7k program, which aims to habituate students to live healthy, fun, neat, clean, and have character. The 7K program is carried out in the form of Clean School Movement activities, school garden maintenance, Green School Festival, and Class Creation Contest. The implementation of the 7K program is carried out through habituation and continuous monitoring, and the seven programs are the love for the homeland education program is a program that builds students to have a solid commitment to love the homeland. Among the activities carried out to strengthen national commitment are the RI Anniversary Ceremony, Santri Day Ceremony, National Holiday Commemoration Ceremony, Visits to Historical Sites, Social Care, and Commemoration National Holidays.

Another exciting program about the Gasek Multimedia team, based on an interview with the chairman of Gasek Multimedia, this organization recruits students who are interested in the multimedia world, such as being content creators and film producers. This makes the learning strategy at the Sabilurrosyad Islamic boarding school different from other traditional Islamic boarding schools. Gasek Multimedia has a program to create podcasts, live streaming of Kiai Marzuki Mustamar's recitations, youtube content, short films, web series, song covers, and gasek news. With these programs, the

teachings of Islam can be known by the wider community, not only by the pesantren community but can be accessed by all Indonesian people.

Then another program that makes this pesantren relevant in the era of modernization is the Job Training Center, a job training program organized by the Ministry of Manpower of the Republic of Indonesia, which is given to students throughout Indonesia Sabulirussoyad Islamic Boarding School. The construction of facilities for the training began in 2017 in classrooms and training equipment such as computers, CPUs, and LAN cables. The job training program taken by the Sabilurrosyad Islamic Boarding School focuses more on Information Technology skills, mainly operating software, Basic Microsoft Offices, graphic design, to creating design work directly. The training results are expected so that students can compete in the world of work even though they live in Islamic boarding schools. The students' skills are being able to make designs for posters, cover packaging, magazine covers, invitations, posters on MUGs, and designs for screen printing. This training activity was carried out for 30 days and 240 hours. It is hoped that through this vocational addition, Job Training Centers Community can conduct training in accordance with the potential of their respective regions so that graduates can be absorbed in the industrial world and encourage public interest in entrepreneurship.

According to Kiai Sahal, pesantren, as a religious, educational institution that lives and wants to live forever, must continually develop and improve its role for the benefit of society from time to time. This thought is relevant to the message conveyed by a hadith that the best of humans are those who are most able to provide benefits to many people or society. The students must be aware of their status as khalifatullah which carries the consequences of their duties and responsibilities to serve the community.

Muslims nowadays, especially scholars and experts, are required to formulate theories and legal formulas that are contextual-responsive in line with socio-cultural developments that continue to demand new punishments. Contemporary Muslim thinkers have tried various attempts in this direction.

The educational curriculum, according to Al-Maududi, should be able to develop religious knowledge and general science into one, namely science, so that the goals and objectives of realizing a new life that stands on the

foundation of faith in Allah, or in other words, this system will give birth to students. Who behave well, and their actions reflect the values of Islamic teachings. Based on the opinions of several of the education experts above, the researcher can conclude that pesantren, as a religious, educational institution that can produce a quality Muslim generation; therefore, pesantren must try to develop and improve its role in society and for the needs of today's modern society while simultaneously uniting general knowledge-oriented on the values of Islamic teachings.

CHAPTER VI

CLOSING

A. Conclusion

Based on the formulation of the problem at the beginning, the researchers concluded that:

1. The education system of the Sabilurrosyad Islamic Boarding School Gasek Malang in 2021 was sound and followed existing developments by implementing the first two education systems, the formal education system, namely in public schools such as the Sabilurrosyad Islamic Junior High School. And Sabilurrosyad Islamic High School. In addition, the non-formal education system uses the classical (traditional) education system with the yellow books teaching method.
2. The education system at the Sabilurrosyad Islamic Boarding School Gasek Malang is still very relevant to the modernization era today because it can be seen from the goals and contained in the vision and mission of the Pancasila Islamic Boarding School itself. Who has used the 2013 curriculum, and the material taught not only requires students to always be in class but they are also equipped with soft skills to enter the world of work; the methods and media used when studying do not only refer to their religious education, but they are required to must be more creative, have the expertise to operate software, have good graphic design skills. They have been equipped with socio-economic knowledge such as the Job Training Center program so that the students there can compete in the era of modernization.

