Ma'had 'Aly and the Challenge of Modernizing Islamic Education in Indonesia

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Abstrak

Paper ini menjelaskan salah satu model pesantren di Indonesia yang cukup jarang dibahas, Ma'had 'Aly, pesantren yang santrinya adalah mahasiswa. Secara khusus paper ini menjelaskan pergulatan Pondok Pesantren Darus Sunnah dalam menghadapi tantangan modernisasi Pendidikan Islam di Indonesia. Sejalan dengan waktu, mayoritas pesantren mengadopsi modernisasi demi memenuhi tuntutan masyarakat dan pengakuan yang lebih luas dari pemerintah. Namun demikian, Pondok Pesantren Darus Sunnah adalah salah satu pesantren yang masih belum bisa menerima tawaran modernisasi pesantren tersebut secara menyeluruh. Paper ini bertujuan untuk menjelaskan alasan keengganan Pondok Pesantren Darus Sunnah dalam merespons modernisasi. Untuk menjawab pertanyaan di atas, penelitian ini menggunakan pendekatan kualitatif dengan metode pengambilan data auto-ethnography. Penulis memanfaatkan pengalaman penulis selama menjadi santri dan pengajar di Pondok Pesantren Darus Sunnah dengan dilengkapi observasi dan wawancara. Secara singkat penelitian ini mengisyaratkan bahwa Pondok Pesantren Darus Sunnah menolak modernisasi dari segi kurikulum karena hal tersebut mereduksi otoritas dan identitas tradisional pesantren. Pondok Pesantren Darus Sunnah lebih memilih untuk menjaga ke-tradisional-an pesantren sesuai dengan *dawuh* dari pendiri pesantren. Model Pesantren Tradisional yang selama ini dijaga terbukti telah melahirkan alumni yang berkualitas dan memainkan peran yang besar baik di level nasional maupun internasional. Paper ini juga mengajukan penyetaraan ijazah setingkat strata satu sebagai salah satu solusinya.

Kata Kunci: *ma'had   aly, modernisasi pendidikan islam, pengembangan kurikulum, kiai karismatik*

Abstract

This paper discovers one of the pesantren models in Indonesia that is considered understudied, the University Level of Pesantren (Ma'had 'Aly), pesantren which santris are the university students. Particularly, this paper explains the struggle of Pondok Pesantren Darus Sunnah in facing the challenges of modernizing Islamic Education in Indonesia. Over time, the majority of pesantren adopted modernization to meet the demands from the society and to gain broader recognition from the government. However, the Pondok Pesantren Darus Sunnah is one of the pesantrens that delay the modernization. This paper aims at explaining the reasons for the reluctance of Pondok Pesantren Darus Sunnah to respond to the modernization. To

answer the above question, this study employs a qualitative approach with auto-ethnography as the main data-collection tool. The author takes the advantage of the author's experience while being a santri and ustadz at the Darus Sunnah Islamic Boarding School with observations as additional data collection methods. In brief, this study suggests that the Pondok Pesantren Darus Sunnah currently rejects modernization because it reduces the authority and traditional identity of the pesantren. Pondok Pesantren Darus Sunnah prefers to keep the traditional pesantren in line with the advice of the charismatic founder of the pesantren. The traditional model of pesantren has been proven to have produced qualified alumni who play significant role both at national and international levels. This paper also proposes degree equivalence as a solution to this issue of modernizing Islamic education institution.

Keywords: ma'had 'aly, modernization of islamic education, curriculum development, charismatic kiai.

Introduction

Pondok Pesantren (Islamic boarding school) is arguably the oldest Islamic educational institutions in Indonesia (Maksum, 2016). The pesantren has played pivotal roles in the socio-educational sectors in the Archipelago for a long time and it has spread to almost all parts of Indonesia (Sidiq, 2013). The history of the development of Pondok Pesantren has been widely studied by many researchers. Mastuhu may be among the first researcher who says that Islamic boarding schools have had a very early history in Indonesia and Bashori even added that pesantren is the oldest Islamic Educational Institutions in Indonesia (Bashori, 2017). Pesantren have existed in Indonesia since the 13th century and especially on Java Island since the 15th century. This coincides with the process of the coming of Islam in Indonesia (Kesuma, 2017). This theory was strengthened by an expert on Pesantren studies, Jamakhsasi Dhofier who utilized Serat Senthini that explained that in the 16th century there were many famous Islamic boarding schools in Indonesia which became centers of Islamic Education (Dhofier, 1980). However, this argument was denied by Martin van Bruinessen who said that Serat Senthini is a 19th century literature that is irrelevant can be used as a source to explain history in the 17th century AD (Bruinessen, 2008). Another report describing the oldest pesantren in Indonesia was submitted by Husen Hasan Basri. According to him pesantren have existed in Java since 1742 (Basri, 2014). This opinion might be the opinion that mentions the earliest and oldest history regarding the existence of Islamic boarding schools in Indonesia or the archipelago. Basri stated that the Tegalsari Islamic Boarding School is an example. Soebardi has a different view about the oldest pesantren in Indonesia or the archipelago. According to him the Giri boarding school, which is located in the north of Surabaya, East

