



## Existence of Islamic Boarding Schools: Efforts to Build a Modern Education Mindset

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**Abstract:** This research focuses on Pesantren education to maintain its existence, not just alternative education to become a reference education for the community. The study aims to build a modern educational mindset of students and provide understanding to the broader community. This research approach is qualitative research. The research used is descriptive qualitative research. The data analysis model in this study uses techniques, namely data reduction, data exposure, and drawing conclusions and verification. The results of this study show that Pondok Pesantren Nurul Jadid is carrying out a pattern of learning education so that cottages and students are no longer left behind by the times and can compete outside and have also combined the pesantren curriculum and the national curriculum. Combining classical learning traditions with modern styles is well embodied in the teaching system and lessons. Not only limited to religious studies but also science educational pattern of the Nurul Jadid Islamic boarding school in the existence of pesantren efforts to build a modern academic mindset, the learning process of the Nurul Jadid Islamic boarding school began to make adjustments to the curriculum, methods, learning systems, materials and so on.

**Abstrak:** Penelitian ini memfokuskan pada Pendidikan pesantren untuk mempertahankan eksistensinya, bukan hanya sekedar pendidikan alternatif melainkan menjadi pendidikan rujukan bagi masyarakat. Penelitian bertujuan membangun mindset pendidikan modern santri dan memberikan pemahaman kepada masyarakat luas. Pendekatan penelitian ini merupakan penelitian kualitatif. Penelitian yang digunakan yaitu penelitian kualitatif deskriptif. Model analisis data dalam penelitian ini menggunakan teknik yaitu reduksi data, paparan data, dan penarikan kesimpulan dan verifikasi. Hasil penelitian ini menunjukkan bahwa Pondok Pesantren Nurul Jadid dalam melakukan pola pendidikan pembelajaran agar pondok dan santri tidak lagi tertinggal oleh keadaan zaman dan mampu berkompetisi di luar dan juga telah memadukan kurikulum pesantren dan kurikulum nasional. Dengan memadukan antara tradisi belajar klasik dengan gaya modern yang diwujudkan secara baik dalam sistem pengajaran dan pelajarannya. tidak hanya terbatas pada pelajaran agama tapi juga ilmu sains. Pola pendidikan pondok pesantren Nurul Jadid dalam eksistensi pesantren upaya membangun mindset pendidikan modern, proses pembelajaran pondok pesantren Nurul Jadid mulai melakukan penyesuaian kurikulum, metode, sistem pembelajaran, materi dan lain sebagainya.

## A. Introduction

One educational institution in Indonesia that has its own peculiarities and is different from other educational institutions is pesantren. This institution was born, grown, and developed a long time ago. In fact, since the introduction of other educational institutions in Indonesia, pesantren have been present earlier. Pesantren is considered an Indonesian indigenous educational institution (Fitriyah et al., 2018).

Pesantren is one of the oldest origins of Islamic education in Indonesia. Pesantren is an Indonesian Islamic education system that has shown its role by making no small contribution to the development of the whole person. In addition to pesantren as an educational institution that prioritizes tafaqquh fi al-din, the pesantren tradition has integrated morality into the education system on an extreme scale. (Alfi, 2020) It has a symbiotic relationship with Islamic teachings. From one side, the existence of pesantren is colored by various kinds of images and relationships of Islamic teachings followed by the founders (caregivers) who nurture them. Meanwhile, on the other hand, it became the main bridge for living and passing on Islamic teachings to the community. It is through Islamic boarding schools that Islam becomes grounded and colors all aspects of people's lives: social, religious, legal, political, educational, environmental, and so on (Fitriyah et al., 2018).

Islamic boarding schools as educational institutions and religious and social religious teaching institutions began to be known along the north coast of Java, such as in Gresik, Surabaya, Tuban, and so on. Islamic boarding schools' general characteristics that are still maintained today are kyai, santri, teaching classical Islamic books, mosques, and cottages. Islamic boarding schools' education and teaching system is classified into three types: traditional pesantren, semi-modern pesantren, and modern pesantren (Nurdiansyah, 2020).

