The modernization practices of *pesantrens* in Salatiga

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Abstract

This study aims to analyze the practices of modernization in the *pesantren* of Salatiga in 2017. Modernization of Islamic boarding schools (*pesantren*) should be developed in order that their function as an Islamic educational institution is not eroded by times. In this study, the authors used a qualitative descriptive research method by conducting interviews, observation and field studies to three boarding school in Salatiga namely Pondok Pesantren An Nida, Pondok Pesantren Al Falah, and Pondok Pesantren Sunan Giri. The results of this study stated that the practices of modernization among others modernization of the curriculum; dynamic punishment; as well as the utilization of information technology and transformation to support boarding activities. Whereas the causes of modernization internal factors: curriculum of schools undergoing change, free use of communication tools, permissibility of carrying transportation, as well as a dynamic punishment; external factors (the interaction of students with the environment outside of pesantren and build a network with outsiders). The impact of modernization on the existence of pesantren include positive impacts for boarding schools (pesantren become more widely known and the curriculum becomes more advanced), for students (make students knowledgeable, students more familiar with the technology, the mobility of students becomes easier, and students become more self through self-employment. the negative effects tend to students who then impact the schools, such as students tend to be individualized; students more easily break the rules boarding school, and the erosion of moral values of students.

Keywords: modernization, pesantren, analysis

Introduction

As an institution Islamic education of the oldest in Indonesia, pesantren roles and functions that are dominant in spreading and developing the teachings of Islam (Engku and Zubaidah, 2015: 115). in addition, schools have characteristics that can not be separated from cultural system of the country, where social interaction boarding still using traditional ways to show the simplicity, mutual cooperation, a sense of brotherhood, equality and self-confidence as well as the scientific spirit is not measured by a diploma.

But over time and as a result of the development of the times and the demands of human civilization worldwide follow the development of modernization, the situation will change in all aspects of human life itself. Both in the political, economic, social and cultural. Similarly, in the traditions of boarding schools, where the current modernization has also changed the direction and progress towards a more pragmatic pesantren (Suseno, 2001: 5).

Already so many scholars, scientists, and thinkers devoted critical of pesantren, including Pohl (2006) in *Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia* said that Indonesia should produce modern society either through formal education and through education schools. Sirry (2010) in *The Public Expression of Traditional Islam: the Pesantren and Civil Society in Post-Suharto Indonesia* said that schools are mini Islamic society where the thoughts of

modern need to be developed as the idea of democracy, freedom, and equality in conveying ideas to create the ideal Muslim.

Yasmadi also been paying special attention to the boarding school, as he expressed in the *modernization of schools Nurcholis Madjid criticism against the traditional Islamic* education.Yasmadi (2002:92) said some aspects of thinking about education reform Nurcholis Madjid Islam and its role in creating a civil society in Indonesia by combining the three elements of value, such as Islamic values, ness, and science. So the philosophical foundation used in modernizing traditional Islamic education.

The entry of the modern education system in the curriculum we certainly have a goal to improve the quality of Indonesian public intellectual. In Islamic education (pesantren) also have started to combine traditional education with modern education system. However, the fact said that modern education is more dominant than traditional education. So that schools that do not enter the public education system continued to lag behind (Elson, 2010).

In this study, the author tries to look at the practices of modernization and the factors that caused the occurrence of modernization practices among *pesantren* Salatiga. Because according to the authors, the study of *pesantren* that specifically focus on modernizing practices among *pesantren* Salatiga has not gained the attention of researchers earlier.

Boarding school is an educational institution as well as the growing Islamic community recognized around the hostel system (Arifin, 1991: 200), the cottage is derived from the Arabic*"funduk"* which means home. That is home for the students to learn the science of religion which is traditionally led by a *Kyai* as a figure in a boarding school (Izfanna and Hisham, 2012). Pesantren in Indonesia has a unique and distinctive characteristics, namely the study of classical texts (*kitab kuning*) by using *bandongan* and *sorogan* (Nizar, 2011: 45).

