

THE PROBLEMS OF PESANTREN EDUCATION IN IMPROVING HUMAN ACADEMIC QUALITY IN THE GLOBAL- MULTICULTURAL ERA

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Abstract: This scientific work outlines the obstacles facing Pesantren education in improving academic human beings' global-multicultural era. Pesantren global currents can cause paradox or symptoms of counter-morality. So does the pattern of life in the West, even significantly affect the moral decay, moral and human behavior. With this condition, the influence is considerable on human life, both physical and spiritual. Thus, Pesantren education faced various challenges with developing education models in the era of globalization implemented by community members, such as system problems, human resource problems, and curriculum development. Therefore, to improve the quality of academic humanity in the global-multicultural era, Pesantren have problems exploring all the resources they have. Because Pesantren education is less concerned with the situation, human resource problem, a strong influence of western culture in domination and imperialization of information, and the current culture of globalization can lead to paradox or symptoms of counter-morality. With this problem, a Pesantren can devote all the power, effort, and ability to innovate. Finding something new can help a student's life for the better. However, if Pesantren does not dig all his skills, he will be left behind by the ever-evolving era.

Keywords: Education Problematics, Pesantren, Quality Academic.

Introduction

The classical view of education is generally said to be an institution that can perform three functions: *First*: Preparing young people to trade specific roles in society in the future. *Second*: Transfer (move) knowledge as per the expected role and item. *Third*: Transferring values to maintain the needs and unity of society as a prerequisite for the survival of culture and civilization.¹

From the function it is seen, it turns out that education is a knowledge transfer and a transfer of value. In subsequent developments, the accent of educational understanding is in line with the growing demands of society. From here, they were born, for example, two additional functions: to preserve the social order and values in the community and, at the same time, the renewal agent.

The concept of Islamic model education sees that education as an effort to "educate" solely (academic education, intelligence) and as an effort to form human personality. In Arabic, the term "Education" means "At-Tarbiyah, At-Ta'lim, At-Ta'dib, and Ar-Riyadoh. These terms seem to be evolving, and as used by most Islamic education experts to mention, the term education is *At-Tarbiyah*. Because remembering the broader reflection and even *tarbiyah* term implies the meaning and intentions covered by *At-Ta'lim* and *Ta'dib* to note Islamic education to be *tarbiyah Islamiyah*.²

Islamic education has an essential role in improving human resources. In the framework of ideally functioning for enhancing the quality of human resources, the Islamic education system must always orient itself to address the needs and challenges in society as a logical consequence of change. However, Islamic education to date seems too late to formulate itself to respond to changes and trends in society's development today and in the future. The Islamic education system remains more oriented toward the past than toward the end or less of a future-oriented nature.³ Therefore, the need for innovation and development efforts in the Islamic education system.

At present, Muslims are beginning to realize that it is impossible to compete with challenging forces to the West, modern imperialism, and Christian missionaries to practice traditional ways of establishing Islam. Therefore, they began to realize the need for change. Moreover, there are two kinds of methods. First, they adapted Muslims in the golden age, which

¹ Hasan Langgulung, *Beberapa Pemikiran Tentang Pendidikan Islam*, (Bandung: PT. Al-Ma'arif, 1980). h. 23

² Muhammad Irsad, 'PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM DI MADRASAH (Studi Atas Pemikiran Muhaimin)' 2, no. 1 (2016): 230–68.

³ Moch Fadhli Zhafir Maftuh, 'Pendidikan Agama Islam Dalam Setting Pendidikan Inklusi', *Banjarnbaru: Grafika Wangi Kalimantan*, no. 1705045066 (2017): 1–111.

allows them to beat the West in Science and influence. Second, using the methods brought by the colonial powers and Indonesian Christian missionaries.

In Indonesia, Islamic boarding school education innovation is a fundamental thing. It needs to be implemented so that our educational world can meet the demands of society and nation-building in all fields. Therefore, Indonesia's Islamic boarding school education system will not be separated by exploring all its resources.⁴ By devoting all his power and ability to innovate, finding something new can help his better life. If the Islamic boarding school education system does not dig all its capabilities, it will be left behind even eroded by the ever-evolving era.

Advances in information technology as a phenomenon that can affect the education of Islamic boarding schools, especially with the many opinions and attitudes in interpreting information technology. Among which there is a pessimistic attitude in responding this is caused by global information because the rapid technology and media information will result in unpreparedness of society in the face both in the form of social, cultural, religious, economic, educational and others, then there is a positive criticism about the phenomenon of information technology and its influence in Islamic education.⁵ Others believe that information technology has a positive impact on Islamic education if researchers or scientists are critical of the phenomenon of the development of information technology because it is considered to invite and bring bonds of unity from people who have different mindsets and attitudes such as religion, race, tribe, language, religion and others.⁶

In this period, the direction of Islamic boarding school education leads to the development of world views and the substance of Islamic boarding school education to be more responsive to the times' challenges. Besides, the renewal of Islamic boarding schools is also directed to re-functionalization. It is hoped that the Islamic boarding school will function traditionally, namely the transmission and transfer of Islamic sciences, the maintenance of Islamic tradition, and the reproduction of *ulama*.⁷ The center of health education, the center of appropriate technology development for rural communities, the center of rescue and conservation of the

⁴ Ahmad Fauzi et al., 'E-Learning in Pesantren: Learning Transformation Based on the Value of Pesantren', *Journal of Physics: Conference Series* 1114, no. 1 (2018), <https://doi.org/10.1088/1742-6596/1114/1/012062>.

