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THE IMPACT OF EDUCATION MODERNIZATION IN ISLAMIC BOARDING SCHOOLS (ANALYSIS OF INFRASTRUCTURE DESCRIPTION IN BAITUL QUR'AN SMP IN SRAGEN)

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ABSTRACT

Modernization of education in the world of education is closely related to the social changes that occur in education. The purpose of this study is to analyze the impact of educational modernization at the Baitul Qur'an Boarding School Islamic Boarding School. Types of research used with a descriptive approach with qualitative methods, this research strategy uses phenomenological studies, namely a phenomenon into a research point. This study will use triangulation of sources where researchers get data from various sources related to research. The main sources in this study are students, teachers, and administrators of the Baitul Qur'an Boarding School Boarding School Boarding School.

The results showed that the modernization of education in pesantren was clearly described in the program implemented by the boarding school. This can be seen from the use of infrastructure used, both in the Baitul Qur'an Islamic Boarding School or also in the formal schools in it. This is also reinforced by the progress of infrastructure focused on facilities, such as the use of props in the Natural Sciences, Language, or Computer laboratories. In addition, facilities such as finger for absent and ATM machines. Thus, the modernization of education has a positive impact on the Baitul Qur'an Islamic Boarding School which is shown by facilities and infrastructure. But in this case the management and teacher of the Baitul Qur'an Islamic Boarding School is more extra in the supervision of students related to more sophisticated technology utilization.

KEYWORDS: Modernization, Education, infrastructure, Islamic Boarding School

INTRODUCTION

Pesantren is an educational institution that teaches and introduces Islamic teachings. Islamic boarding schools are the beginning of the birth of education that facilitates dormitories as a place for students to live. In this dormitory, the students rest, socialize, and recite to the clerics or clerics who have charismatic scholarship (Mukaffan, 2019). According to Komaruddin Hidayat as quoted by Mudzakir said that all activities in Islamic boarding schools are usually not based on regulations from the government, either the Ministry of Education and Culture or the Ministry of Religion, but refers to

the appreciation and understanding The Kyai's religiosity is reflected and actualized as good deeds (Hermawan, Suhartini, & Ahmad, 2020) . In Islamic boarding schools there are several inherent habits carried out by students, including getting up before dawn which is used for tahajjud prayers, with prayers and reading books. Furthermore, routinely reading the Qur'an after carrying out the Fard and Sunnah prayers (Burhanudin & Kamalia, 2020) .

In its development, Islamic boarding schools have gone through various cycles of development, both in the methodological order and in the organization of the pesantren itself. The movement of globalization, which is growing faster and faster, requires pesantren to make changes and developments in order to maintain their existence (Darwis, 2020) . About Modernization of institutional education which is say which identical with development boarding school moment this. Education modernization become a general trend in all aspects of life, whether political, economic, social, educational, and even religious (Bashori, 2017) . Significant changes in the model and system of Islamic boarding schools occurred during the New Order era, including 1) education that concentrated on tafaqquh fiddin, 2) madrasa-based education, 3) public school-based education, and 4) skills-based education. (Hermawan et al., 2020) .

But on the other hand, it is undeniable that the progress of science and technology is also able to encourage progress in other fields beyond what has been done by pre-modern human civilization. Observing the development of science and technology and culture in the present and future, Islamic boarding school education cannot rule out information technology (IT) education, especially in growing Islamic technological attitude (Islamic technological attitude) and technological-quotient (technological intelligence) so that students have the motivation, initiative, and creativity to understand technology. In fact, modernity has helped humans in completing their tasks and responsibilities in the world. However, the problem lies in the mentality and human dimension of the individual human himself in responding to modernity. Therefore, the negative impact of modernity must be a separate note for pesantren as one of the important bases of Islamic education in Indonesia. Without serious attention in responding to modernity, pesantren will find it difficult to adapt to the pace of changing times.

