



The Relevance of Traditional Islamic Boarding School Education in the Modernization Era (Case Study at Mamba'ul Hikam Islamic Boarding School of Mantenan Blitar)

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Abstract

Traditional Islamic boarding schools are still relevant to be maintained. In facing the global era which is accompanied by modernization in all areas of life, Islamic boarding schools must continue to strive to maintain their existence and adapt to the conditions that surround them without abandoning their Islamic boarding school characteristics. In this study the researchers used a descriptive qualitative approach. The theory of a descriptive qualitative approach is a research method in which the results of the research are in the form of descriptive data. The relevance of the education system at the Mambaul Hikam Blitar Islamic Boarding School in the Modernization Era is shown by the existence of the latest programs by incorporating the state curriculum and opening public schools, the traditional learning system (*halaqah*) that applies to traditional Islamic boarding schools are provided in a balance with a modern learning system. Included in the curriculum, pesantren no longer only provide Islamic religious studies, but also modern general sciences which are accommodated from the government's curriculum.

Keywords: Relevance, Traditional Islamic Boarding Schools, Modern Era

Abstract

Pesantren tradisional masih relevan untuk dipertahankan. Dalam menghadapi era global yang dibarengi dengan modernisasi di segala bidang kehidupan, pesantren harus terus berusaha mempertahankan eksistensinya dan beradaptasi dengan kondisi yang melingkupinya tanpa meninggalkan karakteristik pesantrennya. Dalam penelitian ini peneliti menggunakan pendekatan kualitatif deskriptif. Teori pendekatan kualitatif deskriptif adalah suatu metode penelitian yang hasil penelitiannya berupa data deskriptif. Relevansi sistem pendidikan di Pondok Pesantren Mambaul Hikam Blitar di Era Modernisasi ditunjukkan dengan adanya program-program terbaru dengan memasukkan kurikulum negara dan membuka sekolah umum, sistem pembelajaran tradisional (*halaqah*) yang berlaku di pesantren tradisional. sekolah disediakan secara seimbang dengan sistem pembelajaran modern. Termasuk dalam kurikulum, pesantren tidak lagi hanya memberikan pelajaran agama Islam, tetapi juga ilmu-ilmu umum modern yang diakomodasi dari kurikulum pemerintah.

Kata Kunci: Relevansi, Relevance, Tradisi Pesantren Tradisional, Era Modern

Introduction

In the global era, traditional pesantren are still relevant to be maintained. In facing the global era which is accompanied by modernization in all areas of life, Islamic boarding schools must continue to strive to maintain their existence and adapt to the conditions that surround them without abandoning their Islamic boarding school characteristics. This effort is by means of pesantren recognizing all of its constituent components well, then developing them in a modern way according to the development of the situation and conditions when the pesantren existed. The adaptation here covers all aspects and aspects of Islamic boarding schools without having to leave the distinctive characteristics of Islamic boarding schools. With these efforts, it is hoped that Islamic boarding schools will not be outdated and always be relevant to the needs of the times.¹

Today, pesantren are faced with many challenges, including the modernization of Islamic education. In many ways, the pesantren system and institutions have been modernized and adapted to the demands of development, especially in the institutional aspect which will automatically affect the determination of the curriculum which refers to the institution's institutional goals. Furthermore, the problem that arises is whether the pesantren in determining the curriculum must merge with today's demands, or instead it must be able to maintain it as a characteristic of pesantren which in many ways is actually more capable of actualizing its existence in the midst of societal demands. What is the possible pesantren curriculum format that can be an alternative offer for the future.²

Most Islamic boarding schools have various ways so that their students are able to receive knowledge well, and it is hoped that this knowledge can be practiced in the future, so that learning is in accordance with the circumstances of the students, making students not feel pressured and comfortable in learning so that they can easily master it. It is important for teachers to know the personality of their students, here teachers are required to be sensitive and master the psychology of their students, when learning each student has a

¹ Nia Indah Purnamasari, "Construction of a Traditional Islamic Boarding School Education System in the Global Era; Paradox and Relevance," *EL-BANAT: Journal of Islamic Thought and Education* 6, no. 2 (29 December 2016): 73–91, <https://doi.org/10.54180/elbanat.2016.6.2.73-91>.