B. Suggestions

The researchers want to convey to several parties are as follows:

1. To Sabilurrosyad Islamic Boarding School Gasek Malang

There requires to be an advancement in the teaching and learning process of Sabilurrosyad Islamic Boarding School Gasek education. Our care.

2. To Society

Also, expected various other parties to be able to support or participate in improving the quality of education for the nation's children as they will determine the progress of a nation in the future.

3. For the Researcher

For researchers interested in researching the same theme, it is hoped that they will focus more on the theme being studied so that the data does not go beyond research objectives, is accurate, and does not complicate the analysis.

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APPENDIX I CONSULTATION PROOF



KEMENTERIAN AGAMA
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BUKTI KONSULTASI SKRIPSI JURUSAN PENDIDIKAN AGAMA ISLAM

Nama : Siti Intan Chusnul Khotimawati
NIM : 16110177
Judul : The Relevance of the Pesantren Education System in the Modernization Era
(Case Study at the Sabilurrosyad Islamic Boarding School Gasek Malang)
Dosen Pembimbing : Dr. Hj. Rahmawati Baharuddin, MA

No	Tgl/Bln/Thn	Materi Bimbingan	Tanda Tangan Pembimbing Skripsi
1	15/04/2020	Bab 1 Konteks Penelitian	
2	17/04/2020	Bab 1 Fokus Penelitian	
3	08/10/2021	Bab 1 Orisinalitas Penelitian	
4	09/09/2021	Bab 2 Landasan Teori	
5	14/09/2021	Bab 3 Metodologi Penelitian	
6	22/03/2022	Bab 4 Temuan dan Hasil Penelitian	
7	25/03/2022	Bab 5 Pembahasan Hasil Penelitian	
8	10/05/2022	Bab 6 Kesimpulan dan Saran	

Mengetahui/Menyetujui
Dosen Pembimbing,

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Malang, 10 Mei 2022
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APPENDIX II SURVEY PERMIT



KEMENTERIAN AGAMA REPUBLIK INDONESIA
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Nomor : 1996/Un.03.1/TL.00.1/10/2021 15 Oktober 2021
Sifat : Penting
Lampiran : -
Hal : Izin Survey

Kepada
Yth. Pengasuh Pondok Pesantren Sabilurrosyad Gasek Malang
di
Malang

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka penyusunan proposal Skripsi pada Jurusan Pendidikan Agama Islam (PAI) Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Siti Intan Chusnul Khotimawati
NIM : 16110177
Jurusan : Pendidikan Agama Islam (PAI)
Semester - Tahun Akademik : Ganjil - 2021/2022
Judul Proposal : **The Relevance of the Pesantren Education System in the Modernization Era (Case Study at the Sabilurrosyad Islamic Boarding School Gasek Malang)**

diberi izin untuk melakukan survey/studi pendahuluan di lembaga/instansi yang menjadi wewenang Bapak/Ibu

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

An. Dekan,
Wakil Dekan Bidang Akademik

Dr. Muhammad Walid, MA
NIP. 19730823 200003 1 002

Tembusan :

1. Ketua Program Studi PAI
2. Arsip

APPENDIX III ISLAMIC BOARDING SCHOOL ORGANIZATION STRUCTURE



إسلامية السالني سبيل الرشاد

PONDOK PESANTREN PUTRI “SABILURROSYAD” GASEK KARANGBESUKI SUKUN MALANG

Sekretariat: Jl. Candi VI/C 303 Gasek Karangbesuki Sukun Malang Telp. (0341) 564446