It seems that it is time for pesantren to immediately renew themselves as a demand and responsibility for da'wah in responding to modernity. In order to respond to modernity, of course, pesantren must also harmonize with modernity. With one note, the traditions and characteristics of pesantren are not ignored and abandoned. Because that is the asset by which pesantren becomes 'different' from other Islamic educational institutions. The demands for modernization of Islamic boarding school education are increasingly pressing. At least, there are several reasons that can be put forward why the urge to renew oneself is also addressed to an institution called a pesantren. Pesantren is often associated with stigma in the form of social conservatism and cultural backwardness.

modernization. Research according to Muhammad Ikhsan (2020) also looks at Islamic boarding schools from the proliferation of technological developments that have a negative impact among students. So that researchers are interested in seeing the driving factors from the entry of technology to becoming a modern Islamic boarding school.

SMP Baitul Qur'an Boarding School is one of the Islamic Boarding Schools in Sragen which is well known in Central Java and outside Java. The model of this school is an integrated full day school where the Baitul Qur'an school emphasizes academic aspects and also has a target of memorizing 30 juz. In addition to the academic field, Baitul Qur'an Junior High School also has facilities that are provided to facilitate learning and facilitate students' activities at Islamic boarding schools such as E-Money for shopping, Voucher Call and Google Meet as a medium of communication for students with parents, and others.

LITERATURE REVIEW

1. Education Modernization Theory

In the context of contemporary society, today's society is in a condition called modern. Modernization of education is a social phenomenon experienced by today's society. As a social phenomenon, modernization of education is inevitable. For Berger, the modernization of education is influenced by capitalism, which has grown over a long period of time (Berger, 1990: 11–19). As something that has an influence for social change, capitalism is not only related to the problem of capital, but contains a broader concept. Its role is not only in the development of capital, but also in socio-political, cultural, and social values. According to Berger (1990: 21), capitalism has always been combined with industrialism to create what is now called the modern world. For example, in the 80's two people of the opposite sex went out together as a manifestation of their seriousness to accept each other and continue a more serious relationship. But now it is a natural time for two people of the opposite sex to go out together, go to the cinema to watch box office films. Berger (1990: 24) explains, historically, the development of capitalism coincided with the phenomenon of industrialism.

The modernization of education is closely related to the modern experiences possessed by individuals in society, such as the experience of living in a city and the experience of utilizing modern mass communication facilities. A city is a meeting place for very different people or groups. The modernization of education, in any society, has meant the development of cities in great capacity (Berger et al., 1992: 63). It is the city that has created a lifestyle (including a way of thinking, feeling, and generally experiencing reality), which is now the standard for society at large (Berger et al., 1992: 65). Modernization of education is better understood as a more modern and contemporary way of life. The city, which is synonymous with urban society, is experiencing urbanization caused mainly by the modern media of mass communication. Through mass publications, films, radio, and television, as well as media modern other, limitations cognitive and normative about the reality created in the city quickly spread throughout society (Berger et al., 1992: 65).

2. Modernization of education in Education Islam

Modernization of education in the world of education is closely related to social changes that occur in education. According to John Dewey, education is a process of renewing the meaning of experience in a person. This food renewal process occurs continuously in a social institution. However, in education, supervision is needed from adults as people who first experienced the educational process. From the perspective of Modern Pedagogy (Transformative Pedagogy), education must emphasize the goal of “the individual-being-be”. The point is that the education carried out must aim to provide the ability to students to be able to interact with the social life where they live. Individuals must play an active role in their community. So that in formal education, the teacher only acts as a motivator for students. However, the teacher must also play an active role as a director and mentor. In other words, although students are expected to be creative and independent individuals, teachers must also become facilitators and mentors.