⁵ Siti Halimah, 'STRATEGI PENGEMBANGAN KURIKULUM DAN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM (PAI)', *Jurnal Miqat* 33, no. 1 (2009): 124–37.

⁶ Parvati Iyer, Kalid Aziz, and David M. Ojcius, 'Impact of COVID-19 on Dental Education in the United States', *Journal of Dental Education* 84, no. 6 (2020): 718–22, <https://doi.org/10.1002/jdd.12163>.

⁷ Nurchalish Madjid, *Islam Doktrin Peradaban* (Jakarta: Dian Rakyat, 2008).

environment, and more importantly, becomes a center for improving quality academic human beings.⁸

With the description above, that Islamic boarding school should respond to the modernization of Islamic education in the era of the global and multicultural age that includes: *first*, the renewal of substance or general and vocational; *secondly*, updating methodologies such as classical systems; *third*, institutional renewal, such as Islamic boarding school leadership, diversification of educational institutions; *fourth*, the revival of the function from the actual educational process only developed so that it also includes socio-economic part.

Seeing the condition of Islamic boarding schools in responding to the global and multicultural era to navigate the increase of quality academic human beings raises an idea to initiate Islamic boarding school as the center of Muslim education in Indonesia. Nevertheless, it certainly gets a constraint in the strategic planning of Islamic boarding schools that is useful for realizing change or better goals with little risk and reducing future uncertainty.

The Conception of Development of Qualified Academic Human Being

An Intelligent and Character Improvement Effort is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, society, nation, and state. Individuals with good character can make decisions and are prepared to account for any consequences of their choices. A child will be emotionally intelligent with systematic and sustained character education.⁹ Nevertheless, perhaps the systematic quality generation education process above is complicated for some families, especially for some parents stuck in a crowded routine. Therefore, character education should also be given when children enter the school environment, especially in playgroups and kindergartens. The teacher's role, who in Javanese philosophy is called "*digugu lan ditiru*" (complied and imitated), is at stake.

Investment in human resources development is long-term, preparing educated people with knowledge and high quality, namely human caliber national and international. The existence of unemployed human unemployment symptoms today needs to get serious attention. For example, there should be a review of the content and direction of the education curriculum inconsistent with development needs. It is necessary to develop

⁸ Syeda Wadiat Kazmi, 'Role of Education in Globalization : A Case for Pakistan', *SAARC Journal of Human Resource Development*, 2005, 90–107, <https://doi.org/January 10, 2016>.

⁹ Ery Wati, 'Manajemen Pendidikan Inklusi Di Sekolah Dasar Negeri 32 Kota Banda Aceh', *Jurnal Ilmiah Didaktika* 14, no. 2 (2014): 368–78, <https://doi.org/10.22373/jid.v14i2.508>.

an educational paradigm that positions independent individuals, learners. It seeks to build and empower the potential to make itself an effort to review the curriculum accompanied by changes in educator behavior that emphasize learners' oppression.

The ideal education and ability is education that develops self-potential because independent education prioritizes respect and appreciation for students. Not by giving punishment and oppression, which dwarfs students' souls and makes them not creative and not autonomous. The three elements that determine community resilience are: first, natural resources. Second, qualified human resources. Third, cultural and historical resources.¹⁰ Only members of cultured society, who have pride in their community and culture, will be a productive element of human resources in the era of globalization. The uncultured man will be drowned in the flow of globalization, and he has no identity. Globalization significantly affects developing countries, not least Indonesia, predominantly Muslim. Its citizens, its human resources will also experience such influence. Therefore, the readiness of Indonesia to face the era of globalization is the improvement of quality. The problem of increasing the total human resources, namely the quality of human beings with the balance of material aspects and aspects of spiritual/religious values.

Qualified human beings should characterize Allah's servants who believe that only Allah is facing and providing benefits for others. There are several main characteristics of human righteousness. Humans who think and are pious have these characteristics, namely people who behave resignedly, forgiving, patient, good deeds, willing to be grateful, improving the quality of their deeds, and inviting other humans to charity.¹¹ Therefore, human virtue stems from faith in Allah, and his beliefs produce behavior that is beneficial to society, knowledge, and good deeds¹²

Thus, qualified human beings are comprehensive intelligent beings, i.e., spiritual intelligence, emotional intelligence, social intelligence, intellectual intelligence, and kinesthetic. Intelligent spiritual, self-actualizing through the heart/heart fosters and strengthens the faith, holiness, and noble character, including noble character and distinguished personality. Emotional

¹⁰ Hasbullah Hasbullah, 'Blended Learning, Trend Strategi Pembelajaran Matematika Masa Depan', *Formatif: Jurnal Ilmiah Pendidikan MIPA* 4, no. 1 (2015): 49–56, <https://doi.org/10.30998/formatif.v4i1.140>.

