



Modernization of Islamic Education: Study on the Alteration of Education Managerial at Nurul Hakim Islamic Boarding School West Lombok West Nusa Tenggara

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Abstract

Islamic boarding school is the institution of Islamic education that has a superiority in the society base on its scientific traditions. In this globalization era, it has threatened the existence of Islamic boarding school as the educational institutions. Therefore, the idea of modernizing Islamic boarding school was required as the problem solve and to fulfill the society needs. This study was purposed to seek the managerial alteration in the Nurul Hakim Islamic boarding school Kediri West Lombok Islamic boarding school. The research design this study used qualitative case study. The data was collected by several techniques namely; observation, documentation, and interview. As a result, this study was found that; (1) Nurul Hakim Islamic boarding school Kediri West Lombok adopted formal education namely; Raudatul atfal (kindergarten) Ibtida'iyah (elementary school) Madrasah Tsanawiyah (junior High school), Madrasah Aliyah (senior high school) and Vocational school. (2) The curriculum that implemented in Nurul Hakim Islamic boarding school were integrated curriculum by combining four kinds of curriculum (3) The learning system was combining both of traditional and modern methods. (4) Nurul Hakim Islamic boarding school was implementing democratic charismatic leadership.

Keywords: *Modernization; Islamic Boarding School; Managerial*

Introduction

Pesantren or Islamic boarding school was the oldest educational institution and becoming an intellectual cultural heritage of archipelago. As the educational institution, pesantren has unique characteristics, then, these characteristic were different than others educational institutions.

Further, the characteristics of *Pesantren* as the education of Islamic institution have several elements, those are; dormitory, as the residence of the *Santri* (students), mosque, classical and modern books study as well as *Kiyai* (the head of Pesantren) (Dhofier, 1983). Then, those elements were purposed to form the Islamic character for all santri (students). The output of pesantren are able to produce the leader even in the past, present and future and also pesantren as the Islamic institution were able to take a part in building the civilization of the nation.

Pesantren as non-formal educational institutions initially had an open system of teaching patterns such as *sorogan* and *bandongan*. What's interesting about this learning system lies in the evaluation system that was implemented in determining student graduation. Then, Students' graduation was determined by the students' mastery of the religious knowledge and their respect, obedience and submission to the kyai (Jamaludin, 2007).

Since the modernization of Islamic education, according to Azra (2003) many pesantren are not able to survive because influenced by the formal education system or undergoing a transformation into regular educational institutions or adapting and adopting regular education system.

In the last two decades, pesanteren as the Islamic education system that have undergone rapid alteration. The changes are shown in the institutional system. Further, Azra (2003) stated that although this alteration seems a necessity, but the impact and consequences for Islamic education and the dynamics of Islam in Indonesia are not encouraging.

Along with the globalization era, especially related to acceleration in science and technology, pesanteren were faced with socio-cultural alteration that require pesanteren as non-formal educational institutions to modernize its educational system in order to maintain their existence to produce a new Islamic generation, a knowledgeable, who will develop knowledge based on the Al- Qur'an and al Hadith as well as have various types of lives' skills.

Therefore, in order to maintain the existence of pesanteren in responding to modern era, pesanteren or Islamic boarding school must have educational pattern that capable in producing human resources. So that, based on perspective of modern management paradigms, the psanteren as the Islamic educational institution have to set the alteration of managerial system. So that, based on the background above, this study focused on discussing how the managerial alteration system of Nurul Hakim Islamic Boarding School Kediri west Lombok West Nusa Tenggara in the term of education to anticipate and adapt the problem and society demand.

Methodology

This was case by using qualitative approach. Observation, interviews and documentation were used to collect the data. The Sources of the data were obtained from correspondent these were; kyai, head of Madrasah (school head master), teachers (Ustaz) and students (santri) of Nurul Hakim Islamic boarding school Kediri West Lombok West Nusa Tenggara, as well as various field activities in the pesanteren area. The data were analyzed qualitatively by using flow model design. In this study the writer tries to see the managerial alteration of Nurul Hakim Islamic boarding school holistically and contextually in accordance with the existing of social and cultural in the society environment.

Finding and Discussion

Pesantren or Islamic boarding school was independent institution, which emerged and developed from the sociological experience of Indonesian society. However, the roles and functions were consistent in producing ulama and da'i, transferring religious knowledge and also has function to maintain Islamic traditions, especially Islam Ahlus Sunnah Wal Jama'ah.