Lampiran

Surat Keputusan Nomor : 15/SK/PPP.SABROS/XI/2021

Tentang : Pengangkatan Pengurus Pondok Pesantren Putri Sabilurrosyad

SUSUNAN PENGURUS PONDOK PESANTREN PUTRI SABILURROSYAD

Dewan Pengasuh	: KH. Marzuqi Mustamar, M.Ag Dra. Sa'idatul Mustaghfiroh
Dewan Pembina	: Ning Shofhatul Maulidiyah Hasanah, S.E Ning Diana Nabela Ning Millah Sofiah, S. Ked
Ketua	: Wardatul Marhamah
Sekretaris I	: Nasichatul 'Aliyah
Sekretaris II	: Tazkia Nur Azalia
Bendahara I	: Umu Lailatul Fitria
Bendahara II	: Khotimatul Husna
Keamanan	: Zahrotul Mila (CO) Khoirun Nisak Balqis Nur Choir Ria Nabila Sari Mufidatu Zakiyah Dwi Lestari Nisrina Aushaf Intishar Suryanto Nabilah Raniyah Nada Ramadhani Barotus Salakah Ayu Dayang L Annisa Vika Ayu Nurwulan Zahrotus Sania
Pendidikan	: Mar'atus Sholicha (CO) Alfina Nur Azri Meilia Kumala Sari Luluk Yulianti Binti Muifatun Adella Rosyadi An Nisa Uswatun Khasanah
Ubudiyah	: Anis Mufadhilah (CO) Lailatul Istianah Firda Nur Rofiqoh Maulinah Maghfiroh Nuriyatul Qomariyah Isna Wahyuni Alfa'uzun Nisak Isfaul Khasanah Alifa Zainar Naasha



إمارة السالمية السالني سبيل الرشاد

**PONDOK PESANTREN PUTRI “SABILURROSYAD”
GASEK KARANGBESUKI SUKUN MALANG**

Sekretariat: Jl. Candi VI/C 303 Gasek Karangbesuki Sukun Malang Telp. (0341) 564446

Lembaga Semi Otonom	: Zia Azizah (CO) Nabilatul Rosidah Saila Rahmatika Laili Faiqoh Khumairoul Aini Faizah Zakiyah Zulhakarimatulqolbiyah
Kebersihan	: Qorina Firdausi Nuzula (CO) Zahrotun Nihayah Kholidah Isnaini Khoirun Nisa' Nazilatur Rochmah Asma'us Sa'adah Intan Atala Rohmah Zahrotul Imro'ah Trisna Dwi Lestari
Sarana & Prasarana	: Kharisma Khoirun Z (CO) Ithna Dina Arina M Zafira Maulida R Nurul Isma Azizah Faiqotus Sholihah Yasmin Azzah T Rani Nur Azizah

**APPENDIX IV Islamic Boarding School Administrator Interview Guidelines
And Transcript**

INTERVIEW GUIDELINES AND TRANSCRIPT

**The Relevance of the Pesantren Education System In The Modernization Era
(Case Study at Sabilurrosyad Islamic Boarding School Gasek Malang)**

- A. Name of Informant : Nasichatul 'Aliyah
- B. Identity : Islamic Boarding School Administrator
- C. Date of Interview : November 25, 2021
- D. Time : 10.00 AM
- E. Interview Transcript :
1. What are the vision and mission of the Sabilurrosyad Islamic Boarding School Gasek Malang?
 - a. Vision
Create a Generation of Muslims 'Ala Ahlissunnah Wal Jama'ah An Nahdliyyad based on amaliyah knowledge and scientific charity which have moderate, patriarchal, humanist characters and uphold the Unitary State of the Republic of Indonesia.
 - b. Mission
 - To prepare students who are intellectual in the religious field, are broad-minded and open-minded
 - Developing soft skills of students oriented to Islamic values
 - Maintaining the Islamic tradition inherited from Wali Songo
 - Committed to upholding Pancasila values for the realization of Baldatun Thoyyibatun Warobbun Ghofur
 - Creating students who are ready to spread the teachings of Islam in all sectors of life.
 2. How is the curriculum material implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang?

For the material applied in the dormitory, we use the book of bidayatul hidayah and al-ahkam interpretation. The recitation of the book of

bidayatul hidayah itself is carried out after the dawn prayer while the interpretation of al-ahkam is carried out after the maghrib prayer.

For madrasah diniyah activities held at 19.30-20.30, madrasah diniyah here consist of 6 levels, namely class I'dadiyah, class I, class II, class III, class IV, and class V. The students here enter the level according to their respective abilities. So there is a test to determine their abilities. The books taught at Madrasah diniyah are: ta'lim muta'allim, safinnatun najah, Jurumiyyah, fathul qorib, fathul majid, nahwu, shorof, 'aqidatul awwam, mabadi fiqiyyah, and learning the Koran tajwid.