Java, is the oldest boarding school (Soebardi, 1976). Seeing the diversity of the differences above, at least the researchers can conclude that pesantren as the oldest Islamic Education Institution in Indonesia have long been established, at least pesantren existed in the late 18th century and early 19th (Bruinessen, 2008; Kesuma, 2017).

The developments of Pesantren receive influence of the Arab world as well as from local dynamics in Indonesia. The word *santri* which is commonly used to refer to the name of students in Islamic boarding schools is taken from *shastri* or *cantrik* which means students. Meanwhile, the word Pondok is related to the word *fundūq* in Arabic which means a place to stay. This is in accordance with the concept of Islamic Boarding School Education which emphasizes the system of *boarding school*. This system is believed to be more appropriate not only for learning, but also the habituation and implementation of religious teachings carried out. This can stimulate the expected character formation of the Islamic boarding school system (Zulhimma, 2013).

The long history of the pesantren as an Islamic education institution in the Archipelago has given rise to the dynamics and development of the pesantren itself. At least this can be seen from the classification and diversity of characteristics and forms of Islamic boarding schools in adopting and responding to the times and the flow of modernization which also approached the existence of Islamic boarding schools in Indonesia. The first classification is the distribution of pesantren in terms of methods and learning carried out. In this division, pesantren can be divided as *pesantren salaf* and *pesantren khalaf*. Pesantren Salaf is still implementing traditional Islamic learning. The process and method of learning involves *sorogan*, *bandongan*, and *wetonan*[1] (Irham, 2015). Meanwhile, *pesantren khalaf* (modern) is pesantren that has adapted to modern education method by adding national educational curricula from the government and conducting classical education system (Hayati, 2015).

Another classification related to forms of pesantren was proposed by Manfred Ziemek in his dissertation (1986). Ziemek made a classification by describing the

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[1] Sorogan comes from the Javanese language 'sorog' which means 'offering' (menyodorkan). Sorogan is one of the methods of Islamic boarding school education, especially the Salaf Islamic Boarding School. Santri brings a book that will be studied and faces the teacher or instructor to be guided. Meanwhile, the method of bandongan or bandungan comes from Sundanese language which means paying close attention or listening. With this method, the students learn by listening collectively. Bandongan can also come from the Javanese language, which means going in droves. This is because bandongan is a method of learning that is implemented in groups. This Bandongan method is also known as wetonan, which comes from the word wektu which means time. This is because the recitations are only given at certain times, namely before or after performing the *fard prayer* in a mosque or Islamic boarding school.

examples as well. Here is the resume. Firstly, very traditional boarding schools. The characteristic of this pesantren is that it still maintains strongly the traditions of classical boarding schools with patterns Islam, for example, is used for mosques the study of Islam in addition to the place of prayer. This type of boarding school is usually used by *tarekat* or Sufi groups. Secondly, simple traditional Islamic boarding schools. Pesantren is using the system individual learning (*sorogan*), the *bandongan*, and *wetonan*. Thirdly, the pesantren Salaf plus madrasa or secondary schools. This type of Pesantren Salaf still maintain the uses of traditional teaching methods such as *sorogan* style, the *bandongan,* and *wetonan* with additional madrasa or secondary schools. Fourthly, the Pesantren Salaf that do not have a formal school institution, but provide opportunities for students to attend formal schools outside the pesantren. Fifthly, Pesantren Modern. This model of pesantren has adopted Pesantren system as well as national education system with the school and prioritizes the proficiency of foreign languages (English and Arabic) for the development of student learners. Sixthly, Ma'had 'Aly or the Pesantren Luhur. It is characterized by religious boarding school but the santris are who study at university level. Ma'had 'Aly is also sometimes integrated into formal education institutions such as at the Islamic University (Kesuma, 2017; Ziemek, 1986).