Dhofier (1985: 20) categorizes the boarding school into two categories, namely *Salafi pesantren* and *Khalafi*. *Salafi pesantren* more emphasis on the teaching of classical Islamic books as the core of education, the implementation of the *madrasah* system to facilitate *sorogan* system without introducing the teaching of general knowledge. While boarding *Khalafi* has included general subjects in *madrasah* developed or open type of public *pesantren* in a boarding school environment.

The development of *pesantren* cannot be separated from the participation of local communities and *kyai*, here clerics is the founder and leader of *pesantren* play a very dominant. Thus, the boarding school is the most autonomous Islamic educational institutions that cannot be interfered with outside parties except as authorized by clerics. The difference in the form of education boarding school variation is due to differences in the condition of the surrounding community sociocultural (Qomar, 2005: 20).

The function of a boarding school had been developed by time to time. At first function of the boarding school is a center of education and broadcasting Islamic mutual support. Education can be the foundation in order to carry a *da'wah* as a means to build the education system. So we can say that the educative function boarding school is just a free ride preaching mission. While during the *Wali Songo* is a candidate printer scholars and preachers who are serious in broadcasting Islam (Saridjo, 1982: 34).

The functions of the boarding school associated with the role of origin according to Rahim (2001: 3-4) identified three important functions in Indonesian society, namely *First,*the boarding school is the center of the transmission traditional Islamic sciences. *Second,* the boarding school is a keeper and guardian of the continuity of traditional Islam, and *the third* is a boarding school as scholars regeneration. In addition, the boarding school also became the center of health education, appropriate technology development center for rural communities, the center of rescue efforts and the preservation of the environment and more importantly at the center of economic empowerment in the vicinity (Azra, 1999: 104-105).

Qomar (2005: 2) states that the boarding school have the perception that plural which can be regarded as an institution of rituals, institutions moral development, the institution of preaching, and most popular is as Islamic educational institutions undergoing the process of the romance of life in the face of various internal and external challenges which is inseparable from modernization.

Modernization comes from the word that means the most modern, cutting-edge, or the attitudes and ways of thinking such as the times. Further modernization is defined as the process of shifting attitudes and mentalities as citizens to be able to live in accordance with the demands of the present (KBBI, 1989: 589). According to Madjid (1997: 172) definition is almost identical to the notion of modernization rationalization, that the reform process of thinking and new working procedures are rational.

Modernization as a conscious effort made by a nation or state to adjust to the constellation of the world at a particular period in which the people live (Ismail, 1998: 196). Renewal or modernization according to Nasution (1975: 9) is as a shift in attitude and mentality roses as citizens to be able to live in accordance with the demands of life today. Not only renew the modern ideologies, attitudes or customs, but more broadly include renewal institutions long considered to conform to the opinions and new circumstances. The desired changes or modernization Nasution aimed at renewing schools to enhance the education system, social and other fundamentally and systematically. The curriculum in the modern boarding school cannot be separated from the conventional material such as language, mathematics, and geography, while religious education is more emphasis on learning in schools (Hellman, 2004).

From the above it can be defined that modernization of *pesantren* is a change, both in the educational curriculum *pesantren*, learning systems

pesantren and punishment in *pesantren* as well as the moral behavior of students are experiencing renewal as appropriate to the time.

Methodology

This study was included in the category of field research *(field research)*, research conducted intensive, detailed and in-depth on a particular object studied as a case (Nawawi, 1995: 72). In this study, the authors came and watched boarding school in Salatiga through direct interaction (visit, phone, SMS, and email) for boarding profiles, habits and activities relating to the practices of modernization.

The approach in this research is descriptive qualitative research approach. Descriptive qualitative research study to analyze the data form the basis of the phenomena that exist and then linked to theories or opinions that have been there (Moleong, 2009: 289). Descriptive because the data being analyzed is not to accept or reject the hypothesis (if any), but the result was in the form of descriptive analysis of symptoms observed (Subana, 2001: 5). The study was developed in this study will be conducted with the literature study and field study.