For junior high and high school students, there are special activities after the Asr prayer, every 15.30 to 16.30 the students carry out tadrīs al-Qur'an to learn to read the Qur'an, memorize the Qur'an, and understand the content contained in the Qur'an. verses of the Qur'an

3. How is the learning evaluation implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang?

For the evaluation of learning at the school diniyah conducted using a written test and oral madrasah diniyah at the end of each semester in order to determine whether the students have mastered the learning at the school diniyah or not and to determine whether students are eligible to the next grade or not”⁸⁷

For high school students have an evaluation on the Al-Qur'an tadrīs program, every week the students must re-submit their memorization from school to the santri companion in the dormitory, at least they have to deposit 3 pages of the Qur'an, with this evaluation finally the junior high school students can memorize the Qur'an at least 3 juz. Meanwhile, evaluations in formal schools follow the policies and programs of the government because they use the national education curriculum.

⁸⁷ Interview with Nasichatul 'Aliyah as an administrator of the Sabilurrosyad Islamic Boarding School Gasek Malang on November 25, 2021 at 10.00 WIB

**APPENDIX V Islamic Boarding School Job Training Center Committee
Interview Guidelines And Transcript**

INTERVIEW GUIDELINES AND TRANSCRIPT

**The Relevance of the Pesantren Education System In The Modernization Era
(Case Study at Sabilurrosyad Islamic Boarding School Gasek Malang)**

- A. Name of Informant : Moch. Khusnul Fiton, S.E
- B. Identity : Islamic Boarding School Job Training Center Committee
- C. Date of Interview : December 12, 2021
- D. Time : 11.00 AM
- E. Interview Transcript :

1. What are the vision and mission of the Sabilurrosyad Islamic Boarding School Gasek Malang?

The objective of the Sabilurrosyad Islamic Boarding School is the same as its vision and mission, namely to produce a generation of Muslims, especially Nahdlatul Ulama cadres who are moderate, patriarchal, humanist and nationalist. Besides that, it also creates a generation of Muslims who have good science and technology skills and soft skills in the world of work. Currently, to develop this, the Gasek Islamic Boarding School has a Job Training Center program for students so that they are able to compete when they leave

2. What is the Job Training Center implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang?

The Job Training Center is a training program from the Ministry of Manpower of the Republic of Indonesia to improve the soft skills of students so that they can compete in the world of work after graduating from Islamic boarding schools. This activity is carried out for 30 days with 240 hours of lessons.

The establishment of the Community Job Training Center is expected to increase access to training and community participation in improving the quality of human resources. The types of assistance provided to beneficiary

institutions include workshop buildings, training equipment, institutional operations and training programs as well as training for instructors and Job Training Centers Community managers.

Job Training Centers Community have been presented by the government since 2017 by establishing 50 institutions included Sabilurrosyad Islamic Boarding School Gasek Malang. Then in 2018 75 institutions were established and in 2019 1,000 institutions will be established with a prediction that they will train 100 thousand people. For the first phase of 2019, 500 Job Training Centers Community will be built spread across religious education institutions such as Islamic boarding schools, seminaries, dhammasekha and pasramans throughout Indonesia. It is hoped that through this vocational addition, Job Training Centers Community can conduct training in accordance with the potential of their respective regions so that graduates can be absorbed in the industrial world and encourage public interest in entrepreneurship.

The criteria for participants who can take part in the job training center are at least graduating from senior high school and at least 17 years old. The main skills taught are in the fields of multimedia, garments, and culinary arts. For the multimedia field, students are expected to master basic Microsoft office, graphic design, computer assistance, and networking. In the garment sector, students are expected to be able to make their own products, such as screen printing clothes, making souvenirs in mugs, packaging products, etc. Then in the culinary field, students are expected to master cooking skills, especially making pastries.

