

Education Transformation Model of Traditional Pesantren in Aceh Province of Indonesia

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ABSTRACT

This research explains that since Indonesia's establishment, Pesantren, as the embryo of the education model, has demonstrated its ability to adapt to changing educational models. During the transition of the educational model, this institution served as a grass-roots institution that provided basic education to people at all levels. Pesantren is competitive in assuring the development of a model of education system that competes with the numerous models offered by other modern educational institutions. The Pesantren transformation model was examined using qualitative analysis in this study. Concrete data demonstrates that Pesantren as an Islamic institution has matured, with a wide range of options that contribute to the creation of pesantren's basic values as the spirit and culture of Indonesia. The result revealed Pesantren, as an Islamic educational institution, was found to be developed and capable of competing in the face of education transformation needs.

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1. INTRODUCTION

During the early stages of Indonesia's development, the Islamic boarding school (pesantren) education system was virtually invariably associated with backwardness and difficulty in transformation. Al-Muhafadhah al al Qadim al-Salih wal Akhdz bil Jadad al-Ashlah is the transformation principle of Pesantren (Preserving good old things and adopting new things better). The pesantren tended to adhere to the first principle (al-muhafadhah-preserving) rather than the second (al-akhdz-adoption). As a result, based on the principle of al-Muhafadhah 'al-Qadim al-Salih wal Akhdz bil Jadid al-Ashlah (Preserving what is good while taking something new and better), education and teaching in Islamic boarding schools must be renewed in order to respond quickly to the challenge of rationality and modernity. (Sholichin, 2015)

The pesantren have always been sensitive to the kind of educational institutions that are present in the region in the past. Islamic boarding schools are supposed to be able to recreate a global culture that is in opposition to Indonesian society's ideals in order to compete on graduate quality. The evolution of pesantren has played an essential role in Indonesia's growth throughout its history. (Astuti & Astuti, 2017; Qomar, 2005)

Additionally, the presence of traditional Islamic boarding schools (salafiyah) in Aceh society has aided in the implementation of Islamic sharia in Aceh. Aceh Province is one of Indonesia's provinces that implements Islamic law. (Nurtawab, 2019). In Aceh, Syari'at Islam is being implemented in the areas of faith, law, and morals. Religious customs, ahwal alsyakhshiyah (family law), muamalah (civil law), and jinayah (criminal law), qadha (judiciary), tarbiyah (education), Missionary, and defenses of Islam are all covered by the Islamic Shari'ah. The requirements of sharia application in Islam are regulated by Aceh Qanun (local law) (Schenk, 2018).

Furthermore, the salafiyah (Traditional) pesantren is adamantly about associating Islamic teachings with the values of the local community's culture, especially when boarding schools are physically located in the midst of society and harmoniously coexist with it. On the other hand, the rise of modernized pesantren (khalaf), which are physically separated from the community and built in a lavish manner, aims to eliminate social engagement. Only in the 1980s was this modern Islamic boarding school (khalaf) cultivated and grown throughout Indonesia. (Das, Halik, & -, 2016). Modern pesantren (khalaf) first established in Aceh Province in the 1990s, spearheaded by Dayah Bustanul Ulum Langsa East Aceh and Dayah Jeumala Amal Lueng Putu Pidie Jaya regency. There are numerous problems and demands that necessitate pesantren making immediate efforts to improve and progress in order to transform in the future. Aside from the primary features of the pesantren, there is also the issue of rehabilitating the image of Islamic boarding schools, which has been "tarnished" in recent years owing to the terrible deeds of a few terrorists linked to certain pesantren, was also something that needed to be seriously considered and addressed. (Armia, 2002; Silahuddin, 2015). As part of its historical activities, the state should continue to support the narrative of Islamic moderation in Indonesia. Because the purpose of Islamic boarding schools in all of its types and forms is closely related to Indonesia's history of Islamic moderation. Through the Directorate of Early Education and Islamic Boarding Schools at both the Central and Regional levels, the Ministry of Religion pushed for and supervised the strengthening of Islamic moderation (mainstreaming Islamic moderation) in numerous spheres of activity in 2018. Preaching, education, and community service is crucial.