¹¹ Sudaryanto Sudaryanto, Wahyu Widayati, and Risa Amalia, 'Konsep Merdeka Belajar-Kampus Merdeka Dan Aplikasinya Dalam Pendidikan Bahasa (Dan Sastra) Indonesia', *Kode: Jurnal Bahasa* 9, no. 2 (2020): 78–93, <https://doi.org/10.24114/kjb.v9i2.18379>.

¹² M. Djunaedi, 'Revitalization of Islamic Education: Study on the Existence of Salafiyah Village in Parappe Village, Campalagian Sub-District, Polewali Mandar District', *Didaktika Religia* 8, no. 1 (2020): 28–50, <https://doi.org/10.30762/didaktika.v8i1.1474>.

intelligence is self-actualizing through feeling to enhance sensitivity and appreciation of the subtlety and beauty of art and culture and the competence to express it. Intellectual intelligence is self-actualization through thinking to gain competence and autonomy in science and technology. Academic actualization can mean a critical, creative, innovative, and imaginative attitude. Kinesthetic, self-actualizing through sports, realizes healthy, empowered, and skillful men and actualizing human beings. Competitive personality, superior personality, passion for excellence, passionate fighting spirit, independent, unyielding, friendly with change, innovative and becoming agent of change, and mercy for all the worlds.

The four capitals that illustrate quality human characteristics, as described,¹³ are four capital, namely intellectual capital, social capital, soft capital, and spiritual capital. Thus, according to the author's opinion, the qualities that are put forward by the Qur'an become a benchmark for human quality. The configuration of values in the Qur'an that accompanies the birth of humans reduces these traits and becomes a decisive trait in the formation of human personality that determines the quality of faith, science, the quality of good deeds, and social quality.

1. Quality of Faith

Faith is a necessity of human life, a guiding key and driving force for human behavior and charity. Faith is the primary requirement of attaining excellence or the primal being and is the first step towards the obedience and manifestation of behavior, righteous deeds, and human sacrifice for devotion to Allah, for faith, is also strongly associated with righteous deeds. Human beings can show the quality of behavior, the quality of wrong charity, and the social quality of sincerity in personal life and public life in the state of faith. Qualified human beings will fight against oppression, tyranny and not let dictatorship or arbitrary action.¹⁴ This is because, in the discussion of spiritual capital, "the higher faith and piety of a person the higher the intellectual, the social capital, and the soft capital." The man who believes Allah, his soul, will guide his heart becomes calm in doing his life activities in QS. at-Taghaabun: 11, Allah says: "... *Who believes in Allah, Allah will lead his heart*".

2. Intellectual Quality

Intellectual quality has become the human beginning's potential because when humans are created, "*Allah taught to Adam all the names of things*" (QS. Al Baqarah, 31). Therefore, human beings from birth have intellectual potential, and then this intellectual

¹³ Ahmad Abtokhi, 'Madrasah Sebagai Sekolah Islami Dan Pelaksana Pendidikan Inklusi', *Madrasah* 1, no. 1 (2012), <https://doi.org/10.18860/jt.v1i1.1854>.

¹⁴ Ibid.

potential is developed. Thus, intellectual quality is an indispensable tool for the cultivation of this nature. Rasulullah said, "*whoever wants to gain the happiness of the world, with knowledge and who wants to gain happiness afterlife, with knowledge and who wants to gain happiness both with knowledge.*"

Man needs science to sustain his civilization's continuity because Allah mandates man to cultivate and empower nature. Therefore, the science possessed by human beings delivers human dignity higher level when compared with other creatures of Allah's creation. The Qur'an gives a high degree of knowledge to humankind and makes a clear distinction between people who know and those who do not know. The difference between humane and unguarded in the Qur'an gives a glimpse that all events go on, always returned to the knowledgeable ones, even their dignity proposed at later level the dignity of the prophet in the *kasyaf* law of Allah *Ta'ala*.

Mulianah said that intellectual capital is a necessary tool for finding opportunities and managing life threats.¹⁵ Many scholars say that intellectual capital is a huge part of adding value to an activity. To that end, science has made man with various skills (*abliha*). Each gift becomes the perfecting element in the assembly of social life. Any social aspect not studied by its corresponding science field will lead to undertakings beyond the control of social values and are likely to lead to disharmony on earth.¹⁶ Therefore, placing experts in a particular area of life becomes a guarantee of justice for human life.

3. Quality of *Saleh* Charity

Righteous charity is the formation of human quality because every work is done every time is carved towards the construction of human personality. Righteous deeds as embodiments of faith, then work done must have a value orientation. This quality means the faith system is actualized through legitimate charity because this kind of work has an eternal dimension. The Qur'an conveys that "*man will be restored to the lowest condition, except the man who believes and does wrong deeds*" (QS. At *Tiin*, 5-6). Therefore, righteous deeds are worthy deeds to human beings, which will be seen in the mirror of his life.

4. Social Quality

Humans as social beings function against their society, meaning they can contact others because humans are a big family, from Adam and Eve's descendants. Besides, God makes man in the nation and tribe interact to know each other and help do good deeds and righteousness.

¹⁵ Baiq Mulianah, 'Internalisasi Nilai-Nilai Pendidikan Islam Dalam Pola Asuh Keluarga Sasak Nusa Tenggara Barat' 8, no. 1 (2019): 37-50.

