Formulating Boarding School as a Leading School in the Era of ICT

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Abstrak

Tujuan Penelitian ini untuk mengetahui Bagaimana Formulasi Boarding School (Pondok Pesantren) sebagai Sekolah Unggulan di Era Teknologi, Informasi dan Komunikasi (TIK)." Dengan sub masalah yakni, Bagaimana prototype boarding school era kontemporer, Bagaimana sistem sekolah unggulan yang relevan dengan era teknologi, informasi dan komunikasi dalam persfektif pendidikan Islam. Penelitian ini menggunakan beberapa metode. Diantaranya adalah metode pendekatan. Yaitu metode yang mengungkapkan pola piker yang dipergunakan untuk membahas objek penelitian. Pendekatan yang dimaksud ialah pendekatan sistem. Metode pelaksanaan, yaitu data yang dikumpulkan diolah kembali secara kualitatif yakni berupa keterangan-keterangan yang diperoleh dari sumber data, kemudian pengolahan data tersebut berupa ide-ide dan teori-teori yang tidak dapat disusun secara grafik. Hasil penelitian menunjukkan bahwa, Boarding school yang bercorak modern tidak lebih dari sikap akomodatif terhadap kemajuan zaman, menyesuaikan diri tanpa meninggalkan karakter budaya lokal, Panorama era kontemporer mendeskripsikan era teknolgi, informasi dan komunikasi (TIK), yakni fenomena ini mampu menembus sekat atau gap setiap bangsa sehingga dunia bagai global village, Boarding school yang relevan dengan tuntutan dan kebutuhan TIK apabila memilki sistem sekolah unggulan. Sekolah unggulan memilki sistem yang berbasis teknologi yang mengedepankan sikap terbuka, rasional, obyektif, ilmiah, progresif, profesional, dinamis, etos kerja yang tinggi, visioner dsb. Ketika karakter sekolah unggulan dikolaborasikan dengan sistem boarding school, maka boarding school akan mampu membangun peradaban yang sejajar dengan peradaban lain. Dengan demikian, boarding school yang berbasis TIK akan lebih efektif dalam mewujudkan misis profetik yaitu menjadikan Islam sebagai agama *rahmatan lil alamin*.

Kata Kunci: *Boarding School, Sekolah Unggulan, Era TIK*

Abstract

This research aims to determine how to formulate Boarding Schools (Pondok Pesantren) as leading schools in the era of Technology, Information, and Communication (ICT). The sub-problems include understanding the prototype of contemporary boarding schools and exploring the relevant systems of leading schools in the context of technology, information, and communication from an Islamic education perspective. This research utilizes several methods, including the approach method, which reveals the thought patterns used to discuss the research object. The specific approach used is the systems approach. The implementation method involves the qualitative analysis of data collected, consisting of information obtained from data sources. The processed data includes ideas and theories that cannot be graphically represented. The research findings indicate that modern boarding schools merely exhibit a willing attitude towards the progress of the times, adapting without abandoning local

cultural characteristics. The contemporary era is described as the era of technology, information, and communication (ICT), where this phenomenon can break through barriers and gaps between nations, author namemaking the world like a global village. Boarding schools relevant to ICT's demands and needs should possess a superior school system. A superior school system is technology-based and prioritizes openness, rationality, objectivity, scientific methods, progressiveness, professionalism, dynamism, high work ethics, theoretical perspectives, and more. When the character of a leading school is combined with the boarding school system, the boarding school can contribute to the development of civilization at the same level as other civilizations. Therefore, ICT-based boarding schools will more effectively fulfil the prophetic mission of making Islam as religion of *of rahmatan lil alamin.,*

Keywords: *Boarding School, Leading Schools, ICT era*

Introduction

The acceleration of science and technology brings drastic and dramatic changes. Life dynamics are becoming faster, and human beings, both as subjects and objects of life, are captivated by their success in exploiting the cosmic community and integrating it into a seamless global environment, erasing the boundaries between many nations and transforming the world into a global village, as geographical barriers become increasingly thin (Alwi Shihab, 1999). This technological revolution, known as "technology, information, and communication" (ICT), has altered the economic order, opened new business methods, influenced social changes, and even impacted civilization and culture. Consequently, the presence of ICT in social life has given rise to various stigmas, ranging from optimism to pessimism (Afif Muhammad, 1998).

