



# Educational Pattern of Islamic Boarding Schools in the Contemporary Era (Case Study: Al-Mukmin Ngruki Islamic Boarding School)

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**Abstract.** Islamic boarding schools, known as pondok pesantren, have been distinctive and longstanding educational institutions in Indonesia. Throughout their development, these traditional Islamic educational institutions have undergone significant changes, particularly in the modern era, which has propelled advancements in knowledge and technology. This research aimed to describe the educational patterns of a pondok pesantren and the efforts made by Al-Mukmin Ngruki Islamic Boarding School to address challenges and obstacles in the contemporary era. This qualitative research adopted a case study approach, focusing on a specific location. Data collection methods included observation, interviews, and documentation. The findings of this study revealed that the educational pattern et al.-Mukmin Ngruki Islamic Boarding School fulfilled the characteristics of a modern or khalaf-style pondok pesantren. These characteristics included: (1) having a hierarchical madrasah system similar to conventional schools, ranging from Madrasah Tsanawiyah to Madrasah 'Aliyah; (2) integrating the curriculum with the Ministry of Religious Affairs; (3) incorporating non-religious education alongside religious education; (4) shifting from traditional teaching methods such as sorogan and bandongan to lecture-style methods; and (5) providing modern facilities to support education et al.-Mukmin Ngruki Islamic Boarding School. The educational orientation and objectives of the institution focused on the formation of individuals who had a deep understanding of religion and mastery of general knowledge (ulama and intellectuals). Furthermore, there was a renewal and strengthening of institutional systems, moving away from a centralized structure revolving around a single religious leader (kyai). The school also expanded its functions beyond education to encompass socio-economic aspects of the community by providing vocational skills training for students. However, it should be noted that the study found a significant reliance on lecture-style teaching methods in the learning process.

**Keywords:** Boarding School · Islam · Modern

## 1 Introduction

The dynamic development of Islamic education in Indonesia, which continues to grow and evolve to this day, demonstrates its increasing diversity. This growth is primarily driven by the ever-changing dynamics of the times and the evolving needs of the society.

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In the early stages of its development, Islamic education in Indonesia was fragmented and decentralized across various regions of the archipelago, lacking coordination and centralization as seen today. Towards the end of the 19th century, various models of Islamic education began to emerge in Indonesia, conducted in mosques, surau (small Islamic assembly halls), houses, langgar (small prayer rooms), or pesantren (Islamic boarding schools). In almost every community or Muslim population center in Indonesia, there were places of worship such as langgar or mosques. Apart from being used as places of worship, these places also served as centers for religious learning for the local Muslim community, commonly known as “nggon ngaji” [1].

The establishment of langgar or mosques within the surrounding communities naturally indicated the presence of Islamic education and instruction in those places. The reason is quite simple: it is an obligation for a Muslim who has professed the two testimonies of faith (shahada) to fulfill the commandments of Allah as an act of worship and to study the Quran as a guide to life for the ummah (Muslim community). Therefore, it is necessary for a Muslim to acquire religious knowledge in order to understand the teachings of Islam correctly and properly.

In the 20th century, the educational model of surau experienced degradation and transformed into the pesantren educational model. Pesantren is an Islamic educational institution that has long existed and represents a renewal of the education conducted in surau. Some historians believe that pesantren is an Islamic educational institution that has existed since pre-Islamic times, while others argue that pesantren is purely a traditional Islamic education, meaning it has no connection or mixture with pre-Islamic ideologies. Unlike the education found in surau, the system or educational pattern implemented in pesantren consists of at least four components: santri (students), kyai (teachers), dormitories, and a mosque as the center of activities. It is within this institution that a harmonious relationship between santri and kyai is developed. The teaching methods applied in pesantren often employ classical models such as sorogan, bandongan, or wetonan [2].