¹⁶ M. Saerozi, *Politik Pendidikan Agama Dalam Era Pluralisme* (Yogyakarta: Tiara Wacana, 2007).

The human being's social nature follows his nature, namely the availability to interact with each other. In the Qur'an, that human beings in the social activity of the built heart are mutual help-help. "*Please help in kindness and piety, and forbidden to help in doing evil, do evil*" (QS. Al Maidah, 2).

Thus, social quality is closely related to the quality of faith, science, and charity.¹⁷ So also said that the new Capital intellectuals would grow when they have various insights. To share insights, people must build social networking relationships with others—the wider the social interaction and the more comprehensive the social networking network, the higher its value. In the Qur'an, humankind is created in nations and tribes to know each other flow, mutual help-help. On this basis, humanity builds the hospitality network between each other following its nature. Because with the network of hospitality will give goodness that man can make *ukhunnmah* between the fellow, with *silahurrabim* between others created or open other opportunities, whether in the form of experience, knowledge, charity and strengthen bond fraternity built based on faith to go to estuary piety. Thus, as social beings, humans desperately need social networks to create an everlasting brotherhood.

Some of the above description, high intelligence, will manipulate the conditions encountered to achieve the goal successfully: ability, i.e., individual self-characteristics displayed in behavior to meet specific needs/demands. Manipulation is active and intentional conduct to see and organize relationships between elements in a condition. Elements are the result of the separation/segmentation of parts of a particular unity. The purpose that is expected state occurs through appearance ability in the form of effort. Success is a condition whose elements match the expected criteria.

Thus, the realization of a new paradigm in future education implies the actualization of the superiority of human ability as the intelligent generation that is still hidden within itself. There are two complementary approaches regarding human development: human resources development and human capabilities development. Human resource development or Human Resource Development (HRD) primarily focuses on skills, attitudes, and productive employment skills. Human beings are treated as "sources to be utilized" in achieving economic goals, especially in the short term. According to its environmental interests, the development does not happen from within but is "arranged from above." Therefore, education should focus

¹⁷ Abd Aziz, 'Pendidikan Etika Sosial Berbasis Argumentasi Quranik', *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 1, no. 3 (2019): 466–89, <https://doi.org/10.36671/andragogi.v1i3.68>.

on the development of Human Responsibility Development (HRD). They have the right to get it as members of society, parents, workers, and consumers. Hence, education is oriented to self-potential development.

Education as an Investment Human Resources potential human resources must be adequately managed to qualify the demographic bonus. Therefore in that period should be used as a period of large-scale investment in human resources to raise the generation of gold in Indonesia. Human resource investment will be realized through the strategic role of education development in preparing qualified human resources. Characterized gold generation education is an investment of Human Capital Investment to create a climate that allows every citizen to implement state and development. To make that contribution, every citizen must develop himself to be productive to be more valuable both economically and non-economically. Therefore, characterized gold generation education is the best social engineering system to improve welfare, educate the nation, increase dignity and dignity, and build a superior civilization.

The Conception of Islamic Boarding School Education in a Global-Multicultural Era

In the current era of globalization, everything is moving and changing faster and more competitive. All areas are no exception Islamic boarding schools experiencing shifts and serious challenges. The following impact in the global world is to produce two typical economic traits: those who master science and technology will hegemonize and act as the producer and the only type to be human who tends to be the consumer.¹⁸ To follow at the same time in the vanguard of global change, it must have progressive breakthroughs. The existence of solitary and professional teamwork, an effective management system, and future cadres of future fillers drivers prepared as early as possible. To face modernization, the idea of renewal was known as expanding the modern Islamic education system and institutional of Muslim reformers or Muslim modernists. They gave rise to two forms of institutional modern Islamic education: first public schools were given Islamic teaching content, both modern madrassas.

The development of Islamic boarding school education continues to grow under the community's demands and needs and maintain the survival of Islamic boarding schools. The government has provided guidance and assistance. Therefore, the direction of Islamic boarding school development is emphasized on:

¹⁸ Nadhirin Nadhirin, 'Teaching Supervision of Madrasah Headmaster Based on Pesantren Culture', *QIJIS (Qudus International Journal of Islamic Studies)* 5, no. 2 (2018), <https://doi.org/10.21043/qijis.v5i2.3122>.

1. Improvement of Islamic boarding schools' institutional should aim the goals within national education and its potential as a social institution in rural areas.
2. Improved curriculum with educational methods for efficiency and effectiveness of Islamic boarding school development.
3. Promote skill education in the boarding school environment to develop the potential of Islamic boarding school in the community's social infrastructure and living standards
4. according to three ministers' joint decision on improving the quality of education in *a madrasah, improving the form of Islamic boarding school with madrasah*.¹⁹

Things to consider in the development of Islamic boarding school education in this global era, namely:

1. They kept the image of Islamic boarding schools in the community's eyes, following the community's expectations and parents who put their children into the boarding school. For that Islamic boarding school, graduates should have added value compared to other equivalent graduates of education.
2. Islamic boarding school is part of the national education system. Therefore it should always follow the rules in national education.
3. Islamic boarding schools should always be open to scientific developments and findings in society, including education so that Islamic boarding school is not immersed in its world.
4. Islamic boarding schools should be used as a study center (religious laboratory), studying society's development to benefit the nation and religion.²⁰

To improve the quality of academic people, the Islamic boarding school is required to follow the progress of the era, so boarding school is needed to develop the education system, namely:

1. Educational Destination Islamic Boarding School

The transformation of Islamic boarding school education objective to be considered is how to give birth to *ulama*, 'but *ulama*' in the broadest sense, *ulama* 'who master the sciences of religion as well as understand common knowledge so that they are not isolated with their world.'²¹ Therefore Islamic boarding school is expected to renew the

¹⁹ Hasbullah, 'Blended Learning, Trend Strategi Pembelajaran Matematika Masa Depan'.