² Hermanto Halil, "INSPIRING CURRICULUM INNOVATION IN PROJECTING FUTURE ALTERNATIVE EDUCATION MODELS," *Ulumuna: Journal of Islamic Studies* 1, no. 2 (December 15, 2015): 146–68.

different psychology of thinking, and a teacher must be able to unite them into one, namely to learn to gain knowledge.³

Changes in Islamic boarding school education occurred because of challenges to the needs of the community at that time and Islamic boarding school education itself was expected to be able to prepare human products that were able to address these community needs. Based on these thoughts, the change in Islamic boarding school education is now an effort that must be carried out immediately, if Islamic boarding school education in Indonesia does not want to be left behind by the times and left out from the global stage.⁴

Mambaul Hikam Islamic Boarding School is no exception, an Islamic boarding school located in Udanawu, Blitar, East Java, Indonesia. This Islamic boarding school was founded in 1943 by KH. Abdullah Faqih, who is a prominent Islamic scholar and leader in the area. Education at this pondok pesantren follows the traditional Islamic education system, which includes the study of the Koran, Hadith, Islamic law, and other religious subjects. In addition, this Islamic boarding school also offers a modern curriculum that includes science, mathematics, and social studies.⁵

This pesantren has a reputation as a place that gave birth to many renowned Islamic scholars, and has attracted students from all over Indonesia and other countries. The Mambaul Hikam Islamic Boarding School is known for its emphasis on character development and spiritual growth, as well as its strong commitment to community service and social justice. In recent years, the Mambaul Hikam Islamic Boarding School has developed educational programs that include vocational and entrepreneurship training, to better prepare its students for the challenges of the modern world.⁶

Research Methods

In this study the researchers used a descriptive qualitative approach. The theory of a descriptive qualitative approach is a research method in which the results of the research are in the form of descriptive data, both in the form of written and oral words and people and behavior that can be observed. The presence of researchers in qualitative research uses

³ Luluk Maktumah and Shokhibul Mighfar, "The Relevance of the Salaf Islamic Boarding School Education System in the Modernization Era," *Education: Journal of Islamic Thought* 6, no. 2 (December 21, 2022): 39–56, <https://doi.org/10.36835/edukais.2022.6.2.39-56>.

⁴ Zainal Alim, "CHANGE IN THE ORIENTATION OF ISLAMIC BOARDING SCHOOLS IN MADURA IN THE PERSPECTIVE OF THE BANGKALAN KIAI," *Journal of Islamic Education Studies (Journal of Islamic Education)* 4, no. 2 (November 2, 2016): 249–70, <https://doi.org/10.15642/jpai.2016.4.2.249-270>.

⁵ "Mambaul Hikam Foundation," accessed April 10, 2023, <http://mambaulhikam.org/berita>.

⁶ "Mambaul Hikam Foundation."

natural context, the purpose of which is to describe the phenomena that occur and use various existing methods. Qualitative research from the definition of the other side stated that this is research that utilizes open interviews, examines and understands the attitudes, views, feelings of individual or group behavior. The data collection techniques used were observation, documentation and interviews, while the data sources used were primary and secondary.

In this study the researcher will explore the types of qualitative data in the form of words and actions related to each research focus being observed. The research data was obtained from informants consisting of: pesantren leaders (kyai), pesantren administrators, teachers (ustadz), students, and other possible sources that can provide information. In addition, research data also comes from documents in the pesantren.

Results and Discussion

Mambaul Hikam Blitar Islamic Boarding School has a holistic curriculum that combines religious education and general education. Apart from studying the Al-Quran, Hadith, and Islamic law, students also learn about modern sciences such as mathematics, science, and English. Student-centred pedagogical approach: The educational approach at Mambaul Hikam Blitar Islamic Boarding School is student-centred, in which the teacher acts as a facilitator and mentor. Students are encouraged to be active in their learning process and guided to gain knowledge and experience through innovative learning methods.