As mentioned, pesantren is a unique and longstanding Islamic educational institution in Indonesia. Therefore, some argue that the origins of pesantren may involve the adoption of educational systems developed prior to the Islamic era or during pre-Islamic times. According to Nurcholis Madjid, just as Hindu-Buddhist teachings had previously instilled educational values in the archipelago's society, it is possible that pesantren is an adoption of earlier educational institutions that were subsequently Islamized. Similarly, Manfred Ziemek suggests that the pesantren system existed before Islam arrived in the archipelago, implying that the pesantren system might have been influenced by the pre-existing Hindu-Buddhist teachings that had already reached the region [2].

The contribution of pesantren in spearheading the development of Islamic education in Indonesia should not be underestimated or disregarded. It is through pesantren education that generations deeply rooted in Islamic values and principles are nurtured. Pesantren is recognized as an educational institution that imparts religious values, specifically based on the Quran and Sunnah as the primary sources of Islamic law. The internalization of these teachings is then applied in daily life, shaping individuals to become righteous Muslims, both personally and socially. For instance, there are several pesantren that emphasize adab (etiquette) education for their students, such as Pondok Pesantren

Asy-Syifa Sukoharjo, which teaches the book of adab (*Kitabul Adab*) to its students. The teachings encompass various aspects, including 1) the student's conduct towards Allah, 2) the student's self-conduct, 3) the student's conduct towards the teacher, 4) the student's conduct towards knowledge and learning, and 5) the student's conduct towards others in their surroundings [3]. Therefore, the role of pesantren in shaping the education of the Muslim community in Indonesia is highly significant and grounded in its focus on religious education.

With the passage of time, pesantren, traditionally known as religious educational institutions, have evolved beyond their religious focus. Today, pesantren also provide general education in response to societal progress. The reality of modern-day pesantren indicates that they have undergone cultural, systemic, and value transformations, necessitating the incorporation of modernity's values such as advancements in science and technology. As a result of educational developments and societal dynamics, pesantren no longer serve solely as religious teaching institutions but also provide general education that extends beyond religious contexts [4]. This demonstrates that the innovations introduced by contemporary pesantren are responses to changing societal needs aligned with the spirit of progress.

Azyumardi Azra argues that pesantren, in positioning themselves amidst the rapidly changing social reality, should develop new traditions that are more receptive to the sweeping modernization that offers new values accommodating to the *zeitgeist* (selectively) [5]. Thus, pesantren need not face a dilemma in responding to the changing times, whether it is to preserve their essence or embrace new cultures from outside the pesantren. A similar viewpoint is expressed by Nurcholish Majid, who believes that pesantren in the modern era should be oriented towards finding solutions to societal problems. Consequently, the students should not only acquire religious knowledge but also possess general knowledge related to social issues [6].

These factors have led to increased enthusiasm and attention from the public towards pesantren. This is evident in the growing number of parents entrusting their children to pesantren for education and character development. Parents have various motivations for sending their children to pesantren, including their awareness of the importance of religious education in providing their children with a strong foundation of religious understanding and benefiting the surrounding community. Moreover, parents choose pesantren not only for religious education but also because the education provided encompasses general knowledge, similar to that offered in schools [7].

In Sukoharjo, Central Java, there existed a pesantren (Islamic boarding school) named "Pondok Pesantren Al-Mukmin" Ngruki. This pesantren had been established in 1972 and had embarked on a remarkable educational journey for over 50 years. Throughout its history, the pesantren encountered various challenges and experienced dynamic changes that shaped its development. However, as time passed, the pesantren demonstrated its ability to persist and evolve amidst these transformations.

This research aimed to present a comprehensive understanding and provide the latest insights into the educational framework of Ngruki pesantren in the contemporary era. Previous studies, particularly in 2003, had documented substantial transformations within the pesantren, encompassing revisions in the curriculum, instructional materials, reference texts, and teaching methodologies [8]. By 2010, research indicated that

the pesantren had adopted the Kulliyatul Mu'alimin Al-Islamiyah educational model, which exemplified several traits of a modern pesantren. Notably, these characteristics included the introduction of hierarchical educational levels, a curriculum that incorporated 70% religious department curriculum and 30% secular curriculum, and the provision of government-recognized diplomas to graduates. Furthermore, the pesantren diversified its educational offerings, incorporating artistic and sports programs [9].