3. Modernization of education in Pondok Boarding school

Rahardjo (2018) views that pesantren are institutions that can realize the process of developing the national education system. Historically, Islamic boarding schools do not only contain an Islamic meaning, but also reveal the authenticity of the Indonesian region; because similar institutions already existed during the Hindu-Buddhist reign, while Islam continued and Islamized it. Islamic boarding schools actually played a major role in educating some Indonesians before the birth of other educational institutions that tended to follow the modern "Western" pattern. Therefore, Islamic boarding schools are often dubbed as the basis of traditional education that is unique to Indonesia.

4. Islamic boarding school

Term Boarding school taken from say student, which get affix pe and suffix an, as a residence for students to study religion. Islamic boarding schools have different characteristics compared to other educational institutions in terms of their growth history, the components contained therein, the pattern of life of their citizens and the pattern of adoption of various innovations applied in developing education in terms of concepts and practices (Soebahar, 2013).

The main characteristic of the pesantren is that it does not only lie in its unique learning, but also there is a hut or place to live for the students who study at the pesantren. Pesantren is basically a traditional Islamic education dormitory and students who study is in cottages and live together under the guidance of several kyai (Rahman, 2018).

Historically-anthropologically, Islamic boarding schools cannot be separated from the culture of the Indonesian people, which can be regarded as a center for training and guidance for the nation's generation which has always colored the dynamics of the culture of the people. Bawani argues that Islamic boarding schools as educational institutions and teaching Islamic religious knowledge, generally in a non-classical way where Kiai teach students by using books written in Arabic by medieval scholars (Takdir, 2018).

5. Islamic Boarding School Education System

One approach that can be used to determine the quality of the educational process is a systems approach. Through the systems approach we can see various aspects that can affect the success of a process. The word system comes from the Greek *systema* which means method, strategy, Rama yulis (2019). In English, system means system, arrangement, network, method. The system is also defined as a strategy, way of thinking or thinking model, Made Pidarta (2016).

6. Auguste Comte's social change

Auguste Comte explained that every change would appear a new stage would be preceded by a conflict between traditional thinking and progressive thinking. This transformation can be seen through the theories of the Three Levels Law theory which is used to see the transformation of Islamic education. This theory was put forward by Auguste Comte where Comte saw human change through the patterns of thought he had. This thought was initiated by theological thought, then continued with mystical thought, and in the end led to positive thinking which is considered the final thought in human thought. Comte also formulated the famous human intellectual development called the Law of three stages. This law describes intellectual development in human life which is divided into three stages. These three stages of development will develop into human thought individually and collectively for all mankind. The three stages in this development are theological, metaphysical, and positive or scientific (Astini & Arsadi, 2021). These three stages are (Nurianto Rachmad Soepadmo, 2020):

Why choose Auguste Comte's theory? Because only Comte spoke of social change, which was seen from the previous concept. And in sync with the changes in Islamic boarding schools which were originally still salafi, now they have developed into khalafists

Theological stage (Theological) at this stage the level of human thought is on the assumption that all objects in the world have a soul or spirit, and that is caused by forces that are above the human realm (supernatural, supernatural powers) (Suryono, 2019). Through the available evidence it is known that the development of science began in 6 BC, when humans and the great civilizations of Asia Minor began to ask questions about the nature of nature. Furthermore, the Egyptians and Babylonians had studied mathematics, astronomy, and medicine with astonishing progress. The development of knowledge at the beginning has the following characteristics: 1) the orientation of knowledge is a cosmological-religious object, namely the object of knowledge that relates to the whole universe with its religious characteristics. 2) the development of this knowledge is an educational process that is considered sacred and therefore only involves the clergy. 3) the development of knowledge is based on efforts to explore answers to the questions posed.

RESEARCH METHODS

The type of research used is a descriptive approach with qualitative methods, this research strategy uses a phenomenological study, which is a phenomenon that becomes the fulcrum of research. This study will use source triangulation where researchers get data from various sources related to research.

The main sources in this study were students, teachers, and administrators of the Baitul Qur'an Boarding School Islamic boarding school.