As stated above, pesantren have a very long history. It can be said that the traditional pesantren has developed into more responding to the current demand of the society as resulted into the development of the Ma'had 'Aly. This particular version of pesantren give a sense of modern university like environment while preserving the classic traditional method of teaching. This could be considered as cutting-edge development of pesantren in this time. Taking the fact that this model of pesantren has unique characteristics as the santris are the university studies in the same time which distinguish it compared to the other model of pesantren in terms of the students, this study is considered important. This will give pesantren more opportunities to play its role.

The role that has been carried out by pesantren as an Educational Institution has been proven in the development of society in Indonesia. In addition, pesantren have also experienced changes related to the socio-political dynamics that have occurred in Indonesia (Aulia et al., 2018). With the guidance of modernizing pesantren so that it is more acceptable to the public and the government, the boarding school management sometimes has to modify the pesantren to fit the model desired by the government and meet the needs of the community. This can be seen, for example, with the emergence of

various types and models of Islamic boarding schools which address how persistent the founders and organizers of Islamic boarding schools have to keep on maintaining one of the pillars of Islamic education and the demand of the society. From the description of the variety and model of Education described above, according to the author, Maʿhad ʿAly is one model of Islamic boarding schools that is understudied.

As an effort to provide a more comprehensive understanding of Maʿhad ʿAly, this paper will discuss and take one of the Maʿhad ʿAly, namely the Pondok Pesantren Luhur Ilmu Hadith Darus Sunnah which later will be called shortly as Pondok Pesantren Darus-Sunnah for this study. Specifically, the Pondok Pesantren Darus Sunnah will be discussed in relation to the response to the challenges of modernizing Islamic education in Indonesia. Although in general the pesantren's response is positive, which for example is shown with the emergence of modern pesantren and their descendants, who adopted the national education system in the form of madrasas or schools, there were also those who refused. This is interesting because it does not make sense to reject modernization which offers to meet the current wishes of the public and broader recognizing from the government.

The management of the pesantren belongs to the Ministry of Religious Affairs (MORA). There is a Directorate of Diniyah Education and Boarding Schools as an extension of the Directorate General of Islamic Education in carrying out the tasks specified for the Ministry of Religious Affairs. One of them is about the management of Islamic boarding schools. This includes making the Pesantren database, structuring the curriculum, and the development of Pesantren. The pesantren can carry out their services formally if they have license and permission from the Ministry of Religious Affairs and carry out the rules and regulation that have been determined as a standard run by educational institutions, including pesantren. Here management can also be understood as a form of standardization to maintain service quality in general. But it can also be understood as a restraint on diversity that is local and unique. Therefore, this paper will try to elaborate the dynamics of boarding modernization by taking a case study model at the Maʿhad ʿAly Darus Sunnah.

Some of the reasons for taking the Pondok Pesantren Darus Sunnah as a case study includes the relatively minimal study of Maʿhad ʿAly. As far as the author's search on the DOAJ page, two journal articles were found using the word 'Maʿhad ʿAly' in the title of the papers. Of the two, there is also nothing that links to the challenges of modernization and Maʿhad 'Aly. One article titled 'The Role of Habitus in Developing Student Intellectual

Capital at Ma'had Aly al-Furqon, Ponorogo' discovers about intellectual development capital mahasantri (Katni & Saputro, 2017). While another paper with the title, 'Discourse of Islamic Jurisprudence in Indonesian Ma'had 'Aly between Taqlidy and Manhajy' is more about the study of Islamic law in the Ma'had 'Aly context (Juandi & Yasid, 2016). So this research is quite significant because it addresses the fundamental aspects of Ma'had 'Aly development with association of modernism.

More specifically, this paper questions the reason why the Pondok Pesantren Darus-Sunnah has rejected the offer of modernization of Islamic boarding schools which later bring many advantages both for boarding schools students as well as the stake-holders. This question can then be broken down into more detailed questions in the form of: (1) What is meant by modernization with its relation to Islamic Education Institutions in Indonesia?; (2) Why is there an Islamic Education Institution that rejects the modernization of Islamic Education?; (3) What is the best solution that gives better benefits to all stake holder involved?

