

## Innovation of Islamic Education System in Pondok Boarding

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### Abstract

*This research is a library research with a qualitative approach. Primary data sources take the relevant laws and regulations and then analyze them with support from secondary sources. The research concludes that Islamic education innovation is a new idea, method or idea for a person or society, either in the form of an invention or a discovery made to achieve the goals of developing Islamic education. The educational innovations found in Islamic Boarding Schools are in the form of organizing diniyah education which is integrated with formal education, at the level of early childhood education, basic education, secondary education, and/or higher education, and mua'is education (equalization). In addition, at Islamic boarding schools there is also a transformation and improvement of the education system which includes teaching methods, curriculum, strengthening soft and hard skills, and applying appropriate technology.*

### Keywords

Innovation; Islamic education; Islamic boarding school



## I. Introduction

Observing the current moral condition of the nation, it is certainly not an exaggeration to conclude that education, including Islamic education, has not been able to carry out its roles and functions optimally in the life of the nation, especially when faced with a number of crucial problems concerning corruption, terrorism, brawls between students, violence and other forms of immorality. This is where the opinion of Fadjar (1999) needs to be studied, that religious education should inherit spiritual enrichment (*moralitas supleme*), so that it is able to display a spiritual dimension that is able to provide a foundation and ethical-spiritual strength for society.

Education is the most important part that should play a role in moral and cultural formation. As stated by Arif (2008), that the progress of Muslims will be difficult to realize if it is not supported by the progress of their education. Education is a fertile field for the process of wider social transformation, laying the foundation for cultural values and the process of forming a dignified human being. Therefore, education should ideally always be oriented towards intellectual, moral and spiritual development. However, in factual reality, today's education has been uprooted, and more affirms the model and character of modern education which emphasizes aspects of scientific development and mastery of technology, but ignores the moral and spiritual dimensions.

One of the Islamic education is Islamic boarding school. Historically, Islamic boarding schools have documented various history of the Indonesian nation, both the socio-cultural history of the Islamic community, the economy and politics of the Indonesian nation. Since the beginning of the spread of Islam, pesantren have been the main witness for the spread of Islam in Indonesia. Islamic boarding schools are able to bring about major changes to the perception of the Indonesian people about the importance of religion and education (Mujib, 2006). This means that since then people have begun to

understand that in the context of perfecting religiosity, it is absolutely necessary for a procession of deepening and careful study of their religious knowledge in Islamic boarding schools.

From the beginning of its growth, the main function of pesantren is to prepare students to deepen and master the knowledge of Islam or better known as *tafaqquh fī al-dīn*, which is expected to produce cadres of scholars and also enlighten the Indonesian community and spread Islam and the people's defense in the field of morality (Team of the Directorate General of Islamic Religious Institutional Development, 2004). In line with this function, the material taught in the boarding school all consists of religious material taken from the classical books in Arabic or better known as the yellow book.

Pesantren as an educational institution that has strong roots ( *indigenous* ) in the Indonesian Muslim community, in its journey is able to maintain and maintain its survival ( *survival system* ) and has a multi-aspected education model. Santri are not only educated to be someone who understands religious knowledge, but also gets forged natural leadership, independence, simplicity, perseverance, togetherness, equality, and other positive attitudes. This capital is expected to give birth to a quality and independent society as a form of pesantren participation in the success of national development goals as well as to play an active role in educating the nation as mandated by the 1945 Constitution (Haedari, 2004).

*indigenous* educational institution , according to Azra (1998), has strong socio-historical roots that enable it to occupy a relatively central position in the scientific world of its people and at the same time survive in the midst of various waves of change. Here, Islamic religious education with its various patterns is oriented towards providing provision to humans (students) to achieve happiness in the world and the hereafter. Therefore, Islamic boarding school education should always be updated in its concept and actualization in order to respond to the times that are always dynamic, so that students are not only oriented to the happiness of life after death ( *eschatological* ), but the happiness of living in the world (Uhbiyati, 1996).