Mambaul Hikam Blitar Islamic Boarding School has a strong emphasis on character development and spiritual growth of students. Students are encouraged to develop values such as honesty, courage and empathy, as well as deepen their understanding of the Islamic religion. Commitment to community service: Mambaul Hikam Blitar Islamic Boarding School has a strong commitment to serving the community and promoting social justice. Students are encouraged to be involved in projects that benefit the community, such as health education and environmental hygiene programs. Development of extracurricular activities: Apart from the main curriculum, Pesantren Mambaul Hikam Blitar also offers various extracurricular activities that help students develop their social and leadership skills. These activities include sports, arts, and environmental activities.

The Islamic Boarding School Education System at the Mambaul Hikam Islamic Boarding School, Blitar

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The education system at the Mamba'ul Hikam Islamic boarding school can be classified into three types, namely:

A. Pondok/Non-Classical Education Path

Pondok education path is an education system implemented in a non-classical manner with the subject matter of the Koran and classical Islamic books in Arabic (the yellow book). In this pondok education system several teaching systems/methods are used, namely sorogan, bandongan, and syawir.

1. Sorogan

The sorogan system is a teaching system carried out by the kyai/ustadz for new students who still need individual guidance. In this teaching system, a santri comes to his kyai/ustadz to read a few lines of the Koran or Arabic books and translate them into Javanese. In turn, the santri repeats and translates word for word as precisely as possible as given by the teacher. The translation system is made in such a way that the students are able to understand the book they are studying well and can understand the meaning and function of words in an Arabic sentence. Thus, the students apart from understanding the contents of the book they are studying also understand the Arabic grammar directly from the book. In this case, students will get additional lessons if they have mastered reading and translating the book they are studying correctly. So, teachers in carrying out this teaching system are more concerned with or guided by quality, not quantity.

2. Bandongan

The second teaching system is the bandongan system or often called the wetonan system. In this teaching system, the kyai/teacher reads, translates, and explains the Arabic books being studied. Each student pays attention to his own book and makes notes on it, both in the form of meanings and explanations of difficult

words and ideas. There are very many students who follow this teaching system, in contrast to the sorogan system which is only followed by one or a few students because of their individual nature. The groups of this bandongan system are called *halaqah*, namely a group of students who study under the guidance of a kyai/teacher.

3. Syawir

While syawir is a discussion or exchange of ideas about certain subjects which are carried out independently by the students. Syawir or deliberation is a characteristic of Islamic boarding schools as an activity to hone the minds and abilities of students in understanding issues that are closely related to the subject matter given by the kyai/teacher. Thus, this deliberation is an exercise for the students to test their skills in taking and understanding sources of argumentation from classical Islamic books. Furthermore, syawir activities at the Mamba'ul Hikam Islamic boarding school for male students are held every Tuesday night, namely the first and second week of the Fathul Qorib book meeting, the third week of the Bahtsul Masa'il meeting, and the fourth week of the Ibn Aqil book meeting. While syawir activities for female students are held every two weeks every Friday morning. Bahtsul Masa'il as part of syawir activities at the Mamba'ul Hikam Islamic boarding school has its own forum called M2SMH (Majelis Musyawarah Santri Mamba'ul Hikam). M2SMH is a forum for students to hone their skills in exploring the law of various issues/problems studied from the books of the Salaf. The realization of this program is that if there is a legal problem that needs to be solved, then the musyawirin try to find the arguments in the salaf books. After that, the arguments are debated to choose the strongest argument, until finally a definite answer and its arguments can be formulated for the problem that arose earlier.

4. Al-Qur'an Study

At the Mamba'ul Hikam Islamic boarding school, Al-Qur'an recitation for male students is held at every Fa'da Fajr and Asr prayer which is taught by the Huffadz (memorizers of the Qur'an) in this pesantren. Meanwhile, the recitation of the Koran for female students is directly cared for by Mrs. Nyai Lailatul Badriyah and assisted by some of the boarding school administrators.