The location of the research will be conducted in several *pesantren* in Salatiga. Salatiga which awarded the most tolerant city in the Middle Java to really appreciate every races, ethnicity, religion and culture for both native and immigrant, almost no friction problem of religious, social, social, religious and racial. Even in Salatiga both native and immigrants are given space to explore their culture through events like carnivals and

cultural exhibits. Besides this, the role of schools is also evident in the commemoration day of students on October 22, celebrate either generally or only in the *madrasah*. In the event, the students are expected to have a nationalist spirit and ready to serve the religion, society, nation and state. The boarding school will be researched are boarding schools (PP) Al-Falah Grogol, NIDA Ledok AN-PP, PP Sunan Giri Krasak.

Discussion

Curriculum Modernization

In an educational institution, the curriculum is one of main component is used as a reference to determine the content of teaching, directing the mechanism of education, starting-measuring success and quality of educational outcomes (Wiryokusumo, 1988: 6).

Curriculum applied at *pesantren* based on the level of convenience and the complexity of the science or the issues discussed in the book. So the initial level, intermediate and advanced levels. Each book is a field of study has a level of convenience and the complexity of each. In connection with that, then evaluating the progress of learning in schools is also different from the evaluation of public schools and madrasahs. Characteristics of the study was applied to schools in this modern era. *Pesantren* still using the system bandongan, sorogan and lalaran in learning.

Pesantren is an Islamic educational institutions with boarding system and the system study of classical texts (Engku and Zubaidah, 2014: 115). This is similar to the theory that the researchers wrote in the

previous chapter about the functions of pesantren expressed by Rahim (2001) that boarding schools as the center of the ongoing transmission of traditional sciences. But with the development of the time, now *pesantren* have started to open up with assessing contemporary insight and engage in activities that are modern and even improper activities in *pesantren* are now beginning to be held and even become the flagship activity in *pesantren*, such as journalistic activities.

Such as not wanting eroded by the currents of the times, *pesantren* beginning to open up and include general material according to the needs of students today. Surely boarding retains peculiar as: assessment classics, *sorogan, bandongan, lalaran* as a core activity. In addition to the public *pesantren* also include material such as assessment humanist culture by bringing it directly, held a seminar with invited speakers from outside according to the theme studied. At Pondok Pesantren (PP) Al-Falah Salatiga for example, they held a seminar inviting the Indonesian Bank to provide insight regarding the management or financial management and entrepreneurship opportunities.

Some Bank also have held extracurricular journalistic activities by bringing in speakers from outside parties like the PP. Al-Falah Salatiga who often invite some journalists from the news media to provide guidance to the students. Not only that, PP. Sunan Giri Krasak Salatiga in 2017 it hosted the national journalism students. It is hoped that the students will have extensive knowledge.

In relation to developing Islamic scholarship and face the challenges of the era, Bank begin to immerse themselves in a variety of modern and activities according to the needs of the students. As has been noted above that schools organize social activities and scientific cooperation in several formal and informal institutions to provide scientific insights to the students through seminars and cultural studies. Thus, it is expected that boarding institutions will be more widely known for having a curriculum that develops without having to remove the hallmark of a classic from the school itself.

In addition to the field of journalism and to establish cooperation with outside parties, *pesantren* also facilitate students with several activities in his curriculums. As; entrepreneurship and provide skills to improve himself. In PP Al-Falah for example, the students are taught to entrepreneurship and running a cooperation *pesantren*. Seeing the growing challenges of our time and even students are required to react then in 2005 founded Al-Falah SMK majoring in Automotive and dressmaking. Expectations of caregivers set up the school because they want to provide supplies to the students and the communities in order to compete globally (Hj. Nyai Latifah). In PP Sunan Giri, the students are given sewing skills are taught directly by the caretaker cottage and have sewing skills.

Skills are important to enhance the creativity of the students. However, the social interaction of the students also must be considered. For boarding born and developed in the middle of the community. PP An-Nida on social interaction is done by sending some students to fill

teaching the residents around schools. Pupils come once a week to teach the mother's *jamiah* and even grandmothers who learn the religion as well as the students give a simple *tausiah* to pilgrims recitation. This is done regularly and is scheduled to take turns on the students. For caregivers (Mr Sharif) realized that the best learning is when we can practice. Although the knowledge and experience of the students are still simple but the students are taught to dare to plunge into society.