From here, the Islamic boarding school as an Islamic educational institution opens itself to make innovations so that the community does not abandon it. Islamic boarding schools must be able to make innovation choices, such as establishing formal education, equalization education, and vocational education that are needed by the community in this era of globalization.

## II. Research Method

This research is a library research that explores and collects data through literature (Sugiyono, 2008). The literature to be researched is not only limited to books, but also magazines, journals, blogs, and others. This study uses a qualitative research approach (Moleong, 2010). The primary data source used in this paper is the relevant laws and regulations. Then analyzed with support from secondary sources as explanatory. Secondary sources can be obtained by reviewing and analyzing books relating to the focus of the study and other sources directly related to the focus of the study.

The data collection technique is *literal* , so the data collection technique that will be used by the researcher is documentation. In analyzing the data, the author uses several inductive methods, namely methods to solve problems that are of special benefit and then draw generalizations that are general in nature (Surakhmad, 1981), and deductive methods, namely ways of thinking that depart from general knowledge on special events (Surakhmad, 1981).

### III. Results and Discussion

#### 3.1 Islamic Education Innovation in Islamic Boarding Schools

##### a. The Urgency of Islamic Education Innovation in Islamic Boarding Schools

According to Van Bruinesen (1995), one of the great traditions in Indonesia is the tradition of teaching Islam which aims to transmit traditional Islam as contained in classical books written centuries ago. Traditional Islamic boarding schools (*Salafi*) which teach traditional Islam are organized in the form of dormitories which are their own communities under the leadership of the *kiai* assisted by several *ulama* and or *ustadz* who live together in the midst of the *santri* with a mosque or *surau* as a center for religious worship activities. school buildings or teaching and learning spaces as well as cottages as student residences (Mastuhu, 1994).

The teaching and learning process is carried out through traditional structures, methods and literature, either in the form of formal education in schools and *madrasas* with tiered levels, or the provision of teaching with the *halaqah system* in the form of *weton* and *sorogan*. The main characteristic of this traditional teaching is the way of teaching which emphasizes the literal disclosure of a certain book (text) (Wahid, 2001).

In the context of science and tradition, traditional Islamic boarding schools have become significant as Islamic educational institutions that transfer Islamic knowledge to students (Ghazali, 2001), and maintain and preserve Islamic traditions. The *kiai's* credibility as a central figure who has scientific advantages, and normatively upholds creed, *sharia* and morals has the power of authority and skills that are considered to exceed the *santri* and the *ummah*. Therefore, the dynamics of future *pesantren* cannot be separated from globalization. On the other hand, the existence of future Islamic boarding schools is largely determined by their ability to integrate culturally with the modern system, which is characterized by rational, dynamic and competitive relationships.

Facing the transformations implemented by educational institutions in general, these traditional *pesantren* education methods need to be perfected. A. Wahid Zaini as a dynamic *pesantren kiai* really feels this weakness, so he recommends a review of teaching in *pesantren*. Zaini (1995) made the same appeal and was reiterated by Bruinesen (1994). *Kiai* and *ustaz* need to carry out continuous transformation and improvement, both methodologies, technology and educational activities so that they are competent or at least able to catch up by referring to *maqāsid al-Syarī'ah* :

Preserving the good old and adopting the new better  
“ *Memegang yang lama dan masih tetap layak dan mengambil yang baru tetapi yang lebih baik* ,” (Zaini (1995).

*Pesantren* must also remain consistent in the view that the door of *ijtihad* is never closed. It is through this *ijtihad* that the appreciation of religion is interpreted. Islamic boarding schools must be the pioneers in building the “scientific tradition” of Muslims. In an effort to develop this scientific tradition, *pesantren* has a very crucial agenda: the formation of a consortium of Islamic sciences and the search for a methodological understanding of Islam. classical Islamic sciences such as the science of *kalam*, *shari'ah*, and *Sufism* which are so standardized that there is no addition and enrichment of material. It is time for Islamic boarding schools to leave the normative approach that lacks *empirical-historical* and *critical-historical* insight in understanding various aspects of Islamic teachings. The world view of *pesantren*, which tends to teach *Sufistic-fiqh*, which leads students to behave in a sacred way in everyday life, must be changed with a rational,

progressive view that emphasizes social transformation. Such a view will give birth to a critical attitude towards religious interpretation.