²⁰ Ouarda Zedadra et al., 'No 主観的健康感を中心とした在宅高齢者における健康関連指標に関する共分散構造分析Title', *Sustainability (Switzerland)* 11, no. 1 (2019): 1–14.

²¹ Fauzi et al., 'E-Learning in Pesantren: Learning Transformation Based on the Value of Pesantren'.

objectives in the framework of perfection to follow the times' demands. Nowadays, parents enter their children to Islamic boarding schools to seek knowledge and look for skills or diplomas. Therefore, as Azra's thesis cited Suradi, Islamic education, including Islamic boarding school, starts from its system and institutional-based modern principles.²²

Therefore Islamic boarding school is expected to renew the objectives in the framework of perfection to follow the times' demands. Nowadays, parents enter their children to Islamic boarding schools to seek knowledge and seek skills or diplomas. With this, matters relating to mundane (secular) issues without being left out so that Muslim students tend to be sacred emphasize idealistic-normative behaviors.

2. Education Curriculum Islamic Boarding School

As learners should pursue, Saylor, Alexander, and Lewis understanding the number of subjects is a curriculum concept with many coloring theories and practice of education. According to Eisner and,²³ "five orientations to the curriculum are the development of cognitive processes, curriculum as technology, self-actualization or curriculum as consummatory experience, social reconstruction relevance, and academic rationalism."

So the curriculum transformation effort here lies more in re-evaluating and re-actualize-actualizing-actualize-actualizing-actualize-actualizing-actualize-actualizing the concepts contained in the book of Islam. Because the clergy used to provide legitimacy of the law is not necessarily the same situation and current conditions.

Again we see from a social change perspective that this curriculum transformation is an inseparable part of social change.²⁴ As curriculum change is necessary for education's dynamic process, the curriculum is not a stand-alone entity with no relevance to other commodities. Instead, the curriculum is a subsystem in education that can not be separated from the dynamic process that occurs in society. Therefore, the curriculum should prepare learners to face the challenges of the future.

²² Anwari Nuril Huda, 'Pendidikan Inklusif Dari Pesantren', *Idrak: Journal of Islamic Education* 1, no. 1 (2018).

²³ Jahirul . et.al Mullick, 'INCLUSIVE EDUCATION REFORM IN PRIMARY SCHOOLS OF BANGLADESH: LEADERSHIP CHALLENGES AND POSSIBLE STRATEGIES TO ADDRESS THE CHALLENGES', *INTERNATIONAL JOURNAL OF WHOLE SCHOOLING* 8, no. 1 (2012): 1-25.

²⁴ Abdul Salim, 'Pengembangan Model Modifikasi Kurikulum Sekolah Inklusif Berbasis Kebutuhan Individu Peserta Didik', *Jurnal Pendidikan Dan Kebudayaan* 16, no. 7 (2010): 21, <https://doi.org/10.24832/jpnk.v16i7.504>.

3. Islamic Boarding School Learning Method

Islamic boarding school education is a metamorphosis of traditional Islamic education into the modern education system. However, still maintaining the integrity of Islamic values. In this case, as Hamdani Ihsan and Fuad Ihsan (2003), there are three aspects in the objectives of education that will be realized through methods containing such character and relevance, namely:

- a. Shaping students into servants of Allah who serve Him alone.
- b. Education value referring to Qur'anic guidance.
- c. Relating to the motivation and discipline according to the teachings of the Qur'an called with the reward and torment.

The transformative step that is meant here is the steps that not only change the shape from the original to the new form but more critical it lies in the positive, constructive values of the change that is from the traditional (classical-formal) teaching model by not leaving characteristic of Islamic boarding school and from the model of learning that handcuffed santri become emancipatory.

4. Management System Islamic Boarding School

Success in an Islamic boarding school can not be separated from an excellent managerial system. But, typically, the pattern of Islamic boarding school education management tends to be done as it is incidentally to pay less attention to the objectives that have been systematized hierarchically.²⁵

Looking at the current developments, especially when in contact with Islamic boarding school's global cultures, must transform their educational management. Because now people learn in an Islamic boarding school to learn and deepen the science of religion only and want to get skill and diploma. In the end, according to the Islamic boarding school's response to the modernization of Islamic education includes: *first*, substantial or general and vocational renewal; *secondly*, updating methodologies such as classical systems; *third*, institutional renewal, such as Islamic boarding school leadership, diversification of educational institutions; *fourth*, the revival of the function from the actual educational process only developed so that it also includes socio-economic part.²⁶

Thus, in globalization, Islamic boarding school education is a boarding school that can modify society's needs with boarding as

²⁵ Arbiati Faizah, Wahyul Amien Syafei, and R. Rizal Isnanto, 'Total Quality Management of Information System for Quality Assessment of Pesantren Using Fuzzy-SERVQUAL', *E3S Web of Conferences* 31 (2018): 1-6, <https://doi.org/10.1051/e3sconf/20183110011>.