RESULTS AND DISCUSSION

Khalaf/Modern Islamic Boarding School: that is, like the form of a developing Islamic boarding school, it's just that the education in it is more complete, including the holding of a public school system with the addition of madrasah diniyah (practice of reading the book of the Salaf), universities (both general and religious), cooperative form and equipped with takhassus (Arabic and English). Today's Islamic boarding schools can no longer be assumed to only teach Islamic religious knowledge as is the view of society in general, but current boarding schools have made various innovations in educating and cadre of students. Islamic boarding schools as Islamic educational institutions experience dynamics so that the types of Salafiyah Islamic Boarding Schools, Khalaf Islamic Boarding Schools, and Comprehensive Islamic Boarding Schools are born. This condition shows that the pesantren continues to develop itself according to the demands of the times.

The Khalafi Islamic Boarding School generally teaches Islamic religious sciences as the dominant material with additional general science material, while the learning system has begun to implement the madrasa system. Life skills education is also provided as a provision, such as students learning to sew, students learning how to raise fish and fattening cattle, and students learning farming. This pesantren system combines the classical system and the school system for the education and teaching system in the pesantren. In this khalaf education system, the pesantren management system uses modern management, a modern curriculum system, and facilities educational infrastructure is more adequate, cleaner and tidier. With the modern management system, the kiai figure is not too dominant. The study of classical books is no longer prominent, some are even merely complementary, but turned into subjects or fields of study. This development is very interesting to observe because it will affect the whole system of pesantren tradition, both social system, religion, and way of life. Cultural and religious homogeneity will decrease with the diversity and complexity of the development of society. modern Indonesia. However, what is even more interesting is that it seems that the kyai are ready to face the times. Although the Modern Islamic Boarding School (Khalafiyah) curriculum includes general knowledge in Islamic boarding schools, it is still associated with religious teachings. For example, social and political science, this lesson is always associated with religious teachings (Shodiq, 2011).

Departing from the very important role and function of pesantren, according to Schalock (1996), pesantren in improving the quality of students/santri must continue to improve the quality of human resources of pesantren residents which include; psychological and spiritual maturity, harmonious personal relationships, dynamics, policies, education management, and teaching management (Ilias & Nor, 2012). As the oldest educational institution in Indonesia, pesantren has a very close relationship with the life journey of the Indonesian people. The characteristic of its proximity is that pesantren education services provide educational insights with sincerity and sincerity, not material or industrial

orientation. Pesantren are also still close to rural communities so that although various Changes and progress have been achieved, but the attention of the pesantren to the residents of rural communities is still high, both through the acceptance of students who mostly come from rural areas, as well as the presence of kiai to the countryside to provide recitation services and religious lectures. The kiai never give a fee for how much they pay because they never think about wealth or money, the important thing is that the cost of gasoline is sufficient, and can deliver da'wah, that is already extraordinary. With the closeness of pesantren to the community, students basically also become part of a cultural entity that has an important influence on social life (Dakir & Umiarso, 2017). As Damopolii's research concluded that Islamic education reform—that is, pesantren—in Makassar is dynamic in the component of educational objectives, transformative in the institutional and organizational components, flexible in the curriculum component, eclectic and innovative in the teaching methodology component, and professional in the teaching staff component. (Dakir & Umiarso, 2017). Thus, pesantren as the oldest educational institution in Indonesia has succeeded in developing itself into an independent and dynamic educational institution. The development of pesantren has developed and progressed with the dynamics of community life, there is a rational cooperative relationship between the community and the pesantren in building the dynamics of education, so that the internalization process, Aguste Comte became proof that even though pesantren is considered an educational institution that is independent from society on the one hand, but from the service side, there is a very close mutualism relationship so that what is the community's need becomes the attention of the pesantren.