Pesantren since the beginning of its development has been a moderate and accommodating educational institution (Huda, 2018). Pesantren as a typical Islamic-based educational institution has the most difficult challenges in the modernization era. The position of pesantren that can still survive until now, can be seen from the important efforts made by pesantren in responding to changes (Arif & Aziz, 2021). One of the efforts made by pesantren to continue to exist as part of educational institutions is to carry out modernization of education in pesantren. Islamic education in its existence as a nation-building component, especially in Indonesia, plays a very large role and this has been going on since long before the independence of the Indonesian nation. (Mujahada, 2019) In a certain context, the modernization carried out by pesantren according to it is termed "rejecting while following" the madrasa education system by adopting the positive sides of the Dutch colonial educational heritage, especially the methodological aspects and general materials that are integrated with Islamic religious education, as a characteristic of surau and pesantren education.

Changes in the form and content of Islamic boarding school education in Indonesia are inseparable from the demands of the times. However, the change process was not a smooth and smooth event without disagreement among those involved. The political

background of colonial education helped determine the tension of changing from an excellent tradition to a modern one. However, the rise of madrasahs in the pesantren environment does not necessarily remove the existing and long-lasting pesantren traditions, and this can at least be seen from the religious traditions, intellectual traditions, and leadership traditions typical of pesantren are still found in madrasahs in the pesantren environment (Rifat et al., 2018). That is why there is pride in madrasahs, which people consider to have an "exclusive" image.

In the context of the development of Islamic boarding schools and their struggle to metamorphosis, both in historical aspects, education systems, and modernization that it carries out to answer the challenges of the global world, Islamic boarding schools have, are, and are trying to continuously innovate themselves so that they always exist to spread their vision and mission, while sticking to philosophy; "(Keeping good old traditions and taking on something new that's better). Dotted with the above concept, Pondok pesantren portrays itself as an educational institution that is flexible, dynamic, and open to changes that benefit scientific improvement (Umayah & Junanah, 2021)

Without having to abandon the tradition of studying the yellow book. Welcoming this wave of modern life, Islamic boarding schools need to diversify particular science or practical skills, such as entrepreneurship, agriculture, industry, skills, and mastery of appropriate technology so that Islamic boarding school alumni can be effective and competitive in the struggle of political life, bureaucracy, entrepreneurship, and profession. (Mohsen et al., 2022)

According to Mahmud Yunus's thinking about modern education, it will form a close and inseparable link when correlated with modern education today. Because modern education exists today is an evolution of the modern education system of the past. They are intertwined and correlated from generation to generation (Manti et al., 2016)

Modernization contains thoughts, streams, movements, and efforts to change understandings, customs, institutions, and so on so that they can be adapted to new opinions and circumstances arising from advances in science and modern technology. Modernization or renewal also means shifting attitudes and mentality as society's citizens to live according to the demands of today's life.

In this case, the researcher chose the object of research at the Nurul Jadid Islamic boarding school, because it has a very interesting existence, pesantren until now is a learning process that is contextualized in the classical books (Salafiyah) which are popularly introduced as the yellow book (Al-Kutub As-Shafra'). The yellow book is the main character and is identical to the pesantren. With the yellow book, the pesantren is complete. The learning process is unique and integrated into the delivery that is already based on semi-modern Islamic boarding schools combining the pesantren curriculum and the national curriculum to anticipate the changing times that are growing so that students have a modern educational mindset provision with appropriate mapping to face the 4.0 revolution which brings an impact that is not simple. It has an impact on all aspects of human life, including

in this case education. This era is marked by the increasingly central role of cyber technology in human life (Hermawan et al., 2021).

Therefore, researchers introduce to the public that Islamic boarding schools can follow changing times exclusively. The above changes are caused by the Nurul Jadid Islamic boarding school responding to the development of the modern education era with complete openness and preparation of the curriculum, methods, and systems in all aspects. Along with the development of the current era, pesantren are also faced with growth and technological development conditions that continue to develop. Fast information services connected to cyberspace cannot be contained, and changes in people's mindsets have also shifted. The shift raises stigma in pesantren to be able to adjust to social changes in society. Pesantren continues to experience changes in form in adopting technological developments but still needs to change the culture of the previous pesantren (Ulum & Munim, 2019).

