Repositioning *Pesantren* Education as the Basis of Islamic Education in Indonesia

Mohammad Ahyan Yusuf Sya'bani[1]

[1] Universitas Muhammadiyah Gresik; Indonesia

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ABSTRACT

Today's post-modern era increasingly shows how complex the problem of *pesantren* is. *Pesantren* has long existed in the archipelago and can represent authentic education and face the challenges of an era in the aspect of *kiai,* santri, learning mechanisms, establishment and implementation, and infrastructure facilities in both huts and places of worship. The surrounding community is a party that contributes to implementing *pesantren* and many others. These are drawn to the contextualization of the post-modern era and globalization, which will fundamentally change all aspects of education in the *pesantren*. The purpose of the research is to know the conceptualization of Islamic boarding school education and the repositioning of Islamic boarding schools, especially in the digital era, to strengthen the existence of Islamic boarding schools. The research method used is qualitative research by choosing the literature research. Literature research is useful in reviewing repositioning *pesantren* education as the basis of Islamic education in Indonesia. Therefore, the results of this study show that the peculiarities of *pesantren* are the main point in a *pesantren* education that needs to be redefined in the post-modern era and the midst of globalization currents such as Islamic learning, *kiai,* systems, and learning strategies. These elements of education in the present have been able to exist and adapt to the contextualization of the times as a whole so that *pesantren* education can continue to survive and even develop and advance.

Corresponding Author:

Mohammad Ahyan Yusuf Sya'bani

Universitas Muhammadiyah Gresik; Indonesia ahyanyusuf@umg.ac.id

INTRODUCTION

Islam in the archipelago is a religious movement that is included in the category of experiencing success in the current of Islamization. The existence of Islam changed the socio-religious practices that had previously tended to seem galvanized and formed a class of people in the order of the social system.

Local communities have cultures and traditions firmly embedded in daily life to become the main capital to form a civilization unique to cultural values and the archipelago.(Tolchah & Mu'ammar, 2019, p. 7) In national and state life, Islam is implemented culturally, historically, and socially to survive all changes. Of course, this is inseparable from the role of local communities who can place the value of Islamic teachings with the reality of Indonesian life in an integrative manner.

When looking at the dynamics of the nuances of the times that continue to roll in the aspect of education in the archipelago, which is connected with the existence of Islam, it can be noticed that the two are always related to each other. Especially the influences that come from the outside can also shift and influence the pattern of education in it. The view of Islamic education implies that the term *pesantren* is always attached to it, nor is it separate from the existence of Islam on earth.

The development of the outside world, which increasingly shows diverse dynamics, will be able to directly influence the development of Islamic education. Even the impact of globalization currents has always been felt more embedded in the daily activities of indigenous peoples. Globalization sometimes becomes a paradigm, namely that there is no longer a separation between humans from one another in terms of communication, technology, society, and other things, so everything is bound to each other on this earth.

The impact of globalization is clearly illustrated from Ranggawarsita's view with the translation of H. Karkono Partokusumo. The state's dignity has been silent because it is broken in implementing its rules without an example. People abandon decency, and scholars and experts are carried away, drifting with the current in an age of indecision, like losing the signs of life and the world's misery due to various obstacles. (Partokusumo, 1983, p. 9–11).

Globalization's most obvious impact is the capitalization of life in industrial societies that tend to be contradictory to local communities (indigenous peoples).(Sya'bani & Rajiani, 2019, pp. 7–8) Without exception, the development of Islam, in its relation to Islamic education and boarding schools, also felt it, especially the entire local community. Changes in social patterns, cultural patterns, and educational patterns occur evenly.

Globalization is understood not only in a general sense but in a special meaning that leads to cultural globalization, social globalization, technological globalization, political globalization, economic globalization, and even globalization in the world of education. This kind of thing is reflected in Scholte's opinion in Ulil Amri, which describes the existence of four mainstream movements in globalization, including the movement of ideas, people, goods, and technology. (Amri, 2011, p. 56)

The era of technology, commonly known as the industrial revolution 4.0 and now the latest from the country of Japan, has carried out from a realization of the industrial revolution 5.0 has a very significant influence on the development and advancement of technology in surrounding countries Indonesia. So it is no wonder that movements in the currents of globalization, such as the movement of ideas, people, goods, and technology, have occurred since time immemorial. However, this happened quickly after technological advances, and information changed all aspects of life to be faster, more practical, and more efficient. Even the most important people considered it effective.