The pesantren are now up against a new threat in the form of modern culture, which is based on modernization ideals that have arisen in the Western world since the Renaissance. Modern culture encompasses a wide range of disciplines, including science and technology, philosophy, ethics, society, economics, and politics, as well as education. Islamic boarding schools have sprung up in reaction to modern society and global shifts in educational standards. There are pesantren that reject and maintain the peculiarities of pesantren as a pure religious education institution, and there are pesantren that respond to the progress of modern science and technology and formulate it in the development of selective pesantren syllabuses (Ilyas.M, 2019)

Pesantren, as Islamic educational institutions, are being confronted with challenges that demand pesantren transformation. Pesantren undergoes changes in at least two aspects of their position, namely pesantren as a social institution and pesantren as an educational institution. Pesantren, as a social institution, continues to play a role in society through the role of teachers, and as an Islamic educational institution, pesantren has historically undergone significant changes, particularly when comparing the early form of pesantren to the current state of pesantren, which demonstrates the transformation of pesantren institutions.

Pesantren institutions have three basic purposes, namely: first, as educational institutions that hold formal education; second, as social institutions that implement innovations; and third, as social institutions that implement innovations (madrasas, public schools, and universities) as well as non-formal education that focuses on religious rituals. Second, as an egalitarian, democratic, and

nondiscriminatory social institution. Islamic boarding schools are also open to the general public, who can speak with their scholar about any of their worries. (Khumairo & Anam, 2017; Mastuhu, 1994).

This research looks at characteristics of education in the Pesantren system, which has a distinct style, as it evolves from traditional to more modern in the twenty-first century. To understand what has changed in the system and what has remained the same. Instructional objectives, curriculum materials and structures, grading systems, educational features, learning models, educational interactions, and the educational environment are all factors to consider. The research was based on a survey of the literature, as well as experience and research findings from several Islamic boarding schools in Aceh.

2. METHODS

In order to acquire primary and secondary data for this study, a qualitative research method using an ethnographic approach was used. The study was conducted at the Ma'hadul Ulum Diniyah Islamiyah Islamic Boarding School (MUDI), which is located in Desa Mideun Jok in the Samalanga district of Aceh Province, Indonesia. This Pesantren was chosen because of its innovative approach to traditional education, which has evolved into an adaptive model of education, as well as its collaboration with the Ministry of Religious Affairs in establishing a higher level of Islamic education institution for graduates pursuing formal higher education.

MUDI Islamic boarding school serves as a role model for traditional Islamic institutions that have experienced extensive transformations in terms of implementing a transformational education system with an adaptive model based on the Islamic education model, as well as a large network of graduates who have helped to establish Islamic boarding schools across Aceh province. Primary data was collected from pesantren leaders, teachers, local communities and students who were studying, a total of 30 informants. While secondary data is obtained from mass media and electronic media that also cover the activities of the MUDI Islamic boarding school as a traditional pesantren that has carried out various new learning models in accordance with its era.

3. FINDINGS AND DISCUSSION

3.1. Learning Methods of Salafiyah (Traditional) Islamic Boarding Schools

As an educational learning institution, Islamic boarding schools use a variety of learning approaches to attain specific learning objectives. There are various models of learning methods in theory. The social interaction models; this social interaction model focuses on individuals and society creating a positive connection. Group work, class meetings, social problem solving, role playing, and social simulation are examples of learning approaches in social interaction models. The information processing model is based on cognitive learning theory and focuses on students' ability to process information in order to enhance their abilities. (Ahmad, K. B. (2015).