Pesantren and community interaction also appears to a variety of events held by the boarding school. As harlah event, they help each other and cooperate. It means that the *pesantren* and the students can coexist well with the surrounding community. In fact it can help the economy of the local people.

The Dynamic of Application Rules

In forming the moral of students, *pesantren* should have a legal basis and the application of appropriate rules cabin. However, in some schools, the rules are still impressed flexible system. Basic application of penalties on some of the boarding school using social agreement through consultation, and even a lot of waivers granted. This is similar to the theory of modernization which took the decision in accordance rationalism (Majid, 1997: 172).

Pesantren is a picture of a mini society where there is normal and rules that must be obeyed. Implementation of a dynamic system of punishment actually not in spite of the changes and demands of

modernization. As in the PP. An-Nida, Sunan Giri and Al-Falah often encountered cases of exit permits for *pesantren* activities or homework, but in reality these are misused permission to meet with the *ikhwan*. If caught eating a strike committee, then penalties and removed from the *pesantren* if the penalty is not a deterrent.

Boarding school have the perception that plural which can be seen as a ritual institution, moral development agencies, institutions and the most important *da'wah* as an Islamic institution is experiencing romantic perfect process that faces many challenges both internal and moral (Qomar, 2005: 2). Modernization of the desired boarding schools to improve education systems actually better facilities and infrastructure that support to fit the needs of the times. Intellect so the students are not left behind by the times. However, some students incorrectly interpret. So what happened a few students consider things that are forbidden religion a fairness commonplace as to not be considered obsolete.

The Use of Technology

Communication Tool

The limitations formerly experienced by people in touch with each other, such as the distance factor, time, number, capacity, speed, and other-other, can now be addressed with the development of various means of modern communication (Nasution, 1989: 6). In this modern age would require people to participate using communication tools in order to support all the students' activities.

In some *pesantren* in Salatiga already started to open up and even gives permission for his students to use communication tools and electronics such as *mobile phones* (Mobile, laptops and computers to support the needs of students in school projects and means of data storage or archival schools. Not only this, communication tools are also used as a means of propaganda and disseminate information or promotional boarding and simplify the management of *pesantren* transaction such as e-Banking.

The use of communication devices and electronics are of course under the supervision of the board and *pesantren* and regulations specific hours so that the core activity at *pesantren* remains a prime concern. pesantren also provides a means and a place to take advantage of advances in communications technology appropriately. One of them is holding extracurricular journalism.

In fact they found some violations *santri* regarding the permissibility of communication devices. As; students often take advantage of hours between the Koran by watching a movie on a laptop korea Islamic than learning or chanting. And without realizing the effect of the film can change the behavior of students making it personal individualist, less concerned about the environment, even posing as Korean artists, and so forth. In fact, the rules allowed the communication devices has become the main reason for prospective students choose the boarding school.

Transport Equipment

In addition to the use of communications, *pesantren* also use the sophistication of transport by granting licenses to its students to bring personal transport equipment and provide ease of mobility services in cooperation with several public transportation in the area of Salatiga. It is expected that the students can quickly reach destinations such as schools, lectures and other activities outside the boarding school and can go back to boarding school quickly and not miss activities in schools.

This is in accordance with that delivered by Nasution (2004: 40) that transportation is very helpful in social relations by providing various facilities in order to facilitate the activities, easy access from one place to another to provide services to individuals or groups.

With the ease of communication and mobility provided by the boarding school the students would have a positive impact on the students to develop themselves in the field economi. It can be seen from several informants at the boarding school in Salatiga which provides opportunities for students to entrepreneurship in the form of goods such as selling, as well as in the services sector such as becoming a tutor.

The Contributing Factors of Modernization *Pesantren*

In educational institutions of course, curriculum is a major factor for the running direction and educational purposes to be achieved. As well as schools, although it has had a distinctive curriculum and classic boarding schools began to open up and collaborate on classical curriculum with new curriculum according to the needs of the times. So the curriculum is a

major factor as the application of the system modernization journalistic activities, seminars, and so forth.

The sophistication of the technology is also utilized well and utilized by *pesantren* to permit the students to use the means of communication and transportation technologies to support learning activities and mobility of students.