²⁶ Madjid, *Islam Doktrin Peradaban*.

coaching and empowerment of the *Ummah*. But, of course, to make this happen, an Islamic boarding school must depart from the paradigm used and make a renewal of its shortcomings. According to Ahmad Tafsir, there are three significant paradigms of knowledge in Islam. *First*, the paradigm of science, knowledge acquired by reason and senses such as *fiqh*; *second*, the logical paradigm of knowledge with abstract objects such as philosophy; and *thirdly*, the mystical paradigm obtained with taste.²⁷

During this Islamic boarding school, Pondok only equips the santri paradigm the first and third. But, at the same time, the second paradigm is less touched. For that reason, today's boarding school should ideally include a second paradigm, a logical paradigm, so that all knowledge can be passed on to all learners.²⁸ Thus, modern Islamic boarding schools ideally be active towards developing science, nourishing competitiveness, and maintaining moral coaching that has been considered a great achievement boarding school. If this concept can be done well, an Islamic boarding school will grow stronger and stronger credibility in the community.

Probing of Islamic Boarding School Education in The Global-Multicultural Era

1. Systematic Problem

Problems that hamper the development of an Islamic boarding school education system encountered include:

- a. The conflict between the young *ulama* and the old *ulama* ultimately gave birth to the young and older people.
- b. Dichotomy or discrete; It never distinguishes between religion and general science (worldliness) or does not dichotomize Islam's views. It can cause the decline of Islamic civilization and the backwardness of science and technology in the Islamic world. This is due to external factors and the factors of the Islamic boarding school itself, which are less concerned with intellectual reasoning freedom and less appreciative of rational-empirical studies or the spirit of scientific and philosophical development.
- c. The clash of Muslims with Western education and advancement gave rise to new intellectuals (secular scholars).

Some people assume that most new intellectuals are the result of Western education trained to think in the West. In education, they

²⁷ Faqihuddin Abdul Kodir, *Qiraah Mubadalah Tafsir Progresif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: IRCiSoD, 2019).

²⁸ Abtokhi, 'Madrasah Sebagai Sekolah Islami Dan Pelaksana Pendidikan Inklusi'.

experience brainwashing of things that smell Islam, so they become alienated from Islam and Muslims' teachings. There is even a gap between the new intellectuals (secular) with the old intellectuals (*ulama*), and *ulama* connoted as sarongs who only understand religious matters and blind worldly problems.

Besides, the problem of Islamic boarding school education is very complicated as a factor hampering the way of Islamic education reform in facing the current globalization, namely:

- a. Islamic boarding school education is often suggested as traditional and conservative education. It is reasonable because people see that Islamic education activities are perceived by the lack of learning methodologies that tend to be uninteresting and empowering.
- b. Islamic boarding school education is less concerned about transforming cognitive religious knowledge into a "meaning and value" that needs to be internalized in a person through various means, media, and forums.
- c. The methodology of Islamic boarding school teaching runs in a conventional-traditional way, focusing on the corresponding emphasis of existing correspondence aspects of the students' ability to memorize religious texts rather than the religious, social issues encountered in the modern era crime, social inequality, and so on.
- d. The teaching of religion rests on a doctrinally static form of methodology.²⁹

As an implication, the development of Islamic boarding school education in religious education depends on the coach's willingness, capability, and political will and the leader of the educational institution, especially in building cooperative relationships with other subjects. The relationship between religious education and some other topics can be horizontal-lateral (independent), lateral-sequential, or even linear vertical.

This understanding underscores the importance of a framework built on fundamental doctrines and fundamental values contained in the Qur'an and *As-Sunnah shahibah* as the primary source, then accepting contributions from scholars and taking into account its historical context. Therefore, the Divine/religious/ revelation values are a source of wise consultation. In contrast, other aspects of life are placed as human values with horizontal-lateral or lateral-sequential relationships but must be vertical-linear with divine/religious values.

²⁹ C. Owusu-Fordjour, C. K. Koomson, and D. & Hanson, 'The Impact of COVID-19 on Learning-the Perspective of the Ghanaian Student.', *European Journal of Education Studies* 7, no. 3 (2020): 88-101, <https://doi.org/10.5281/zenodo.3753586>.

Through such an endeavor, the Islamic education system is expected to integrate the values of science, religious and ethical values, and be able to bear human beings who master science and technology, have professional maturity, and at the same time live in spiritual matters.

2. Human Resources Problematic

Human resources possessed by Islamic boarding school education output are not capable and still of low quality. However, it is expected that graduates in Islamic boarding schools can produce human resources that can be competitive in this global era. Hence, it has the value of ready to work, not to become a "slave" on the country's own. Therefore, all problems that weaken the condition of the *Ummah* have to be solved through strategic efforts in strengthening the resources of Muslims by obtaining skills education ranging from foreign languages, computers, internet, technology and providing scholarships to study inside and outside the country. This way is to produce qualified human resources and competitiveness; every individual should have a foundation and ability that includes behavior, disciplined hard work, credible responsibilities, and the like by guiding the teachings of the Qur'an and al-Hadit's.³⁰

The concept of Islamic education is very concerned with human resources (HR) quality while emphasizing the quality of worldly life, and *ukhrowi* are integral. At the same time, Noeng Muhadjir calls it an integral-integral human figure.

