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Transformation of The Islamic Education System in Islamic Boarding Schools

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Abstrak : *Education plays a very important role in ensuring the survival of the state and nation. Implementation of education must be able to adapt to the surrounding circumstances. therefore educational transformation is a necessity. Islamic boarding school Ihyaul Ulum Manyar Sekaran Lamongan is one of the educational institutions that has been transformed from time so that it can be in harmony with the times. what is the background, how the process of transformation, the results of the transformation that has been carried out by the Ihyaul Ulum Islamic boarding school are interesting things to study more deeply. This study uses a case study technique and is qualitative in nature. This research is field research (Field Research) using a qualitative analysis approach, namely research that intends to understand the phenomenon of what is experienced by the research subject as a whole by describing it in the form of words and language, in a special natural context. observation, documentation and interview methods were used to collect data in this study. The educational transformation that took place in the Ihyaul Ulum Manyar Lamongan Islamic boarding school was motivated by:first, the quality of students' understanding of religion through classical books is still not optimal and has the potential to be developed.Second, demands from the community for Islamic boarding schools that do not only focus on religious knowledge, but also understand general knowledge, especially the recognition of formal diplomas. Curriculum transformation is carried out through several stages as follows: 1) Ihyaul Ulum Manyar Islamic Boarding School Curriculum Planning 2) Independent Curriculum Organization 3) Independent Curriculum Implementation. Pondok Pesantren Ihyaul Ulum has been transformed into an educational institution using an integral or combined curriculum system, namely the classic book system with a modern learning model. The positive impacts of educational transformation are as follows: 1) The religious basis is stronger 2) What is taught in the pesantren is more relevant to students 3) It is more free to determine the needs of students 4) The characteristics of the Islamic boarding school are more visible 5) Using classic books according to student needs . While the negative impacts are: 1) Less prepared students for curriculum changes 2) Lack of competent teaching staff in implementing the new curriculum 3) difficulties in controlling student administration. 4) limited infrastructure. 5) There is friction between certified teachers and teachers who are not certified. 6) Lack of land that should be used for the expansion of pesantren or formal institutions*

Keyword: *Transformation, Islamic Education System, Islamic Boarding Schools*

INTRODUCTION

Education plays a very important role in ensuring the survival of the state and nation, because education is a vehicle for improving and developing the quality of human resources and at the same time a determining factor for the success of development. It is recognized that the success of a nation is highly determined by the success in improving, renewing, and improving the education sector.[1]

The transformation of Islamic education is interpreted as a process of continuous change towards progress. The word "progress" is characterized by character, culture, and achievements. Islamic education is said to be advanced if it wins to compete with modern schools. In the mid-1970s, Islamic educational institutions in general were relatively far behind modern schools, in the 1980s several Islamic educational institutions began to develop. In the 1990s, many Islamic educational institutions began to progress. Then in the 2000s, many Islamic schools began to be able to compete with public and non_Islam schools. Starting in 2011, more Islamic educational institutions are better than public schools and non-Islamic schools[2]

The transformation of life in a society that is constantly undergoing changes occurs relatively quickly. This happened so much in the life system rather than in the system in education. So that there is a fairly sharp gap between society and education. In an effort to narrow the gap, the Ihyaul Ulum Islamic Boarding School made a change in the education system that used to be oriented towards salaf to a formal education system. so that it is very possible for researchers to conduct research, because the layout of the location of the boarding school is in the middle of the community, which

[1] Aulia Reza Bastian, Education Reform: Steps of the Concept of the System and the Diversification of Education in the Context of Decentralization of the Indonesian Education System, (Yogyakarta: Lapera Pustaka Utama, 2002), 24.

[2] M.M Sharif Muhammad, Islamic Educational Psychology (Bandung: Remaja Rosda karya, 1990), 40

indirectly the Ihyaul Ulum Islamic Boarding School can meet the needs of the community in the world of education.

One of the proofs of the implementation of the transformation of the Islamic education system at the Ihyaul Ulum Islamic Boarding School is by opening formal institutions starting from the kindergarten – MI – Mts and MA levels as a form of educational transformation and an answer to the needs of the community. Then the transformation that excelled from the pesantren was the establishment of Madrasah Mu'allimin Mu'alimat which combined salaf and formal curriculum. So it is hoped that the pesantren system or curriculum will be maintained and not lost.[3]

The Islamic education that we want to develop must be built on a paradigm that is spiritually solid, morally superior with the Qur'an as the first and main reference. And this paradigm makes people hope that the coming civilization will not turn into wild and brutal savagery. Today we are experiencing a modern change that is increasingly losing its spiritual anchor with all its destructive impact on various dimensions of human life. For this reason, the Ihyaul Ulum Islamic Boarding School created an education system by integrating salaf and kholaf to dismiss doubts in the community who have been considering pesantren-based education to be conservative. In addition, the Ihyaul Ulum Islamic Boarding School has made a breakthrough in the world of education to produce great thinkers with strong hearts.[4]

According to Abdul Majid, Islamic religious education is a conscious effort carried out in order to prepare students to believe, understand, and practice Islamic teachings through guidance, teaching that is determined to achieve the goals that have been set[5]

[3] Muhammad, *Interview*, Pondok Ihya' Ulum Office, October 25, 2022.
[4] Muhammad, *Interview*, Pondok Ihya' Ulum Office, October 25, 2022.
[5] Abdul Majid, Dian Andayani, Competency-Based Islamic Religious Education (Bandung: PT Remaja Rosda Karya 1998), 130.