The era of Information and Communication Technology (ICT), objectively speaking, brings positive advancements in life, such as enhancing efficiency and effectiveness in work. However, its negative aspects are equally significant, for example, uncontrolled cultural assimilation and acculturation. This has led to the emergence of communities that lose their identity, where transcendent ideals become fragile, humanistic values fade away, and the divine potential becomes marginalized. Nevertheless, should we flee from historical reality? Does the contemporary era no longer promise a better life? In the author's opinion, regardless of life's harsh and tragic nature, we must prepare ourselves to face it, both externally and internally. Avoiding progress is a futile endeavor (Afif Muhammad, 1998). Although what the current era demonstrates here and now is alarming, we cannot control, direct, and guide it without engaging in social struggles and dilemmas. We cannot control a horse remotely (Kontowijoyo, 1994). Observing the current progress, the Muslim community appears to be trailing behind, while the Western world (non-Muslims) dominates the advancements.

The indication is that progress belongs to the Western world, while the Muslim community has become consumeristic. Muslims seem powerless in facing these developments and even appear to desire to create a different world free from Western ambitions and hegemony. Consequently, what has caused the Muslim community to lag? However, if we revisit the pages of history, we can see that Islamic civilization in the past emerged from the intellectual treasures of Muslims. This is not an apologetic assumption but rather a factual observation. According to Marsudi W. Kisworo, as quoted by Huff, the response of the Muslim community to the birth of the information age has been shallow. This low response is not primarily due to demographic or economic factors but rather stems from the dilemma between

Muslim culture and the modernization of the information age, which seem to be at odds with each other (Marsudi W. Kisworo, 2002). In the Qur'an and Hadith, Islam is portrayed as universal and encompassing all aspects of human life (Yusril Ihza Mahendra, 1996). This concept demands that Muslims be proactive and engage in dialectics with the dynamics of the times. If they fail, they will be overwhelmed by change, and the present-day Muslim community will be unable to demonstrate their religion as a mercy to all of humanity (*rahmatan lil 'alamin*).

Therefore, in pursuing the advancement of the Muslim community, maximum effort must be undertaken with the guidance of divine theology to realize the prophetic mission, allowing Al-Hikmah (knowledge and civilization) to return to the hands of Muslims. Based on historical reality, Al-Hikmah can be rebuilt within Islamic civilization if supported by competent human resources (science and faith). The most significant factor in developing human resources is formal educational institutions. The public trusts educational institutions to nurture acceptable leaders for the community and the nation who possess brilliant intelligence, physical and spiritual health, and professionalism in their respective fields. However, does the output of educational institutions produce capable leaders? It is not guaranteed and depends on the policies of educational institutions in formulating an education system relevant to the times. According to Abuddin Nata, progress and excellence in knowledge and culture are only achievable with a unique system within them (Abuddin Nata, 2001). Globally, educational institutions today are divided between profane and transcendent interests, resulting in educational outputs that have yet to meet the expectations of the evolving era. On one side, some outputs are modern, while on the other, there are still traditional ones, necessitating

a convergence paradigm for the divided education system. Historically, educational institutions that remain consistent with local culture are represented by Islamic boarding schools (pondok pesantren). However, the general shortcoming of Islamic boarding schools is their limited global perspective, as they primarily focus on strengthening religious knowledge.

Although the appreciation for these boarding schools may not be entirely justified, this statement can at least reflect that boarding schools need a revival to meet the demands of the times. Islamic boarding schools, the only educational institutions that can "block" external influences, must be able to adapt and socialize with the outside world as developers of the message of Tawhid in the cosmic realm. Islamic boarding schools are assets and treasures of Islamic civilization and should be a "fortress" to Western civilization. Therefore, Islamic boarding schools (boarding schools) can still exist in a competitive environment if they engage in introspection, prospecting, and future projections to formulate an education system. The future existence of Islamic boarding schools is greatly determined by their ability to culturally integrate with the international system, characterized by increasingly rational, dynamic, and competitive relationships (Mastuhu, 1999). When examined, boarding schools are inseparable from the image of educational institutions in Indonesia. The history of education in Indonesia cannot be dissociated from the existence of boarding schools (pondok pesantren). Regardless, boarding schools have played a crucial role in producing brilliant figures from the colonial era until now. This means boarding schools must be kept from educational institutions in Indonesia.

The etymology of boarding school refers to a school with boarding facilities. (Sadad Fahmi, 1991). In the perception of Indonesian society, especially in Java and Madura, boarding schools are more

commonly known as pondok pesantren. (M. Dawan Rahardjo, 1985). Therefore, based on the discourse presented above, it becomes central to examine the substantial object of formulating a Boarding School (Pondok Pesantren) as a preeminent institution in formulating an educational paradigm that is relevant to the demands of the Technology, Information, and Communication (ICT) era from the perspective of Islamic education.

