



Dynamics of Transformation of Islamic Education Through The Development of The Dsumberpucang People's

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Abstract

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The education system at Islamic boarding schools is unique in that it emphasizes the close relationship between teachers and students. One of the characteristics of Islamic boarding schools is that they have strong religious values, have respected kyai, have mosques and dormitories in them. The teaching process uses lecture, discussion, memorization and demonstration methods. Currently, Islamic boarding schools also include the national school and madrasa curriculum and adopt e-learning to support the learning process. Islamic boarding school education has colored the education system under the Ministry of Religion. Several studies have been carried out regarding education such as Islamic boarding schools from a kyai's perspective, Salafi Islamic schools, the application of Islamic law in Islamic boarding schools. The role of Islamic boarding schools in managing good character, strategic management in Islamic boarding school education, the Salafi Islamic boarding school education system, the character of Islamic boarding school education.

Keywords:

System, education, transformation, Islamic boarding school, digital

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INTRODUCTION

The transformation of Islamic education is a process of change that involves various aspects including teaching methods, curriculum and learning approaches. Islamic education learning innovations are very important to discuss so that Islamic education learning is not monotonous and rich in methodology so that it becomes interesting for students (Shara, 2023). Technological developments are also the reason why learning innovation in Islamic education is important because technological advances must be utilized as best as possible by educators so that learning is not stagnant and rigid, does not focus only on the cognitive domain, and makes the learning process easier (Heppy Akmal, 2022).

Various Islamic education learning innovations that have been implemented include using the blended e-cooperative learning method which is able to equip students to understand the material and improve communication abilities and interpersonal skills (Nor Irdansyah, 2021). There is also HOTS-based Islamic education learning which can be integrated by providing extensive opportunities to explore and submit information. Apart from that, we also use contextual learning media, especially digital, with the use of relative media, meaning it is adapted to school facilities and conditions. Furthermore, Islamic education learning is based



on information technology using the internet as a medium for searching references, and collecting assignments via e-mail and WhatsApp (Muthoharoh, 2020).

Apart from these various innovation models, national education, through the change from a centralized education system to a decentralized education system, has given rise to educational innovations that place greater emphasis on management from, by and for the community. Reform policies have changed. This educational innovation is better known as community-based education. Community-based education is planned, implemented, assessed and developed by the community. In planning, the community provides suggestions and input regarding educational activity programs. In its implementation, the community is involved in certain educational events such as commemorating Islamic holidays. The evaluation is carried out by internal education parties and reported to the community.

METHODS

In this research the author uses a quantitative approach as a method, which is based on the philosophy of positivism, with the aim of exploring certain samples and populations. Data is collected through research instruments, then the data is analyzed quantitatively or statistically to test hypotheses. (Sugioyono 2016). This research used a pre-experimental method with a one group pre-test post-test design, where measurements were taken before and after treatment to compare changes in results. The author used a random sampling method to select samples, part of the probability sampling technique. This approach ensures that each individual in the population has an equal chance of being selected as part of the sample. The data collected includes primary data from observations, tests, questionnaires and documentation, as well as secondary data obtained from school administration, principals and teachers.

This research uses a qualitative research approach. Data collection was carried out using in-depth interview techniques with kyai and assistants as primary data sources, while participants and alumni as secondary data sources. The correctness of the data from the clerics and assistants is then cross checked against the participant and alumni data.

This paper provides the following findings: a qualified ustadz is a ustadz who has personal religious, religious professional, social religious and life skills competencies; while the efforts made by kyai are planning, organizing, implementing and evaluating. This paper makes a contribution to Islamic educational institutions in the development management model for ustadz which has several stages, namely: needs analysis, planning design, implementation and development evaluation.