This challenge causes value shifts in Islamic boarding schools, both values relating to learning resources, and values relating to the management of the pesantren education system from traditional to modern. Thus, Islamic boarding schools must improve themselves and be able to adapt to the progress of the times, by having a dialogue with the paradigms and worldviews that have been passed down by generations of Islamic enlightenment. From this healthy dialogue, it is hoped that new, fresher and more exciting syntheses will emerge. Closing oneself to dialogue with the present context is foolishness that should not be proud of. Islamic boarding schools are challenged to be smart and agile, to read the old and new treasures in an inseparable *frame*.

### **b. The Dynamics of Islamic Education Innovation in Islamic Boarding Schools**

19th century revivalism did not only function to strengthen the existence of pesantren and maintain their dominance, but also to inspire the emergence of reforms. BJ Bolan emphasized that since 1900 various kinds of reforms have taken place. These reforms began with outward appearances, by establishing a new type of pesantren, which was built as a school called a madrasa. In madrasas, teaching is given in class, using benches and tables and blackboards. The innovation of the pesantren by establishing the madrasah institution was influenced by the response of Islamic education to Dutch colonial education as a result of ethical politics and the existence of an Islamic renewal movement in Indonesia.

Madrasas as a form of pesantren renewal at that time were actually only a limited extension of the pesantren model, which was influenced by the Meccan scientific tradition. Boland noted that the new madrasa remained oriented towards Mecca. Considering that in the previous century (19th century) the relationship between Indonesia and Mecca was getting closer and closer.

In Indonesia before the 20th century, the tradition of Islamic education did not recognize the term madrasa, except for recitation of the Qur'an, mosques, pesantren, surau and tajug. Madrasas were born in the 20th century with the emergence of the Manbaul Ulum madrasa of the Surakarta kingdom in 1905 and the adabiyah school founded by Sheikh Abdullah Ahmad in West Sumatra in 1909.

The existence of madrasas in Islamic boarding schools further emphasizes the involvement of these Islamic educational institutions in improving their education system, and shows that there is competition in facing the educational model developed by the Dutch. James A. Boon's assessment shows that these traditional educational institutions in the form of pesantren and madrasas function as rival institutions.

So the presence of madrasa institutions in Islamic boarding schools continues to have significant consequences because the education system brought by this madrasa is in many ways different from the pure pesantren education system. In madrasas there are written institutions, standardized curriculum, prescribed teaching methods, qualified teaching staff, entry of general and even extra knowledge, evaluation and so on. In contrast to Islamic boarding schools, madrasas are educational institutions that are more modern in terms of methodology and teaching curriculum. Madrasas are required to make changes in the field of management. With the presence of madrasas in pesantren, it is hoped that they will be able to show a new picture of a more modern form of educational institution.

After Indonesia's independence, Islamic boarding schools grew and developed rapidly. The expansion of Islamic boarding schools can also be seen from the growth of pesantren which were originally only based institutions but later developed into advanced

education. Even now, pesantren do not only belong to certain organizations but belong to Indonesian Muslims. As stated by Hanun Asrohah as follows: At the time Mr. R. Soewandi served as Minister of Education, Teaching and Culture. The Committee for Research on Teaching of the Republic of Indonesia was chaired by Ki Hajar Dewantoro. This committee succeeded in making a decision which in the committee's report dated June 2, 1946, stated that teaching in Islamic boarding schools and madrasas needed to be improved and modernized as well as financial assistance.

In early 1949, the Government of the Republic of Indonesia encouraged the construction of public schools as widely as possible and widely opened positions in modern administration for Indonesians who were educated in these public schools. The impact of this policy made the power of Islamic boarding schools as centers of Islamic education in Indonesia decline. This means that the number of young people who used to be attracted to pesantren education is decreasing compared to young people who want to attend the recently expanded public school education.

