

OLD-FASHIONED EDUCATION: CAUSES OF THE COLLAPSE OF ISLAMIC BOARDING SCHOOLS

Alfa Syifa' Qothrun Nada

alfasyifaq0401@gmail.com

UIN Sunan Kalijaga Yogyakarta

Sutrisno

sutrisno@uin-suka.ac.id

UIN Sunan Kalijaga Yogyakarta

Abstract

This research is an expression, criticism, and recommendation from researchers to the leadership of the Al-Istiqomah Islamic boarding School to pay more attention to educational reform to revitalize the Islamic boarding school. The main problem is that old-fashioned education influences the existence of Islamic boarding schools in the era of globalization. This type of research is field research with a qualitative approach and uses descriptive analysis methods. Data collection in this research used interviews, observation, and documentation techniques. The data analysis technique is through reduction, presentation, and conclusion. The results of this research are: 1) the collapse of the Al-Istiqomah Islamic boarding school was motivated by the focus of the Islamic boarding school leadership only on education to memorize the Qur'an without being balanced with teaching how to understand the Qur'an well and correctly and how to apply it to everyday life. 2) Al-Istiqomah Islamic boarding school still uses the essence of policies passed down from generation to generation and seems traditional (old-fashioned) without paying attention to innovations as needed in the era of globalization. 3) The policies implemented by Islamic boarding school leaders have yet to be able to produce student output that is highly competitive in society. 4) the policy implications of Islamic boarding school leaders were found to produce alums who memorize the Koran with a mentality that is not yet ready to enter the world of work.

Keyword: Education, Kyai, Existence, Traditional Islamic Boarding School.



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Abstrak

Penelitian ini sebagai ungkapan, kritikan dan masukan peneliti kepada pimpinan pesantren Al-Istiqomah agar lebih memperhatikan pembaharuan pendidikan sebagai upaya revitalisasi pesantren. Adapun pokok permasalahannya ialah pendidikan kolot berpengaruh terhadap eksistensi pesantren di era globalisasi. Jenis penelitian ini yaitu field research dengan pendekatan kualitatif dan menggunakan metode deskriptif analisis. Pengumpulan data pada penelitian ini menggunakan teknik wawancara, observasi dan dokumentasi. Teknik analisis datanya melalui reduksi, penyajian dan penarikan kesimpulan. Hasil penelitian ini, yaitu: 1) runtuhnya pesantren Al-Istiqomah dilatar belakangi oleh fokusnya pimpinan pesantren hanya pada pendidikan menghafal al-Qur'an tanpa diimbangi dengan mengajarkan bagaimana memahami al-Qur'an dengan baik dan benar serta bagaimana menerapkannya pada kehidupan sehari-hari. 2) pesantren Al-Istiqomah masih menggunakan esensi kebijakan secara turun temurun dan terkesan tradisional (kuno) tanpa memperhatikan inovasi baru sesuai yang dibutuhkan pada zaman era globalisasi. 3) implementasi kebijakan yang diterapkan oleh pimpinan pesantren belum mampu menghasilkan output santri yang berdaya saing tinggi di masyarakat. 4) ditemukan implikasi kebijakan pimpinan pesantren yang melahirkan alumni penghafal al-Qur'an dengan mental yang belum siap terjun di dunia kerja.

Kata kunci: Eksistensi, Kyai, Pendidikan, Pesantren Tradisional.

I. INTRODUCTION

Education plays a fundamental role in shaping human resources and determining the quality of national development. In the Islamic educational tradition, education is not merely a process of knowledge transmission but also a means of cultivating moral values, religious understanding, and social responsibility. Within this context, the curriculum becomes a strategic component because it determines the direction, content, and objectives of educational activities while responding to changing social demands (Sutrisno et al., 2021, p. 259; Sugiana, 2019, p. 18). For Islamic boarding schools (pesantren), curriculum development has long become a critical issue, particularly in balancing the preservation of Islamic scholarly traditions with the need to adapt to contemporary educational challenges.

As one of Indonesia's oldest indigenous Islamic educational institutions, pesantren have historically demonstrated remarkable resilience in maintaining their existence despite social, political, and educational transformations (Faridah, 2019, p. 79; Idrus, 2020). Contemporary pesantren generally develop into three models—

traditional (salaf), modern (khalaf), and integrated or comprehensive pesantren—each reflecting different approaches to curriculum, educational management, and institutional adaptation (Bas, 2021; Putri et al., 2023, p. 9). Previous studies have extensively discussed curriculum transformation, modernization, leadership, and institutional adaptation within Islamic boarding schools (Perawironegoro, 2019; Novrizal & Faujih, 2022). These studies generally conclude that institutional innovation, educational management, and leadership significantly influence the sustainability and competitiveness of pesantren in responding to modernization.