RESULTS & DISCUSSION

Sociological basis for the development of Islamic boarding school-based education

Community-based education is even more needed at a time when institutionalized education in a formal form is currently busy. This is because community-based education has various advantages, including flexibility, democracy, better understanding of community problems, and other advantages (Masduki, 2019). Community-based education is an educational model that involves the community in the implementation and management of education, so that education is rooted in society and in culture. In this way, educational institutions which function to cultivate societal values can fulfill their function.

In cultivating community values, an approach is needed to instill Islamic education values based on local wisdom, namely through cultivating Islamic religious values based on local wisdom. Integration of local wisdom becomes an interesting learning alternative. Islamic education based on local wisdom is a solution to strengthening the character of the millennial generation (Nurul Hifayah, 2020). Local wisdom-based learning is a practice for achieving increased quality of learning (Nur Afif, 2021).

Learning Islamic education as part of education must be planned well, because good quality learning will influence the quality of education, while the quality of education in a country will influence the formation of that country's civilization. Therefore, learning Islamic education must color education in Indonesia so that it can contribute to building a civilization based on religious values (Aiman, 2021). Islamic education as a process of *ikhtiyariyah* contains special characteristics and character, namely the process of instilling, developing and strengthening the values of faith which are the spiritual mental foundations of humans where their attitudes and behavior are manifested according to the rules of their religion. Islamic religious education also trains students' sensitivity in such a way that their attitudes and behavior are dominated by a deep feeling of Islamic ethical and spiritual values. They are trained not just to satisfy intellectual curiosity or just for the benefit of the material world, but also to develop themselves as rational and pious beings who will one day provide physical, moral and spiritual prosperity for the family, society and humanity (Agus Ali, 2022).

One of the Islamic religious educational institutions in Indonesia is Islamic boarding schools. *Pesantren* is an educational system that is an Indonesian cultural product (Nashir, 2025). Islamic boarding schools, which are the "Father" of Islamic education in Indonesia, were founded because of the demands and needs of the times. Islamic boarding schools are not community institutions, social institutions, economic institutions, nor are they missionary institutions. However, Islamic boarding schools are institutions that accompany the work of Islamic *da'wah*, perceived as ritual institutions, moral development institutions and missionary institutions. Islamic boarding schools are also popularly considered as Islamic educational institutions that have a role like other educational institutions.

To this day, Islamic boarding schools still have quite a strong influence among the majority of Indonesian Muslims, especially rural Muslim communities.

The strong influence of Islamic boarding schools on all aspects of life means that any development of religious thought and interpretation originating from outside the Islamic boarding school elite will not have a significant impact on the way of life among the Indonesian Islamic community. In other words, it can be said that the development of religious thought and interpretation that occurs in Indonesian society, whether in the economic, political or social fields, will actually depend on the actualization of the world of Islamic boarding schools in general with their role as institutions that carry out religious rituals, institutions that maintain social work, da'wah and education (Syamsul Munir, 2023).

Islamic Education Learning Strategy for community development. The word learning is a combination of the two activities of learning and teaching. Methodological learning activities tend to be more dominant among students, while instructional teaching is carried out by teachers. According to the National Education System Law no. 20 of 2003, learning is defined as the process of interaction of students with educators and learning resources in a learning environment. Ramayulis states that Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, appreciate, believe, be devout, have noble character, practice the teachings of the Islamic religion from the main sources of the holy book Al-Qur'an and AL Hadith through guidance, teaching and use of experience. The essence of education is the process of transferring values, knowledge and skills from the older generation to the younger generation so that the younger generation is able to live.

Therefore, when we mention Islamic religious education, it will include two things, namely: (a) Educating students to behave in accordance with Islamic values or morals; (b) Educate students to study Islamic religious teachings. Islamic education in the true sense is an educational system that enables humans to live in accordance with Islamic ideology, so that they obtain peace and prosperity in their personal lives. The scope of Islamic education always changes from time to time, adapting to changing times and developments in science and technology, so that its scope is also getting wider (Amalia, 2020). Islamic education is a mandatory subject that must be taught to students. However, there are still many who think that Islamic religious education has not been able to achieve the goals of Islamic religious education. Islamic education has been organized into three divisions, namely; Islamic education as an institution, Islamic education as a subject and Islamic education as a value. All schools, from elementary to tertiary institutions, have Islamic education as a mandatory subject.

