

JURNAL MANAJEMEN PENDIDIKAN (JMP)

P-ISSN: 2087-1538

E-ISSN: 2597-8659

Homepage: <http://journal.unj.ac.id/unj/index.php/jmp>

Vol. 16, No. 02, 2025

Modernization Of The Education Mode At The Modern Islamic Boarding School Ar-Risalah Slahung Ponorogo

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ABSTRACT

Background

The modernization of traditional Islamic boarding schools (pesantren) in Indonesia has become essential in responding to contemporary educational challenges. Balancing classical Islamic education with modern learning systems while maintaining religious identity remains a significant concern for pesantren institutions seeking relevance in today's educational landscape.

Purpose

This study aims to analyze the modernization model implemented at Pesantren Modern Ar-Risalah Slahung Ponorogo, specifically examining curriculum integration, teaching strategies, and institutional management approaches that balance religious and general education.

Design/method/approach

A qualitative case study design was employed. Data were collected through interviews with teachers and students, direct observations of learning activities, and documentation analysis to comprehensively examine the modernization processes within the institution.

Results

The findings reveal that modernization efforts are manifested through three key aspects: integration of Islamic and general subjects in the curriculum, adoption of student-centered learning methods, and implementation of modern management principles. These initiatives successfully preserve pesantren traditions while equipping students with competencies necessary for addressing global challenges.

Contribution/value

This research contributes to the discourse on pesantren modernization by demonstrating how traditional Islamic institutions can adapt to educational transformations without compromising their religious identity. The balanced modernization model developed at Pesantren Modern Ar-Risalah offers a practical reference framework for other Islamic boarding schools pursuing innovative educational reforms that harmonize tradition with contemporary demands.

Article History

Received:17-10-2025

Accepted:18-11-2025

Published:31-12-2025

Keywords:

Pesantren modernization, Islamic education, curriculum integration, educational innovation, Ar-Risalah Ponorogo



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INTRODUCTION

Pesantren, as one of the oldest Islamic educational institutions in Indonesia, has historically played a central role in shaping religious knowledge and moral values within society. Traditionally, pesantren education emphasized kitab kuning (classical Islamic texts) and a pattern of learning that prioritized memorization and obedience to kyai as the highest authority. However, in the context of globalization and modernization, pesantren are increasingly required to reform their educational model to remain relevant and competitive with other educational institutions such as schools and madrasah (Ayuningtyas, Kusumah, and Hasanah 2019). The modernization of pesantren education is thus not only an institutional necessity but also a response to social, cultural, and technological changes. Previous studies have shown that modernization efforts in pesantren have taken various forms, such as the integration of general education subjects alongside religious curricula, the application of contemporary management practices, and the use of modern technology in learning (Dwi Laksana et al. 2024). These efforts have demonstrated significant advantages, including producing graduates with both strong religious knowledge and practical skills required in the modern era (Mufid 2022). Nevertheless, scholars also note certain limitations. For instance, some pesantren struggle to balance religious identity with modern educational demands, and others face structural challenges in terms of resources, teacher capacity, and curriculum design (Asiva Noor Rachmayani 2015). This indicates that modernization is not a uniform process but rather a contextual adaptation that depends on the local culture and leadership of each pesantren.

The case of Pondok Pesantren Modern Ar-Risalah Slahung Ponorogo provides a unique perspective on this process. Ideally, pesantren are expected to create graduates who are not only pious and well-versed in Islamic sciences but also capable of contributing to broader societal development in the modern world. In reality, however, pesantren often encounter gaps between these ideals and the practical challenges they face, including limited infrastructure, diverse student backgrounds, and the demand for competitive competencies in a rapidly changing society (SD Muhammadiyah 3 Surakarta 2022). This gap highlights the urgency of examining how modernization is being implemented and the extent to which it meets both religious and contemporary educational goals. The purpose of this study is to analyze the model of modernization implemented at Pondok Pesantren Modern Ar-Risalah Slahung Ponorogo, focusing on how its educational practices integrate religious traditions with modern educational systems. By exploring this case, the research seeks to uncover the strategies, challenges, and outcomes of modernization efforts in this institution.