However, in its current development, pesanteren were able to respond to the dynamics of alteration by various approaches. According to Azra (2003), there were two responses that conducted by pesanteren toward the alteration, namely opening various educational institutions levels, educational

facilities for the society, and revising the curriculum by increasing the number of subjects and skills. Islamic boarding school of Nurul Hakim Kediri West Lombok responds to the dynamics of change by modernizing Islamic education on the term of managerial aspects of pesantren education. These aspects include:

1. Institutions Reform

Initially, Nurul Hakim Islamic boarding school Kediri West Lombok implemented the salafi style studied the classical Islamic books as the core of its education (tafaqquh fiddin). The education model was the same as the kuttab and madrasah models in the early days of Islamic development. The students learn religious sciences from the Kiayi or the Tuan Guru (the professional Islamic teacher) by studying the classical books or known as the kitab kuning (the book with yellow paper) to deepen their religious knowledge and understanding of Islamic teachings so that they can be applied in everyday life.

Along with the globalization era, Nurul Hakim Islamic Boarding School Kediri West Lombok modernized the education system by adopting a formal education system and vocational school systems. In 1972 Nurul Hakim Islamic boarding school began to establish the madrasah education system called Madrasah Tsanawiyah Dakwah Islamiyah, (MTs. DI). Regarding to the existence of madrasah at this time, Boland (1985) stated that the orientation of madrasahs in the 1970s was oriented towards Haramain (Makkah and Madinah). The following year on 1973 Nurul Hakim Islamic boarding school began to alternate to the form of a foundation. and begins to develop infrastructure, especially related to physical buildings so that the pesantren progresses could be observed.

In the following period, the government of Indonesia issued a policy in the form of a Law (UU) on the National Education System in 1989 and then renewed in 2003. The issuance of this law had a significant impact on the management of pesantren. This law positioned the madrasah to be the equivalent of public schools. Further, the idea of this law viewed the madrasah as public schools based on Islamic characteristics. The existence of the State Education System Law (Sisdiknas) caused the Nurul Hakim Islamic Boarding School began in adopting the national education curriculum (the curriculum of the Ministry of Education and Culture and the Ministry of Religion) and even the Nurul Hakim Islamic Boarding School to schedule new programs that not only related to religious education but also related to lives' skills. This is in line with Azra (2003) he mentioned that Islamic boarding schools are increasingly intensive in adopting and integrating government curricula to be implemented in the Islamic Boarding School curriculum.

Further, ones of the indicator of Nurul Hakim Islamic boarding school conducted the alteration was shown by adopting the formal education and organized vocational school toward education system. Then, Nurul Hakim Islamic Boarding School organized several education level beginning from low level, those were Raudatul Atfal (kindergarten), Madrasah Ibtidaiyah (elementary school), Madrasah Tsanawiyah (junior high school) male and female, and Madrasah Aliyah (senior high school) male and female as well as vocational High School (SMK Plus). Nurul Hakim Islamic Boarding School also organized the Tarbiyah College of Sciences (STIT) with various study programs as a complement to institutional reform in the Nurul Hakim Islamic Boarding School.

To maintain the characteristics of the pesantren as an Islamic educational institution, Nurul Hakim Islamic Boarding School established Makhad Aly and Tahfiz Diniyah Islamiyah (higher levels of Pesanteren education Isntution) and Special Education Kulliyat al-mu'allimin wa al-mu'allimat al-Islamiyyah (PPKH-KMMI). This program is equivalent to the MTs (Junior high school) and MA levels (senior high school). At this special program, the students or santri were prioritized to be the mastery of Islamic books (Islamic book study), language, science and various skill as well technology for students, which based on the aspects of religiosity (akhhlakul karimah) as the standard for the success of pesantren

education. To achieve these standards, the students were required to stay in boarding schools/ dormitory, this is aimed to make easier for the institution control and shape the character of the students.

In line with those program that opened, Nurul Hakim Islamic boarding school also organized various kinds of programs to support the activities in the pesantren area by opening a foreign language program institute as a communication language for students at Islamic boarding school's area, entrepreneurship skills, sewing, computers, agricultural and handicraft businesses. In addition, environmental-oriented educational programs became the first priority. So that the Nurul Hakim Islamic Boarding School had received the Kalpataru award given directly by the sixth president of the Republic of Indonesia, Susilo Bambang Yudoyono in 2009.