It can be ascertained that there is an influence of these changes. The currents of globalization that occur make humans increasingly quick to have access to one sam another. The absence of barriers and separators makes this world civilization increasingly lead to the era of post-modernism, which certainly has a special social impact on society. Accessibility and acceleration in the context of globalization, which occurs in the lifeline of society in general, will change a person's thinking and behaviour patterns.

Not to mention added to the contextualization of the epoch that entered the era of post-modernism as the antithesis of the era of modernism that has failed to elevate the dignity, dignity, and degree of human life.(Arifin, 2017, p. 11) The era of modernism, with the advancement of various lines of life,

brought humans to prolonged conflicts that were detrimental to human civilization. Post-modernism, as introduced by Jean-Francois Lyotard, Michel Foucault, Jacques Derrida, Jean Baudrillard, Fedrick Jameson, and others, with the characteristics of post-modernism namely decentralization, post-industry, liberalism, and others, have also not been able to bring human beings to a life that reflects the harmonization of reality and spirituality.

Another characteristic of post-modernism is deconstructive, meaning it deconstructs the way of thinking in modernism by re-questioning (critically) something that has been established. Even the theoretical way of thinking eventually turned into a paradigm in the post-modern view. The existence of the principle of relativism in the post-modern makes critical reasoning even more powerful to be centred.

But in Ien Ang's view, aspects of globalization and post-modernism are not necessarily negative. In the current trend of globalization, according to which the world is in the realm of universality, disparities between cultures or people will be more visible, so they are increasingly obsessed with the uniqueness of the original culture. This is the main motivation in developing *pesantren*, which has long been born from the integration of cultural and religious entities. (Ang, 2014, p. 10–20) In essence, *pesantren* will not be able to escape from the elements of religion, tradition, and culture that have been attached for a long time and thus increasingly reflect Islam's existence and dominance in the archipelago.

Regarding these two major challenges, namely globalization and the post-modern era (Rohmah, 2020, p. 10), Islamic boarding schools in the context of Islamic education in Indonesia should be able to carry out adaptive and responsive life processes. As once popularized by K.H. Abdurrahman Wahid regarding his idea of the privatization of Islam, it seems that it can again be used as a solution to the existence of Islamic boarding schools in the archipelago. Because, in this case, Islam is a solution to facing global challenges.

If studied, globalization does not always bring challenges or something negative but also provides opportunities. For example, economic globalization is very likely to make progress in many ways. However, economically, the impact will be felt in any field, both educational, social, cultural, political, and the sustainability of national life. Not to mention that the globalization of culture, technology, information, and others can make humans have no boundaries in the transfer of knowledge so quickly and easily, and anyone can achieve such high accessibility. So with this, the development of the progress of a cultural civilization can be created easily.

The privatization of Islam (indigenization) through Islamic boarding schools seems to be a way out of facing these global challenges. Therefore, *pesantren*, as a part of Islamic education that has been indirectly affected by the currents of globalization and exists in the post-modern era, sees it as important and very necessary to redefine *pesantren* education so that it continues to run on its original purpose to ground Islam in the people of the archipelago.

Based on the background explanation in this study, several formulations of the problem were obtained, including whether *pesantren* education is actual and how to reposition *pesantren* education as an effort to strengthen the existence of *pesantren* so that the purpose of this study is to know the conceptualization of *pesantren* education as well as to know the reposition of *pesantren* education as an effort to strengthen the existence of *pesantren*.

The mechanism of this study has three chapters on the content or core of the article. If sorted, the writing systematics in this article is arranged in outline from the initial b again containing the title page or cover (cover), abstract, and introduction in writing this article. The initial section is needed to identify and present introductory information related to the article.