The phenomenon that occurs in the field is the instability of the system that constantly changes before completing entirely so that every year there is a system update that causes the mindset of students to refuse to follow the development of changes in pesantren. Moreover, even then, students always feel like they are victims of an ever-new system.

Pesantren has always been known as a comprehensive educational institution with character. That is, the whole potential of thought and thought, taste and feeling, soul and body is developed through various educational media formed in a community that is deliberately integrally designed for comprehensive education (Muhakamurrohman, 2014).

Sigit Priatmoko conducted the same research titled Strengthening the Existence of Islamic Education in the 4.0 era in a journal that states that Shifts and changes are inevitable. This is because human demands and needs constantly change from time to time. Today, broad knowledge alone cannot guarantee that a graduate can say much in global competition. Specific skills are also needed that align with the field's needs. If this is not the case, education graduates will be run over and eliminated.

Moreover, the world has entered a new era, namely the Industrial Revolution 4.0. His research results in creating something new or, in genealogy, taking a new, better one. This means that the old ways and systems have become obsolete. So it is impossible to use it again. The only way out is to create new ways and systems. For example, it is developing a new digital-based service system. So that residents of Islamic educational institutions can freely access all needs related to education and administrative services. Another example is developing contemporary learning models by fully utilizing digital technology, such as E-learning, Blended Learning, etc (Priatmoko, 2018).

The same research was also conducted by Muhamad Arif with the title the existence of Pesantren Khalafah in the 4.0 era in the journal, which stated that there is still free space in the discussion of the development of Islamic boarding schools which are required to be able to answer the development of the technological world because the existence of the technological world continues to develop. So, the correct response for Islamic boarding schools to follow without losing their character becomes a necessity, as is the existence of

the Khalaf Islamic boarding school in the era of the industrial revolution 4.0, which is the center of development of Islamic religious knowledge ranging from fiqh, aqidah, balaghah, mantic, and several other classic book studies. Moreover, the result of the study is that there are three objectives in this study; First, how is the existence of Darul Ihsan Menganti Gresik Islamic Boarding School in strengthening the character of students in the era of the industrial revolution 4.0 Second, how is the role of Darul Ihsan Menganti Gresik Islamic Boarding School in the era of the industrial revolution 4.0. Moreover, third, what are the inhibiting factors for Darul Ihsan Menganti Gresik Islamic Boarding School in the 4.0 era (Arif & Aziz, 2021).

Muhammad Abdul Manan conducted the previous research with the title of endurance and the existence of pesantren in the 4.0 era. As an educational institution that produces the younger generation as the successor of the nation, Pesantren inevitably has to follow developments to maintain the existence and challenges of the future. Efforts to open a space for dialogue with changing times by adopting new values that are more relevant and bring maslahat are also more perfect in maintaining the existence of pesantren in line with the fiqhiyah method, "Keeping firm and preserving old values that are still relevant and taking new values that are much more relevant". Pesantren can no longer insist on using old methods, such as lectures, as the only dominant technique in delivering proselytizing and learning materials, not only because of the limited reach of the listening segment in space and time but also because of the flexibility of access to proselytizing materials. Moreover, the results of his research state that proselytizing media and technology-based education are necessary. Due to the reality that millennials can access lectures, tausiyah, and proselytizing materials easily wherever and whenever they want, social media has slowly influenced religious understanding, especially among young people 'today'. This condition must concern Islamic boarding schools in offsetting Islamic literature spread through social media (social media), especially messages that contain intolerant, liberal, and radical conservative ideological biases by producing moderate, humanist, and tolerant Islamic literature assisted by technology (Manan, 2019).

The three studies above have not discussed efforts to build a modern educational mindset but rather the process of modern-based teaching and learning activities to compete in the 4.0 era (Alamsyah et al., 2022). In the competition in education, institutional accreditation is the goal for marketing in the world of education. Because the view of the community views education as seen from the environment of the institution, professionalism, facilities, and subsequent developments. If there is no such thing, it will experience a decrease in quality, quantity, accreditation, and professionalism the longer it will disappear and vacuum. Therefore, to advance all of that, there must be significant changes in the curriculum, methods, systems, and processes of teaching and learning activities.