Solve issues, uncover concepts, and employ verbal through visual symbols, as well as strategies for learning approaches, are all part of the teaching and learning process. Teaching, inquiry training, scientific inquiry, concept development, and transformation models are all inductive models. The Personal model is based on humanistic theory and is geared toward individual self-improvement. The learning method's strategy includes non-directive learning, mindfulness training, synthetic and conceptual systems, and the behaviour modification model aims to achieve a specific model to achieve a common learning goal. This model is based on behavioristic learning theory, which tries to design an efficient system for sequencing learning activities and developing behavior through reward control, with an emphasis on components of psychological behavior that are not visible. Regarding the learning technique based on education and learning theory, on having a specified educational aim, and having parts of the model named, it has the effect of applying learning and teaching preparation. (Suprayogi, Valcke, & Godwin, 2017). To attain their educational goals, Islamic boarding school education mostly relies on the philosophies of the learning methods mentioned. (Asna, 2013; Mastuhu, 1994).

To attain the educational goals, Islamic boarding school education mostly relies on the philosophies of the learning methods mentioned. (Khumairo & Anam, 2017; Srimulyani, 2013). A pesantren as a subculture can be formed by combining three elements. 1) an independent pesantren leadership style, 2) generic reference books that have been used for generations, and 3) a value system that is representative of the diverse community (Ahmad, K. B. 2015).

Various teaching and learning techniques have been developed to increase student interest in learning. This shift in method and learning medium will not be accomplished unless it is accompanied by acceptable educational performance. As a result, it is critical to implement a learning model that may enhance the learning process.

3.2. Transformation of Pesantren Learning Methods

In modern times, the Pesantren emphasize three key variables: "material," "worldview," and "methodology." Islamic boarding schools are considered successful in the construction of morals in matters connected to the empowerment of students' insights or thoughts; yet, pesantren experience a severe systemic problem. If the pesantren could improve their methodological aspects, they may become an alternative Islamic education paradigm in Indonesia. However, efforts to improve methodology in general appear to be exceedingly difficult, given the number of carers that the average pesantren has. (Al, 2012; Basri, 2017).

Furthermore, pesantren must possess three qualities in order to cope with world changes: To accomplish all of these principles, 1) the ability to survive in the education transformation model; 2) the ability to improve the quality of life (spiritual and physical); and 3) the ability to evolve and adapt to the demands of a changing era (Bustamam-Ahmad, 2017; Lukens-Bull, 2004). The pesantren must alter their educational system to make it more adaptable than previously, notably by integrating it with other good education systems. (Hanafi et al., 2021; Harisun, 2015; Nilan, 2009). The changing times, of course, pesantren institutions must read these conditions so that pesantren graduates can compete with the outside world which is now heavily influenced by information technology which increasingly shows that knowledge in the field of technology will defeat the way humans work manually (Pribadi, 2021).

3.3. Transforming the Salafiyah Boarding School Method

The early generation was inherently aware of the application of instructional methods and curriculum. As a result, educational implementations have been deployed with a minimum of systematic evaluation. MUDI Islamic boarding school used conventional learning methods when it first started, with knowledge being transferred solely through the hearing of lectures from Arabic reference text books. Pesantren have used a variety of teaching approaches, including the discussion method, memorizing, dialogue, assignment, text reading, lecture, and evaluation.



Figure 1. Traditional Method of Education Model in Salafiyah Pesantren

MUDI boarding school, being an Islamic institution, plays a critical role in defining Aceh's destiny. At the start of the pesantren era, this institution had a significant influence in producing intellectual scholars and played an active role in transmitting Islamic religious knowledge. In pesantrens, the reform of teaching methods is more focused on giving the quality education to students and the community (Hermanto, Haryono, Muthi, & Sugiyanti, 2022).

3.4. Transforming Pesantren Learning Methods

Humanist, democratic, and wisdom are the key pillars of the Salafiyah MUDI Islamic Boarding School's reform of learning techniques. It is due to the use of learning approaches that are tailored to the needs of students and the transformation that is required. One of them is the development of students through the mastery of learning methodologies. The renewal of pesantren educational institutions is carried out in such a way that religious knowledge is kept in the community's life, including the students' capacity to master the Arabic language. The methods offered in the learning model will make it easier for graduates when they enter the job market who currently require skills in the field of language and put into practice their social skills.