Where these ideas ultimately lead to the emergence of a society that is in accordance with their normative values. However, rational collaboration in planning and action between pesantren and community members is almost impossible without a distribution process to the community – in the language of Peter L. Berger and Thomas Luckmann it is called an internalization process. While Kenneth D. Benne in this case emphasizes more on the ability of innovators in finding methodologies that can develop an understanding of the rational factors in the members and leaders of the group. This pattern is a form of the reality construction process which in Aguste Comte's view is stated that the free action of individuals who are voluntaristic in nature produces reality (structure) (Dakir & Umiarso, 2017).

According to Peter L. Berger and Thomas Luckmann, pesantren is able to encourage (mobilize) people's lives in a better direction. A number of Islamic boarding schools are able to encourage public awareness to carry out Islamic religious teachings and entrepreneurship, so that the community's sharia business climate can develop dynamically with the participation of pesantren. These sharia economic development programs are carried out, including the Maslakul Huda Islamic Boarding School, Kajen, Margoyoso, Al-Isti'annah Islamic Boarding School, Plangitan, Pati, and Mambaul Huda Islamic Boarding School, Kembang, Dukuhseti (Dakir & Umiarso, 2017). A number of innovations carried out by the pesantren are basically part of an effort to respond to the social and economic changes that have taken place in Indonesian society since the beginning of this century. These social changes have encouraged pesantren to innovate their education and teaching systems, namely First, innovation and

renewal in the substance of pesantren education which then accommodates general and vocational education subject matter; Second, the renewal of the learning method applied was improved by the existence of a tiered classical system. According to Aguste Comte, pesantren was able to encourage (mobilize) people's lives in a better direction. A number of Islamic boarding schools are able to encourage public awareness to carry out Islamic religious teachings and entrepreneurship, so that the community's sharia business climate can develop dynamically with the participation of pesantren. This sharia economic development program is carried out. A number of innovations carried out by the pesantren are basically part of an effort to respond to the social and economic changes that have taken place in Indonesian society since the beginning of this century. These social changes have encouraged pesantren to innovate their education and teaching systems, namely First, innovation and renewal in the substance of pesantren education which then accommodates general and vocational education subject matter; Second, the renewal of the learning method applied was improved by the existence of a tiered classical system.

In terms of the gait of pesantren alumni as graduates, pesantren are able to provide provisions to the community in facing social change. The current pesantren alumni are not only able to follow social changes, but also many pesantren alumni are able to carry out and control social change with their public roles, for example the role of a santri who acts as a public official. The alumni of the pesantren who have taken part in the community have also applied their knowledge for the benefit of community empowerment in the fields of religion, social science and economics.

CONCLUSION

Based on Aguste Comte's social theory of social change, Islamic boarding schools in responding to the dynamics of social change underwent changes which later became a separate typology for pesantren. kiai figure. This comprehensive Islamic boarding school combines modern and classical teaching systems with faster changeability than the khalaf Islamic boarding school, because this latter type also includes content of life skill materials and collaboration with relevant agencies in strengthening work skills as well as instant teaching packages for students who are studying. briefly in boarding school. In addition, the entry of technology into supporting more sophisticated facilities and infrastructure, especially in terms of formal education.

SUGGESTION

For pesantren alumni as graduates, pesantren are able to provide provisions to the community in facing social change. The current pesantren alumni are not only able to follow social changes, but also many pesantren alumni are able to carry out and control social change with their public roles, for example the role of a santri who acts as a public official. The alumni of the pesantren who have taken part in the community have also applied their knowledge for the benefit of community empowerment in the fields of religion, social science and economics. For pesantren that are in junior high school who carry out two obligations at the same time, it is hoped that they will make the best use of technology with

the supervision of teachers or boarding school administrators. So that it can minimize negative activities. For teachers and administrators, the supervision of new pesantren should be improved.

Author contributions

The author's contribution to this article is very dominant as a graduation requirement that must be completed at the master level at Sebelas Maret University.

Competing interests

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