The novelty of this research lies in its contextual focus on Ar-Risalah Slahung, which has not been extensively studied compared to larger modern pesantren such as Gontor. This study provides fresh insights into how smaller pesantren institutions develop adaptive educational models while preserving their religious authenticity. Furthermore, it contributes to the broader discourse on Islamic education reform in Indonesia by presenting a practical case of localized modernization that could serve as a reference for other pesantren facing similar challenges (Salim 2002).

In addition, modernization in Islamic boarding schools cannot be separated from the broader discourse of Islamic education reform in Indonesia. Scholars have debated the extent to which modernization should be adopted without eroding the core values of pesantren, namely sincerity, simplicity, independence, and devotion to knowledge and piety (Abdullah 2019). Some argue that excessive modernization may dilute the spiritual and moral authority of pesantren, while others contend that modernization is inevitable for pesantren to remain sustainable and responsive to contemporary needs (Yusuf and Imawan 2020). This dialectic shows that modernization is not merely a technical transformation but also a cultural and ideological negotiation that involves the identity of the pesantren itself.

Furthermore, studies on pesantren modernization often focus on large and well-known institutions, leaving smaller pesantren understudied. Research on Pondok Pesantren Modern Ar-Risalah Slahung Ponorogo fills this gap by providing an in-depth analysis of how a medium-scale pesantren interprets and implements modernization within its unique context. Unlike larger pesantren that may have sufficient resources and networks, Ar-Risalah represents a pesantren that must creatively adapt with limited infrastructure while maintaining its modern character (Rudini 2020). Examining this pesantren thus allows a deeper understanding of how modernization operates in diverse settings and contributes to the broader mapping of pesantren development in Indonesia.

This study also emphasizes the importance of educational leadership in driving modernization. The role of the kyai and pesantren leaders is central in shaping the vision, curriculum, and culture of modernization within the institution. Leadership is not only managerial but also spiritual, where the authority of the kyai legitimizes the integration of modern knowledge and practices into the pesantren tradition (Rambe, Wantini, and ... 2023). Therefore, investigating the leadership dynamics at Ar-Risalah will provide valuable insights into how modernization is negotiated, implemented, and sustained at the grassroots level.

In summary, the modernization of Pondok Pesantren Modern Ar-Risalah Slahung Ponorogo represents a critical case for understanding the transformation of Islamic education in Indonesia. This study not only highlights the practical strategies and challenges faced by pesantren in balancing tradition and modernity but also contributes theoretically by framing modernization as a contextual and dynamic process influenced by cultural, institutional, and leadership factors. The findings are expected to enrich the academic discourse on pesantren reform and provide practical recommendations for similar institutions navigating the complexities of modern education (Yusuf and Imawan 2020).

LITERATURE REVIEW

Modernization in Islamic boarding schools (pesantren) has become a central theme in the transformation of Islamic education in Indonesia, particularly in balancing traditional values with contemporary educational demands. The modernization theory in education emphasizes adaptation to social, technological, and global changes through curriculum innovation, improved pedagogy, institutional management, and human resource development. In this perspective, pesantren modernization does not signify abandoning traditional heritage, but rather integrating it with modern sciences and technology to ensure

the relevance of graduates in modern society (Arini and Arif 2021). The modernization of pesantren education is strongly linked to leadership and institutional management theories. Visionary leadership, particularly from the kyai as the central authority, is considered crucial in driving change while preserving pesantren's cultural and religious identity. Effective modernization requires institutional reforms, professional management, and evaluation systems to maintain quality standards (D. Setyaningsih 2022). Furthermore, modernization also involves social adaptation and transformation theories, where pesantren respond to external factors such as globalization, shifting labor market demands, and the rapid development of information technology (Fasya and Nihayah 2020).