This paper aims to explain the reasons for the reluctance of the Pondok Pesantren Darus Sunnah to respond to modernization. This can be used as a reference to observe that a policy offered by the top to bottom mechanism and not bottom to up from the grass-root level. Acceptance and rejection do not have to be necessarily a final response in this study. But it is important to understand the context and the reason. Many parties involved in the decision and therefore understanding the reasons for acceptance or rejection is more important for evaluation matters. This certainly can offer a better approach in introducing and implementing a policy. The study also does not just stop at descriptive observation with regards to the policy of modernization. The study also makes its efforts to find the solutions that can be proposed as one way out of this problem. The author believes that finding a solution is one of the tasks of research.

Research Method

This study employs a qualitative approach with some form of auto- ethnography as one of the data collection methods. This method is believed to be more appropriate to answer the formulation of the problems contained in this study. An explanation of how and why is ideally explained by a qualitative approach (Bryman, 2008). This study also uses a case study method (Stake, 1995; Yin, 2009) with Pondok Pesantren Darus Sunnah as the case study. Although this research presents a specific study but can also be generalized to

similar Islamic education institutions with particular similar issue(s). Hopefully the solutions found hare can also be applied to such institutions.

Then, the author in the data collection also uses the auto-ethnography method. If ethnography is the study and writing of a community that results from interactions for a long period of time and usually the community studied is not part of the researcher, thus, ethnography makes the community where the research involved in a daily basis as an object of research. The author makes use of the experience of being a *santri* and teacher at the Pondok Pesantren Darus Sunnah with observations as main source of data. I would like to argue that the author in this case has been part of the research data for quite a long time. Starting with being a *santri* for four and a half years from 2000 to 2005 and then entrusted to become a teacher. This has sufficiently fulfilled the long term required in ethnography. Author also had social practices and interaction in daily basis (Brewer, 2000; LeCompte & Schensul, 1999; Wolcott, 1990).

In addition, the latest data is updated by the author using observation. Observation is done by visiting the location and seeing the developments that have taken place in the Pondok Pesantren Darus Sunnah. Observations are also sometimes carried out to monitor progress through the messaging service application group, WhatsApp. This is because dynamics and discussion also sometimes occur massively in groups chat. The dynamic of the chat is the source of this research as this research also an attempt to understand the opinion of the *ustadz* as well as the alumni of the Pondok Pesantren Darus Sunnah with regards to the issue of modernization of Pesantren. One particular issue was on the legalization of the certificate of 'Licence' (Lc) to be used by the alumni of Pondok Pesantren Darus Sunnah as it is related to the modernization of the curricula and the message of the Pesantren founder.

Research Finding

This section will discuss the findings obtained in this study. Beginning with an explanation of the Darus Sunnah pesantren and the profile of its founder. Then it was followed by an explanation of the modernization of the Islamic education institution regarding the variety and challenges and then closed with the positioning of the Darus Sunnah pesantren regarding the modernization of Islamic Education in Indonesia.

Profile of Pesantren Founder: Prof. Ali Mustafa Yaqub

Ali Mustafa Yaqub is a professor at the Institut Ilmu Al-Quran (IIQ). Prof. Yaqub was born in Batang, Central Java in 1952. Prof. Yaqub received Islamic boarding school education from an early age. He graduated from the pesantren and Madrasah Tsanawiyah in Pondok Seblak Jombang in 1969. Then he continued his Aliyah Education at the Tebuireng Jombang Islamic Boarding School. Prof. Yaqub continued his bachelor education at the Faculty of Sharia at Hasyim Asy'ari University. In addition to receiving formal education, one of the things that shaped his personality was informal recitation without titles to elderly scholars such as al-Marhum KH. Idris Kamali, al-Marhum KH. Adlan Ali, al-Marhum KH. Shobari and al-Musnid KH. Syansuri Badawi. So, it appears that Prof. Yaqub has a complete history of religious education, both formal and informal. In this case his father is a figure who plays a role in directing his education (Anggraeni & Suhartinah, 2018).

A strong desire to deepen religious knowledge led Ali Mustafa Yaqub to continue his education abroad. In 1976 he started Education at the Islamic Faculty of the Islamic University Imam Muhammad bin Saud, Riyadh, Saudi Arabia and finished in 1980 by obtaining a License diploma (Lc). Then he proceed to the master's degree at King Saud University, majoring in Quranic exegesis and prophetic tradition, which was completed in 1985 and obtained a Master's diploma (Pesantren, 2016).