Non-classical recitation of the yellow book is given to male and female students who live or live in the Islamic boarding school. As for the books taught are the books of Ihya' Ulumuddin and Bughyatul Mustarsyidin for male students who are cared for directly by HM. Dliya'uddin AZZ who is located in the foyer of the

mosque every 06.00 to 07.15 Special Time'. Apart from that, after Ashar, the book Tafsir Jalalain and Mahali was also read, which was read by H. Yasin Dahlan. Meanwhile, female students also read the same book by HM. Dliya'uddin AZZ at the same time, except for Thursday, because on that day the female students were filled in by HM. Shonhaji with the book Bidayatul Hidayah. Every Maghrib prayer, specifically for male students, the book Sirojut Tholibin is read by HM. Dliya'uddin AZZ, then on Friday afternoon the female students read the book Khirzul Jausan by Mrs. Dewi Umamah Dliya'uddin. Whereas every Saturday, Monday and Wednesday night after Maghrib the book of Ibn Aqil is read as a commentary on Nahwu Alfiyah Ibnu Malik read by HM. Shonhaji. In addition to what has been mentioned, there are still many recitations of the yellow books which are read by the ustadz with the curriculum as will be explained in the final discussion.⁷

5. Istima'ul Qur'an

This activity is carried out by both male and female students every night, except Monday and Friday nights for female students and Tuesday and Friday nights for male students, because on that night there are separate activities, namely reading Sholawat Nariyyah and Jam' yes. This Istima'ul Qur'an activity is guided by Huffadz who read the Qur'an bil-Ghaib, then all students are required to listen and follow it.

6. Jam'iyyah

Jam'iyyah is one of the activities that must be attended by all Mamba'ul Hikam students. In this activity the students are trained to be brave in facing the public/masses, because they carry out tasks in front of other students, such as memorizing juz 'Ammah, reading the yellow book, khitobah (speech), poetry, and Qiro'atul Qur'an. With this training, their mentality and courage will emerge and be strong, so that if one day they enter society they will not be awkward because they have been equipped with knowledge, mentality, and courage. Jam'iyyah is routinely held every Friday night after Isha'.

7. Haflah Akhirussanah

Generally Islamic boarding schools always hold an Akhirussanah event as the culmination of all the activities of the Islamic boarding school for one year. This event at the Mamba'ul Hikam Islamic boarding school was made very lively because

⁴ Interview with HM. Dliya'uddin AZZ, caretaker of the Mamba'ul Hikam Islamic boarding school, 30-04-2006.

it was started with a series of activities and competitions, including TPQ competitions, Jam'iyah, sports, speeches, reading poetry, and many more. The highlight of this activity was a grand recitation by presenting famous preachers from outside the region.

8. Haul KH. Abdul Gofeer

Like other Islamic boarding schools which always commemorate the death of the founder of the Islamic boarding school (haul), the Mamba'ul Hikam Islamic boarding school also organizes the haul of Almaghfurlah KH. Abdul Ghofoer who is the founder of the pesantren. This haul event is routinely commemorated every year by the Dzuriyyah KH. Abdul Gofeer. In addition, this haul event is also held on a large scale every three years by the Dzuriyyah and the extended family of the Mamba'ul Hikam Islamic boarding school by presenting well-known preachers of national level, among others those who have been invited are KH. Nur Iskandar SQ from As-Shiddiqiyah Islamic Boarding School Jakarta, KH. Ali Mashuri from the Bumi Sholawat Tulangan Sidoarjo Islamic Boarding School, KH. Hasyim Muzadi from Malang, KH. Imron Hamzah from Surabaya, and Habib Abu Bakar.