Several empirical studies in the last decade have discussed pesantren modernization in various contexts. For instance, research on Pesantren Miftahul 'Amal in Blora revealed that modernization emerged as a response to negative public perceptions that pesantren were "outdated," as well as the growing need for students to master general knowledge and technology. The modernization process included institutional reforms, updated curricula, modern teaching methods, and technology-based facilities, although challenges such as limited financial resources, leadership mindset, and human resource quality persisted (R. Setyaningsih and Rochma 2020). Similarly, a study on pesantren salafi highlighted that modernization in leadership and pedagogy was driven by government support and internal awareness, but cultural resistance often slowed down the process (Azizurahman and Santosa 2022).

The case of Pesantren Al-Ghozali Bogor demonstrated the integration of general education subjects with traditional Islamic teachings, supported by a more professional management system. This research emphasized that pesantren must strike a balance between preserving tradition and embracing modernity to avoid losing their unique identity (Tamam and Muadin 2019). Likewise, studies on Pondok Modern Darussalam Gontor showed that modernization primarily occurred through institutional reforms and curriculum innovation designed to equip students with 21st-century competencies (Tamimi and Hami 2022).

Other studies have focused on the relevance of traditional methods in the modern era. For example, pesantren salaf institutions continue to maintain sorogan and bandongan methods, while simultaneously adopting modern strategies to remain relevant (Kartini and Maulana 2020). Furthermore, Khaerudin and Munadi developed an internal evaluation model (EVINP4) for modern pesantren, demonstrating that systematic quality assurance and evaluation are essential in sustaining modernization efforts (Sholeh 2023).

From these studies, several important themes can be drawn. First, modernization in pesantren includes curriculum reform, integration of Islamic and secular knowledge, and the adoption of innovative teaching methods. Second, leadership and institutional management are decisive factors that influence the success of modernization. Third, modernization requires adequate infrastructure, technology, and financial support, while also facing barriers such as resistance to change and limited resources. These theoretical and empirical insights provide a strong foundation for analyzing the modernization model at Pondok Pesantren Modern Ar-Risalah Slahung Ponorogo, which must find its own balance between tradition and modern educational demands.

METHOD

This study employed a qualitative research approach with a case study design. The qualitative approach was chosen to obtain an in-depth understanding of the modernization of the educational model at Modern Islamic Boarding School Ar-Risalah Slahung Ponorogo. Case study design allows researchers to explore specific phenomena in a real-life context and to interpret meanings behind the practices and experiences of participants (Putra 2021). Participants The participants of this study consisted of the head of the boarding school, teachers, and selected students who were directly involved in the implementation of the modernization model. Participants were selected using purposive sampling to ensure the relevance of data to the research objectives (Alif, Mafthukhatul, and Ahmala 2020).

Research Procedure The research procedure began with gaining access to the institution and building rapport with the school community. Data were collected in three main stages: (1) preliminary observation to understand the daily activities and the context of modernization; (2) in-depth interviews with key informants to gather comprehensive insights; and (3) documentation study of relevant written materials such as curricula, regulations, and institutional archives (Sulistiyorini and Nurfalalah 2019). **Instruments.** The researcher served as the primary instrument, supported by interview guides, observation checklists, and documentation sheets. The use of the researcher as the key instrument is central in qualitative research because it allows flexibility and responsiveness during data collection (Mandasari et al. 2021). **Data Collection Techniques** Three techniques were applied in collecting data: (1) observation of school activities and learning processes; (2) semi-structured interviews with administrators, teachers, and students; and (3) documentation analysis of written sources related to the modernization of the educational model. Triangulation of these techniques was conducted to enhance the validity of the findings data analysis technique (Yulianti 2020).

The data analysis followed Miles, Huberman, and Saldaña's interactive model, which includes data condensation, data display, and conclusion drawing/verification. Data were coded, categorized, and thematically analyzed to capture patterns of modernization practices in the pesantren (Riskiyah and Muzammil 2020).

RESULTS

The findings of this study reveal that the modernization of education at Modern Islamic Boarding School (Pesantren Modern) Ar-Risalah Slahung Ponorogo is reflected in several interrelated aspects that transform the institution into a hybrid model of traditional and modern learning.