APPENDIX VI Gasek Multimedia President Director Interview Guidelines And Transcript

INTERVIEW GUIDELINES AND TRANSCRIPT

**The Relevance of the Pesantren Education System In The Modernization Era
(Case Study at Sabilurrosyad Islamic Boarding School Gasek Malang)**

A. Name of Informant : Ahmad Tajuddin Zahro'u

B. Identity : Gasek Multimedia President Director

C. Date of Interview : December 13, 2021

D. Time : 09.00 AM

E. Interview Transcript :

1. How are the learning strategic implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang?

For the learning method carried out in dormitory activities, namely bandongan, reciting the book with the abah kiai at the Nur Ahamad mosque with all male and female students. In addition, there is a team from Gasek Multimedia who covers and disseminates recitations with kiai Marzuki Mustamar to all social media channels such as YouTube, Instagram, and Facebook, if at night the students carry out study groups to complete assignments and re-learn the lessons they have learned. at school

2. What is Gasek Multimedia?

Due to the widespread understanding of Radical schools which have begun to influence the general public in many ways. The caretaker of the Sabilurrosyad Islamic boarding school wants the formation of a ta'lim council where the core of the event is reciting the muqtatofat book and the yellow book. By providing the religious basics of Ahlu Sunnah Wal Jama'ah to ordinary people, they hope to get the guidance and taufiq of Allah SWT. KH. Marzuqi Mustamar wishing invites ordinary people and the younger generation of boarding school students throughout Malang to continue to remember the footsteps of Walisongo's struggle in maintaining Islam and the integrity of the Republic of Indonesia at that time. Namely by praying Diba' and reciting the Yellow book as a religious insight of

Ahlu Sunnah Wal Jamaah. The beginning of the formation of Gasek Multimedia was the routine activity of the Majelis Ta'lim Wal Maulid Ad-Diba'i (MTMD) Gasek which started on January 12, 2015. After one year, it was marked by the change of the chairman of the first period, namely Moh Agung Hadi Wijaya with the elected chairman of the period second 2016/2017 by looking at the situation of MTMD conditions that continue to develop, it feels like there is a need for an overhaul of the job description of each previous division. Finally, the chairman of the 2016/2017 period immediately formed several teams to support future MTMD activities, including: prayer team, public relations team, equipment team, documentation team, and task force team. From here, especially the MTMD documentation team continues to grow as a result of MTMD activities, finally on the suggestion of the Head of the Gasek Lurah, namely Muhammad Ridwanagar. With the intention of being fully devoted to Sabilurrosyad Islamic Boarding School Gasek Malang, finally by asking for input from various parties, the name Gasek Multimedia (GM) was born. Currently, Gasek Multimedia has several programs, namely Gasek Podcast, PonPesGasek TV, Gasek News, Gasek live streaming, short films, web-series, music and song covers.

Gasek Multimedia, this organization recruits students who are interested in the multimedia world, such as being content creators and film producers. This is what makes the learning strategy at the Sabilurrosyad Islamic boarding school different from other traditional Islamic boarding schools. Gasek Multimedia itself has a program to create podcasts, live streaming of Kiai Marzuki Mustamar's recitations, youtube content, short films, web-series, song covers, and gasek news. With these programs, the teachings of Islam can be known by the wider community, not only by the pesantren community but can be accessed by all Indonesian people.

3. Is the Sabilurrosyad Islamic Boarding School Gasek Malang Pesantren Education System still relevance with the modernization era?

The pesantren education system is still relevant because it focuses on Formal education is held at 07.00-12.30 for junior high and high school levels and 06.30-17.00 for tertiary education level, coupled with non-

formal education, madrasah diniyah and Koran reading besides that there are extracurricular activities at the cottage such as banjari and muhadhoroh (speech), besides that there are Gasek Multimedia organizational activities to develop the soft skills of students such as creating content on the social media channel of the Gasek Islamic Boarding School.

APPENDIX VII Islamic Boarding School Educator Interview Guidelines And Transcript

INTERVIEW GUIDELINES AND TRANSCRIPT

The Relevance of the Pesantren Education System In The Modernization Era (Case Study at Sabilurrosyad Islamic Boarding School Gasek Malang)

- A. Name of Informant : Nur Alfy Syahriana, S.H
B. Identity : Islamic Boarding School Educator
C. Date of Interview : December 14, 2021
D. Time : 08.00 PM
E. Interview Transcript :

1. What are the vision and mission of the Sabilurrosyad Islamic Boarding School Gasek Malang?

The goal of establishing the Sabilurrosyad Islamic Boarding School itself, there used to be Christianization in this area, so this cottage was built which The main goal is to maintain Islam itself so that it does not fade. But as time goes by, more and more students are staying here, the more the goals of this pesantren are. The goals are broader and more specific and more or less the same as the vision and mission of the pesantren. The main thing is to produce young people who practice Islamic values in life, are broad-minded, intellectually literate.