However, existing studies predominantly focus on successful cases of pesantren modernization and institutional development, while relatively little attention has been devoted to understanding why some traditional pesantren fail to adapt and eventually experience institutional decline. Consequently, the factors contributing to organizational stagnation, decreasing student enrollment, ineffective educational management, leadership succession, and curriculum inertia remain insufficiently explored. This imbalance in the literature creates an important research gap because understanding institutional failure is equally valuable for developing strategies to sustain traditional Islamic educational institutions amid rapid social change.

This issue has become increasingly urgent in the era of globalization and digital transformation, where educational institutions face growing competition from formal schools, modern Islamic boarding schools, and technology-based learning systems. Public expectations toward educational quality continue to increase, requiring pesantren to improve governance, curriculum relevance, and institutional management without abandoning their religious identity. Traditional pesantren that fail to respond to these developments risk losing public trust, experiencing declining enrollment, and ultimately ceasing to function as centers of Islamic learning (Hidayati & Humam, 2021, p. 211). Therefore, examining the causes of institutional decline is essential not only for understanding organizational dynamics but also for supporting the sustainability of Indonesia's Islamic educational heritage.

Based on these considerations, this study focuses on Al-Istiqomah Islamic Boarding School in Gajah Village, Gajah District, Demak Regency. Established by the late KH. Ja'far Shodiq, this salaf pesantren was once recognized as one of the leading Islamic boarding schools in the region. Nevertheless, following the

founder's death, the institution experienced a substantial decline characterized by decreasing student enrollment, limited curriculum development, and the inability to adapt its educational management to contemporary demands. Unlike previous studies that primarily examine successful institutional transformation, this research investigates the underlying factors contributing to the decline of a traditional pesantren. By analyzing leadership succession, curriculum management, and institutional adaptation within a declining Islamic boarding school, this study contributes to the literature by offering a failure-oriented perspective that can inform revitalization strategies for traditional pesantren facing similar challenges.

II. RESEARCH METHOD

This study employed a qualitative field research design to explore the factors contributing to the decline of Al-Istiqomah Islamic Boarding School in Gajah Village, Gajah District, Demak Regency. A qualitative approach was selected to gain an in-depth understanding of participants' experiences and perspectives regarding the institution's educational management and leadership. The research informants consisted of the kyai (Islamic boarding school leader), foundation administrators, teachers (ustadz), students (santri), alumni, and community leaders who possessed direct knowledge of the development of the Islamic boarding school. Informants were selected using purposive sampling based on their active involvement and experience with the institution. Data were collected through semi-structured interviews, participant observation, and documentation, including institutional archives, administrative records, and other relevant documents to obtain comprehensive and reliable information.

The validity of the data was ensured through source triangulation and method triangulation by comparing information obtained from different informants and data collection techniques. Member checking was also conducted with several key informants to confirm the accuracy of the researchers' interpretations. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which includes four stages: data collection, data condensation, data display, and conclusion drawing/verification. Throughout the analysis process, the researchers continuously compared findings from interviews, observations, and documentation to identify recurring themes and verify the consistency of the results, thereby producing a credible interpretation of the factors underlying the institutional decline of Al-Istiqomah Islamic Boarding School.

III. RESULT AND DISCUSSION

Al-Istiqomah Islamic Boarding School Policy Background

It was established in 1981 as an Islamic boarding school. The battle of a kyai to fulfil his dream of constructing an Islamic boarding school is intimately linked to the history of this institution. This Kyai goes by the name KH. Ja'far Shodiq (late), who was well-known for his piety, was given benefits (karamah) in terms of treatment by Allah due to his obedience.

After marrying his first daughter, Ning Istiqomah, to a Salaf Islamic boarding school alumni named Gus Baedhowi Safi' (late), then KH. Ja'far Shodiq (late) started establishing the Al-Istiqomah Islamic boarding school, so the name of the Islamic boarding school was taken from the name of his first daughter. He married his first daughter in the hope that when KH. Ja'far Shodiq (late) is gone, and stakeholders struggle to manage Islamic boarding schools. So when the kyai dies, the Islamic boarding school does not die because there are stakeholders who can continue the kyai's struggle.