First, in terms of curriculum Ar-Risalah maintains its strong foundation in Islamic studies through the teaching of kitab kuning while simultaneously integrating modern disciplines such as mathematics, natural sciences, English, and digital literacy. This dual-track curriculum enables students to preserve their religious identity while preparing them to compete in the global educational arena. In addition, Islamic values are contextualized into contemporary issues, including environmental awareness, social responsibility, and

entrepreneurship, which provide students with the ability to apply their religious knowledge in real-life context.

Second, the modernization of teaching methods is evident in the shift from teacher-centered approaches, which rely heavily on rote memorization, toward more interactive and student-centered practices. At Ar-Risalah, teachers increasingly act as facilitators who encourage critical thinking, creativity, and collaboration. Students are engaged through discussions, debates, multimedia-based lessons, and project-based assignments. Moreover, the adoption of digital learning tools, such as e-learning platforms and audiovisual resources, has enriched the learning process and provided broader access to knowledge beyond the classroom.

Third, modernization is also visible in institutional management. Traditionally, pesantren were administered almost exclusively by the authority of the kyai. In contrast, Ar-Risalah has introduced a professional system of governance that incorporates digital administration, transparent financial management, and regular evaluation mechanisms. The pesantren also collaborates with governmental and non-governmental institutions, which strengthens its institutional credibility and expands its educational network.

Fourth, infrastructural development plays an important role in supporting modernization. The pesantren has established modern classrooms, well equipped laboratories, digital libraries, and information and communication technology (ICT) centers. The availability of internet access facilitates blended learning and ensures that students are able to keep pace with technological advancements in education. These facilities provide students with opportunities to enhance both academic and digital competencies, complementing their traditional religious studies.

Finally, the outcomes of modernization can be seen in the achievements of the students and alumni. Graduates of Ar-Risalah not only demonstrate mastery in religious sciences but also excel in academic competitions at regional and national levels. Many alumni continue their education at leading universities in Indonesia and abroad. Furthermore, students of Ar-Risalah develop leadership skills, adaptability, and social awareness, qualities that prepare them to become contributors to modern society while upholding Islamic values. In summary, the modernization process at Ar-Risalah represents a holistic transformation that encompasses curriculum integration, pedagogical innovation, professionalized management, infrastructural enhancement, and improved student outcomes. Rather than diminishing the traditional pesantren identity, modernization strengthens its role as a dynamic institution that bridges the gap between Islamic tradition and contemporary educational demands.

Table 1 Dimension

Dimension	Dimension	Dimension
Teaching Methodology	Curriculum Methodology	Teaching Curicullum Metodology
Management	Centralized authority	on <i>kyai</i> Centralized on <i>kyai</i> authority

Dimension	Dimension	Dimension
Infrastructure	Limited Facilities, traditional classrooms	Limited facilities, traditional classrooms
Student Outcomers	Religious competence, limited general skills	Religious competence, limited general skills

Overall, the modernization of Ar-Risalah’s educational model can be seen as a hybrid transformation that preserves the pesantren’s religious identity while embracing modern educational practices. This approach positions the pesantren as a model for other Islamic boarding schools in Indonesia that seek to remain relevant in the 21st century. The combination of curricular innovation, pedagogical reform, professional management, infrastructural modernization, and improved student outcomes reflects a holistic modernization framework.

DISCUSSION

The modernization of the educational model at Pondok Pesantren Modern Ar-Risalah Slahung Ponorogo demonstrates that pesantren are no longer merely institutions of traditional Islamic learning, but have gradually transformed into centers of integrated education. This development is consistent with modernization theory, which emphasizes institutional adaptation to ensure survival and relevance in changing social contexts (Hartanto 2019). In this regard, pesantren modernization is not a break from tradition but a process of reform (islah) that aligns Islamic education with contemporary needs.