The core section contains three main discussions with details, namely the first is to study the concepts of education and *pesantren*, redefine *pesantren* education, and reposition elements in *pesantren*. The final section contains a cover containing the conclusions and suggestions for writing this article and continues with a bibliography. At the end of this section, it aims to describe the author's conclusion so that the writing's core results can be obtained in the article.

METHODS

The research method used is a qualitative research by choosing the research type of literature research. Literature research is useful in reviewing literature descriptively so that the event is revealed as it is. The purpose of this study is to describe the research objectively in real terms. (Nawawi, 2013, p. 55)

The data collected in this study come from books on repositioning Islamic boarding school education as the basis of Islamic education in Indonesia as a primary data source. Furthermore, some data as secondary sources are taken from various journals, papers, articles, magazines, and other research results relevant to this research. The research used is a *grounded* theory approach that functions to find theory (combined theoretical explanation) (Corbin & Strauss, 2007, p. 72) so that *pesantren* education can be analyzed as the basis of Islamic education in Indonesia.

The primary data source in this study is about repositioning Islamic boarding school education as the basis of Islamic education in Indonesia. The secondary source is all documents, archives, magazines and reports of research results as well as manuscripts and writings (Sugiyono, 2015, p. 32) related to repositioning *pesantren* education as the basis of Islamic education.

Data collection techniques are used in two ways, namely, literature, all data sources (Miles et al., 2014, p. 60), both primary and sources that focus on Islamic boarding school education as the basis of Islamic education collected into one. Second, documentation is in the form of archives and includes books on theoretical opinions, postulates or other books related to repositioning *pesantren* education. The data that has been documented is then selected and classified according to the focus of the study to reposition *pesantren* education.

All data that has been classified according to the focus of the study is carried out data analysis with the heuristic analysis method, which is to collect all the necessary data sources in the form of written, oral, audio-visual, primary and secondary. (Kuntowijoyo, 2011, p. 20) The focus of this research was only on collecting data on repositioning Islamic boarding school education as the basis of Islamic education. Then also use the verification analysis method by selecting all data sources that have been found. Data selection and verification are carried out by selecting data that is by the focus of this research study.

Furthermore, interpretation analysis is carried out by providing an interpretation of Islamic boarding school education data as the basis of Islamic education in Indonesia that has been obtained during the research so that it becomes a sequence of events the chronological (Kuntowijoyo, 2011, p. 70). Finally, a synthesis analysis is carried out by processing writing in the form of research results. The final step in data analysis is synthesising a form of research results that have been obtained.

FINDINGS AND DISCUSSION

Findings

The results showed several stages that were passed in repositioning Islamic boarding school education as the basis of Islamic education in Indonesia, including three stages:
1. The stage of redefining Islamic boarding school education
    This stage seeks to integrate the world of Islamic boarding schools in the past era into the current digital era by elaborating on the true meaning of the *pesantren* education system.
2. Evaluation stage of pesantren education data

The evaluation process aims to take some data related to Islamic boarding school education as the basis for Islamic education. This is useful for bringing back Islamic boarding school education as an Islamic education system implemented in the national education system.

3. The stage of repositioning Islamic boarding school education in the current era

This stage is to reposition pesantren education in today's digital era while still paying attention to the education system of the old pesantren era so that it always corresponds to its era.

Discussion

Studying the Concept of Education and Pesantren

The initial concept of learning connected to the world of *pesantren* is to connect two things with the same purpose. *Pesantren*, which in essence is also an educational and learning institution based on religious culture and traditions built from local communities, has a distinguishing value (identity or characteristic) from other educational institutions.(Ihsan & Fatah, 2021, p. 12) Learning built and preserved in *pesantren* is learning that is born from the cultural locality of the local community by prioritizing religious aspects and the spirit of science to teach religious and general knowledge to students or students in the *pesantren*.

In cultural societies, especially in Java, the meaning of *pesantren* has a very deep meaning for the development of Islamic proselytizing broadcasting in Java when it had a mission to make culture and tradition a land for Islamic proselytizing for *ulama'* in the past, which directly intersected with Javanese culture at that time which could not be separated from the cultural influence of Hinduism and Buddhism. So in a very peaceful way and persuasive if the scholars see the cultural, social, and educational dimensions as the main door to the success of the process of Islamization on the island of Java, which is also still under the rule of such a powerful Hindu-Buddhist kingdom.