The existence of Islamic boarding schools, which is a religious educational institution that teaches, develops, and disseminates Islamic religious knowledge, in Indonesia has been around for a long time and its influence on society, especially in rural areas, is very strong. Since the colonial period, pesantren has become an alternative to education in addition to the Western education system. Even pesantren became a pride at that time, because the pesantren education system was not centered on the accumulation of knowledge and brain sharpening, but also attached importance to personality education as a human character. In subsequent developments, pesantren experienced changes influenced by internal dynamics and external forces.[6]

The dynamics of pesantren that follow and adapt to the development of the times make pesantren formulate a value that can regulate the dynamics of their lives, so that it does not shift from the rules that have been set by the pesantren. The decision of the caregiver at the Ihyaul Ulum Islamic Boarding School is no longer an absolute decision in it, because there is a community council consisting of various elements, ranging from the community, education, family and alumni which are the main considerations in it, none other than this aims to maintain the excitability at the Ihyaul Ulum Islamic Boarding School. A system like this proves that the wheels of the Ihyaul Ulum Islamic Boarding School have been regulated by a binding rule and cannot be separated from its foundation as the implementation of an educational transformation. The progress of today's modern era can have a positive and negative impact on the development of students. Assessing a student cannot be limited by time and place, where and whenever the student will remain a student who maintains the good name of his pesantrena, so that the category will accompany him as long as he is alive. The role of

[6] Taufik Abdullah, Islam and the Indonesian Historical Reflection Society (Jakarta: LP3ES, 1987), 110.

students in society is very much awaited, because this will be evidence as a result of the education that they received during the learning process at the Islamic boarding school, the work of alumni of the Ihyaul – Ulum Islamic Boarding School who entered various lines of life ranging from millennials, police, Kiyai, Penghulu, civil servants and others, this proves that the process of transforming education from the form of salaf to formal at the Ihyaul Ulum Islamic boarding school is very successful.[7]

RESULTS AND DISCUSSION

A. Learning Methods

As an educational institution, the Ihyaul Ulum Islamic boarding school also applies various methods used in implementing learning, these methods are:

a. Memorization Method

This method is used for subjects that require memorization such as: *Jurumiyah, Nadhom Imrithi, Alfiyah, Tasrifan* or Hadith Memorization Such as: *Arba'in Nawawi,* In addition the Joga Memorization method is used to memorize vocabulary both Arabic and English, This memorization is a form of language ice activity that aims to enable students to master Arabic and English as an international language.

b. Sorogan Method

The sorogan method is usually used in the learning of the yellow book where usually the students are dusruruh to go forward and read the book and be listened to by the teacher and friends in this method, usually the book that is usually in *the sorogan* is usually in accordance with their respective grade level.

[7] Muhammad, *Interview*, Pondok Ihya' Ulum Office, October 25, 2022.

c. Bandongan Method

The bandongan method is an activity for students to recite together, usually used when reciting with a caregiver where all students follow recitation from all levels of kyai or teachers read the book and the students listen and record the teacher's statement. This method is also used when the implementation of sorogan activities is in accordance with the jadwa that has been given by the cottage.

d. Bahsu Masail Method

This method is used to improve the critical ability of students in solving probationary problems that occur in the past. This method is also a vehicle that is usually practiced in Masail international activities, namely between branch and external Islamic boarding schools, between residential or provincial Islamic boarding schools.

e. Ikat Method.

This method is used when learning Imu Tajweed and Gharib. namely providing training on good and correct Qur'an Reading by applying good and correct tajweed knowledge for students. With this method, it also helps students in reading the Qur'an Binnadhar so that they do not experience many excessive mistakes.

f. Angsung practice

The angsung practice method is usually used in activities that are competency development in a formal manner such as: the art of reading the Qur'an, culinary arts, graphic design, and also hadrah.

g. Role-Playing Method

This activity is usually used in Muhadoroh/khitabah activities which are carried out a week. In this activity, each student will take turns to play roles according to

the tasks given, such as being the host, becoming a Qira'ah reader, becoming a lecturer and so on.