External factors modernization of schools affected by the relationship of students with social communities outside *pesantren*. Pupils are beyond the boarding school would have access to interact with anyone outside of schools. In addition it is allowed to establish communication with the environment outside of schools, students are also given special activities in order to society. However, it is abused by some students to interact and are affected by the negative behavior of street children and carried on currents in activities prohibited by Islam.

The Impact of Modernization to Existence Boarding School

Elements of an Islamic boarding school in Dhofier (1985: 23) that the existence of the mosque as a place of worship, educational centers as well as a venue for social activities. In addition to the mosque, also the residence of students (cottage), students, clerics, and assessment of the yellow book (classic). From the exposure of previous authors regarding the discussion and modernization of the causative factors certainly have an impact, both positive and negative impacts for institutions that include

curriculum boarding schools and clerics or caregiver as well as the students.

The positive impact of the modernization of the existence of such schools can be seen in the development of *pesantren* institution itself. Such as, the institution became widely known with various activities involving external parties such as institution government schools, formal and informal institutions. Thus indirectly pesantren curriculum becomes more developed by tailoring the needs of students in this modern era.

Not only in boarding institutions and curriculum, the positive impact is also felt for the students who increasingly have extensive knowledge and develop skills. Pupils become more *familiar* with the technology, it becomes easier mobility of students as well as students be independently with entrepreneurship.

Directly, modernization does not negatively impact the boarding school. However, modernization has implications for the students who then impact the boarding school. This is evident from some of the behavior of students who tend to be individualized because often focused on gadgets sidelines hour lessons, students become easy to break the rules boarding school as well as the most dangerous is the growing erosion of moral values of students of the lack of control the schools to use Internet services.

Research Findings

As the oldest Islamic institution in Indonesia and institution most autonomous education that can not be interfered with outside parties except as authorized by clerics. However, differences in variations on a boarding can be caused by the socio-cultural conditions of the community that surrounds it. It became one of the factors that distinguishes between schools from one another.

Unwittingly boarding schools have curriculum blends the classic with the modern. Without eliminating the hallmark and characteristic of Salafi pesantren pesantren now becoming aware of the needs of the students in this modern era. Assessing the Qur'an, hadith and classical texts assessment work of previous scholars to remain the mainstay, while journalistic activities, skills and so on provided by boarding a means of boarding institutions to improve the quality of the students do not lose by time.

With the modernization, the schools and students become more *familiar* with the technology. History has recorded that information and communication technology as a product and the process has evolved in a way that affects all our lives in various facilities in the application form (Miarso, 2007: 302) such as *websites, facebook (fb),*instagram,etc. has now also been used by schools as a means of propaganda.

The factors that affect the modernization of the internal factor is the curriculum, the permission of using communication tools and transportation as well as a dynamic punishment. External factors are

affected by the lack of control pesantren students interaction with the environment outside schools.

Conclusion

Modernization is change in the boarding schools, both in the educational curriculum, boarding schools and learning systems using punishment in schools as well as the moral behavior of students who have renewal according to the demands of the times.

Without eliminating the hallmark and characteristic boarding schools, boarding schools have now realized the importance of modernization, marked by advances in technology. It is used by schools as a learning tool and *da'wah*. In lessons, boarding enter common materials that are modern and according to the needs of students such as; journalism, sewing, automotive, dressmaking and various seminars and studies. Pesantren also cooperates with outside parties both formal and non-formal to increase the depth of knowledge the students.

Pesantren also use technology such as communications as a means of *da'wah* to make *websites*, *facebook*, and other social media service features that can facilitate boarding proselytizing activities and transactions as well as the students. In addition to communication, schools also use technological advances transportation field as the mobility of students.

Modernization practices have been rife among *pesantren*. Boarding school as an Islamic educational institutions are required to anticipate the behavior of the students who come out to deviate from the rules of Islam.

This can be done by making the curriculum system in accordance with the guidance of religion, religion apply the appropriate penalty, restrict and control access what social media and mobility of the students.

To study the authors suggest that future research topics modernizing schools can be equipped with add more object of study or research carried out in boarding schools that have many backgrounds.

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