2. How are the learning strategic implemented at the Sabilurrosyad Islamic Boarding School Gasek Malang?

The learning strategy for madrasah diniyah in delivering subject matter takes place usually the teachers here use simple media and adapt to the content of the material to be delivered because here the use of multimedia is not fully perfect, such as the use of these tools, there are important materials that do have to use tools. the. The important thing is that what is conveyed can be understood and practiced by our students. Likewise, the method used is still quite simple and is used according to what material will be delivered.

For the learning media for students at the SMP-SMA level, they follow the curriculum at their school, in their school there is a computer laboratory and adequate wifi for learning.

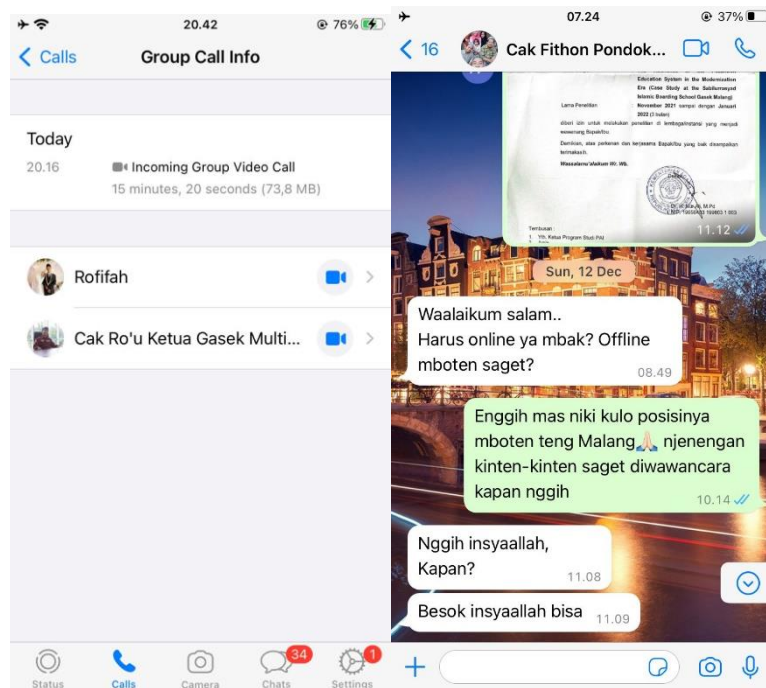
3. Is the Sabilurrosyad Islamic Boarding School Gasek Malang Pesantren Education System still relevance with the modernization era?

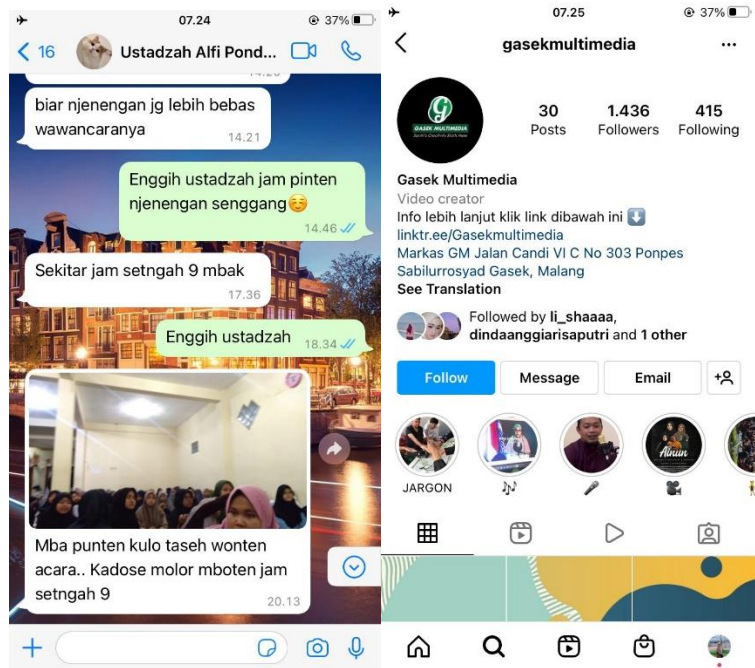
The education system in the Sabilurrosyad Gasek Islamic boarding school is certainly still very relevant to the current developments because it has followed programs from the government such as implementing the 2013 curriculum.