Based on the aforementioned accounts, this research delved into a comprehensive exploration and presented the most recent information regarding the educational framework of Ngruki pesantren in the contemporary era. The study not only examined the educational patterns of the pesantren but also analyzed the initiatives undertaken by the institution to confront the challenges and barriers prevalent in the contemporary era. Consequently, the title of this research paper stood as "The Educational Patterns of Pesantren in the Contemporary Era (A Case Study: Pondok Pesantren Al-Mukmin Ngruki).

## 2 Literature Review

Research related to education at Pondok Pesantren Al-Mukmin Ngruki is not a novel endeavor. A review of the literature reveals several previous studies addressing the subject prior to the present research. One notable study was conducted by Zuly Qodir in 2003, titled "Ada Apa Dengan Pondok Pesantren Ngruki?" [What's Happening with Pondok Pesantren Ngruki?]. This study primarily focused on the educational reforms at Pondok Pesantren Al-Mukmin Ngruki during that period, which were influenced by the prevalent issues of terrorism and radicalism. In this research, Zuly Qodir discussed the internal and external factors that led to educational reforms at Pondok Pesantren Al-Mukmin Ngruki. Internal changes were attributed to leadership transitions within the pesantren, while external changes were influenced by socio-political, socio-cultural, socio-economic, socio-religious, and socio-educational factors. The educational reforms encompassed various aspects, such as the objectives and orientations, curriculum, reference books, teaching methods, networking of knowledge, and alliances through marriage [8].

In another study, Laili Nur Hayati conducted research for her undergraduate thesis titled "Pola Pendidikan Kulliyatul Mu'allimin Al-Islamiyyah Pondok Pesantren Al-Mukmin Ngruki Sukoharjo" [The Educational Pattern of Kulliyatul Mu'allimin Al-Islamiyyah at Pondok Pesantren Al-Mukmin Ngruki Sukoharjo]. This study also explored the Kulliyatul Mu'allimin Al-Islamiyyah educational pattern and categorized it as a modern pattern within the context of Pondok Pesantren. The analysis of the pattern aligned with the description provided in the 2003 Ministry of Religious Affairs publication [8].

In light of these previous studies, the present research aims to contribute to the existing body of knowledge by conducting an in-depth examination of education at Ngruki Pesantren in the contemporary era. This study expands beyond the scope of educational patterns to explore the efforts undertaken by the pesantren in addressing challenges and obstacles in the contemporary era. Thus, the research title is "The Study of Education at Pondok Pesantren Ngruki in the Contemporary Era (A Case Study: Pondok Pesantren Al-Mukmin Ngruki). [9].

Based on the aforementioned studies, the purpose of this research is to build upon previous research and examine the dynamics of educational development at Pondok Pesantren Al-Mukmin Ngruki in the contemporary era.

The term “pesantren” originates from the word “santri,” which is then modified with the prefix “pe-” and the suffix “-an,” denoting a place of residence for students pursuing knowledge at a pesantren. The term “santri” itself has various interpretations. According to C.C Berg, it is derived from the Indian word “shastri,” meaning a person who possesses knowledge and understanding of the sacred scriptures of Hinduism. On the other hand, A.H. Johns suggests that “santri” comes from the Tamil language, where it signifies a Quranic teacher [10]. In the *Kamus Besar Bahasa Indonesia* (Indonesian Dictionary), “santri” is defined as a person who deepens their knowledge of Islam. Karel A. Steenbring defines a pondok pesantren as a traditional Islamic school with boarding facilities for students who study within its premises. The learning model employed follows traditional methods, and it adheres to a distinct curriculum [10].