9. Takhtiman Alfiah Ibn Malik

Takhtiman Alfiah Ibnu Malik is a vehicle for gratitude for the khatamnya students in memorizing 1000 stanzas of the book Alfiah. This event was held together for the first time in the Islamic boarding school hall which was attended by ustadz. After that the event was continued by holding takhtiman tours in the villages where the students live near Islamic boarding schools, such as in Blitar, Kediri, Tulungagung, Trenggalek, and some even arrived in Malang. This takhtiman has been carried out for years and has become a tradition of the Mamba'ul Hikam Islamic boarding school.

10. SP4/PPL

The SP4 program (ready to retire from Islamic boarding schools) is held specifically for the most senior-level students. The initiator of this SP4 program is HM. Shonhaji. As a facility for the skills of the students, SP4 has a variety of activities, one of which is holding work-related courses once a month. This activity is to support the skills of the santri when they have returned (boyong) considering that in general the santri after returning to their respective regions find it difficult to create jobs. So this program aims to educate and equip students to be able to live independently. Another activity of the SP4 program is the holding of religious

training called PPL (Field Practical Training). This activity aims to be a training facility for students in preaching in the community. This program by means of students directly involved in the field to provide training and teaching to the wider community on what they have received from Islamic boarding schools. The form of training is in the form of Fajr lectures, recitation, TPQ, and others which are carried out for 25 days in the month of Ramadan.

B. The Relevance of Traditional Islamic Boarding School Education Systems in the Modernization Era

The Mamba'ul Hikam Islamic Boarding School located in Wonorejo Hamlet, Slemanan Village, Udanawu District, Blitar Regency is a traditional pesantren. The traditionality of the pesantren is because it only teaches Islamic religious sciences or classical Islamic books (the yellow book), including monotheism, fiqh, ushul fiqh, interpretation, hadith, morals, tasawuf, Arabic, and so on. Even though the madrasa system is implemented in this pesantren, general knowledge is not taught in it. Other characteristics of traditionality at the Mamba'ul Hikam Islamic boarding school include learning solely for the sake of Allah SWT, the learning system lasts for 24 hours, and education is based on deep personal relationships between students and kyai/ustadz.

As a traditional Islamic educational institution, the purpose of education and teaching at the Mamba'ul Hikam Islamic boarding school is not to fill the students' brains with all kinds of knowledge that they do not yet know, but more than that education at the Islamic boarding school is intended to educate their morals and souls, instill a sense of fadhilah. (virtue), familiarize them with high decency, and prepare them for a life that is completely holy, sincere, and honest. So, the main purpose of Islamic education in traditional pesantren is to educate morals and soul education. All subjects must contain moral values and each teacher/ustadz must first pay attention to morals before the others.

Pesantren as traditional Islamic educational institutions actually have a dominant position in the power of Islamic education, especially in Java. This is partly due to the success of these institutions in producing a large number of qualified scholars who are passionate about spreading Islamic da'wah among the people. The success of pesantren leaders in producing a large number of high quality scholars is due to the educational methods developed by the kyai. The purpose of pesantren education is not solely to enrich students' minds with explanations, but to elevate morals, train and enhance enthusiasm, respect spiritual and human values, teach honest and moral attitudes and

behavior, and prepare students for life. simple and clean hearted. In addition, the purpose of pesantren education is not to pursue the interests of power, money and worldly glory, but to instill in them that learning is solely an obligation and service to Allah SWT. Based on educational goals like this, the students will train themselves to be able to stand alone and develop themselves so that they do not depend on anything other than God.⁸

Thus, there is a striking difference between the goals of education in traditional Islamic boarding schools and those in formal educational institutions. In traditional pesantren, the main aim and orientation of education is to form a complete, integrited and kaffah personality. The aim of education is not to stuff students with facts, but to prepare them to live clean, pure and sincere lives. Educational activities seek to provide knowledge as well as apply it. In other words, the main goal of education in traditional Islamic boarding schools is to form people who are based on faith, have the instruments of knowledge, aim at good deeds, and culminate in good morals. This is very different from the purpose of education in formal educational institutions, namely to produce certain skills or work specializations by ignoring ethical and moral values. These differences in goals and orientations lead to differences in the knowledge studied, as well as the scientific methods applied.⁹