The context of *pesantren* is very closely related to the historical background above, so *pesantren* is one of the most important parts for the success of the Islamization process in Java, and even now, it is still able to exist and have a strong influence on the development of Islamic culture in Java in terms of education. Many *pesantren* alumni have made a real contribution to the founding of this nation and have an important role in the sustainability of life together in this country.

Education built based on the integration of religion and culture makes *pesantren* able to compete and maintain their existence in various trajectories of the times, when Islam prevailed in Java, during the population period of colonialism, foreign countries in the archipelago, the period of independence, post-independence to reform and currently in a virtual and pandemic period. The existence of *pesantren* in a community is even a characteristic of being known to certain villages or local areas and becoming an icon for the area. This means that a village is known by the wider community precisely because of the existence of Islamic boarding schools in its environment. It can also be known for the big name of a *kyai* in a certain boarding school.

So conceptually, there are differences in education and *pesantren* because implementing a trend message must be based on several spiritual and rational dimensions. Suppose education is interpreted as an effort to provide and instil cognitive values. In that case, *pesantren* prioritizes internalising spiritual and scientific (rational) values, which will later form and produce a generation that intellectually and gracefully excels in behaviour or morals. These principles are a guideline in implementing a *pesantren* that concerns it, namely the education of the *pesantren* itself, which must run according to these principles. It is hoped that *pesantren* education can run as it should and achieve the goals of *pesantren* education.

Repositioning Pesantren Education

Pesantren education needs to be repositioned, especially in the current era of globalization and post-modernism, so that *pesantren* as a centre of Islamic education can maintain its existence amid the

dynamics of the emergence of new schools and educational institutions, which are sometimes still abstract in determining the direction of their educational goals. (Firman, 2020). So with this, *pesantren* education is an effort to provide awareness back to the students to return to the treasures of Islamic science. If you look at it historically, it is precisely the Islamic scientific treasures that have survived in this archipelago until now. (Bijsmans et al., 2022, p. 15) Traditional Islamic culture also plays a very important role in maintaining the originality of Islamic scientific treasures so that indigenous peoples highly uphold the values of local wisdom in the Islamic religion.

Traditional Islam in the archipelago, in this case, is more directed at the role of *pesantren* in Java which a Kiai directly leads. But sometimes, there are times when some people think that the conservative view of a *kyai* is considered to be able to produce a static system. Those are all seemingly incorrect views because precisely Snouck Hurgronje himself has other opinions. Traditional Islam in Java seems static, but in fact, traditional Islam is very dynamic by undergoing very fundamental changes gradually. That is why for observers who are not familiar with Islamic thought patterns, these changes are not visible, but for those who observe closely they will gradually see these changes.(Dhofier, 1985, p. 2)

The historicity of *pesantren* certainly cannot be separated from the development of traditional Islam as a whole, so, if observed and balanced, *pesantren* always strive to maintain the existence of traditional values but do not also reject modernization and dynamism in the era of globalization that has occurred in all parts of the world. The integration and interconnection of traditional and modern values is the strength of *pesantren* to continue to exist and survive for a very long time. This is the main capital of *pesantren* as a form of social, cultural, and religious strength and vitality that always tries to combine the traditional system of *pesantren* with elements of modernity that is happening.(Dhofier, 1985, p. 45). Normatively, *pesantren* can be seen in terms of grammar and terms, so the term *pesantren* is taken from the word santri and gets the addition of the prefix pe- in front of it and the prefix -and at the end which has the meaning of where the students live. Professor Johns, who had personally discussed with Zamakhsyari Dhofier, argued that the term santri comes from Tamil with the meaning of teacher. (Dhofier, 1985, p. 18)