Interestingly, this research was conducted at the most prominent Islamic Boarding School in East Java, which is already 74 years old with a total of 14 formal education institutions and seven autonomous bodies that produce profiles of graduates who are in the

line of life and profession needed by the community and the state in terms of service and education.

One form of the uniqueness of pesantren, which until now is in the learning process that is still classical by relying on the yellow book learning method. However, some updates make education even more structured, namely merging according to the program majors in the institution so that in the process of teaching and learning activities when in the dormitory, they can mingle and exchange ideas with other institutions with the same major. Moreover, it makes it easier to build a modern educational mindset with the facilities and systems implemented by pesantren and build a well-organized group.

This research hoped to help build a modern education mindset for students and provide an understanding to the broader community that pesantren is not an old-fashioned place of education but can adapt to changes in times like today. With a curriculum, methods, and systems that are well organized and appropriate in all aspects to advance the quality of Islamic boarding school education.

## B. Methods

This research approach is qualitative research. The research used is descriptive qualitative research. Descriptive qualitative research is in the form of research with a case study method (Dyar, 2022). This research focuses intensively on one particular object that studies it as a case study to describe the quality management of education in the development of Nurul Jadid Islamic boarding schools.

The stages in this study consist of 3 stages, namely the preparation stage, the implementation stage, and the completion stage. Data collection is used through observation, interviews, and documentation in engineering. The data analysis model in this study uses Miles & Huberman techniques, namely data reduction, data exposure, and drawing conclusions and verification.

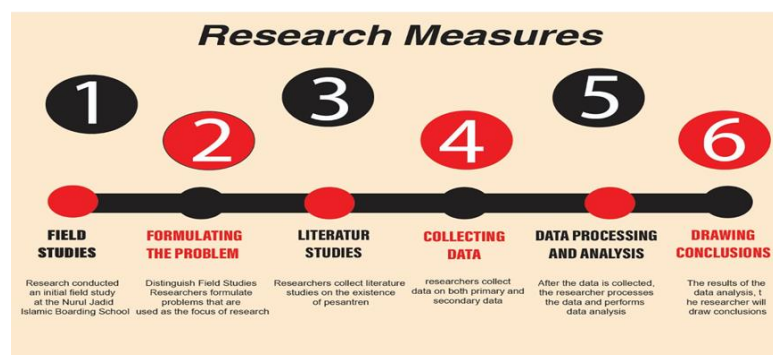


Figure 1. Research Steps

## C. Results and Discussion

### Results

In its journey, the Nurul Jadid Islamic Boarding School until now still exists to encourage students to keep up with the times. This can be seen from the success of the Nurul

Jadid Islamic Boarding School in developing educational institutions, both lower-level and universities, not only in facilities but from the achievements achieved by the Nurul Jadid Islamic boarding school.

Nurul Jadid Islamic boarding school in providing services can provide proactive services. All learning activities do not focus on the transfer of knowledge from educators, but the Nurul Jadid Islamic Boarding School has prepared a Job Training Center in collaboration with government agencies and non-governmental institutions to support student's creativity in the process of self-development.

In addition, managing the management of this Islamic boarding school, using good organizational management, starting from administration to the motoring process of implementing activities, and the implementation of activities is controlled by the Nurul Jadid Islamic Boarding School Supervisory Agency, which has a formal legal by the foundation, to carry out the evaluation, guidance of academic units in Islamic boarding schools.

Financial management has used UKT fees, making it easier for users to make student payments and not to pay any fees, including the living expenses of students have been arranged and deposited into Islamic boarding schools through e-provision cards. So the guardian of the student does not need to worry that the student will lose money because the pocket money and meals are not made manually, have used the barcode card system, the guardian of the student is not doing the transfer, and can control through the application, to the distribution of students for one month.