Furthermore, Prof. Ali decided to return to his homeland to preach. Sometimes he told of his wish to preach in remote areas to really invite people to the deen of Allah. However, it turns out that Prof. Ali is very much needed in Jakarta. He was noted to have taught at the Institute of Al-Qur'an Sciences (IIQ), Institute of Al-Qur'an Studies (ISIQ / PTIQ), Islamic High Studies Istiqlal Mosque, Pendidikan Kader Ulama (PKU) MUI, High School of Da'wah (STIDA) al- Hamidiyah and IAIN Syarif Hidayatullah, in 1989, with his family he founded the "Darus-Salam" Islamic Boarding School which is now being renamed to "Darus-Sunnah " Islamic Boarding School in his home village. In 1997 founded the Pondok Pesantren Darus Sunnah in West Pisangan, Ciputat, South Tangerang. Prof Ali Mustafa Yaqub was passed away in 28 April 2016 (Detik, 2016; Pesantren, 2016).

History of the Pondok Pesantren Darus Sunnah

Pondok Pesantren Darus Sunnah is a Ma'had 'Aly, which is a boarding school for students at the student level. This boarding school was founded in 1997 in West Pisangan,

Ciputat, South Tangerang by Prof. Dr. KH Ali Mustafa Yaqub MA. This Islamic boarding school originated from a group of students who recited the yellow book, especially the hadith book to Kiai Ali who was known as one of the scholars of hadith in Indonesia. This recitation was originally housed in the residence of Kiai Ali himself. In his beautiful residence, the first santris were also students, namely Ali Nurdin (now the Vice Chancellor III for Student Affairs of the PTIQ Jakarta Institute), Saifuddin (now the Chief of Staff in Brebes, Central Java) and Khairul Mannan (now teaching in Brunei Darussalam) diligently recited to Prof Ali. This informal recitation activity took place since 1996.

Over time, the study participants increasingly multiplied. As a result, the living room of Pak Kiai 's house, which was usually used, was not adequate anymore. The recitation was then moved to a slightly wider family room. However, the number of people participating in the recitation continued to increase so that finally the recitation was moved to a mosque located near Pak Kiai's house. Furthermore, this recitation became the forerunner to the existence of Islamic boarding schools which allowed students to consistently study and live close to Pak Kiai. The first step is to make the land located right behind Pak Kiai's house. Although narrow, but this is more a requirement for the establishment of Islamic boarding schools with the existence of a cottage. Furthermore, the Pondok Pesantren Darus Sunnah is increasingly developing while maintaining the focus of the study in Hadith.

The Education System developed in Pondok Pesantren Darus Sunnah is a mixed method of a traditional boarding school and college dialogical dynamic models. Could be this is because kiainya is a professor who was also qualified in the field of Islam. Traditional Islamic culture in the form of *sorogan* has been maintained. Usually it is done early in the morning after dawn prayer. Santris read and then the Kiai or Ustadz check the reading and explanation. Of course, this requires preparation. Preparations were made the night before by mudzakarah and discussion. The discussion here is similar to what college students do. In addition to the form of preparation before reciting the kiai or ustadz, the culture of higher education model education is also given space in the form of discussion forums, secretarial organizations, publication of writings, and so forth. This forms a person who does not only understand classical references but can also explain according to the current context to answer the problem Muslims who are increasingly dynamic and diverse.