The improvement of competent human resources in Islamic boarding school education is the responsibility and capacity of the ulama and the community, including parents who should pay attention to the education of children as the next generation; and not allow the growth of children to run without guidance or be left to Islamic boarding school teachers only, or domestic helpers.

3. Curriculum Development

Islamic religious education should be oriented to emotional intelligence, social, intellectual intelligence, especially on the spiritual aspect. It then required relevant media in the form of a curriculum in achieving the expected goals.

The curriculum can be interpreted as a set of plans and arrangements regarding the objectives, necessary competencies, standard materials, and learning outcomes and guidelines for implementing learning activities to achieve basic competence and educational goals.

³⁰ Banu Prasetyo and Danumi Trisyanti, 'Strategi Pembangunan Nasional Menghadapi Revolusi Industri 4.0', in *Revolusi Industri 4.0 Dan Tantangan Perubahan Sosial*, vol. 4, 2019, 22–27.

Therefore, the curriculum is an educational program that is planned, programmed, and designed systematically, that must be containing teaching materials and learning experiences so that the educational program has the direction and objectives to be achieved and the results achieved can revise and developed by educational programs for getting better results than before so that a learning curriculum can always be said to change the needs and development of education.

According to Bahtiar,³¹ in education, only busy wrestling with the curriculum or changing the school's name, while the quality of education is increasingly declining. Indonesia seemed to run in place while Jiran growing and quality of education. As a result, Indonesia increasingly lacks qualified human resources, and this deficiency is filled with foreigners, so they number about 7000 people and suggest reflecting on the various universities abroad. However, it needs to reflect on the dynamics of the Islamic Boarding School of Modern Darussalam Gontor, an Islamic Boarding School that continues to grow even though it starts with early childhood education. With a strong determination and continue to make various breakthroughs, the cottage can survive and develop. "One of the reasons is probably Islamic Boarding School of Modern Darussalam Gontor never follow the traces of Indonesia's educational management which is engrossed with mutual curriculum, while outsiders see it as one example project to reach rupiah. Interestingly, the Islamic Boarding School of Modern Darussalam Gontor survives with its curriculum and is not interested in alternating, tiring, and confusing all parties involved, especially teachers, students, and parents.

Reform of Islamic education curriculum in facing globalization is expected to change, improve and restructure the better structure. Therefore, the curriculum of Islamic religious education, to be reformed again so that the curriculum of Islamic education following the objectives of Islamic religious education to face various problems today, especially in the face of globalization, can play its role dynamically proactively.

4. The influence of Western Culture

Western power in the domination and imperialists information can lead to liberalism and neoliberal education whose concept is competition and competition. Almost all schools, kindergartens up to college, are based on competition ideology. Competition can benefit both individually and socially but under certain conditions. Strong and established people in economics, education, and capital are not fair to

³¹ Abd Rahman Bahtiar, 'Prinsip-Prinsip Dan Model Pembelajaran Pendidikan Agama Islam', *TARBAWI: Jurnal Pendidikan Agama Islam* 1, no. 2 (2017): 149–58, <https://doi.org/10.26618/jtw.v1i2.368>.

compete with the weak. Thus, it is not a healthy competition, but it can be exploitative and counterproductive.

When competition ideology becomes the basis of education, education will not be concerned with the fate of those who lose. Education will not care about whether they will be ignorant, incapable, and inadequate? Of course, questions like these are relevant to the neo-liberals, but the answer is clear: they will become losers, get rid of, and become second-class citizens in society. That is a logical consequence of the ideology of competition.

There are several factors in the emergence of academic capitalism in Indonesia, among others is the orientation of education is not to educate the nation's life or to build the character of the country towards human beings, but oriented to the fulfillment of necessary skills (life skills) for technical completion of foreign companies that are pro-Western and capitalist.³² The challenge faced by the Muslim world in globalization is that there are two things: subjective and objective³³ The personal is derived from such a deep sense of isolation towards the culture itself, resulting from the domination of western culture that lasts so long. This sense of alienation is evident in inferiority, aggressive attitude towards others, and difficulty seeking agreement to act. Simultaneously, the objective problem is caused by the many western-educated elites ruling in our country to run and rely on cultural institutions of western heritage.

5. The Flow of Globalization Culture

In the context of Islamic education, global currents can lead to paradoxes or symptoms of counter-morality, namely the diametral disputation of two moral fission.³⁴ Likewise, with the West's pattern, the values and views of life are very closely related, even significantly affecting moral Damage, honest, and human behavior. Nevertheless, in the West and Indonesia, the values and outlook of life are not the same, then the emission and experience in the form of life behavior became not the same. The inequality is also going on competition and race to influence the mindset and behavior of human life of this earth's inhabitants. The influence is considerable on human life, both physical

³² Meylan Saleh, 'Merdeka Belajar Di Tengah Pandemi Covid-19', *Prosiding Seminar Nasional Hardiknas* 1 (2020): 51–56.