The establishment of madrasas in Islamic boarding schools increasingly found its momentum when KHA Wahid Hasyim served as Minister of Religion of the Republic of Indonesia. He reformed Islamic religious education through Minister of Religion Regulation No. 3 of 1950, which instructed the provision of general lessons in madrasas and religious lessons in public/private public schools. This further encourages pesantren to adopt madrasas into pesantren. Islamic boarding schools are increasingly opening up their educational institutions and facilities for the benefit of general education. Pesantren not only adopt madrasas but also establish public schools. The Tebuireng Jombang Islamic Boarding School was the first Islamic boarding school to establish a junior/high school.

This step was then followed by other pesantren, even competing to establish public schools to follow the demands of the community so that students can learn religious knowledge and master general knowledge like students in public schools so that students' access to continuing education is increasingly widespread like public schools in outside the boarding school. Nowadays, it is not uncommon to find Islamic boarding schools having general educational institutions starting from Kindergarten, Elementary School, Junior High School, Senior High School and Vocational School in addition to MI, MTs, and MA. In 1978 based on a report from the Ministry of Religion of the Republic of Indonesia, the number of pesantren and santri grew rapidly, amounting to 675,364 people.

The results of a survey by the Ministry of Religion of the Republic of Indonesia in 1978 regarding the condition of Islamic boarding schools in Java, showed that the pesantren education system was maintained, developed and respected by the Muslim community in Indonesia. The strength of pesantren can be seen from another perspective, namely, even after Indonesia's independence, formal Islamic education has developed in the form of madrasas. Between 1987 and 2004, the number of pesantren grew by an average of 500 each year. From 2004 to 2008 there were an increase of 1,000 Islamic boarding schools and in the last 10 years, the number of students increased by more than two million. Pesantren in general are independent, not dependent on existing government policies so that pesantren can uphold their purity as an Islamic educational institution.

### **c. Islamic Education System Innovation in Islamic Boarding Schools**

Islamic boarding schools as Islamic educational institutions have developed in accordance with the changing times, especially the progress of science and technology. The change in the form of the pesantren does not mean that the pesantren has lost its characteristics. The pesantren system is a means in the form of an organizational device created to achieve educational goals that take place in the pesantren.

Factually, pesantren can be patterned into three types or systems, namely based on physical buildings, curriculum and implementation.

**1. The type of pesantren is based on the physical building.**

Based on the physical buildings or educational facilities owned, Islamic boarding schools have five types, namely:

**Table 1.** Types of Islamic Boarding Schools Based on Physical Building

Type	Information
Type I: <ul style="list-style-type: none"> <li>▪ mosque</li> <li>▪ Kyai's house</li> </ul>	This pesantren is still simple, where the kyai uses the mosque or his own house to teach. In this type, students only come from the area of the pesantren itself, but they have studied religion continuously and systematically.
Type II: <ul style="list-style-type: none"> <li>▪ mosque</li> <li>▪ Kyai's house</li> <li>▪ Hut/ Dormitory</li> </ul>	This type of boarding school already has a hut or dormitory provided for students who come from areas outside the pesantren. Teaching method: <i>wetonan</i> and <i>sorogan</i> .
Type III: <ul style="list-style-type: none"> <li>▪ mosque</li> <li>▪ Kyai's house</li> <li>▪ Hut/ Dormitory</li> <li>▪ Madrasa</li> </ul>	This pesantren has adopted the classical system, students who live in pesantren get their education in madrasah. Sometimes the madrasah students come from the area around the pesantren itself. In addition to the classical system, the kyai provides studies with the <i>wetonan system</i> .
Type IV: <ul style="list-style-type: none"> <li>▪ Masjid</li> <li>▪ Kyai's house</li> <li>▪ Cottage/Dormitory</li> <li>▪ Madrasah</li> <li>▪ Skill Place</li> </ul>	In this type in addition to having a madrasah, it also has skill places. For example: farms, agriculture, clothing, landlord, shops, cooperatives, and so on.
Type V: <ul style="list-style-type: none"> <li>▪ Masjid</li> <li>▪ Kyai's house</li> <li>▪ Cottage/Dormitory</li> <li>▪ Madrasah</li> <li>▪ Skill Place</li> <li>▪ College</li> <li>▪ Meeting hall</li> <li>▪ Sports venues</li> <li>▪ Public school</li> </ul>	This type of pesantren has developed and can be classified as an independent pesantren. Pesantren like this already have a library, public kitchen, dining room, guest house, and so on. In addition, this pesantren manages SMP, SMA and SMK.