The incapability of traditional boarding students to speak in Arabic is due to the lack of an Arabic language curriculum in the form of conversation methods taught in traditional Islamic boarding schools in Aceh. The Salafiyah pesantren's Arabic learning approach focuses solely on reading and listening. The students just read and heard the plain Arabic texts that served as their study material, and they did not write or communicate in Arabic, but by the early year of 2000, writing and speaking had become part of the pesantren transformation norm. In another part of nanda's research findings that explain that the strength of the nature of social capital developed in dayah or pesantren, It will specifically deepen the understanding of education and the role of faith as a determinant in finding a job (Riska, 2017).

3.5. Concepts of Value in Learning (re-cognitive)

Pesantren are traditional institutions in Aceh's knowledge transformation process, which continue to pass on knowledge and wisdom. This is because pesantren were a resilient Acehese institution in the process of knowledge transfer. The pattern of development that prioritizes this identity undoubtedly transforms the pesantren into an authorised institution for the spiritual welfare of Aceh's people. As a result, the pesantren community must be able to keep up with current breakthroughs in scientific and religious interactions. Then consider how the people feedback As a result, the pesantren's processes in evaluating possibilities, then defining the basic notion of islamic practices in the form of long-term actions, are the most crucial.

In order to survive in the future, pesantren in Aceh have numerous possibilities. First and foremost, maintain a scientific heritage that has lasted hundreds of years. This decision will make pesantren the last line of defences in preserving the Acehese spirit. If this is done, the pesantren's function will revert to when they simply generate scholar (ulama) and depart the pesantren if there is attempt to disrupt the Acehese people's beliefs. Second, keeping up with current events across the world. This alternative will have a significant impact on pesantren education. Third, by re-designing the curriculum, be a part of any reforms. Islamic boarding schools in Aceh are no longer unique, as integrated pesantren or modern pesantren have evolved since the 1980s, attempting to combine general education and foreign languages (Arabic and English) into their academic legacy.

Fourth, allow the pesantren alone, without the need to engage the local communities to consider global trends, particularly in science. This alternative appears to be similar to the previous one, but it gives the community more options to be self-sufficient and does not annoy the community. This solution appears to be similar to the previous one, but it gives the community more options to be self-sufficient. In other words, this decision assumes that the dayah in Aceh is a self-contained institution that does not require intervention from any side. Each decision has a significant impact on Aceh's distinctiveness. This is due to the fact that pesantren is a traditional Acehese tradition.

As a result, the principles in Islamic boarding school education place a greater emphasis on the aspects of life that promote ethics, morality, and spirituality, rather than the creation of intellectual institutions and cognitive intelligence. Even if it emphasizes priority in some knowledge groups, the vision that wishes to be presented in the value of learning in Islamic boarding schools is the presence of a balanced life from the dimensions of worldly and eternal life.

3.6. The Doctrine of Learning and Teaching

The salafiyah pesantren's fundamental doctrine is Learning and Teaching. From the beginning of the Salafiyah pesantren to the present, the doctrine expanded to all students and alumni. In Pesantren, there is a value system that is formed as a rule that develops from Islam's religion and heritage. The intellectual context formed through the ideology of thought, such as in fiqh, is more dominated by teachings of shafi'iyah. These cultural roots will form several segments of pesantren thought that lead to ideological character of understanding. The most visible is the intellectual context formed through the ideology of thought, such as in fiqh.