B. Background of Beakang Educational Transformation

The transformation that occurred at the Ihyaul Ulum Manyar Lamongan boarding school was in the context of the internal factor in this case, namely the kyai and also the son of the kiai (Gus). Kiai, who plays the role of a caregiver and gus as a coach, has a view on the quality of students that must be improved both in terms of science and understanding of the yellow book, or the contribution given in the community.

The formation of Madrasah Mu'alimin Mu'alimat (MMI) is to restore the original face of the Ihyaul Ulum Islamic boarding school as at the beginning of the establishment of the Islamic boarding school and in line with the expectations of the muasis pesantren, so it is not the formal institution that is favored, but the Islamic boarding school institution is more awaited. and ahamduiah the Ihyaul Ulum Islamic boarding school succeeded by changing the Madrasah Mu'alimin Mu'alimat system rather than the formal system or school institution. so that in 2017 the Ihyaul Ulum Islamic boarding school began to develop better and received many students, with a flagship program, namely Madrasah Mu'aimin Mu'ailmat that is still recommended by pesantren administrators and teachers who are competent in this field.

The quality of students' understanding of religion through classical books is still considered to be lacking in maxim and has the potential to be developed by comparing students' understanding of religion with various other Islamic boarding schools and madrasas.

In addition to the quality of understanding, the contribution of students in the community is also a consideration in the transformation of education at the Ihyaul

Ulum Manyar Islamic Boarding School, because the community needs the need for a formal diploma, this is what encourages the kiai to build a formal madrasah as well so that in addition to teaching the religious imu of the Ihyaul Ulum Islamic boarding school also equips the students with general knowledge.

The need for students who are technologically literate and understand the needs of the community is very necessary so that when alumni are able to play a role in society, this will also support the existence of Islamic boarding schools, In addition, alumni who are equipped with formal diplomas will be able to compete with graduates who only go to school in schools that are not based on Islamic boarding schools. So that the alumni will have an advantage in understanding religion compared to formal school only.

In addition to that foundation, the educational background of Kyai and Putra Kyai (gus) has a tendency to make the pesantren under his auspices become like a place where he once studied. So that is what encourages the change and transformation of Islamic Education at the Ihyaul Ulum Manyar lamongan Islamic boarding school. [8]

C. The Process of Educational Transformation

The beginning of the establishment of the Ihyaul Ulum Islamic boarding school began with the learning of the Qur'an which was taken care of by KH. Abdu Mu'thi, then gradually the number of students who participated in learning the Qur'an increased, so that KH. Abdul Mu'thi took the initiative to establish a Madrasah which was named Madrasah Tamrinussibyan, this Madrasah was the forerunner of the establishment of the Ihyaul Ulum Islamic boarding school. With the passage of time

[8] Interview with Gus Muhammad Putra Kyai as well as the Supervisor of the Islamic Boarding School, on April 30, 2023, at 20.00 WIB at his residence in manyar village, Sekaran, Llamongan.

and demands from the surrounding community for the establishment of a formal institution or what we better know as a school institution, the Islamic boarding school received a request from the community and finally a formal institution was established starting from the lower level, namely Madrasah Ibtidaiyah as its formal institution and Madrasah Diniyah as its Islamic boarding institution.

Then as time goes by it grows and the number of students increases, it is opened for the first level of school or what we usually call a pesantren, namely Madrasah Tsanawiyah and is proposed agi for the upper middle level or what we usually call at the Madrasah Ailyah Islamic boarding school. and it should be noted that all of these were established with the aim of teaching Islam and meeting the needs of society and the demands of the times.

As time goes by, there must be obstacles in the development of the transformation process of the Ihyaul Ulum Islamic boarding school, including the curriculum must use what has been implemented by the government, which in the end the boarding school is tenggeam and the institution of the forma or the school is up, the boarding school is empty of enthusiasts, there are many enthusiasts. and finally the Ihyaul Ulum Islamic boarding school transformed again, namely by creating a new system called Madrasah Mu'alimin Mu'alimat (MMI) where the authority or policy maker was fully enforced by the Islamic boarding school foundation. With the hope that the Islamic boarding school is more advanced than its formal institution.

So, according to the leadership of the Ihyaul Ulum Islamic boarding school, with the implementation of the Madrasah Mu'alimin Mu'alimat system, the Ihyaul Ulum Islamic boarding school has transformed from using the salaf system only to a

modern salaf and transformed by using an integral or combined curriculum system, namely the classic book system, the learning mode is modern.