Initially, the Islamic boarding school was managed directly by KH. Ja'far Shodiq (late) and his wife are the leaders of the Islamic boarding school, while their daughters and in-laws are the caretakers of the Al-Istiqomah Islamic boarding school. Ning Istiqomah and Gus Baedhowi Safi play a significant role in education because they are the ones who help educate and teach the learning of the Koran in Islamic boarding schools. Students who want to memorize their memorization also go through this sima'an by Ning Istiqomah and Gus Safi'.

As time passes, more and more students are attending Islamic boarding schools. Initially, most registered students had graduated from School. They did not continue their formal education to a higher level, so they chose to study and memorize the Koran at the Islamic boarding school. However, as time passed, students who boarded at the Islamic boarding school and attended formal education began to arrive. Because the Islamic boarding school doesn't have a regular school, students who want to continue their formal schooling are allowed to study outside the Islamic boarding school or attend a formal school close to the Islamic boarding school because, concurrently, the Islamic boarding school is close to formal school, similar as middle school and high school, which is about 1 KM from the Islamic boarding school.

As conveyed by Mrs. Khoir, one of the residents of Gajah village who is a neighbor of the Islamic boarding school, said the following:

"Previously, this boarding school had many students from various regions; there were also many alumni from this boarding school who became successful people, for example, Mr. Nur Fauzi, the principal at MTs. Al-Irsyad Gajah, Mr. Mursyid, who is now a lecturer at UIN Walisongo Semarang and many more alumni are successful in society."(Khoir, 2023).

From the interview results, this Islamic boarding school was one of the favorites in great demand by the public. The students at this Islamic boarding school consisted of various regions and regions. This Islamic boarding school has also been proven to produce great people who play an important societal role. So, it is unsurprising that this Islamic boarding school was previously a prima donna Islamic boarding school growing rapidly.

After the death of KH. Ja'far Shodiq (deceased) and his wife were the leaders of the Islamic boarding school. Then, their children and in-laws, namely Ning Istiqomah and Gus Baedhowi Safi' (deceased), managed this Islamic boarding school. Unfortunately, at this time, the Al-Istiqomah Islamic boarding school began to experience social dynamics and dynamics in its education. The lack of ability of Ning Istiqomah and Gus Safi' to manage education at the Islamic boarding school by current developments is also one of the reasons why this favorite Islamic boarding school ultimately lacked interest and died because it was considered that the education taught was no longer relevant to current developments and was considered outdated.(Khoir, 2023; Masti, 2023; Riya, 2023).

In line with the data that researchers obtained through interviews with local people about the Al-Istiqomah Islamic boarding school, as follows:

"In today's modern era, having religious education is not enough, sis. So, as a parent, you want to choose a good school for your child. What that means is good that religious education and general education are balanced. The point is, you study the Koran, you achieve. "Let our children also have modern thinking so that when they graduate or go to boarding school, they will not be surprised if they are faced with the world of work or entering society."(Ali, 2023).

From this data, it can be concluded that this Islamic boarding school only provides its students with education in memorizing the Koran without balancing it

by teaching them how to understand the Koran's meaning correctly and how to apply the values contained in the Koran. And in everyday life.

If someone understands the Koran well and correctly, then the Koran has taught how to live a perfect life (Ashar, 2023; Umam, 2008) where you do not just pursue the hereafter or the world, but you have to balance the two (Ma'ruf, 2019; Ningsih, 2020; Yaqin, 2021).

This has been explained in the word of Allah in Surah Al-Qashash verse 77, which reads:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ God bless you لَا تَنْسَ الْآرْضَ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

Meaning: *"And, seek what Allah has bestowed upon you (rewards) in the land of the afterlife, but do not forget your share in this world. Do good (to others) as Allah has done good to you and do not cause harm on earth. Indeed, Allah does not like those who do damage."* (Kemenag, 2023).

From the verse above, it can be seen that as servants of Allah, humans are encouraged to prepare for eternal life by increasing good deeds and making the world a place to prepare for life in the afterlife (field of reward). So, life in this world can be considered *ad-Dunya mazra'at al-akhirah* (field of the afterlife). Therefore, researchers assess from various sources that have been obtained that the Al-Istiqomah Islamic boarding school has not been fully able to teach how to understand the Qur'an correctly because, in the educational process, it only teaches how to memorize the Qur'an without implementing the values of the values contained in the Qur'an in everyday life. So, the impact of this education is that there is a dichotomy of knowledge, where students are more inclined towards religious education only but have minimal mastery of general education.