Curriculum of Pondok Pesantren Darus Sunnah in general is the study of the six books of hadith, better known as *the kutub al Sittah* (six books of hadith which are references in the study of hadith, namely: *Sahih al Bukhari, Shahih Muslim, Sunan al-Nasa'i, Sunan Abu Dawud, Sunan at-Tirmidzi*, and *Sunan ibn Majah*. In addition, the students were also provided with studies of *Usul Fiqh, Aqidah*, and *Balaghah*. When Kiai Ali was still alive, most of the teachings, especially the study of hadith, were taught directly by Pak Kiai, while other material was taught by various ustadz who had experience and usually had educational backgrounds in the Arab world. Studying of the classical books, with faculty professor in the field of Hadith, is one of unique and distinguish point of studying at Pondok Pesantren Darus Sunnah that makes it unique compared to other boarding schools. The study period in Pondok Pesantren Darus Sunnah is four years or eight semesters with diploma level and got a 'certificate' of Licence (Lc.) Therefore, the Pondok Pesantren Darus Sunnah generally limits its prospective santri to whom already in semester one or semester three at any univeristies or institute around Ciputat when they enrol to Pondok Pesantren Darus Sunnah. This is to ensure that the study time at the Darus Sunnah Islamic Boarding School can synergize with the time of study at the College or University. Meanwhile, there are generally two parts of study time, morning and night. The morning recitation began at Subuh at around 05:00 to 06:30. This is to give the opportunity to the santries preparing their lectures at universities respectively. While the second session was the night, which began with the Isya prayer, around 20:00 to 21:30. Morning review is a Sorogan system to Pak Kiai or Ustadz and night studies are usually preparatory studies with group of discussion.

In addition to formal activities of study, Pondok Pesantren Darus Sunnah also preparing activities to increase the skills of students in this modern era. The extracurricular for the santris incluses IMDAR (Association of Mahasantri Darus-Sunnah), Al Itqon Institute of Tahfizh, Nabawi Student Pers Body (LPM), Institute for Studies and Research of Rasionalika, Information Systems of Darus Sunnah "SIDS" and Development of Arabic and English Institute.

The pondok Pesantren Darus Sunnah logo has a deep philosophical meaning. This was imitated by Ust. Dr. Ubaydi Hasbillah which contains a comprehensive and meaningful *philosophy* (*jāmi 'māni'*) in describing Pak Kiai's his vision and mission while establishing the Pondok Pesantren Darus-Sunnah and the formulation of the graduates'

competency standards. (1) القوة في الاعتقاد, Strong in Principle; (2) الوضوح في الوقف Clear in Attitude; (3) اللين في الآداء Flexible in Performance. In addition, the Darus- Sunnah curriculum also has a composition consisting of Ma'had   trilogy namely Dirosah [Study], Munazzhamah [Organization], and Istijmām [Recreation] (Hasbillah, 2019).

Modernization of Pesantren: Definition, Variety, and Challenges

Modern is a term which is commonly used to address differences between a characteristic in the past and in the present. The past is considered poor in adapting to present needs. So then modern terms are introduced to show that it is in accordance with the new times. Peter Sztompka—as quoted by Bashori—in more detail by giving an example saying that modernization is the process of changes in social, economic and political systems that have advanced in Western Europe and America from the seventeenth to nineteenth centuries, and then spread to the country other countries, such as South America, Asia and Africa from the 19th to 20th centuries (Bashori, 2017). However, what is meant here is the presence of nuances of renewal or modernity from one period with a comparison with the present.

Related to the above definition, Pondok Pesantren as the oldest Islamic Education in Indonesia which has history from the time of the 18th century or earlier, also experienced the demands of modernization to adjust to the demands of society. This demand can be derived from the public to be more acceptable because people now think about how children who are in Pondok Pesantren also be accepted at a higher education in non-religious only fields. Demand of modernization can also come from the government in relation to accreditation and conformity with the national Education system. So Pondok Pesantren also experience modernization and the modernization of pesantren can at least be divided into modernization at the institutional level and modernization at the curriculum level.

The modernization of the institution of the pesantren could have its influence from the Dutch Public Education System while was in Indonesia in the 1870s (Bashori, 2017). This institutional modernization could also be initiated by modernist religious organizations in Indonesia such as Muhammadiyah (Bashori, 2017; Wajdi, 2018). In particular, the modernization of Islamic institutions is the emergence of forms of general education institutions that are in accordance with national education standards both at the Ministry of Education and Culture (Kementrian Pendidikan dan Kebudayaan), the Ministry

of Religion (Kementrian Agama), or within the Ministry of Research, Technology, and Higher Education (Kementerian Riset dan Teknologi, dan Pendidikan Tinggi) which starts from Pesantren. So, it could be a pesantren then establish a university or school that is meant to answer the challenges of modernizing education in this era. So then, many Islamic boarding schools or Islamic education institutions are turning into general education institutions even though they still offer smaller portion of religious education in them. Pondok Pesantren Darul Ulum, Rejoso, Peterongan, Jombang, which in September 1965 founded the Darul Ulum University, is one example. Darul Ulum University which has five faculties only offers one faculty related to the field of Islamic studies. In addition, the Pondok Pesantren Miftahul Mu'alimin in Babakan, Ciwaringin, West Java who also established a general education institution that was born from Islamic boarding schools. The Pondok Pesantren Miftahul Mu'alimin established the Middle School of Engineering (STM) to answer the challenges of modernizing Islamic Education.