The essence of Islamic religious education is defined as a process of trans-internalization of Islamic knowledge and values to students through teaching, habituation, guidance, cultivation, supervision, direction and development of their potentials, in order to achieve harmony and perfection in life in this world and the hereafter, physical and spiritual. Success in achieving PAI goals is partly due to a teacher's ability to prepare appropriate learning strategies. Islamic religious education, like general education and all religions, has a purpose. The aim of Islamic education is to guide and educate someone to understand Islamic teachings. They are expected to have Thinking Intelligence (IQ), Emotional Intelligence (EQ) and Mental Intelligence (QS) to be equipped for life towards success in this world and the hereafter. Overall, the aim of PAI is to develop and increase faith, instill

and cultivate students' appreciation of knowledge and experience of the Islamic religion so that they become Muslims who continue to grow in terms of faith, piety to the nation and state.

Goals include PAI's general goals, intermediate goals, final goals and operational goals. Specifically, PAI's function is, firstly, to instill Islamic values through quality learning. Second, PAI has another superior function in learning and the resulting output, namely students and humans. Third, PAI with the function of *rahmatan li alalamin*, which means that students are able to spread peace as the core of Islamic teachings in their personal and social lives. The Islamic Religious Education learning process in schools can be carried out directly through the delivery of religious teachings, as well as through procedures and materials including concepts. From the perspective of the PAI process, it is a process of developing the potential of students to become servants of God who are devout and knowledgeable based on the sources of Islamic teachings. Physically, PAI is a document or material used in learning activities which contains material about the Al-Qur'an, Fiqh Aqidah, ethics and history of Islamic culture or civilization (Nahsir, 2025) In Permendiknas Number 23 of 2006 concerning graduate competency standards, it appears that PAI includes a group of religious subjects and a group of standard competency subjects. Historically and empirically, the presence of Islamic boarding schools in an area is one of the tasks of Islamic preaching.

There are quite a few Islamic boarding schools that have been established and become the forerunners for the growth and development of the social-religious life of the region. Through Islamic boarding schools, Islamic teachings are spread using a local cultural approach, so that they are accepted by Indonesia's diverse society (Ali, 2020). In various socio-religious roles, the role of Islamic boarding schools is not only to educate, but also to act as a driver of the community's economy through entrepreneurship programs, cooperatives and community-based economic empowerment. Not a few Islamic boarding schools have independent businesses such as agriculture, animal husbandry or small industries that help improve the welfare of the surrounding community. The economic concepts taught in Islamic boarding schools become a model for community-based economic development. for example, the Daarut Tauhid Islamic boarding school in Bandung has long involved the community in economic empowerment. As a response to current conditions, many Islamic boarding schools now provide opportunities for their students to interact with the outside world, mingle with the surrounding community, through various activities, such as devotion, community service, and da'wah in other ways. This activity is usually carried out as part of the Islamic boarding school's mission to educate students to become individuals who are useful to the community.

CONCLUSION

Transformation of Islamic boarding school education refers to the adaptation and change efforts made by Islamic boarding schools in facing the challenges of the modern era, while still maintaining religious and traditional values. This transformation covers various aspects, including curriculum, learning methods, Islamic boarding school

management, and technology integration. The aim is to produce a generation that is knowledgeable, has noble character, and is able to contribute positively to global society. The transformation of Islamic boarding school education is a necessity in an effort to maintain the sustainability and relevance of Islamic boarding schools in the modern era. With the right transformation, it is hoped that Islamic boarding schools can continue to be educational institutions that play an important role in producing superior generations and making positive contributions to the nation and state.

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