2. Reforming of Curriculum

At the beginning of the pesantren as an Islamic educational institution stay to preserve the teachings of past scholars or Ulama' who lived in the 7-13 century (Dhofier, 1985) Currently the tradition of teaching classical books was still marked by the books studied by the Islamic boarding school which were transmissions from classical and medieval scholars (Ulama'). This was reflected in the curriculum of the Nurul Hakim Islamic Boarding School implemented traditionally, which has a free curriculum system (non-fixed curriculum) by focusing to study religious sciences taken from classical book (the book with yellow color) (al-polar al safra), it was mean that the curriculum was not limited to a certain time. The study of classical sbooks using Arabic language was the only teaching given in Islamic boarding school were include the fields of tawhid, tafsir, hadith, fiqh, ushul fiqh, tasawuf, Arabic (nahwu, sharaf, balaghah, and tajwid), mantiq, and morals.

In its growth, since 1975 the government issued a joint decree (SKB 3 ministers), namely the Minister of Religion, the Minister of Education and Culture and the Minister of Home Affairs. The existence of the 3 ministerial decree aims to improve the quality of education at madrasahs so that the general subject level in madrasah reaches the same level as the general subject level in public schools at the same level. In these joint decree, the Islamic boarding school adopt the madrasah system must undergo a curriculum alteration to become 70% for general studies and 30% for religious studies.

As a result, the issuance of this Joint Decree (SKB) have an influence on Nurul Hakim's Islamic boarding school. It was made the curriculum established by the government should be implemented as the core curriculum, and only placed the religious curriculum as a local curriculum and reduce the locus of using the classical Arabic book (the book study with yellow color). And even the books study and reference that used in the Nurul Hakim Islamic boarding school for religious subjects were contemporary religious knowledge books. This is in accordance as pointed out by Muzakkar (2020) as head of the Nurul Hakim pesantren foundation in the field of curriculum. He stated that: "*when the madrasah system was implemented in the pesantren, the pesantren applied the curriculum stipulated by the Ministry of Religion, in which the main book and the book did not use Arabic*". This idea was in line with Djamas (2009) stated that religious subjects in madrasahs consisted of books for contemporary religious knowledge as the reference, not the original thought of the ulama in the tradition of the classical Arabic book study (the book study with yellow color).

Then in 1984 the Minister of Religion issued the law and order No. 100 of 1984 concerning of the Madrasah Tsanawiah's curriculum (senior high school) which elaborated from the statute of The MPR No. 2 / MPR / 1983 (Deliberation of Citizen Assembly) which is regarding to GBHN (Broad Outlines of the Nation's Direction) stated that the education system needs to be adjusted to the needs of development in all fields. So related to this policy, Nurul Hakim Islamic boarding school committ to presenting an educational pattern that is able to produce quality of human resources.

Therefore, Nurul Hakim Islamic boarding school designed a curriculum that called an integrated curriculum This integrated curriculum combines four kinds of curricula, those curriculums namely the

national curriculum, the Gontor curriculum, the Islamic Boarding School curriculum, and the Middle East curriculum, that were Egypt and Medina. The orientation of the curriculum to this country (Egypt and Medina) because there were some students who continue their study to the Middle East, especially Egypt and Medina. Thus, there were some interesting things about the integration of this system, such as the researcher interview with Mr. Winardi (the head of vocational school) he said that that the proportion of subjects set by the government in the MTs (Junior high school) MA (senior high school), and vocational school curricula were intact without any change or reduction in subject, while the subject of curriculum for Nurul Hakim Islamic Boarding School were still organized. As result, the existence of an integrated curriculum which combining both the study of naqliyah and aqliyah (especially science and technology) equips students or Santri not only in aspects of religious knowledge but also general knowledge and even they were equipped by some life' skills to face the dynamics changing of the world.

3. Reform of Teaching and Learning Methods.

At the beginning of its establishment, teaching and learning process at the Nurul Hakim Islamic boarding school was carried out by the khalaqah system, with the *sorogan* and *bandongan* methods (the method of learning of religious science by analyze or study the whole classical book letter by letter, word by word, paper by paper), then, these methods have changed to the classical model. Then, that alteration of teaching method began in 1972. The classical learning method was carried out by the teachers or *ustaz* which guide by the lesson plan that arranged. All teaching and learning activities were purposed to achieve the general and specific goals and evaluated periodically, its aimed to determine how extent these learning objectives were achieved. However, khalaqah learning system which carried out in the afternoons and evenings was still implemented. Consequently, the khalaqah method showed the students need on *Kyai*, because the learning tradition was influenced by the hierarchical of social intellectual structure in it (Mughits, 2008)

The change from the khalaqah method to the classical method occurred in the Nurul Hakim Islamic boarding school as the consequence of modernization the institutional and curriculum which is required an adjustment in teaching and learning methods. The formal education and varieties of knowledge consisted at the Nurul Hakim require various teaching methods. Consequently, directional and monologue teaching system turned into more varieties pattern.