Figure 1. Front view of Al-Istiqomah Islamic Boarding School

The Essence of Al-Istiqomah Islamic Boarding School Policy

a. Internal Factors Cause the Existence of the Al-Istiqomah Islamic Boarding School to Decrease Significantly

1. Founder of Al-Istiqomah Islamic Boarding School

Referring by the book entitled "Classroom Learning Management (Strategy for Improving the Quality of Learning)," which is quoted again by Nasir & Maisah, it states that a leader must involve the management of main functions, which include planning, leading, and organizing and supervision (controlling). So, the management function is an effort to achieve goals effectively and efficiently (Nasir & Maisah, 2022, p. 616). However, if we examine it carefully, the Al-Istiqomah Islamic boarding school still needs to implement effective and efficient management. The role of a kyai here is very important in managing the Islamic boarding school, so good management is needed from a kyai as the leader of the Islamic boarding school.

KH. Ja'far Shodiq (late), as the founder and first leader of the Al-Istiqomah Islamic boarding school, still applies traditional education, where traditional education is a characteristic that is often found in Salafiyah Islamic boarding school education in general and has not been structured systematically. If the leadership of the Islamic boarding school can manage it with good management effectively and systematically, of course, this can be a strength for the Islamic boarding school; even though leadership changes in the Islamic boarding school, it will remain strong in relaying the stakeholders to its struggle.

In an interview obtained from Mbah Masti, who still has family ties to the Islamic boarding school, he said as follows:

"In the past, there were still many santri, but since Mbah Yai Shodiq died in 1995 and his children held the Islamic boarding school, the number of santri began to decline"(Masti, 2023).

Referring to the source above, it can be interpreted that the Al-Istiqomah Islamic boarding school only relies on the role of a kyai, where the kyai is the owner and decision maker who has strong authority, and there is a doctrine that it is not permissible to debate what the kyai has decided. So, the tendency to fully obey the kyai without clear management has an impact on the shaky existence of the Islamic boarding school when the kyai, as the leader of the Islamic boarding school, dies.

This is consistent with Hidayati's message, which holds that the figure of the kyai greatly influences establishing an Islamic boarding school. Therefore, the ability of the kai to lead (in a systematic and organized manner) in preserving the survival of the Islamic boarding school itself will determine how long the education may survive(Hidayati & Humam, 2021, p. 221).

Likewise, from colorful data sources that experimenters have attained, it can be concluded that from the morning of the Islamic boarding academy, everything must cleave to what has been decided by the kyai so that the kyai's decision is considered a policy that must be enforced in education at the Islamic boarding academy. It's known that until now(at the time of preparing this exploration), the Al- Istiqomah Islamic boarding academy still maintains the substance of programs passed down from generation to generation without any updates, similar as making inventions for the development of education at the Islamic boarding academy.

2. Head of Al-Istiqomah Islamic Boarding School

After the death of KH. Ja'far Shodiq (late) in 1995, then the leadership of the Islamic boarding school was held by Ning Istiqomah and Gus Baedhowi Syafi'. At this time, the existence of Islamic boarding schools began to decline; this was proven by the number of Islamic boarding school students decreasing over time. Apart from that, inadequate human resources can also be an internal factor causing the decline of Al-Istiqomah Islamic boarding schools. Managing Islamic boarding schools with systematically structured management coupled with qualified human resources can

be a source of strength for these schools so that they continue to exist in the era of globalization (Nasir & Maisah, 2022, p. 617).

As an alumna and teaching staff at the Al-Istiqomah Islamic boarding school, Mrs. Riya explained as follows:

"Those who helped me memorize the Koran were usually madams or students who were already Hafidz/Hafidzah. That is why several alumni at that time were asked to help out at the boarding school"(Riya, 2023).

From the data sources above, it can be concluded that human resources helped with education and teaching after the death of KH. Ja'far Sadiq (deceased) was only an alumnus of his Islamic boarding school, without hiring teaching staff from outside or different Islamic boarding schools. So, methods and teaching will always go the same way without any development and innovation in education and learning at the Islamic boarding school.