The Islamic world, especially for developments in the archipelago, culturally, politically, socially, and religiously, makes *pesantren* have an important position for the socialization of Islamic education culture. Masyarakat Nusantara, which is known to uphold local culture and traditions, is the strongest base for the growth and development of *pesantren* sustainably. Even *pesantren* nowadays have begun to appear in various regions of the archipelago with their characteristics based on the local cultural locality. *Pesantren* means a place of residence for students, where students take religious lessons. While in Sanskrit, the word santri means a person who knows the Hindu scriptures. So even if it is returned to the meaning of *santri*, i.e. it is meant to be Shastri then it means one who knows the holy book or book of religion because the word *Shastri* comes from the word *shastra* with the meaning of holy books, religious books or books about science. (Chatuverdi & B.N., 1970, p. 627)

The context of globalization and the post-modern era seems to have a serious *impact* on all aspects of human life everywhere. The perception of the international community also needs to get the attention of Muslims so that, as part of the world community, Islam can emerge as a great power that brings grace to the world. Especially for the world of Islamic education so that it can also appear to be a centre for providing education for the global community. Thus this still feels the current of globalization in the joints of life. For example, when viewed from the perspective of *pesantren*, globalization is more associated with modernization efforts, but on the other hand, there are also elements of westernization. As stated:

In the context of the pesantrens' perspective, globalization is simply associated with modernization and westernization. (Kawakip, 2020, p. 111)

Pesantren, in the context of the post-modern era, should have values and efforts to respond and provide feedback from the current modernization and westernization in the aspect of globalization. This is because Islamic education must be an *education centre (education centre of the world)*. So as the centre of education, *pesantren* needs to respond to this current modernization by not sacrificing aspects of traditionality that have long been held and deeply rooted for aspects of student life in a *pesantren*. For example, in responding to the current modernization and westernization, *pesantren* need to add aspects of facilities and infrastructure that can support to respond to the current modernization and westernization in the context of globalization.

Many students in pesantren communities face new opportunities as a result of modernization, such as an increase in internet access, technological and communicative advances. All these facilities, of course, have not been encountered before within traditional life in the pesantren. (Kawakip, 2020, p. 110)

For example, when students have opened their minds to the currents of globalization, *pesantren* can provide supporting facilities such as internet access and increase access, in this case as an effort to advance the world of technology and communication for students. Furthermore, it needs to be highlighted to redefine *pesantren* education as an analysis faced by *pesantren* in the future both internally and externally. Internal *pesantren* which is connected with the implementation of *pesantren* mechanisms in it and external which is closely related to the post-modern period and the era of globalization, namely there are several important points:

4. There is a form and system of learning that will be held. (Azra, 2014, pp. 135–136)

   There are three main things as guidelines in organizing a mechanism of the *pesantren* system, namely cognitive teaching, maintenance of culture and traditions, and producing graduates who can indict religious teachings to the public. As an educational institution that attaches importance to aspects of religious education and general education, *pesantren* is the centre of the implementation of the learning process that occurs between (Azra, 2014, p. 136) *kyai* and their students or teachers and students. The form of learning that occurs in it must be oriented towards these three things, namely providing a stimulus for the development of cognitive aspects of students, as well as affective and psychomotor aspects. Furthermore, from the perspective of tradition and culture, *pesantren* should maintain the traditions of the locality in it so that it has virtues and peculiarities in forming students who are expected to be able to answer all the problems of the times. While the latter, *pesantren* should be able to produce graduates who can exist in various times, who prioritize religious science and general science integratively for their daily lives.

5. Characteristics and identity internally.

   The identity of *pesantren* lies in the cultivation of religious practices that occur in the implementation of learning in it. As an institution that carries out learning traditionally, the climate and atmosphere of educational practice in *pesantren* are built based on traditions that have been deeply rooted since the *pesantren* was founded. So learning that seeks to instil the values of Islamic teachings and also pays attention to the cultivation of general material learning, *pesantren* stands firm based on traditions that have been formed for a long time with learning characteristics of *pesantren*. This indicates that the world of education in Islamic boarding schools does start from the existence of a cultural civilization and traditions that have been firmly attached before and then manifested in a learning system that is oriented towards tradition, education, and cognition.