As pesantren continues to evolve in response to the changing times, various classifications have emerged to categorize different pesantren models. According to Zamakhsyari Dhofier, pesantren can be categorized into salafiyah and khalafiyah. Salafiyah represents traditional pesantren that maintain classical teachings as the core of their instruction. In this model, the focus is on Arabic-language yellow books, covering subjects such as exegesis, creed, jurisprudence, and others, using classical teaching methods such as *bandongan* (group recitation), *hafalan* (memorization), and *sorogan* (oral explanation) [11]. Abuddin Nata adds that traditional pesantren are characterized by a system that solely focuses on religious education, without incorporating any secular education. The teaching methods are often monotonous, and the facilities are simple. The spiritual activities also tend to have a prominent Sufi influence [12]. On the other hand, khalafiyah refers to modern pesantren. The learning system in this model represents a development from traditional pesantren, incorporating a structured madrasah system similar to mainstream schools and implementing government-approved curricula from the Ministry of Religious Affairs or the Ministry of National Education [13].

In response to the rapid dynamics of the changing times, the pesantren education system appears to have undergone adaptations in various aspects, moving towards the modernization of pesantren. According to the *Kamus Besar Bahasa Indonesia* (Indonesian Dictionary), modernization refers to the latest, most up-to-date state or a mindset and way of thinking that aligns with the needs, demands, and development of the times. Modernization of pesantren can be understood as changes that encompass the patterns or educational systems of pesantren, emphasizing creativity, innovation, and dynamism in managing the pesantren.

The modernization of pesantren is not a new discourse, as many scholars have discussed the modernization of pesantren in Indonesia, including Azyumardi Azra. According to Azra, pesantren has several responses to address the modernization of Islamic education and social changes experienced by Indonesian society since the beginning of this century. Azra believes that in addition to its main role as a distinctive educational institution in Indonesia for transmitting Islamic knowledge, maintaining Islamic traditions, and producing future *ulama* (Islamic scholars) [14].

The presence of pesantren is also expected to play a role in transforming society towards modernity. Azra highlights the responses of pesantren in facing modernization, which include: firstly, the need for updates in the substance or content of pesantren education. The educational orientation of pesantren should not only focus on religious education but also incorporate subjects that are both general and vocational [14].

Secondly, there is a need for methodological updates, such as classical and hierarchical methods. Azyumardi Azra proposes an alternative approach to address methodological challenges in pesantren education amid increasing globalization by implementing an emancipatory learning paradigm. The emancipatory paradigm emphasizes the freedom of learners to develop their potential, shifting the role of educators from being sole players in the learning process to becoming listeners who stimulate learners to express themselves based on their prior experiences. This makes learning more engaging and less monotonous for learners, as the teacher serves as an important source of knowledge and experience [14].

Thirdly, there is a need for institutional system updates and strengthening. To achieve quality education, pesantren should improve institutional management by empowering educators, particularly school principals or madrasah heads. This is aimed at facilitating the organization and empowering available resources to provide adequate support for optimal learning processes, as well as the provision and maintenance of facilities that effectively support the learning process. Additionally, maintaining good communication with all stakeholders of pesantren, including pesantren leaders, teachers, staff, parents of students, students themselves, local communities, and the government, is essential [14].

Fourthly, there is a need for the redefinition of the educational function, encompassing both socio-economic functions within the community. It is expected that pesantren not only prepares its students with religious knowledge but also equips them with skills and expertise to meet the needs of the working world. Thus, graduates of pesantren should not be underestimated in society when it comes to skills or vocational expertise, while also embodying good work ethics in accordance with religious teachings [14].

Overall, these responses to modernization in pesantren highlight the importance of updating educational content, embracing innovative methodologies, enhancing institutional systems, and expanding the socio-economic functions of pesantren. By doing so, pesantren can play a more comprehensive role in preparing students for both religious and practical aspects of life in the modern world.

### **3 Method**

This research employed a qualitative methodology with a case study approach, bounded by predetermined time and location constraints. Following the procedures of qualitative research, the data generated from this study consisted of descriptive data in the form of words or statements from individuals and observations conducted. The researcher collected data through observation, interviews, and supplemented by documentation. Interviews were conducted with the Head of the Madrasah, Deputy Head of the Madrasah, and the leaders of Pondok Pesantren or Mudir at Pondok Pesantren Al-Mukmin Ngruki, Sukoharjo. The collected data were then analyzed through stages of data selection, data presentation, and finally drawing conclusions.