## **Discussion**

### **a. Education Pattern of Nurul Jadid Islamic Boarding School**

From research on educational patterns at the Nurul Jadid Probolinggo Islamic boarding school in the existence of pesantren efforts to build a modern educational mindset, the learning process of Nurul Jadid Islamic boarding schools began to make adjustments to the curriculum, methods, learning systems, materials and so on. To this pattern, many people are receptive, as evidenced by the increasing number of students who learn. From this renewal, pesantren are also expected to be able to contribute human resources needed in modern life, according to the author of the Islamic boarding school Nurul Jadid in carrying out educational patterns.

First, Pondok Pesantren Nurul Jadid is carrying out a pattern of learning education so that cottages and students can stay caught up with the times and compete outside. Graduates of Islamic Boarding Schools deepen their religious and general knowledge so that it is tied. This is under the vision of the cottage, namely the realization of a superior and independent Islamic boarding school through the development of education, education, proselytizing, and community empowerment to form an advantageous, independent, knowledgeable, fighting, and devoted person as well as realizing an independent, prosperous society born inwardly in the afterlife, it is proven that until now the Nurul Jadid Islamic Islamic Boarding School still exists during modern times and civilizations. Pondok

Pesantren Nurul Jadid promotes the values of discipline, independence, simplicity, and morality applied in everyday life.

Second, Pondok Pesantren Nurul Jadid, in carrying out an educational pattern, namely, the cottage must improve by the times that continue to develop. Although the Nurul Jadid Islamic Boarding School is modern in the education system, it is held by combining the national curriculum and the pesantren curriculum while maintaining salaf traditions. The teaching of furudhul ainiyah material and the ability to read the Qur'an is taught integrally in academic units. The scientific mastery of students in schools affiliated with the Ministry of National Education is concentrated on exacta and foreign languages. In contrast, students who study in madrasahs affiliated with the Ministry of Religion are concentrated on using Islamic science and reading scripture.

Third, Pondok Pesantren Nurul Jadid in carrying out educational patterns because it keeps up with the times by collaborating the educational process with daily activities to complete all facilities and infrastructure, both complete and diverse laboratories, mini markets, public kitchens, libraries, and others, to apply theory and practice, which seems to be a mini-simulation of life held at the Islamic Boarding School before the graduates return to society.

#### **b. Education Curriculum for Nurul Jadid Islamic Boarding School**

To improve the quality of Islamic boarding school education, The curriculum holds a key position in education because it is related to the direction, content, and process of education, which ultimately determines the types and qualifications of graduates of an educational institution. (Santi & Aini, 2022) the Education Bureau of the Nurul Jadid Islamic boarding school held a plenary for the preparation of the 2022 pesantren curriculum phase 1 as an annual program contained in the direction of the general policy of pesantren (AKUP) and has been signed by the caregivers and heads of Islamic boarding schools. This activity will occur from Monday, December 26, 2022, until Tuesday, December 27, 2022, at Pesanggahan Bermi, Krucil District, Probolinggo Regency.

This activity was carried out to implement the concept of the scientific cluster curriculum, which had previously been prepared by a unique team of experts from Nurul Jadid University together with subject-teacher deliberations (MGMP) across academic units and synchronize the curriculum in one family with another to harmonize curriculum content into an integrative Islamic boarding school curriculum.

Secretary of the Education Bureau Muhammad Nur Thariq, L.C said that the activity had become an annual agenda in Islamic and outside Islamic boarding schools. Meanwhile, in the plenary activity for preparing the 2022 pesantren curriculum, phase 1 was carried out outside the pesantren. About the points of achievement of the activities for preparing the pesantren curriculum, phase 1 is the concept of pesantren in the form of; 1. Graduate profile, 2. Levelling, 3. The content of the subjects is level. Apart from the previous 3 points, several offers are related to the integration mechanism of school and dormitory learning, systems, mapping, and others.

According to kyai Imdad Rabbani, Islamic boarding school education's curriculum needs to be integrated vertically and horizontally with multidisciplinary knowledge. The purpose of establishing the integration of the pesantren education curriculum is to align education between one level of education and the next level of education. The discourse on the connection between one level of education and another has been at the forefront for a long time. However, discussions and curriculum development have only begun this year.