**2. Types of pesantren based on curriculum.**

Based on the curriculum or education system used, Islamic boarding schools have three types or patterns, namely:

**Table 2.** Types of Islamic Boarding Schools Based on Curriculum

Type	Information
Traditional trend messages ( <i>salāf</i> ).	This pesantren still maintains its original form by teaching books written by 15th century clerics in Arabic. The pattern of teaching is by implementing the <i>hālaqah system</i> which is carried out in the mosque. The essence of

Type	Information
	this <i>hālaqah</i> teaching system is memorization whose end point in terms of methodology tends to create students who accept and have knowledge. This means that science does not develop towards the perfection of knowledge, but is limited to what is given by the kyai. The curriculum is entirely determined by the kyai who care for the cottage.
Modern Islamic Boarding School ( <i>khalaf</i> or <i>asyrī</i> ).	This pesantren is a development of the type of pesantren because its learning orientation tends to adopt the entire classical learning system and leave the traditional learning system. The application of this learning system is mainly seen in the use of learning classes, either in the form of madrasas or schools. The curriculum used is the national curriculum. The position of the kyai is as the coordinator of the implementation of the learning process and as a teacher in the classroom. The difference with schools lies in the portion of Islamic religious education and the Arabic language is more prominent as a local curriculum.
Comprehensive Islamic Boarding School.	This type of pesantren is a combination of traditional and modern education and teaching systems. Education is applied by teaching the yellow book with the <i>sorogan</i> , <i>bandongan</i> and <i>wetonan methods</i> which are usually taught at night after the Maghrib and Fajr prayers. The classical system learning process is carried out in the morning until noon like in madrasas / schools in general.

The three types of Islamic boarding schools illustrate that Islamic boarding schools are Islamic educational institutions that run and develop according to the demands of the times. The dimensions of the education system activities carried out by Islamic boarding schools lead to the main target, namely change both individually and collectively. This change is manifested in increasing perceptions of religion, science and technology. Santri are also equipped with experience and skills in order to improve human resources.

The curriculum achieved in Islamic boarding schools is centered on deepening the religious sciences through the study of classical books and attitudes to religious life. To see the pesantren education curriculum, the author first starts with the classification of pesantren to facilitate the classification of pesantren. Rahim argues that traditional pesantren (salaf) are pesantren whose teaching still uses the sorogan, wetonan or bandongan system without class and age limit. According to Wahid, several types of curriculum were reviewed, including: a. Non-school recitation curriculum, where students study with several kiai or teachers in a day and night. b. Traditional school curriculum (madrasah salafiyah), where lessons have been given in class and are structured based on a fixed curriculum that applies to all students. c. Islamic boarding schools, where the curriculum is classical in nature and each group of religious and non-religious subjects have become an integral part of a system that is unanimous and balanced.

### 3. Types of pesantren based on the organization.

Islamic boarding school model seen from the point of view of the implementation, can be divided into four types, namely:

**Table 3.** Types of Islamic Boarding Schools by Operator

Type	Information
Islamic boarding school type A	Islamic boarding schools that organize classical teaching or madrasas and teachings by kyai are application and given at a predetermined time. The students live in the boarding school environment.
Islamic boarding school type B	Islamic boarding schools where students study and are housed in boarding school dormitories with teachings that take place in a wetonan or sorogan manner.
Islamic boarding school with type C	Islamic boarding schools which are only dormitories, while the students study outside (in madrasas/public schools) and the position of the kyai is only as a supervisor and mental builder of his students.
Islamic boarding school type D	Islamic boarding school which organizes the cottage system and at the same time the school/madrasa system.