## 4 Results and Discussion

### 4.1 The Pattern of Education Et Al-Mukmin Ngruki Islamic Boarding School in the Contemporary Era

#### 1. The Objectives and Orientation of Education in Al-Mukmin Ngruki Islamic Boarding School [16]

The formulation of the educational vision demonstrated by Al-Mukmin Ngruki Islamic Boarding School reflects the noble orientation of Islamic education, aiming to produce a generation of Muslims who are willing to accept and practice the teachings of Islam holistically (universally). The intended Muslim generation possesses the following characteristics: 1) a strong foundation in monotheism (aqidah), 2) the ability to perform religious rituals according to Islamic law (syariat), 3) good moral character (akhlak), 4) broad knowledge and insights, 5) physical fitness, 6) emphasis on self-reliance, 7) the ability to benefit oneself and others, and 8) willingness to utilize their potential for the sake of religion. Therefore, the objectives and orientation of education at Al-Mukmin Ngruki Islamic Boarding School are directed towards the balanced development of individuals who possess a good understanding of religious knowledge and a strong faith (ulama') as well as those who possess a good understanding of general knowledge (cendikia) and are active in serving the cause of Allah. Furthermore, education at Al-Mukmin Ngruki Islamic Boarding School aims for a harmonious integration of knowledge and its practical application in daily life.

#### 2. Educational System of the Boarding School [16]

The educational system implemented at the boarding school consists of two forms: formal education provided in the Madrasah and non-formal education conducted outside formal class hours. However, both forms are interconnected and integral to the overall educational process at Al-Mukmin Ngruki Islamic Boarding School. Formal education is conducted for six days per week, with students required to participate in Teaching and Learning Activities (KBM) in classrooms from 7:00 AM to 11:55 AM. The Madrasah education is divided into two levels: Madrasah Tsanawiyah (junior high school level) and Madrasah 'Aliyah (senior high school level). At the Madrasah 'Aliyah level, students can choose from three majors: Science (IPA), Social Sciences (IPS), and Religion. Unlike previous research, where there was a separate pattern of religious education known as Kulliyatul Mu'alimin Al-Islamiah, in this study it was found that the religious education, as mentioned before, has been integrated into the Madrasah education, which consists of both religious and general education. This integration reflects the principle of eliminating the dichotomy between knowledge in Islamic education. Additionally, this decision was made to facilitate coordination and educational management at Al-Mukmin Ngruki Islamic Boarding School, as its leadership model is not centralized on a single religious teacher (ustaz or kyai), but rather centered around a Mudirul Ma'had (Head of the Educational Institution) assisted by a Deputy Mudir. Decision-making is achieved through consultation between the Mudir and the council of kyai, the Head of the Department of Islamic Education (PPIM), the Head of the Guardian Unit, and relevant parties.

Furthermore, non-formal education is conducted outside of formal class hours and is generally coordinated by the Guardian Unit. Non-formal education serves as a complementary component to balance the scholarly and practical aspects of education. These non-formal activities serve as a means to apply the knowledge acquired by the students. Some types of non-formal activities at Al-Mukmin Ngruki Islamic Boarding School include student organization activities, religious activities such as post-evening prayer discussions (*kajian ba'da maghrib*), sports activities, and various other activities. Additionally, students are equipped with vocational skills such as workshop techniques and screen printing, aimed at preparing them for their future integration into society and enhancing their employability

3. Curriculum and Subjects Taught in Islamic Boarding School [16]

In line with the established objectives of the Islamic boarding school, the curriculum is also designed to achieve the envisioned goals or vision. Various subjects and courses have been developed with allocated time slots according to the grade levels. There are three main subjects that are taught to students across all levels, including Madrasah Tsanawiyah (Junior High School) and Madrasah 'Aliyah (Senior High School): Aqidah (Islamic Creed), Syari'ah (Islamic Jurisprudence), and Arabic language. These three subjects are compulsory and emphasized for all students pursuing knowledge in the boarding school.