Moreover, the process of cultivating the curriculum was formed by several teams of centers for the study of the Qur'an, language, turats, science technology, humanities, and student independence. Moreover, in preparing the pesantren curriculum in general, using the fardhu'ain and fardhu kifayah framework, there will be certain subjects referred to as fardhu'ain subjects that all students must master, and that is a requirement to move up and graduate so that the process of studying in the dormitory is synchronized with the learning in the institution which makes the students' expectations better in the field of interest.

### **c. Strategi to Maintain Salaf Education in the Modernization Era**

In the activities of pesantren, salaf is the delivery of moral messages that become religious guidelines or, in other languages, is to connect religious values with real life., (Sholeh, 2022) Moreover, while maintaining salaf education in the era of modernization, pesantren changed the education in pesantren by mapping the curriculum, methods, learning systems, and cross-interest of students in terms of being done for greater change. In responding to the challenges of the development of the pesantren era, they are trying to modernize in several ways, including.

Salaf-Modern, this pesantren adopts the national education system into pesantren education. The education system and curriculum implemented by the Government are imported into the pesantren environment and applied in a balanced manner together with the previously implemented pesantren curriculum, which is local and autonomous. Pesantren curriculum and national education curriculum are used together in pesantren. Formal schools or madrasahs are provided within the pesantren environment to educate students of religious and general sciences formally, and after graduation, students obtain a government-recognized diploma. Religious school is held to educate students to explore religious sciences specifically.

Salaf-inclusive, the learning system is consistently traditional, focuses on studying the yellow book, and provides opportunities for students to attend national education outside Islamic boarding schools. Students who want to pursue national education can go to school outside the pesantren outside the hours of pesantren activities, which are mandatory and binding for all students. Salaf-inclusive, the learning system is consistently traditional, focuses on studying the yellow book, and provides opportunities for students to attend national education outside Islamic boarding schools. Students who want to pursue national education can go to school outside the pesantren outside the hours of pesantren activities, which are mandatory and binding for all students.

Pesantren initially concentrated on educating students to explore religious knowledge with a traditional learning system and sought to answer the times. The emergence of the findings of applied science and technology and other modern sciences requires each individual to adjust to the new environment and habits. It requires humans to constantly improve their abilities and skills to avoid being left behind. If humans cannot improve their abilities, skills, and capacities, they will be crushed by an all-renewable life system. People from among the students are considered sufficient only armed with traditional Islamic boarding school education to enter the community. Students can exist to contribute to national development armed with traditional education without a diploma. They participate as teachers, ustadz, village kyai, business people, and even politicians. However, times continue to evolve, and needs and lifestyles increase along with the opening of information without the boundaries of time and space as a consequence of the use of technology. This tends to trigger the elderly to increase their survival capacity and adjust to new habits.

This condition is considered a challenge for Islamic boarding schools, and necessary to respond by updating the learning system in their environment. Pesantren, which initially only used a traditional approach built on moral strength, was improved and developed to provide excellent educational services and equip students to participate in national development. The pesantren system adopts the national education system and is applied as part of the education system in the environment.

#### **d. Governance Management of Islamic Boarding Schools**

To welcome the Boarding school act passed by the Government in 2019, the Caretaker of the Islamic Boarding School, Nurul Jadid Probolinggo, appealed to pesantren managers to prepare modern governance. However, pesantren must still maintain their characteristics. We as pesantren managers should prepare pesantren governance with modern management, but still, pay attention to the fundamental values and characteristics of pesantren", this is by the fiqhiyah rule often used in the NU tradition, namely *al-muhafadhotu 'ala bodies sholih wal akhdzu bil Jadidil ashlah'*, which means 'Maintaining good old traditions and taking on new, better traditions'.

So that each Islamic boarding school institution can still maintain its characteristics. The author hopes that by accommodating the development and diversity that exists, the Nurul Jadid Islamic boarding school will become an institution that reflects the progress of the people and the treasures of rich history,

Therefore, the Pesantren Law at Pesantren Nurul Jadid is essential to improve pesantren's governance and make pesantren institutions a truly integrated part of the national and even global education systems, which can compete and answer the guidance of the times and changes.