Apart from that, this Islamic boarding school is also often called a soul mate Islamic boarding school. The caretakers of this Islamic boarding school often match their students with existing female students. So, like it or not, the students who are being matched have to agree to the match made by the boarding school's caretaker, namely Ning Istiqomah, as a form of the students' devotion to Mrs. Nyai (let us call it ngalap blessing). As conveyed by Mrs. Riya through an interview, as follows:

"Many people were matched, including me, who was also matched by Mrs. Istiqomah. In the past, some of my friends also agreed, there were also those who didn't agree, but they just obeyed. There are also those who carry out because they are afraid of being matched, there are all kinds of stories."(Riya, 2023).

This means that arranged marriages in Islamic boarding schools can also trigger a reduction in the number of existing students. If we look at its history in 2001, the existence of Islamic boarding schools has decreased significantly. Only 30 santri (20 santriwati and 10 santri) remained this year. However, previously, there were more than 300 after the death of the founder and first leader of the pesantren, and the inability of subsequent successors to manage renewal and development at the pesantren also turned out to be an internal factor in the decline existence of this Islamic boarding school.

Gus Baedhowi Syafi' (late) departed from this life in 2015. Every aspect of instruction at the Islamic boarding school is managed entirely by Ning Istiqomah. The information gathered, however, indicates that these kids at the Islamic boarding

school are not just interested in learning the Koran by heart. On the other hand, they are also required to assist Ning Istiqomah and her kids with their daily requirements, which include cooking, laundry, shopping, housecleaning, and maintaining the Islamic boarding school area. The remaining pupils naturally objected to this. They were scared, though, that if they said no, their mother would think less of them and they would not be blessed. Some of the remaining pupils at the Islamic boarding school decided to leave the Al-Istiqomah as a result.

From the various data that the researcher has obtained, both through primary and secondary sources from the literature, the researcher tries to conclude that internal factors have a big influence on the decline or collapse of the existence of the Al-Istiqomah Islamic boarding school. The sources found that the essence of the policies implemented by the founders and leaders of the Islamic boarding school are still natural (original) and have not undergone any changes or innovations to date. This impacts the public's assumption that this Islamic boarding school is considered ancient because it has yet to be able to keep up with modern developments, and ultimately, it eliminates people's interest in choosing this Islamic boarding school as the right choice for their children.

b. External Factors Cause the Existence of the Al-Istiqomah Islamic Boarding School to Decrease Significantly

As mentioned before, the Al-Istiqomah Islamic boarding school continues to employ traditional teaching techniques that have been passed down since the time of KH. Even now, the original head of the Islamic boarding school is still Ja'far Shodiq, who passed away. This Salaf Islamic boarding school follows the same traditional curriculum as many other Salaf (traditional) Islamic boarding schools.

Referring to the article written by Putri, et al. that Salaf Islamic boarding schools still maintain halaqah teaching so that students tend to accept and have knowledge only limited to what the kyai have given them because the curriculum in Salaf Islamic boarding schools is still completely determined by the kyai so that the impact is that the knowledge that students gain does not develop in a more comprehensive direction.(Putri et al., 2023). In line with the case at the Al-Istiqomah Islamic boarding school, everything is still oriented only to the boarding school leadership so that the knowledge that the students get is just monotonous without any development, especially if the boarding school leadership has not

integrated the curriculum with good management. So, the impact felt is the public's assumption that Islamic boarding schools are considered outdated and old-fashioned because they cannot compete in the era of globalization. Although historically, this Islamic boarding school has allowed students to study in other schools, without leadership support in integrating the curriculum within the Islamic boarding school environment, it only makes the students more confused (confused) because there is no integration and interconnection of the understanding they get from formal schools with those at School. They are obtained from education in Islamic boarding schools. Therefore, it is necessary to integrate science so that there cannot be excessive claims between religious knowledge and general science because, as objects of knowledge, both occupy a noble position (S. Anwar & Elfiah, 2019, p. 4).