Regarding curriculum planning in education at Madrasah (Islamic school), Pondok Pesantren Al-Mukmin Ngruki applies a randomized scheduling system, combining both the curriculum from the Ministry of Religious Affairs and the boarding school curriculum, with a ratio of 30% from the Ministry of Religious Affairs and 70% from the Islamic boarding school. This randomization is intended to facilitate time allocation for the boarding school, enabling students to receive subjects from both the Islamic boarding school program and the Ministry of Religious Affairs program. The list of instructional materials at Pondok Al-Mukmin Ngruki includes, but is not limited to:

No.	GENERAL COMPETENCIES	SUBJECTS
I	ARABIC LANGUAGE	1) Nahwu (Arabic Grammar) 2) Shorof (Arabic Morphology) 3) Mutholaah (Reading Comprehension) 4) Insya' (Composition) 5) Balaghoh (Rhetoric) 6.) Imla' (Orthography) 7) Rosm (Vocabulary) 8) Khot (Calligraphy) 9) Tarjamah (Translation) 10) Mahfudzot (Preserved Texts) 11) Durusu Lughoh (Language Lessons) 12) Muhadatsah (Conversation)

(continued)



*(continued)*

No.	GENERAL COMPETENCIES	SUBJECTS
		13) Tamrinat (Exercises)
II	QUR'AN AND QUR'ANIC STUDIES	1) Tahfizhul Qur'an (Qur'an Memorization) 2) Tafsir (Exegesis) 3) Ilmu Tafsir (Qur'anic Sciences) 4) Tajwid (Qur'anic Recitation Rules) 5) Tahsin/Tilawah (Beautiful Recitation)
III	FIQH AND USUL FIQH (JURISPRUDENCE AND PRINCIPLES OF JURISPRUDENCE)	1) Ushul Fiqh (Principles of Jurisprudence) 2) Nizhomul Hukmi (Legal Texts) 3) Tarikh Tasyri' (Legal History) 4) Syari'ah (Islamic Law) 5) Ilmu Faroidl (Jurisprudence Principles)
IV	HADITH AND HADITH STUDIES	1) Hadits (Prophetic Traditions) 2) Ilmu Hadits (Hadith Sciences)
V	AQIDAH AND ISLAMIC CULTURE	1) Aqidah Islamiyah (Islamic Creed) 2) Tarikh Islam (Islamic History) 3) Tarbiyah Ta'lim (Education and Training) 4) Administrasi Pendidikan (Educational Administration) 5) Ilmu Falak (Astronomy) 6) Tsaqofah Islamiyah (Islamic Culture)
VI	NATURAL AND SOCIAL SCIENCES	1) Bahasa Indonesia (Indonesian Language) 2) Bahasa Inggris (English Language) 3) Matematika (Mathematics) 4) IPA Fisika (Physics) 5) IPA Biologi (Biology) 6) Kesehatan (Health) 7) Kimia (Chemistry) 8) Sejarah (History) 9) Ekonomi (Economics) 10) Geografi (Geography) 11) Sosiologi (Sociology)

*(continued)*

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No.	GENERAL COMPETENCIES	SUBJECTS
		12) Sosiologi Pendidikan (Educational Sociology)
		13) TIK (Information and Communication Technology)
		14) Olahraga (Physical Education)

#### 4. Methods of Education and Teaching

In terms of instructional methods employed for the students at Al-Mukmin Ngruki Islamic Boarding School, there is generally no standardization and it depends on the respective ustaz (religious teacher) who conducts the teaching. However, based on observations and interviews conducted with several informants, it is evident that the ustaz prefer to employ the lecture method supplemented by question-and-answer sessions with the students. Additionally, it has been observed that the traditional methods such as sorogan (recitation) and wetonan (group recitation based on Javanese calendar) have gradually shifted towards lecture-based methods and interactive discussions involving question-and-answer exchanges.