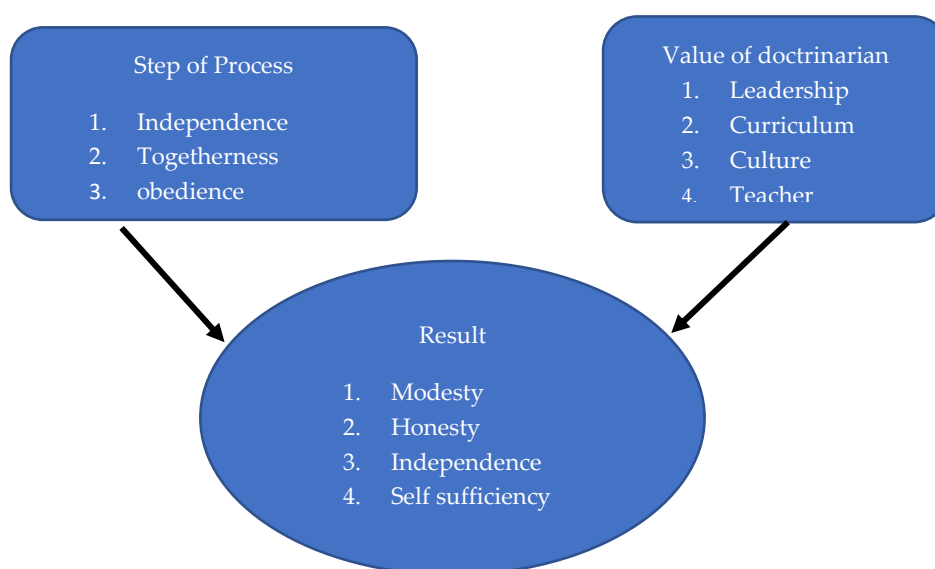


Figure 2. Learning Process Diagram

On the other hand, there is a unique feature of the saalfiyah pesantren in Aceh that attracts those who grasp the true meaning of education. Students must read classic works by diverse scholars as part of pesantren education, which is the foundation of Islamic education, Pesantren students outperformed public school or university students in terms of mastering the Arabic text book, including reading and discussing it. This became a privilege reserved for Pesantren students who could read and interpret the original reference of Islam from an Arabic text book produced by a famous Islamic scholar and which could not be accessible randomly. The students are expected to study classical text sources in general. The majority of MUDI Mesra Samalanga Islamic boarding school students, in particular, have outstanding reading abilities in each classic book's language. It's useful for studying Islamic science in depth. Science terminology has been explored in detail. It can't merely be found in a regular reference book. Reading Latin is possible, but it is necessary to consult the original source, especially in the classics. And students demanded to read classic literature, which for certain students who continue their education in higher education is useful in acquiring more information for specific students who continue their studies to university level.

Additionally, Islamic boarding schools must embrace technological advancements by utilizing technology as a medium to help enhancing the quality of learning by taking into account student characteristics and better administration of students. In a digital culture, the use of technology in

da'wah has shown to be more successful in expressing Islamic ideals. Pesantren's dynamic changes in response to modernity do not always eliminate pesantren's distinctive values.

Furthermore, pesantren as educational institutions that become one of the grassroots educational institutions must pay attention to the prospects and challenges that pesantren will face in the future as they face the Era of Society. 5.0, featuring capability in the learning process, Refer to Higher, Order, Thinking, and Skills. With the proper learning model selection To give students a space to explore the concepts of knowledge and creativity. Encourage students to develop their creativity and critical thinking skills as well. In terms of teacher competency development, it is also critical to improve competence in the cognitive, emotional, and psychomotor domains in order to adapt to the era of Industry 4.0 and society. 5.0. endowed with scientific ideas, attitudes, and abilities that contribute to society's preparation 5.0. Provision of adequate infrastructure and learning materials so that people may interact with the growth of science and technology, industrial markets, and e-commerce.

4. CONCLUSION

The concept of learning techniques at a traditional Islamic boarding school is inextricably linked to the concept of greater value than the composition of the contents of Arabic classic text books as the primary source of information, which is transformed into relationship and spirituality methods. The pesantren learning method's metamorphosis into participation in the concept of (Maintaining good old ones, and taking new things better). The mandatory doctrine of knowledge causes enthusiasm for continuing to transform pesantren education in the form of learning and teaching, using pesantren leadership as an authority tool, learning methods as a strategic implement, and cultural pesantren construction as a tool for improving the Traditional Islamic education model. The transformation and management of the pesantren is progressing well for two reasons. Character, leadership, and reverence both are qualities that may be found in a person. The pesantren's character and leadership are critical to the salafiyah boarding school's success.

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