Responding to the various thoughts above, the kyai of traditional Islamic boarding schools are required to innovate to the modern ( *khalafist* ), namely by taking the option of a modern or comprehensive system, such as a form of renewal from the salaf system to a comprehensive one at an-Nida' Selomerto Islamic boarding school, by innovating with established a formal school in 2010, namely SMP Takhassus Al-Qur'an An-Nida'. In addition, in 2015 he pioneered SMA Takhassus al-Qur'an An-Nida' (operational permit in process). Thus, Pondok Pesantren An-Nida' Selomerto, has innovated Islamic education as a form of endeavor to develop Islamic education.

#### **d. Islamic Boarding School Innovation Prospects**

Today Religious people and religious institutions in Indonesia are a great potential and basic capital in the mental and spiritual development of the nation as well as a national potential for the physical and material development of the Indonesian nation. Religious education cannot be ignored in the implementation of national education. This is in accordance with the national development objectives, namely the development of a complete human being and a just and prosperous society based on Pancasila and the 1945 Constitution. The success of national development must be supported by religious education and teaching. With religious education and teaching, citizens will receive moral and character education that will shape the Indonesian nation into citizens who are moral, responsible, and know cultural values that are upheld by the Indonesian people. With a clean soul, faith, fear of God Almighty, and noble character, Indonesia's national development can run successfully and smoothly.

However, religious education should not conflict with national development. All forms of education in Indonesia must be based on the nation's philosophy, Pancasila. This system is known as the Indonesian national education system. All educational goals in Indonesia must not deviate from the provisions and objectives of national education. In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, the general provisions are explained as follows:



The National Education System must be able to ensure equal distribution of educational opportunities, improve quality as well as the relevance and efficiency of education management to face challenges in accordance with the demands of changing local, national, and global life so that education reforms are needed in a planned, directed, and sustainable manner.

Meanwhile, for the convenience of education services, the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System also details it as stated in Article 11 Paragraph (1): The Government and Regional Governments are obliged to provide services and facilities, as well as guarantee the implementation of quality education for every citizen. country without discrimination.

On this basis, the central government and local governments ensure the continuity of the implementation of education, without distinguishing between general education and religious education. This is further clarified in Paragraph (2) of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System: The government and local governments are obliged to guarantee the availability of funds for the implementation of education for every citizen aged seven to fifteen years.

Islamic Boarding Schools as Islamic Educational Institutions have provided a positive response to national development in the field of education. With the establishment of public schools and madrasas in the pesantren environment, pesantren are rich, verified educational institutions and institutional improvement of Islamic boarding schools within the framework of national education. The government gives full authority to the Ministry of Religion (Ministry of Religion) of the Republic of Indonesia to regulate the implementation of education in Madrasas and Islamic Boarding Schools, both in terms of financing, procurement and human resource development. The government has a concern through the Law of the Republic of Indonesia number 20 of 2003 which is strengthened by Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education. The government regulation explains the existence of pesantren in article 26:

(1) Islamic boarding schools organize education with the aim of instilling faith and piety to Allah SWT, noble character, and pesantren traditions to develop the abilities, knowledge, and skills of students to become experts in Islamic religious knowledge (*mutafaqqih fiddin*) and/or become Muslims who have the skills /skills to build an Islamic life in society. (2) Islamic boarding schools organize diniyah education or in an integrated manner with other types of education at the level of early childhood education, basic education, secondary education, and/or higher education. (3) Students and/or educators in Islamic boarding schools whose expertise is recognized in the field of religious knowledge but do not have a formal education diploma can become educators of religious education subjects/colleges in all paths, levels, and types of education that require, after taking the appropriate competency test. the provisions of the legislation.

In paragraph (3), it gives recognition to pesantren alumni to become educators in teaching religious knowledge at all lines, levels and types of education after receiving recognition through competency tests in accordance with applicable regulations. Recognition of this is of course through the acknowledgment of proof of completion of education at a boarding school or diploma/syahadah. To that end, the Directorate General of Islamic Institutions issued a circular regarding the legalization of Islamic boarding school diplomas. One of the contents of this circular letter is about subjects that must be fulfilled by pesantren so that the validity of this educational institution's diploma is recognized. This circular is a technical guide (*juknis*) for Islamic boarding schools regarding the procedures for awarding certificates/diplomas for students who have completed their education at pesantren.