#### **Efforts of Al-Mukmin Ngruki Islamic Boarding School in Facing Challenges in the Contemporary Era**

Before discussing the efforts of Al-Mukmin Ngruki Islamic Boarding School in facing challenges in the contemporary era, it is necessary to describe the challenges faced by the boarding school in this era. Based on interviews with the Head of the Madrasah, Deputy Head of the Madrasah, and the Leaders of Al-Mukmin Ngruki Islamic Boarding School, there are at least two challenges identified in conducting Islamic boarding school education in the contemporary era, namely:

1. Similar to parents facing the challenge of educating their children at home, the caretakers of the boarding school also experience this challenge in educating their students, especially with the widespread advancement of technology and the use of gadgets or smartphones among teenagers. While these technological advancements can facilitate communication, they can also have negative effects on users if not used selectively.
2. Al-Mukmin Ngruki Islamic Boarding School faces unique challenges compared to other boarding schools, as it is associated with issues of terrorism and radicalism. Not all boarding schools experience such challenges. However, on the other hand, the presence of Al-Mukmin Ngruki Islamic Boarding School has been well-received by the community, and the community does not feel disturbed by its existence.

The efforts made by Al-Mukmin Ngruki Islamic Boarding School to address the challenges in the contemporary era include the following:

1. Regarding the advancements in technology and the widespread use of gadgets or smartphones, Al-Mukmin Ngruki has implemented a policy that prohibits its students from bringing smartphones. However, this policy does not imply a rejection

of technological progress. Students are still able to keep up with the advancements by utilizing technology during specific subjects such as Information and Communication Technology (ICT), ensuring its positive utilization while avoiding negative influences. This approach adheres to the principle of “Al-Muhafadhotu ‘ala qodimis sholih wal akhdzu bil jadidil ashlah” (preserving what is good from the past and adopting the best from the new).

2. According to the interview with the leadership of Al-Mukmin Ngruki, they emphasize the importance of strengthening the students’ religious foundation (aqidah) as a means to overcome the challenges presented by the contemporary world. They state that if the students’ religious foundation is not strong, it will crumble in the face of these challenges. The Head of Madrasah et al.-Mukmin Ngruki also emphasizes the adherence to the Pesantren’s principles, which include the vision, mission, and the motto of being righteous, intelligent, and independent. The Pesantren also upholds five spiritual values: sincerity, simplicity, self-reliance, Islamic brotherhood, and sacrifice. Additionally, there are five disciplines in the Pesantren: discipline in worship, moral discipline, discipline in learning, discipline in the environment, and language discipline. Based on these explanations, it is apparent that the fundamental effort made by Al-Mukmin Ngruki is to provide a strong Islamic foundation (aqidah) for its students, particularly in the contemporary era.

This section employs analysis using two theoretical frameworks mentioned above. Firstly, it refers to Zamakhsyari Dhofier’s theory of classifying traditional and modern Islamic boarding schools. Secondly, it incorporates Azyumardi Azra’s theory of modernization in Islamic boarding schools, specifically addressing the responses of Islamic boarding schools to modernization in Islamic education and the social changes experienced by Indonesian society.

Based on theoretical studies and research findings, it is found that the education provided et al.-Mukmin Ngruki Islamic Boarding School embodies the characteristics of a modern or progressive boarding school, characterized by the following:

1. The presence of a structured educational system with the levels of Madrasah Tsanawiyah (Junior High School) and Madrasah ‘Aliyah (Senior High School), similar to conventional schools.
2. In terms of curriculum, Al-Mukmin Ngruki Islamic Boarding School integrates the curriculum from the Ministry of Religious Affairs with a ratio of 30% from the ministry and 70% from the boarding school. This curriculum includes not only religious subjects but also general knowledge subjects such as Natural Sciences (IPA) and Social Sciences (IPS).
3. The boarding school adopts additional general education models, emphasizing subjects like English language, Mathematics, Sports, Arts, and providing Information and Communication Technology (ICT) education as a distinctive feature of modern advancements, including technological developments.
4. The teaching methods employed are predominantly lecture-based and question-and-answer sessions, moving away from traditional methods such as sorogan (group recitation) and bandongan (recitation practice).