6. Governance of learning systems and institutions.

   A good learning management system and institutions will be able to produce a maximum educational outcome or *output*. For example, the management of institutions and the ongoing learning mechanisms it is closely related to learning practices and human resources in it both *kyai* (teachers) and students (students). The better organized the management of institutions and

learning, the better the quality of education that is ongoing so that later the benefits can be felt by students, teachers, and all *pesantren* residents, especially the community in the environment around the *pesantren*.

Reposition of Elements in Pesantren

It needs to be explained in this description about some of the main elements that exist in a *pesantren*, namely huts, mosques, students, teaching classical Islamic books, *kyai*, as well as teaching systems and methods to be presented as the main concepts in responding to and explaining the position of *pesantren* in the midst of globalization and the post-modern era, including:

1. *Pesantren*

   Pondok or also can be called pesantren is a place to settle for students (referred to as students) to study with the teacher (*kiai*) for a relatively long time. If in Aceh or Sumatra, there is a name for Pondok by mentioning *dayah*, then in Java, it is called pesantren, which gives an accommodating meaning for the place where students live in studying, practising knowledge, and also always accompany teachers (*kiai*) in daily life based on religious values.

2. Mosque

   A place of worship for Muslims, called a mosque, is usually more often used for things that are ritualistic *mahdhah* worship, namely prayer, recitation, distribution of zakat, and many others. But actually, mosques are not only assumed to be for rituals of worship but can also be used for other social activities. This means that learning in Islam cannot be separated from the role of the main place of worship of Muslims, namely the mosque. Islamic civilization, if re-examined, begins with the dynamics that occur in mosques. This means that education held to educate mankind begins with a house of worship as the highest lambing of a person's spiritual and physical aspects that are directly related to his God. Therefore, places of worship such as mosques are so important for Muslims in the context of pesantren, not only as places of worship (five-time prayers) but also as meeting places, educational centers (gaining knowledge from *kyai*), administrative activities, and cultural.(Snider, 1968, p. 24-25)

3. Students

   Another term for students in the Islamic boarding school world is *santri.* The existence of students is a special characteristic of pesantren because with the existence of these *students*, pesantren are seen as able to compete with other educational institutions and are seen as having a big name In the number of *students* owned, it can be classified into two types of student groups, namely:

- Students who live are students who have a place to live very far from the *pesantren* which is used as their choice to study. So because of the distance from where they live, they usually live in Islamic boarding schools for a long time. As for students who have lived in *pesantren* for a long time or first, rather than students who come later, usually play an important role as responsibility holders and take care of the daily interests of *pesantren*. However, in today's digital or virtual era, *students* prefer to stay longer in the time determined by the Islamic boarding school when studying in it, especially for parents who have a busy life because work is more likely to entrust their children to *pesantren* and only visited by their parents sometime after. Not to mention. Currently, *pesantren* focuses more on providing personal services and learning that is very accommodating as a form of competitiveness of one *pesantren* with another for get as much capacity as possible for students (*students*). Because with many *students*, the *pesantren* is considered to be a *pesantren* that has a big name and a large number of buildings. Furthermore, there are *kalong students*, namely students

- who come from the Islamic boarding school environment as early as and have a place to live not far from the *pesantren* where to gain knowledge. Therefore, to follow the learning process at the *pesantren*, it is taken by going home and going from his residence to the *pesantren* where he studied.

Looking back at history, back in 1910-1930, a student who was going to be married at a *pesantren* had to own and pay quite expensive fees for his needs while he was a student, this was all for travel expenses, living expenses, and books that had to be purchased. Even parents also contribute to always sending fees for their children who study at *pesantren*, and if the parents do not have enough costs, then they are helped by their immediate family. So in the current era of globalization, students must be able to study as optimally as possible in Islamic boarding schools because of the problem of the cost their parents will bear it. Seeing this phenomenon, *pesantren* must at least make efforts to provide education for students so that they can be economically independent when they have completed their education at *pesantren*.