Meanwhile, the modernization of curriculum does not require changes in the status of the Institution. It requires the curriculum insertion which later becomes a feature of the modernization of Pesantren. The curriculum is added not only to the pesantren curriculum which is usually developed traditionally by the kiai and its ustdaz, but also the curriculum according to the National Education System. It later transforms traditional pesantren graduates to be recognized nationally and able to continue their higher education and involve in the common workplace (Zamroji, 2017).

One example of the modernization of the Islamic boarding school curriculum is the emergence of Pesantren Modern. Darus Salam Islamic Boarding School or better known as Pondok Modern Gontor is one example. Established in 1926 Pondok Modern Gontor in its development included a number of general courses into its pesantren curriculum. A number of extra-curricular activities such as sports, arts and so on are also included in an integrative manner. With the existence of these general subjects, the alumni of the Gontor Islamic Boarding School get the same treatment for higher education or work in the public sector. With alumni who are so significant and many of the alumni who later established similar Islamic boarding schools known as modern Islamic boarding schools, the idea of modernization is not only a discourse, but actually works in reality in Indonesia (Bashori, 2017).

Although the modernization of Islamic boarding schools offers high adaptability at the community level and accreditation and recognition from the government, this process

also presents its own challenges. Modernization has changed various traditional structures and institutions (pesantren) which usually emphasize the charisma of Kiai. This shifts in a modern institution that focuses more on the system instead of figure. This of course can be said that modernization has made the side of charisma and spirituality fade from Pesantren because it is conditioned to become a more contemporary institution along with challenges and changes in social, economic and political business (Bashori, 2017).

The modernization of Islamic boarding schools will more or less have an influence on the culture and characteristics of Islamic boarding schools which have been considered to be the rapid regeneration of the most genuine Muslim intellectuals. In the process it appears that modernization has diminished Sharia experts. This symptom can be seen from the composition of the leadership of this movement at the national or local level at where Sharia experts are increasingly scarce. This not only caused the organization's elite activists to farther away and the classical Islamic tradition, but also increasingly difficult to develop spiritual wealth in various ritual practices, especially in organizational life. Pesantren as the main guard of Islamic education should learn from various cases that have occurred, before applying modern methods or curricula, because the modern system is not necessarily suitable to be applied in every Islamic education institution. Indeed, reforming education is also important to open wider, inclusive and tolerant social relations.

The modernization of education which is not just a form of conventional school is indeed important for a more open and democratic social life. But without a clear plan this program is more of a loss of the Islamic movement in its own body. The concern is that access to modern science is not very good, towards classical Islamic science is also increasingly disconnected. While in increasingly competitive social life, the school model educational institutions also lacked hope. It is time for Islamic boarding schools with all their achievements to develop a new agenda for ideal Islamic education. An agenda for achieving the ability of science to overcome modern sciences as well as classical Islamic sciences. At the same time a religious tradition can be developed that remains relevant (Anwar, 2013).

Education is a collective responsibility between the government, society and individuals. Education is not only related to formal matters, but also life skills that will be the provision of alumni to play a role in society. It could be that the modernization of Islamic boarding schools is a necessity to be able to answer the challenges of the times.

However, modernization also brings its own challenges. The first thing is the fading of the identity and specificity of the pesantren. This was revealed by an Islamic education expert, Professor Azyumardi Azra who observed the process of modernizing Islamic Education Institutions in Indonesia with the growth of madrasah schools and universities. which is equated with schools and public universities. If all are uniform, then where is the specificity and value of more than one pesantren compared to other pesantren (Azra, 1999a, 1999b; Bashori, 2017). As understood that there are pesantren that survive because of their specialty. It could be because the method and charisma of the Kiai, something to do with Sufism, or Takhasus in particular of Islamic science. Diversity alumni of the results of the Institute educational boarding school is different and has its own distinction is a condition that needs to be maintained to keep the Pesantren with all its diversity preservation in Indonesia (Hafid, 2018).