From a conceptual perspective, modernization at Ar-Risalah embodies the dual mission of pesantren: preserving Islamic values while providing modern knowledge. This reflects the paradigm of integrative education, in which religious sciences (ulum al-din) are taught alongside modern disciplines such as mathematics, natural sciences, information technology, and foreign languages. Such integration enables pesantren graduates to have both strong spiritual foundations and professional competencies that are highly demanded in today’s global society (Wibowo and Hidayat 2022). This approach resonates with Tilaar’s view that education in Indonesia must function as a means of cultural preservation as well as an engine of social transformation (Zuhri 2022).

Several previous studies have shown similar patterns of transformation. Dhofier (2011) concluded that pesantren modernization was an inevitable response to the challenges of globalization, aiming to equip students with comprehensive skills without losing their Islamic identity (Zafi 2020). Azra (2013) also noted that modern pesantren serve as hybrid institutions, blending the classical curriculum of kitab kuning with national education standards (Fitrah and Kusnadi 2022). More recently, Mujib (2019) demonstrated that pesantren with modern education systems were more successful in producing alumni who could compete in higher education and the labor market while maintaining ethical and religious integrity (Rahmi 2021). These studies corroborate the findings at Ar-Risalah, where

modernization has created a balanced curriculum and enriched the students' learning experience.

The findings at Ar-Risalah further suggest that modernization involves not only the curriculum but also teaching methods, facilities, and management. The adoption of modern pedagogical strategies such as collaborative learning, use of digital media, and project-based approaches indicates that pesantren education is keeping pace with global educational practices (As'ad 2022). The development of infrastructure, such as modern classrooms, laboratories, and digital libraries, reflects the pesantren's commitment to providing a conducive learning environment. Moreover, institutional management at Ar-Risalah has embraced professionalism, emphasizing accountability, transparency, and quality assurance in line with national education standards.

The interpretation of these findings points to an important shift: pesantren are no longer seen solely as religious sanctuaries but as educational institutions that contribute to national development. This aligns with the idea of pesantren as agents of social change, shaping not only pious individuals but also productive and innovative members of society.⁸ The modernization process in Ar-Risalah illustrates that Islamic education can be both faithful to tradition and responsive to modernization, thereby rejecting the dichotomy between religion and science.

In conclusion, the modernization of Pondok Pesantren Modern Ar-Risalah Slahung Ponorogo provides empirical evidence that pesantren are capable of reinventing themselves to remain relevant in the 21st century. The implications are significant: first, modernization strengthens the pesantren's contribution to national education; second, it ensures that graduates are equipped with both religious integrity and professional competence; and third, it positions pesantren as vital institutions in promoting cultural resilience amidst globalization. Thus, modernization should be seen not as a threat to pesantren identity, but as a form of *tajdid* (renewal) that enables pesantren to continue fulfilling their spiritual, educational, and social missions.

CONCLUSION

This study has revealed that the modernization of the education model in Pesantren Modern Ar-Risalah Slahung Ponorogo integrates classical pesantren traditions with contemporary educational approaches, particularly in the domains of curriculum development, management systems, and extracurricular activities. Such integration has successfully addressed the challenges of balancing Islamic values with the demands of modern education, thereby enabling students to acquire both religious depth and global competencies. The findings suggest that modernization does not merely imply adopting Western-oriented practices, but rather contextualizing modern methods within the framework of Islamic pedagogy. This indicates that pesantren modernization is not a shift away from tradition but a renewal process that enhances the relevance of pesantren in contemporary society.

Nevertheless, this research is limited by its scope, as it primarily focused on one pesantren and relied on qualitative approaches. Broader comparative studies and quantitative analyses would provide a more comprehensive understanding of modernization

trends in pesantren education. The implications of this study emphasize the importance of developing a holistic model of pesantren modernization that can serve as a reference for other Islamic educational institutions. It also contributes to the body of knowledge on Islamic education reform, particularly in bridging traditional religious instruction with modern pedagogical practices. Future research could expand to explore policy impacts, cross-cultural comparisons, and the long-term effects of modernization on students' character formation.

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