In this era of modernization, the existence of traditional pesantren is a question for many parties about its relevance to be maintained. Modernization or progress in science and technology (IPTEK) has not only created conveniences for humans and constructive advances, but also created destructive weaknesses. Progress can be seen in the fields of information, transformation, and equipment in all fields that are all sophisticated and new. On the other hand, we can also see the weaknesses involving individuals from members of society who tend to compete with each other for influence, power and wealth. There is conflict and competition in all areas of life which causes the loss of peace and happiness, the domination of the rich over the poor, and the strong intimidation of the weak. Other weaknesses can be found in the scientific field. People only seek specialization in certain knowledge to achieve a certain field of work as well. Religious knowledge is forgotten because they feel they are not needed. There is a dichotomy of

⁸ Masdar Hilmy, "Modern Islamic Boarding School Character-Based Leadership," *Journal of Islamic Education Studies (Journal of Islamic Education Studies)* 7, no. 2 (31 December 2019): 89–106, <https://doi.org/10.15642/jpai.2019.7.2.89-109>.

⁹ M. Syukron Djazilam, "RELEVANCE OF TRADITIONAL BOARDING SCHOOL EDUCATION SYSTEMS IN THE MODERNIZATION ERA," *Al-Insyiroh: Journal of Islamic Studies* 5, no. 1 (16 March 2019): 89–105, <https://doi.org/10.35309/alinsyiroh.v5i1.3398>.

science and religion that causes secularism. Likewise, there is a decline in the field of morality because society forgets and no longer knows the source of true morality. Finally, with the knowledge they master, each individual tries to destroy personal popularity and prestige.¹⁰

The description above is no different from the results of the author's interviews with a number of students and caregivers/ustadz at the Mamba'ul Hikam Islamic boarding school. According to them, modernization or progress in science and technology (IPTEK) has had both positive and negative impacts on human life. However, the negative impact is more and more felt by society, especially with the appearance of various kinds of damage to human morals. In this case the advantage of traditional pesantren compared to other public schools lies in the education system which places more emphasis on morals.

In this condition, with many members of the community losing peace because they only obey their physical needs without trying to meet their spiritual needs, then traditional Islamic boarding schools as educational institutions that place more emphasis on mental-spiritual development will be very much needed in satisfying the need for a sense of peace that was lost earlier. So, traditional Islamic boarding schools still exist in the current era of modernization and will still be needed in the future because they provide mental and spiritual guidance for society, where these values are still needed as long as humans exist.

Apart from that, there are two main strengths of the pesantren education culture which allow it to continue to exist and be able to balance all forms of the dynamics of social change due to modernization. First, there is an educational cultural character that allows students to learn thoroughly. In the modern concept, this thorough learning culture is the same as the concept of mastery learning. In this concept, education is not limited to the pattern of transferring knowledge from teacher to student, but also includes aspects of personality formation as a whole. The transfer of knowledge in Islamic boarding schools is not limited by the target time for completion of the curriculum as detailed in the Outlines of the Teaching Program (GBPP), but rather emphasizes mastery of detailed concepts thoroughly, without being shackled by certain time limits. In education in Islamic boarding schools, the most important thing that is considered by the

¹⁰ Djazilam.

kyai or ustadz is not the quantity of material that can be completed by students, but the quality of mastery.¹¹

The typical teaching methods of Islamic boarding schools, such as *bandongan* and *sorogan*, reflect the *pesantren*'s efforts to teach that emphasize the quality of material mastery. The *bandongan* method is a learning method that encourages students to learn more independently. In *bandongan*, the kyai or ustadz reads the book and translates it to then provide general explanations as necessary. While at the same time the *santri* listens and participates in reading the book while making small notes on the book he is reading. In *bandongan* the *santri* have the opportunity to ask questions or ask for further explanation of the kyai's statement. Meanwhile, the notes made by the students over their book help to conduct a study or learn more about the contents of the book after the *bandongan* is finished.¹²