The main problem of this thesis is "How to Formulate Boarding School (Pondok Pesantren) as a Superior School in the Technology, Information, and Communication (ICT) Era." The sub-problems are: How is the prototype of contemporary boarding schools? How is the system of excellent schools relevant to the era of technology, information, and communication from the perspective of Islamic education?

Method (15%)

In this research, we employ various techniques, precisely the system approach, to explore the thought processes related to our research topic. We collect data and analyze it qualitatively, drawing from various sources. When processing the data, we organize ideas and theories that cannot be visually presented.This research utilizes several methods, including the approach method, which reveals the thinking patterns used to discuss the research object. The approach used is the system approach. The implementation method involves collecting data and qualitatively analyzing it, which includes information obtained from data sources. Data processing involves organizing ideas and theories that cannot be presented graphically.

The data collection method used in this study is literature research. Literature research involves gathering scientific data and information by studying several reference books that are considered relevant to the research problem.

The data processing and analysis methods used are as follows. Data processing utilizes a qualitative method, which does not involve statistics. The following methods are employed in analyzing the data: induction, deduction, and comparison.

Results and Discussion

As time advances, the problems boarding schools face become increasingly complex, and it is essential to acknowledge them from now on. The contemporary issues they face are accumulated in the context of challenges brought by globalization. This means that boarding schools face challenges from the global way of life due to the ICT era. The ability of boarding schools to address these challenges can be used to measure how well they can keep up with the trends of ICT. They will qualify as modern institutions if they can effectively respond to these challenges. On the other hand, if they struggle to respond to global issues, they are often characterized as outdated and conservative.

Therefore, the changing times demand the renewal of the boarding school education system. The advancement of knowledge and technology applied in information and communication media has transformed the mindset of people to keep up with these advancements. Hence, boarding schools are expected to become educational institutions that align with the community's aspirations. However, the vision and mission of pesantren (Islamic boarding schools) to cultivate morally upright Muslim intellectuals must be prioritized. According to Prof. Mastuhu, several aspects need to be updated in the world of boarding schools, including: (1) The vision of boarding schools, which currently focuses on moral development, should be renewed to incorporate the issue of science and technology, (2) The dichotomy between religious and general knowledge is no longer relevant, (3) Boarding schools should remain consistent

in the belief that the door of ijtihad (independent reasoning) is never closed, (4) Boarding schools should be supplied with input from various groups, including scholars, scientists, and intellectuals (Mastuhu, 1999).

There is a growing concern that "pesantren" (Islamic boarding schools) should adapt to the current times by actively engaging in developing knowledge, particularly in the technology field, as emphasized by Nurcholis Madjid in 1997. On the other hand, the negative implications often mentioned in the era of Information and Communication Technology (ICT) include the decline of spiritual values, the erosion of local cultures, and the degradation of morals, especially among the younger generation (Nurcholis Madjid, 1997).

Therefore, the changing times demand a renewal of the boarding school system. The advancement of science and technology has transformed the mindset of people to keep up with these advancements. Hence, boarding schools must provide educational institutions that meet the public's desires. However, the vision and mission of boarding schools to educate morally upright Muslim intellectuals must be emphasized. This allows boarding schools, which have long been local educational institutions, to continue because the community still supports them as education service users.

Consequently, boarding school institutions must be managed according to modern management principles while also developing an educational approach that aligns with the progress of science and technology. This highlights the importance of educational management in boarding schools in fulfilling the expectations of Islamic education for the future (Muhaimin, 2001). In accumulating the progress of the times, pesantren must be able to provide a general education system that corresponds to the development of science and technology to meet the demands of society without neglecting the essential Islamic religious teachings (Mustafa Rahman, 2002). As for the advantages of the general education system that can be adopted, they include critical thinking, innovative creativity, dynamism, progressiveness, openness, and self-confidence (Abuddin Nata, 2001).

The philosophy of education emphasizes that education's primary task is to develop students as individuals, aside from being social beings (S. Nasution, 1991). Therefore, the most crucial process that shapes the Islamic perspective on education is: (1) The younger generation must be educated to worship Allah with faith and piety, (2) The younger generation must be educated in a healthy society, upholding principles of brotherhood, cooperation, equality, and the establishment of rights and obligations within the framework of a social security system recognized by Islam, (3) The younger generation must be educated to utilize reason, which is essential for the core of faith that fundamentally challenges irrational beliefs, (4) The younger generation must be educated to have an open attitude towards others and avoid isolation and excessive self-promotion, (5) The new generation must be educated to think scientifically and apply their achievements in planning (Hasan Langgulung, 2002). The Islamic educational process described above can be relevant to current conditions regarding the function of education. According to Shipman, the main functions of education in a global society are socialization, schooling, and preparation (education) (Mastuhu, 1999).