APPENDIX VIII

RESEARCH DOCUMENTATIONS







APPENDIX IX Translation of Abstract


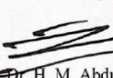
مستخلص البحث

خاتموني، ستي إلتان حسن. ٢٠٢١. أهمية نظام التعليم للمعدي في عصر العولمة (دراسة الحالة في معهد سبيل الرشاد غاسيك مالانج). البحث الجامعي. قسم التربية الإسلامية، كلية علوم التربية والتعليم بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: د. الحاجة رحموني بحر الدين، الماجستير.

استنادا إلى بيانات من مديرية المدارس الدينية والمعاهد التابعة لوزارة الشؤون الدينية في جمهورية إندونيسيا في عام ٢٠٢١، هناك ٣٣.٢١٨ معهد منتشر في جميع أنحاء إندونيسيا. وهذا يعني أن المعهد له دور مهم في نشر الإسلام في إندونيسيا. لقد رأى المسلمون في إندونيسيا أن المعهد كمؤسسة تعليمية له سمعة كبيرة جدا، سواء في نقل واستيعاب أخلاقيات المجتمع الإسلامي أو من جانب الاتفاقيات العلمية. المعهد نوعان في إندونيسيا، وهما المعهد السلفي و المعهد العصري. بالنسبة للمعهد السلفي، يجب التأكيد على بعض تحدياته وسط التطور السريع لتكنولوجيا المعلومات والاتصالات (ICT) التي هي القوة الدافعة لعصر العولمة. يهدف هذا البحث إلى فهم كيفية تنفيذ نظام التعليم للمعدي في معهد سبيل الرشاد مالانج وأهميته في عصر العولمة. استخدم هذا البحث منهج البحث النوعي الوصفي بنوع دراسة الحالة، تعمل الباحثة كأداة بحثة رئيسية. تم جمع البيانات في هذا البحث من خلال الملاحظة والوثائق والمقابلة. تحليل البيانات المستخدم في البحث هو تحديد البيانات غير ذات الصلة، وعرضها، ومقارنتها وتحليلها، ثم الاستنتاج من البيانات التي تم تحليلها.

أشارت نتائج هذا البحث إلى أن نظام التعليم في معهد سبيل الرشاد غاسيك مالانج يتكون من نظامين، هما نظام التعليم الرسمي (مدرسة سبيل الرشاد المتوسطة الإسلامية، ومدرسة سبيل الرشاد الثانوية الإسلامية، والتعليم العالي، ومركز التدريب على العمل) ونظام التعليم غير الرسمي (المدرسة الدينية وسكن الطلاب). لا يزال نظام التعليم في معهد سبيل الرشاد غاسيك مالانج ذا صلة في عصر العولمة الحالي، نظرا إلى رؤية ورسالة المعهد نفسها والتي يمكن رؤيتها بعد ذلك من المناهج الدراسية المطبقة، حيث لا يكفي باستخدام منهج المعهد فحسب، بل أيضا استخدام منهج التعليم الرسمي الذي اتبع منهج ٢٠١٣، مما يتطلب الإبداع. وبرنامج مركز تدريب العمل لتحسين المهارات في تشغيل البرمجيات، ولديهم مهارات جيدة في تصميم الرسم، وقد تم تزويدهم بالمعرفة الاجتماعية حتى يتمكن الطلاب من المنافسة في عصر العولمة. بالإضافة إلى ذلك، هناك برنامج يسمى *Gasek Multimedia*، يهدف هذا البرنامج إلى نشر الدعوة الإسلامية من المعهد إلى جميع المجتمعات من خلال يوتيوب وإنستغرام و

الموقع الإلكتروني

Penerjemah,  M. Mubasysyir Munir, MA NIDT: 19860513201802011215	Tanggal 30-5-2022	Validasi Kepala  Dr. H. M. Abdul NIP: 19730201 19860513201802011215
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APPENDIX X

CURRICULUM VITAE



Name : Siti Intan Chusnul Khotimawati
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2013 – 2016 Senior High School 1, Boyolangu
2016 – 2021 Maulana Malik Ibrahim State Islamic University