Subjects that must be met by pesantren for the legalization of ijazah, namely the level of Ibtidaiyah include: Al-Qur'an, Tawhid, Fiqh, Morals, Nahwu, Sharaf, and other supporting lessons. Tsanawiyah levels include: Al-Qur'an, Tawhid, Fiqh, Morals, Nahwu, Sharaf, Tarikh, Tajweed, and other supporting lessons. Aliyah level includes Tafsir, Tafsir, Hadith, Hadith, Fiqh, Ushul Fiqh, Tawhid, Nahwu, Sharaf, Tarikh, Balaghah, and other supporting lessons.

Apart from the future prospects of pesantren, there are several problems faced by pesantren due to the limited ability of their managers. These problems include: 1. Supporting facilities and infrastructure are seen to be inadequate. So far, the life of a boarding school which is full of simplicity and modesty seems to still require a level of awareness in implementing a clean and healthy lifestyle that is driven by the arrangement and provision of proper and adequate facilities and infrastructure. 2. Human resources. Although human resources in the religious field cannot be doubted, in order to increase the existence and role of Islamic boarding schools in the field of social life, serious attention is needed. The provision and improvement of human resources in the field of institutional management, as well as fields related to the social life of the community, must be a priority for pesantren. 3. Institutional management. Management is an important element in the management of pesantren. At this time it is still seen that the pesantren is managed traditionally, especially in the mastery of information and technology which is still not optimal. This can be seen in the documentation process (data base) of students and alumni of Islamic boarding schools which are still less structured. 4. Institutional economic independence. Financial needs have always been an obstacle in carrying out Islamic boarding school activities, both related to the needs of pesantren development and in the process of pesantren daily activities. Not a few pesantren development processes run for a long time, only waiting for donations or donations from outside parties, even having to do fundraising on the side of the road. 5. The curriculum is oriented towards the *life skills* of students and the community. Pesantren still concentrate on increasing the insight and religious experience of students. When looking at the challenges ahead, increasing the capacity of students and the community is not only sufficient in the religious field, but must be supported by skills that are expertise.

But with the problems faced, pesantren are generally understood as traditional religious educational institutions that grow and develop in society through a social process. Pesantren, apart from being an educational institution, also acts as an influential social institution. Its existence gives the influence and color of diversity in the lives of the surrounding community, not only in rural administrative areas, but often across the area where the pesantren is located. Islamic boarding schools are used as agents of *change* as intermediary institutions that are expected to act as dynamists and catalysts for empowering human resources, driving development in all fields, as well as developing science and technology, facing the global era. As an educational institution that lives in the midst of modernization, so that its existence can be maintained, Islamic boarding schools are required by the demands of the lives of their students in relation to the times to equip them with expertise through various kinds of education and skills.

## V. Conclusion

From the description above, it can be concluded that Islamic education innovation is an idea, a method that is perceived as new, both in the form of inventions and findings carried out to achieve the goals of developing Islamic education. Educational innovation as an effort to change education cannot stand alone, but must involve all related elements in it, such as innovators, innovation organizers such as teachers and students. In addition, the success of educational innovation is not only determined by one or two factors, but also by the community and the completeness of the facilities. Educational innovation in the form of a top-down model does not always work well. This is caused by many things, including the refusal of implementers such as teachers who are not fully involved in both planning and implementation. Meanwhile, innovation that is more in the form of a bottom-up model is considered an innovation that is lasting and does not easily stop because the implementers and creators are equally involved from planning to implementation.

Educational innovations that can be carried out by Islamic Boarding Schools can be in the form of providing diniyah education or in an integrated manner with other types of education at the level of early childhood education, basic education, secondary education, and/or higher education. Similar steps can be taken by organizing equality education, such as the pursuit package program, diniyah takmiliah, or mua'is (equalization) education. Islamic boarding schools can also transform and improve internally in terms of developing educational and teaching methodologies, strengthening life skills, developing applied technology and designing or modeling learning and teaching activities.

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