In designing the future education system, there should be a clear stance toward the globalization of various systems and acknowledging their weaknesses and shortcomings. In merging these systems, Muslims must approach it from the original Islamic perspective in building an educational system. The result of the sublimation of the Islamic education system, which is characterized by

excellence, includes: (1) Islamic education extends to the hereafter and goes beyond worldly interests alone, (2) Islamic education teaches about sin and reward, (3) Islamic education prioritizes religion and religious knowledge, (4) The sources of Islamic education are the Qur'an and the Sunnah (Rahman Getteng, 1997). In order to overcome the backwardness experienced by the Islamic world, there is a need to comprehensively restructure the Islamic education system radically and universally, incorporating the potential of secular systems into the Islamic system. This should be done in the process of formulating boarding schools as excellent schools capable of addressing the challenges in the era of information, communication, and technology (ICT), including the foundations, goals, functions, institutional framework, and structure of boarding school education (Yusuf Emir Feisal, 1995). The restructuring of boarding schools must be undertaken considering the worrisome situation. The increasing challenges of the ICT era, coupled with the decreasing number of Islamic scholars compared to the ratio of the Muslim population, are concerning. At the same time, it becomes more apparent that the formation of Muslim individuals requires a massive effort and process, as increasing influences contradict or go against efforts to strengthen faith and Islamization.

Finally, it is realized that boarding schools, as Islamic educational institutions rooted in Islamic culture, must undergo internal reformulation to become adaptive and acceptable, ultimately becoming distinguished schools. Boarding schools have strengths that must be preserved, but many aspects need improvement. The weaknesses of boarding schools can be derived from the strengths of the general education system in order to refine and reconstruct an integrated Islamic education system, resulting in relevance, consistency, efficiency, and effectiveness in educational management, all in pursuit of the goals and aspirations of Islam, which is a religion of mercy for all. A credible and acceptable boarding school formulation will produce competent and outstanding educational outcomes. Therefore, boarding schools play a vital role in facing the complex and intricate challenges of the era of technology, information, and communication (ICT). With boarding schools as excellent schools, Muslims can make their mark with their distinctive identity in guiding and influencing human civilization, as experienced by the Muslim community in the past.

Boarding schools serve as a platform and instrument for the mission of Islam to create a life of mercy, which can be achieved with adequate infrastructure, namely ICT (information, communication, and technology). The effective functioning and role of boarding schools as da'wah institutions depend on directing technology, information, and communication packages toward disseminating Islamic messages. However, this cannot be realized without foundation in ICT mastery, as Muslims become an instant society without it. Therefore, the existence of boarding schools is crucial as Islamic institutions that serve as a "fortress" in preserving the values of Islamic culture and as educational institutions that provide the introduction, understanding, and knowledge of technological sciences, fulfilling one of the demands of the contemporary era. This is what is meant by the term "think globally, act locally."

Conclusion

Based on the research conducted, several conclusions have been drawn, including:

1. Boarding schools are the oldest Islamic educational institutions in Indonesia and are indigenous. Initially, these institutions were based in rural areas with a traditional character, but over time, boarding schools have also been

established in urban areas with a more modern approach. Modern boarding schools are nothing more than a willing attitude towards the progress of the times, adapting without abandoning local cultural characteristics. As a result, the transformation of boarding schools appears to be diverse and influenced by geographic, geopolitical, geosocial, and geocultural factors, and so on.

2. The panorama of the contemporary era describes the era of information, communication, and technology (ICT), where this phenomenon can bridge gaps between nations, making the world resemble a global village. However, the presence of ICT in life's struggles brings both positive and negative impacts. On the one hand, ICT helps humans solve the problems they face, but on the other hand, ICT can be a double-edged sword in preserving a nation's culture. Those who master ICT can exist and survive in dominating life, while the weaker groups may be overwhelmed and lose their identity.

3. Boarding schools relevant to ICT's demands and needs should have an excellent school system. An excellent school system is technology-based and emphasizes openness, rationality, objectivity, scientific approaches, progressiveness, professionalism, dynamism, high work ethic, visionary qualities, and more. When the characteristics of an excellent school are combined with the boarding school system, boarding schools can contribute to civilization on par with others. Thus, ICT-based boarding schools will more effectively fulfill the prophetic mission of making Islam a religion of *rahmatan lil 'alamin.*

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