Education in traditional Islamic boarding schools generally only refers to the teaching of the Koran, Hadith, and the Yellow Book, and the entire design of educational activities aims to teach the students how to live according to what is taught in Islam (way of life). (Idrus, 2020, p. 8). However, the rapid development of technology also influences the development of education in Indonesia (Husna, Mahfuds, & Utsman, 2023; Suciati & Erzad, 2018; Tolchah & Mu'ammam, 2019), so the impact is also experienced by Islamic boarding schools in Indonesia (Kawakip, 2020, pp. 105–129). Where Islamic boarding schools cannot keep up with current developments, over time, they will experience setbacks due to their inability to follow the current development. The impact of the current development of globalization seems to have also been felt by the Al-Istiqomah Islamic boarding school because its inability to manage the Islamic boarding school properly in line with developments in the current of globalization meant that this Islamic boarding school was forced to be abandoned by its enthusiasts. After all, it was deemed that the graduates produced could not compete with formal school graduates. So the problems experienced by the Al-Istiqomah Islamic boarding school are in line with the book entitled "Superior Islamic Education in the Era of the Industrial Revolution and Freedom of Learning" which explains that generally the problems experienced by Salaf (traditional) Islamic boarding schools include: 1) lack of focus on a clear goal, 2) the lack of learning that is taught to instill logical thinking and causality in its students, 3) Islamic boarding schools only focus on learning that is repeated until memorized so it is considered ineffective, 4) the lack

of education at Salaf Islamic boarding schools in teaching critical thinking, analytical, creative and innovative resulting in students who are less knowledgeable, 5) a lot of time is spent studying Arabic language rules rather than applying them in everyday life and 6) Islamic boarding school education is considered less effective and efficient because the length of study in Islamic boarding schools is not comparable with the knowledge gained by the students, this is the impact of the Salaf Islamic boarding school's lack of focus in designing a clear goal (Prastowo, Suyadi, & Sutrisno, 2021, p. 61).

The development of clearer curriculum innovations can be a consideration for Islamic boarding school leaders to revitalize Islamic boarding schools to be as successful as ever. Innovation is social change that functions to achieve certain goals, and innovation is described as something new for a person or society (Sutrisno et al., 2021, pp. 261–262). This means that the existing curriculum at the Al-Istiqomah Islamic boarding school must be collaborated or combined with something else to produce something new.

Regarding the dynamics currently experienced by the Al-Istiqomah Islamic boarding school, there are many approaches that Islamic boarding school leaders could use to innovate education at Islamic boarding schools; one of the approaches is the Social Demand Approach. This approach is based on the needs of society in the current era of globalization (Perawironegoro, 2019, p. 284). According to Perawironegoro, with few human resources, the Social Demand Approach is an effective vision development model for Islamic boarding schools. Islamic boarding schools employ the Social Demand Approach in an attempt to preserve their way of life by enrolling the optimal number of students. By meeting these demands, the schools hope to influence society's preconceptions about the growth of Islamic boarding schools. Therefore, Islamic boarding schools that are considered relevant to contemporary demands may appeal to parents who are interested in boarding or sending their kids to these institutions (Perawironegoro, 2019, p. 285).

From the various problems causing the existence of the Al-Istiqomah Islamic boarding school to decline significantly both in terms of internal and external factors, the researcher tries to conclude that the essence of Al-Istiqomah Islamic boarding school's policy is still using traditional methods that have been passed down from generation to generation and date the next generation has not implemented innovations to develop education in Islamic boarding schools. The

world of education has offered various approaches that can be used to innovate existing education to produce new education based on current needs. Of the many existing approaches, researchers provide suggestions and input to current Islamic boarding school leaders to try to use and implement the social needs approach (Social Deman Approach) as an effort to revitalize Islamic boarding schools so that Al-Istiqomah Islamic boarding school can return to its former glory as before in the middle of nowhere-the onslaught of globalization.

Implementation of the Al-Istiqomah Islamic Boarding School Policy

Policy implementation is defined as an activity that can produce, impact, be useful, and be felt by target groups such as society (Khalik, Bawaihi, & Yulianti, 2021, p. 72). Looking at the existing history, the Al-Istiqomah Islamic boarding school is a Salaf Islamic boarding school that uses individual management or leadership patterns. This means that this Islamic boarding school's policies focus only on kyai and tend to be authoritarian. The individual leadership pattern implemented is considered less conducive to welcoming modernization in the era of globalization, so this pattern needs to be changed to a leadership pattern that is more responsive to current developments.

This is in line with Abdussalam's opinion. Initially, Islamic boarding schools used an individual management pattern where all policies relied on the figure of the kya. Over time and development, Islamic boarding school patterns must be able to adapt and shift to participatory management. The participatory management pattern is characterized by distributing tasks, responsibilities and authority to all people involved in education management according to their respective fields of expertise. The benefits of the above pattern are that it helps ease the kyai's duties and fosters a democratic atmosphere (Abdussalam, 2021, p. 163).