This trust is a mandate for the managers of Islamic boarding school educational institutions to be serious about understanding the messages and objectives of the law. This pesantren law is a good start for creating communication between pesantren managers to

find a common understanding of the importance of the law as the legal umbrella of the position of pesantren in the country.

"Thus, the presence of this law can be a reference for developing educational institutions, especially Islamic boarding schools that are responsive to the development of science and technology and the arts in particular".

#### **e. The Mindset of Students Toward the Modern Education Pattern of PP Nurul Jadid**

Santri is a child or someone who studies at a boarding school or a term for students who learn to explore religion in pesantren. The term santri has two connotations or meanings. The first is those who obey the commandments of the Islamic religion. In this sense, students are distinguished in contrast from abangan groups, that is, those more influenced by pre-Islamic cultural values, especially those derived from Hindu and Buddhist mysticism. The two students are those who are demanding education at pesantren. The two are different but have something in common: they are both obedient in carrying out Islamic sharia.

Seeing the prospects of education in Islamic boarding schools has an excellent opportunity to develop their education by opening various educational programs that are in demand by many people, one of which is Islamic economic education. So Islamic boarding schools focus on more than just the field of religious science. The education system of public schools and Islamic boarding schools does not need to be discriminated against because both have the same goal: creating a cadre of future national leaders with noble personalities. However, systemically, Islamic boarding schools are more complex in teaching content related to religious science, in this case, Islam. Both in terms of social sciences, culture, economics, and education, everything is discussed comprehensively in pesantren. This is one of the advantages of pesantren over existing public education. It is a unique feature if pesantren until now has survived during the turmoil of modernization and globalization. This often stigmatized 'traditional' educational institution has shown its existence, that it remains *istiqamah* with its traditionalism without losing its inclusiveness and contextuality.

Pesantren has undergone significant changes due to the ongoing modernization of Islamic boarding schools in Java since the new order period. In these changes, pesantren now have four types of education: education that concentrates on *tafaqquh fi al-din*, madrasah-based education, public school-based education, and skills-based education. The modernization of pesantren has changed many systems and institutions of pesantren education. Fundamental changes, for example, occur in certain aspects of the institution. (Arifin, 2022)

The modernization carried out by Pesantren Nurul Jadid is very different from other Islamic boarding schools in Indonesia. Pesantren Nurul Jadid has implemented the pesantren curriculum and the national curriculum. Students must follow all regulations in education regularly and obediently. Combining classical learning traditions with modern styles embodied both in the teaching system and the lessons. It is wider than the religious

lessons the lodge provides. Moreover, the sciences, in the form of physics, biology, chemistry, and geography, are studied by internalizing Islamic values, which have described various things about these sciences.

Students are also given the flexibility to explore various sciences with facilities in the form of laboratories that are available and complete with equipment. In addition, Arabic and English are also studied in more depth and practicality, which are then used as a means of communication.

#### **D. Conclusion**

Based on the analysis of the management of education and eco protection at the Nurul Jadid Islamic Boarding School, The educational pattern of the Nurul Jadid Islamic boarding school in the existence of the pesantren efforts to build a modern educational mindset, the learning process of the Nurul Jadid Islamic boarding school began to make adjustments to the curriculum, methods, learning system, materials and so on.

This is under the vision of the cottage, namely the realization of a superior and independent Islamic boarding school through the development of education, education, and proselytizing. Community empowerment to form a shalih, independent, knowledgeable, fighting, and devoted person and realizing an independent, prosperous society born mentally in the afterlife has proven that until now, the Nurul Jadid Islamic Islamic Boarding School still exists during modern times and civilizations. Although the Nurul Jadid Islamic Boarding School is modern in the education system, it is held by combining the national curriculum and the pesantren curriculum while maintaining salaf traditions.

The author hopes that by accommodating the development and diversity that exists, the Nurul Jadid Islamic boarding school will become an institution that reflects the progress of the people and the treasures of historical wealth. Therefore the Pesantren Law at the Nurul Jadid Islamic Boarding School is essential to improve the governance of pesantren and to make the pesantren institution a part that is truly integrated with the national and even global education system, which can compete and answer the guidance of the times and changes.

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