Another thing that allows Islamic boarding schools to carry out the complete education model is the model of forming their personality. In Islamic boarding schools, students are not only taught in cognitive aspects, but also in affective and psychomotor aspects. Spiritual practices and respect for the teacher are emphasized. *Santri* are also encouraged to emulate the behavior of their kyai as role models. In addition, students are also trained to be independent, both in learning and in fulfilling their daily needs. Within 24 hours the kyai and ustadz monitor and direct all the activities of the *santri* so that they conform to the religious moral ideals developed in the *pesantren*. Thus, the process of forming the personality of the students is carried out systematically.¹³

The second character of educational culture which is the strength of *pesantren* is strong community participation. Basically, the establishment of Islamic boarding schools throughout Indonesia is driven by the demands and needs of the people themselves. This allows community participation in the *pesantren* to take place intensively. This participation is manifested in various forms, starting from the provision of physical facilities, provision of budget needs, and so on. Meanwhile, Islamic boarding schools play a role in fulfilling the demands and needs of the community for education and demands for social life. That is why, the high level of community participation has placed

¹¹ M. Syaifuddin Zuhriy, "CULTURE OF BOARDING SCHOOLS AND CHARACTER EDUCATION IN SALAF BOARDING SCHOOLS," *Walisongo: Journal of Religious Social Research* 19, no. 2 (6 December 2011): 287–310.

¹² Maktumah and Mighfar, "The Relevance of the Salaf Islamic Boarding School Education System in the Modernization Era."

¹³ Purnamasari, "Construction of a Traditional Islamic Boarding School Education System in the Global Era; Paradox And Relevance."

pesantren and kyai as the center or core of community life. As the core of society, pesantren and kyai determine the dynamics or any changes that occur or must occur in that society. On the other hand, the sustainability of the development of Islamic boarding schools is highly dependent on the extent of community participation and how appropriate the services of Islamic boarding schools are with the demands and needs of the community. In other words, pesantren are able to survive because they are authentic Indonesian educational institutions that have very strong traditional roots in society. Islamic boarding schools emerge and develop from the sociological experience of the surrounding community, so that pesantren have close and inseparable links with their environmental community.¹⁴

As far as one can observe, these two cultural characters are the advantages of Islamic boarding schools compared to formal educational institutions. Education in formal schools which is still ongoing today has proven to have weaknesses in creating independent and highly capable human resources. One reason is that the learning system developed in formal schools places more emphasis on achieving curriculum targets quantitatively, so that the quality of students' mastery of the science material being taught is neglected. Likewise, community participation in formal educational institutions is minimal. This may be due to the fact that formal educational institutions are not or less rooted in their community base, but are more dependent on the grand vision of government policies.

Conclusion

The education system at the Mambaul Hikam Blitar Islamic Boarding School, in general, is the same as the salaf Islamic boarding schools in Indonesia, using the salaf education system which is its trademark, starting from sorogan, deliberation, Jamiyah, Takhtiman al-Quran and bandongan. The relevance of the education system at the Mambaul Hikam Blitar Islamic Boarding School in the Modernization Era, is shown by the existence of the latest programs by incorporating the state curriculum and opening public schools, the traditional learning system (*halaqah*) that applies to traditional Islamic boarding schools is provided in balance with the modern learning system. Included in the curriculum, pesantren no longer only provide Islamic religious studies, but also modern general sciences which are accommodated from the government's curriculum.

¹⁴ Syamsul A'dhom, "BOARDING SCHOOL EDUCATION SYSTEM," 2015.

All these changes in no way deprive pesantren of its traditional role as an institution that is engaged in the field of Islamic education, especially in its sense as a tafaquh fi al-din institution. On the contrary, this actually enriches and supports efforts to transmit traditional Islamic knowledge as contained in the yellow book and widens the reach of pesantren services to meet the demands and needs of society, especially in the field of formal education.

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