Moreover, the Nurul Hakim Islamic boarding school applied a systematic tutorial method, this is aimed to develop the initiative and personality of the students. This method was carried out by providing special guidance to students, especially those who have learning difficulties. This method does not have to be done by the teacher / *kyai* directly, but it can also be done by senior santri as a substitute for the teacher / master teacher. This pattern accustomed the students to be involved in intensive discussions with the tutors.

Further, the *asatidz* or teachers were also coached the students using the Islamic Tarbiyah learning model. This method directing to the process of building the students's abilities, in order the students were having a proficiency about how to educate. By teaching this skill expect the students to have basic skills about methodical didactic science, methodical didactic knowledge and provide the development insight of teaching skills, and these become their provision when they were appointed as *mudabbir* / *mudabbirah* (Member of Management committee who manage the students inside the dormitory).

To maximize guidance and teaching, a students were required to live in a dormitory and have to communicate using Arabic and English in their daily lives. This is because the activities of teaching and learning was very dense, so the teaching and learning were carried out from morning until night. The teaching and learning activities in the morning were carried out formally in the classroom, while teaching and learning activities in the afternoon until evening were carried out by using the khalaqah system.

Hence, the students or santri founding at the Nurul Hakim Islamic boarding school were grouped into (a) Personality development directed in inculcating religious values through teaching honesty, moral attitudes and behavior in everyday life, (b) Physical development carried out through sports activities, and (c) Extracurricular coaching include speech practices, madding, teaching practice, mudzakah / discussions, skills programs (Fadli, 2014)

4. Reform Leadership Managerial

Generally, Islamic boarding schools in Lombok were managed by a leader called Tuan Guru (parson). The existence of the Tuan Guru as the leader of the Islamic Boarding school, his duties and functions, was seen as a unique phenomenon. It was because the *Tuan Guru* as the charismatic leader of an Islamic boarding school was not only arranged the curriculum, making pesantren regulations, but also active in running the process of teaching and learning related to religious science, designing evaluation system, being a coach, educator and becoming a leader of community in the term of religion.

The central role played by the *Tuan Guru* as the leader of the Islamic boarding school was made it difficult to be growth . In this case, to maintain the existence of the Islamic boarding school in the modern era, TGH. Safwan as the head of the Nurul Hakim the Islamic boarding school tried to make the leadership management. As a result, the leadership management applied Nurul Hakim Islamic boarding school was a charismatic democratic leadership system. He set the management system and development oriented to the future competitively. Consequently, the decision was not only decided by TGH. Safwan as the leader but also decided based on deliberation of Islamic boarding school assembly.

The vision and mission of the Nurul Hakim Islamic boarding school was to produce intellectual and intellectual ulama. Thus, to reach it, Nurul Hakim Islamic boarding school organized a formal education such as *Raudatul Atfal* (kindergarten), *Madrasah Ibtidaiyah* (elementary school), *Madrasah Tsanawiyah* (junior high school) male and female, and *Madrasah Aliyah* (senior high school) male and female as well as vocational High School (SMK Plus). Nurul Hakim Islamic Boarding School also organized the Tarbiyah College of Sciences (STIT). Therefore, to appoints the heads of every intuitions level was based on their experience and professionalism. They have a role and potential function to organize and manage the Islamic Boarding school together with *Tuan Guru* and others ustadz and ustazah (teacher) to growth the institution.

Conclusion

The Nurul Hakim Islamic Boarding School was Islamic educational institution that organized formal education and special educational program. Generally, it has elements as the condition of Islamic boarding school such as Kyai or Tuan Guru (the head of institution), santri (students), dormitories, mosques and the classical Islamic book study (the book study with yellow color). Nurul Hakim Islamic boarding school modernized the Islamic education system by alteration the *salafi* (traditional) Islamic boarding school became the *khalaf* (modern) Islamic boarding school. This was aimed as response of Islamic Boarding School toward the development of modern era that require scientific knowledge and mastery of technology. This idea appeared as dissatisfaction with the existing of Islamic education system at that time. For this reason, the Nurul Hakim Islamic Boarding School reforms of its institutions, curriculum, teaching and learning methodology and leadership managerial. As a result, the alteration that conducted affecting the institution growth both in quantity and quality as well as turned of Nurul Hakim Islamic boarding school into the Islamic boarding school with a myriad of achievements and make the Lombok Island known and famous nationally.

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