³³ Muhammad Hanif, 'Strategi Pengembangan Program Studi Pendidikan Agama Islam Di Perguruan Tinggi Islam', *Andragogi: Jurnal Ilmiah Pendidikan Agama Islam* 1, no. 2 (2019): 30, <https://doi.org/10.33474/ja.v1i2.4977>.

³⁴ Sudarman Danim, *Agenda Pembaharuan Sistem Pendidikan* (Yogyakarta: Pustaka Pelajar, 2003).

and spiritual (physical and mental, material and spiritual).³⁵ Islamic boarding school education in Indonesia is faced with various challenges with the development of educational models in the era of globalization implemented by community members. Starting from the kindergarten level to college, the ideal search for Islamic studies continues, especially to realize Islamic education's ideals.

In the era of globalization, an educational institution must have specific qualifications that are international standards. As is known, the orientation of Islamic education in Indonesia is still not very clear, especially in determining the desired pattern, direction, and achievement, so that our Islamic education can be recognized internationally. The challenge of Islamic education required to have international qualifications is not separated from Islamic studies, which has been debated between Islamic studies in the East and West.³⁶

There are two forms of Islamic studies in the West; theological and historical religions. The theological study approach, which comes from a tradition in Christianity in Europe, poses a normative understanding of religions. Therefore, studies are measured by their conformity and their benefits to the faith. However, with religious marginalization in European or Western societies generally, this normative theological study increasingly tends to be abandoned by the observers of religions.³⁷

While the historical approach of religions departs from an understanding of historical and empirical phenomena as manifestations and experiences of religious societies, the description, and analysis in this second form study do not consider the claims of faith and truth as lived by the believers themselves. According to scientific developments in the West, since the nineteenth century has become more phenomenological and positivist; this religious, historical approach has become the dominant paradigm in religious studies, including Islam in the West.³⁸

Islamic studies of globalization in the West strive to present a more just and respectful image of Islam as a religion and civilization, relying on more sophisticated approaches and methods in the social sciences and humanities, not infrequently spearheaded by scholars

³⁵ Sofian Effendi, 'Pengelolaan Perguruan Tinggi Menghadapi Tantangan Global', *Seminar Nasional Majelis Rektor Indonesia*, 2003, 1–12.

³⁶ Darlene Brackenreed, 'Inclusive Education: Identifying Teachers' Strategies for Coping with Perceived Stressors in Inclusive Classrooms', *Canadian Journal of Educational Administration and Policy*, 2011, 1–36, <https://doi.org/EJ936704>.

³⁷ Ahmad Muhakamurrohan, 'Inovasi Dan Modernisasi Pendidikan Pondok Pesantren', *Ibda'*, *Jurnal Kebudayaan Islam* 12, no. 2 (2014): 109–18, <https://doi.org/10.19105/karsa.v2312.728>.

³⁸ *Ibid.*

Muslims themselves. This seems to attract much attention from the new generation of Islamic scholars. The Department of Religion even gives more impetus to Islamic college lecturers to pursue postgraduate studies to the West while also sending lecturers to the Middle East and other Muslim countries such as Turkey and South Asia.³⁹

While elsewhere, Islamic studies in the Middle East are considered only normative and ideological approaches to Islam. Islamic studies in the East refer to accepting Islam as a transcendent religion of Allah's revelation. Islam is not made merely as an object of scholarly research which is freely subordinated to the principles prevailing in the scientific world but is positioned gloriously following its position as a doctrine whose truth is trustworthy, believed to be without doubt. Thus, the scientific attitude that is formed is commitment and reward. The effort of scientific study is aimed to broaden understanding, deepen belief and goodness for the benefit of people.

Conclusion

In this global-multicultural era, Islamic boarding school education ideally is active towards the development of science, nourish competitiveness, and maintains moral coaching, which has been considered the outstanding achievement of boarding school. Nevertheless, this concept has problems in its development. The issues that hamper the growth of the Islamic boarding school education system are encountered, namely the conflict between the young *ulama* and the old *ulama*, which eventually gave birth to the term youth and the elderly, dichotomy or discrete, and the clash of Muslims with education and western advancement gave rise to new intellectuals (intellectuals secular).

The problem of Islamic boarding school education is very complicated as a factor inhibiting the way of Islamic education reform in facing the flow of globalization, that is, Islamic boarding school education is less concerned about the problem of how to convert cognitive religious knowledge into a "meaning and value" that need to be internalized in a person through various means, media, and forums. *Second*, human resources possessed by the output of Islamic boarding school education is not yet capable and still of low quality. *Third*, Western culture's strong influence in the domination and imperialists information can lead to liberalism and neoliberal education, whose concept is competition and competition. *Fourth*,

³⁹ Nian Afrian et al., 'Pemanfaatan Teknologi Infomasi Dan Komunikasi Untuk Meningkatkan Pendidikan Di Indonesia', *Jurnal Ilmiah Indonesia* 1, no. 1 (2017): 1-10, <https://doi.org/10.1037/0022-3514.51.6.1173>.

the flow of globalization culture can lead to paradox or phenomenon of counter-morality, namely the contradiction of the two moral foci in diametral.

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