Pondok Pesantren Darus Sunnah and The Modernization

The Pondok Pesantren Darus Sunnah as one of the Islamic educational institutions that focuses on teaching the classical books of the hadith field for university level student also experiences its own challenges of modernization in terms of Islamic education. This at least appears in the author's observation regarding the legality of using a License degree (Lc.) for alumni in the Darus Sunnah in the alumni WhatsApp group. Giving title and legality cannot be excluded is part of the desire of the community to get recognition after studying in the college for the four year or eight semesters with a combination of traditional Islamic boarding schools system and university education methods.

The title legality demands then spread to the status of the pesantren whether to be modernized by adopting the National Education system curriculum in the style of Ma'had 'Aly who then gave the choice to get recognition from the government. However, based on information from the alumni who currently also become clerics in the Darus Sunnah boarding school, Pak Kiai as the founder prefers to maintain the traditional pattern and system in the Pondok Pesantren Darus Sunnah. It is then also agreed both by the family of Pak Kiai and administrators and managers of the Pondok Pesantren after the death of the founder of the Pondok Pesantren.

According to the authors, in fact, Pondok Pesantren Darus Sunnah quite close to the government, especially from the Ministry of Religious Affairs (MORA). This can be

guaranteed when the Darus Sunnah Islamic boarding school holds a graduation ceremony for students. Often times former high figures from the Ministry of Religious Affairs were invited to the event. However, this does not make the Pondok Pesantren agreed to be modernized as the process will change some substantial feature of the unique Pesantren. Therefore, another solution needs to be made such as the recognition of past study in form of letter of recognition. This will act as to meet the demand of the society without risking the distinguished features of the Pondok Pesantren Darus Sunnah.

Conclusion

This study suggests that the Pondok Pesantren Darus Sunnah is reluctant to the demand of modernization because it requires changes in the curriculum or institutions of the Pondok Pesantren Darus Sunnah. This modernization which require curriculum standardization and adjustment is feared to obscure the identity of pesantren traditional with the dimensions and the specificity of certain features such as the distinguished curriculum that already initiated and mandated by the founding father, the charismatic Kiai Ali Mustafa Yaqub. The curriculum developed at this time is believed to be the best curriculum that is also unique. For example, the *Kutub al Sittah* reading and teaching is carried out every morning. This was not found generally in the teaching of the study of hadith in the College. In addition, the undergraduate thesis in held in Arabic which contains the study of hadith which in my experience is far more difficult and more challenging than hadith studies assignment held in formal universities. For example, from the selection of study themes that are quite unique and rarely discussed. So, the uniqueness in terms of this curriculum makes Pondok Pesantren Darus Sunnah a reference for many university students to deepen the study of hadith that is not found in formal education institutions in which the curriculum is adapted to the curriculum of the Ministry of Religion.

In addition, if the Pesantren Darus Sunnah Islamic is modernized in such a way the entire teaching and learning process must be reported regularly in the form and documents to formal institutions such as the Ministry of Religious Affairs (MORA) or the Higher Education Accreditation Institution (BAN-PT). According to one boarding school official, MSR, this would trap the management of the pesantren in the formality of documents which cost a lot of time and energy. This will eventually neglect the main

business, teaching the students. Therefore, Pondok Pesantren Darus Sunnah had to choose to maintain their traditionalism and uniqueness in its management.

Although Pesantren Darus-Sunnah Islamic Boarding School does not accept a level of modernization that requires a curriculum revision and adjustment with the accordance with the rules of the Ministry of Religious Affairs, in fact the Islamic boarding school of Darus Sunnah still apply some level of modernization. For example, the use of discussion systems and thesis writing as appropriate at the University, the existence of student bodies that take care of student activities, and in some cases the use of software as a tool for the study of hadith. However, they preserved the unique curriculum as this is proven to produce excellent and acceptable alumni in the community. Thus, the traditional Islamic boarding school model which has been maintained is proven to have produced qualified alumni who play a big role both at national and international levels. This paper also proposes recognition from the government as a solution. This will act as to meet the demand of the society without risking the distinguished features of the Pondok Pesantren Darus Sunnah. Although in reality, the alumni of Pondok Pesantren Darus Sunnah might not have such a strong demand as they are also receiving degrees from various universities around Jakarta as they are university student when enrolling to study religion and specialization in hadith sciences at the Pondok Pesantren Darus Sunnah.

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