Furthermore, the same opinion was also conveyed by Anwar, who explained that individual leadership based on kyai policies seemed exclusive because there was no room for suggestions and input from outside, even though it was for the good of the Islamic boarding school's future. So, it is considered necessary to change leadership patterns that are more comprehensive and democratic because these changes and adjustments show that the kyai have a broad and open mind in welcoming and adapting to current developments according to what society needs (Anwar, 2021, pp. 181–183).

From the statements above, the researcher tries to conclude that the Al-Istiqomah Islamic Boarding School, in implementing policies from the kyai or Islamic boarding school leaders, is no longer relevant to current developments. This policy seems authoritarian, and the impact is to produce output for alums who need to be more knowledgeable. There is a visible dichotomy of knowledge in this Islamic boarding school. This can be proven by implementing Islamic boarding school policies, which only prioritize Al-Qur'an education without balancing it with innovations. If the Qur'an is understood correctly, it can be seen that Allah has taught how to live a perfect life, where there must be a balance between life and the afterlife. So, the implementation of this policy, which is deemed inappropriate, makes people assume that salaf (traditional) Islamic boarding schools such as the Al-Istiqomah Islamic boarding school can only produce cadres of memorizers of the Koran. However, their role still needs to be capable of producing cadres of ulama who are ready to take part in the working world. Therefore, salaf (traditional) Islamic boarding schools, such as the Al-Istiqomah Islamic boarding school, have now been abandoned by many of their enthusiasts who have switched to semi-modern and modern Islamic boarding schools.

Policy Implications of Al-Istiqomah Islamic Boarding School

Implications are the consequences or consequences that arise due to the implementation of a policy program, which are good or even the opposite for several parties who are the targets of implementing the policy or program (Jannah, 2020, p. 5). The implications of Islamic boarding school policies are related to the consequences received due to the implementation of policies implemented by Islamic boarding school leaders. The implications of Islamic boarding school policies can occur in the short term or long term and can be positive or negative (Romadlan, 2023, p. 6).

Regarding the implications of Islamic boarding school policies, many Islamic boarding schools are slow in responding to developments over time; some Islamic boarding schools, such as Salaf (traditional) Islamic boarding schools, actually prefer to continue implementing their original principles by implementing a curriculum that only contains religious lessons and does not include general subjects in their curriculum (innovation). new) (Ismayani, Warisno, Anshori, & Andari, 2023, p. 168).

Likewise, the Al-Istiqomah Islamic boarding school needed to respond faster to developments. Basically, the policies implemented by the leadership of the Al-Istiqomah Islamic boarding school have several positive and negative impacts. The positive implications resulting from this policy are aimed at educating, developing, and guiding students to get closer to Allah by studying the Koran and memorizing it. So, the main aim of this policy is to produce a cadre of religious expert scholars in the future. However, when contextualized in today's developments, individual management policies that still use traditional methods (Salaf) handed down from generation to generation are no longer relevant. Because it is considered that they only prioritize religion without equipping their students with broader knowledge as capital for them to enter society and the world of work, it is feared that the implications of Islamic boarding school policies like this will produce alums who memorize the Koran. However, after graduating from Islamic boarding schools, they need clarification about what kind of work they want to do and how. Things like this can no longer be denied or avoided because individual management policies give rise to human resources (HR) who lack broad insight and aren't critical because the students are taught or accustomed to obeying and following what has become the policy at the Islamic boarding school.

From the various statements above, the researcher tries to conclude that implementing the Al-Istiqomah Islamic boarding school leadership policy has two inseparable implications: positive and negative. Even though it positively impacts students, Islamic boarding school leaders should also try to improve everything considered lacking in their education. This can be used to evaluate a much better future for the Islamic boarding school.



Figure 2. Al-Istiqomah Islamic Boarding School Dormitory.

IV. CONCLUSION

Al-Istiqomah is an Islamic boarding school that still applies the Salaf (traditional) model. This Islamic boarding school was the prima donna's favorite then. However, due to the need for better management and the slow response to developments in the contemporary globalization age, this Islamic boarding school was forced to be abandoned by its enthusiasts. This happens because people think education focusing on religion is no longer relevant to current developments. So, people prefer both official and informal education, which is considered capable of providing balanced knowledge between religious understanding and general (worldly) knowledge. With a balance of knowledge gained or acquired, it is believed to guarantee a brighter future in life, both in this world and in the afterlife.

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