5. Consequently, the boarding school provides modern facilities and infrastructure that support education, including computer laboratories, science laboratories, and other modern amenities.

Furthermore, there are several forms of modernization implemented by Al-Mukmin Ngruki Islamic Boarding School, as mentioned by Azyumardi Azra, which include:

1. The orientation and educational goals of Al-Mukmin Ngruki Islamic Boarding School aim to develop two types of individuals: those who possess a solid understanding of religion, leading to the emergence of scholars (ulama'), and those who acquire general knowledge, ultimately producing educated Muslim intellectuals. This indicates that the education provided et al.-Mukmin Ngruki encompasses not only religious studies but also general education. The orientation and goals are not mere aspirations; they are manifested in the curriculum designed to achieve the desired objectives by incorporating subjects that support the intended goals. Hence, this aligns with Azyumardi Azra's concept of modernizing Islamic boarding schools, which goes beyond being institutions that transmit Islamic knowledge, preserve Islamic traditions, and reproduce prospective scholars. It also includes the integration of general subjects in pesantren education.
2. The revitalization and strengthening of the institutional system can be observed in the leadership structure of Al-Mukmin Ngruki Islamic Boarding School, where authority is not centralized solely in a kyai (Islamic scholar) but rather centered around a Mudirul Ma'had (Head of the Institution) who is supported by a Deputy Mudir. In decision-making processes, the Mudir engages in deliberations with the council of kyai, the head of the Parent-Teacher Association (PPIM), the head of the Unit of Guidance, and relevant stakeholders. This facilitates organizational management, maximizes the utilization of available resources, and fosters effective communication among the involved parties in the implementation of education et al.-Mukmin Ngruki Islamic Boarding School.
3. The reformation of the educational function concurrently encompasses socio-economic roles within the community. This is evident in the acquisition of various skills by the students, which prepare them for integration into society and equip them with vocational skills such as teaching.
4. However, in terms of teaching methods, there is still a significant reliance on lecture-style teaching accompanied by question-and-answer discussions, which does not fully align with Azyumardi Azra's theory of emancipatory education. Nonetheless, this practice is not necessarily negative, as it allows teachers the flexibility to adapt to the learning needs of their students. When the method aligns appropriately with the subject matter being taught, it can be effective.

## 5 Conclusion

Al-Mukmin Ngruki Islamic Boarding School is a modern or progressive boarding school, characterized by the following features: 1) It has a structured educational system similar to conventional schools, with levels ranging from Madrasah Tsanawiyah to Madrasah 'Aliyah. 2) The curriculum is integrated with the Ministry of Religious Affairs, with a

ratio of 30% from the ministry and 70% from the boarding school. 3) In addition to religious education, there is an emphasis on general education subjects such as English language, Mathematics, Sports, Arts, and the provision of ICT education, which reflects the progress of modern times, including technological advancements. 4) The teaching methods have transitioned from traditional methods such as sorogan and bandongan to lecture-based methods. 5) The boarding school provides modern facilities to support education. Several aspects of modernization can be observed et al.-Mukmin Ngruki Islamic Boarding School, including: 1) The orientation and goals of education focus on producing individuals who possess religious understanding and mastery of general knowledge (scholars and intellectuals). 2) Renewal and strengthening of institutional systems, which are not solely centered on a single kyai (religious leader). 3) The transformation of education's function, encompassing both educational and socio-economic functions within the community by providing vocational skills training to students, such as automotive and screen printing skills. 4) Regarding teaching methods, there is still a significant use of lecture-based methods that do not fully align with the emancipatory paradigm proposed by Azyumardi Azra.

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**Author Contributions.** This research can serve as a reference for exploring the latest information related to Al-Mukmin Ngruki Islamic Boarding School. With the advancement of knowledge and technology, it is hoped that this research is not the final study on the educational pattern of Islamic boarding schools, particularly in the case study of Al-Mukmin Ngruki Islamic Boarding School, as education is a dynamic field that continuously adapts to societal needs and contemporary demands.

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