1. *Kiai*

   A *kyai*, if in Islamic teachings, is a person who is an expert in religion then it is called a cleric, but in Central Java and East Java, it is called *Kiai*, while in West Java, it is called *ajengan*. *Kiai* is a central figure in the pesantren tradition and can even be included in the category of people who founded a pesantren. Since Islam entered Java, the position of *kyai* has been very high socially and religiously. So with this role, *kiai* is followed by many of his students and becomes an example for him. In today's contemporary era, in a socio-cultural context, *kyai* is not only seen from their expertise in the field of religion but also must have a pesantren. But this is all different in the contemporary era where when one is an expert in matters of religion can already be called *a kyai*. Then in response to the current globalization, many *kyai* have allowed their students to take their formal education to a high level, even a *kyai* has also taken the highest possible formal education.

2. The teaching of the Classical Islamic Book

   In the past, the teaching of classical books was mostly done to study the books of classical scholars. Like all the books used in learning in the pesantren environment, among others, namely: *nahwu*, *saraf*, *fiqh*, usul fiqh, hadith, tafsir, tawhid, Sufism and ethics, and other branches such as Tarikh and balaghah. All of them are knowledge that is learned in a pesantren, but for now, in pesantren has also been taught religious and general materials at the same time.

3. Teaching Systems and Methods

   The teaching system in Islamic boarding schools generally uses *the bandongan* method or also known as *weton*. This system of students between 5 people and hundreds listens to teachers who read, translate, explain, and review Islamic books in Arabic. The class group of this system is called *halaqah* which is a group of students who study under the guidance of a teacher.(Sya'bani, 2018, p. 42)

Then below it is an individual system, namely the *sorogan* system that requires a student to go to a teacher who will read a few lines of the Qur'an or Arabic books and translate them into Javanese. In turn, the pupil repeats and translates word for word exactly as his teacher did. For now, in the post-modern era, the teaching system is not only based on the two old teaching systems, both *sorogan* and *bandongan* but also inserted many modern methods such as discussion, dialogue, and so on, this is intended teaching material in the *pesantren* environment can be conveyed properly.

All of the elements of the *pesantren* are nothing but so that the education of the *pesantren* that is held does not go out of the main purpose of establishing a *pesantren*, namely those that aim to:

1. Producing educated graduates who can practice religious knowledge and general knowledge to be an example for mankind. So that it has strong beliefs, a noble character, is intelligent, has a social spirit, and can be a solution to the development of every era.

2. Providing a good understanding of religion to be able to make students a spirit of tolerance, moderation, and religious behavior that upholds the values of justice, egalitarian principles, and love for the homeland and can have a high social spirit.

3. Providing educational improvement in the quality of life of the community to make life religious and high social level and able to form a noble civilization for human development.

4. Forming a noble civilization by prioritizing aspects of education in Islam to cultivate and become a tradition in the life of the internal and external communities around the cottage boarding school. This means that *pesantren* becomes a center for cultivating religious values packaged in the form of a long-term education to change the structure of local society for the better again and of course make the dimension of cultural strengthening in terms of education and society easier to realize.

5. Education in the context of Islamic boarding schools is an effort to provide full Islamic teaching because it is supported by practice in the daily life of students and is also directly supervised by a guide *ustadz* or *kiai*. This educational relationship further strengthens the existence of Islamic boarding schools in the digital era society and in this pandemic period which tends to be increasingly obscured by the influence of a free virtual one after another replacing the opinions that are being built by a pluralistic society.

CONCLUSION

Pesantren education has its characteristics as an Islamic education system that has long existed in this archipelago. So to redefine pesantren education at least refers to the law on pesantren that has been established, namely tangible in education organized by pesantren and located in the pesantren environment by developing a curriculum following the peculiarities of pesantren based on the yellow book or *Islamic dirasah* with *mualimin* education patterns

The main point in a pesantren education that needs to be repositioned in the post-modern era and in globalization currents such as *pondok*, mosques, students, teaching classical Islamic books (kyai), and teaching systems and methods is the term peculiarity of *pesantren*. These elements of pesantren education in the present have been able to exist and adapt to the contextualization of the times as a whole, allowing pesantren education to survive and even develop and advance.

Seeing the dynamics of the times that are always changing in the era of globalization, it is necessary to strive more earnestly and realistically for the development of Islamic boarding schools to welcome the era of the industrial revolution 4.0 and even 5.0 that is happening in our society. so that pesantren can be used as a center for advanced and competitive Islamic education.

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CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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