Talking about the curriculum that is carried out at the Ihyaul Ulum Manyar Islamic boarding school will not be separated from the educational institutions that are under the auspices of the Ihyaul Ulum Manyar foundation. The curriculum implemented at the Ihyaul Ulum Islamic boarding school is the Independent Integra Curriculum. The meaning is that even though they are gathered in one container, they have their own roles. This is in accordance with what was Islamized by the Supervisor that the Islamic Boarding School Curriculum used is an independent curriculum so that there is a difference between formal institutions and non-formal institutions.[9]

D. Impact of Educational Transformation

After we conducted research and interviews with the pesantren, in this case the head of MMI, we as researchers can conclude that the process of transforming the education system at the Ihyaul Ulum Islamic boarding school has positive and negative impacts, including:

Positive impact:

a) The Religious Basis is Stronger
b) What is taught at the pesantren is more familiar to students
c) more freely determining the needs of students than following the curriculum determined by the government.
d) The characteristics of the pesantren are more visible than the formal institution

[9] Interview with Gus Muhammad Putra Kyai as well as the Supervisor of the Islamic Boarding School, on April 30, 2023, at 20.00 WIB at his residence in manyar village, Sekaran, Llamongan.

e) Using classic books according to the needs of students rather than using guidebooks that have been provided by the government

Negative impacts:

(a) Lack of readiness of students for curriculum changes

(b) Lack of competent teaching staff in implementing the new Curriculum

(c) Difficulties in Student Administration

(d) When students have become alumni, they only have one major, namely Islamic Religious Education.

(e) There are still many infrastructure facilities that must be equipped

(f) There is friction between certified teachers and teachers who have not been certified.

DISCUSSION

The transformation that occurs at the Ihyaul Ulum Manyar Islamic boarding school can be seen through the following several ha:

1) Curriculum Transformation

In every Islamic educational institution there is a concept of thought that underpins learning and is a reference in measuring the quality of student learning. This concept of thinking is called the Curriculum which is used as the basis for running and implementing education. Likewise, what happened at the Ihyaul Ulum Manyar Islamic boarding school has a basic curriculum that it uses in carrying out its education.

Talking about the curriculum that is carried out at the Ihyaul Ulum Manyar Islamic boarding school will not be separated from the educational institutions that are under the auspices of the Ihyaul Ulum Manyar foundation. The curriculum implemented at the Ihyaul Ulum Islamic boarding school is the Independent

Curriculum. The meaning is that even though they are gathered in one container, they have their own roles. This is in accordance with what was Islamized by the Supervisor that the Islamic Boarding School Curriculum used is an independent curriculum so that there is a difference between formal institutions and non-formal institutions.[10]

The implementation of the Curriculum is not immediately implemented, there are several measures that are carried out before the implementation to know the success in its implementation. Waki the caregiver explained that before using the independent curriculum, planning was carried out in which there were various activities that were carried out, then carried out and evacuated properly when it was running.

a) Curriculum Planning for Ihyaul Ulum Manyar Islamic Boarding School

Planning is very important, especially for the Curriculum which will later become the basis for the implementation of education. The planning of the independent curriculum of the Ihyaul Ulum Islamic boarding school begins with communication with the *ndalem* party, namely the kyai family, then in a meeting, after the caregivers and coaches get the agreed results, then the pesantren will gather all parties to conduct a preparatory meeting. At this meeting, it was explained about the description of the curriculum that wants to be carried out by providing an overview of pesantren that have implemented an independent curriculum.

b) Independent Curriculum Organizing

[10] Interview with Gus Muhammad Putra Kyai as well as the Supervisor of the Islamic Boarding School, on April 30, 2023, at 20.00 WIB at his residence in manyar village, Sekaran, Llamongan.

The implementation of the Curriculum will not run perfectly if there is no clear division of tasks. Therefore, organizing is a very clear and important ha to do. Because with a clear division of tasks, each component can carry out its own duties. This organization is also carried out to accelerate and succeed the implementation of the independent curriculum is also divided into duties and responsibilities of each[11]

c) Independent Curriculum Implementation.

The implementation of the independent curriculum carried out at the Ihyaul Ulum Islamic boarding school does not necessarily unite the pesantren, madrsaha diniyah, and also the formal madrasah into a complete unit, meaning that in the implementation the students are divided into 2 there are students who are located in the cottage and there are students who are just schools and then there are students who are just schools. Of course, this also affects the curriculum used in Islamic boarding schools and in formal institutions. If in Islamic boarding schools, students and students are given the freedom to choose to teach and explore the field of education that they like. So in formal institutions for students who only go to school without being housed in a boarding school, they must follow all the curriculum of the formal institution.

2) Method Transformation

The implementation of learning at the Ihyaul Ulum manyar pesantren is not due to the method used. This method is used by the ustadz in delivering the subject matter. Some of the methods used at the Ihyaul Ulum Manyar Islamic boarding school are:

[11] Interview with Gus Muhammad Putra Kyai as well as the Supervisor of the Islamic Boarding School, on April 30, 2023, at 20.00 WIB at his residence in manyar village, Sekaran, Llamongan.

a) Bandongan Method

This method is almost always used in all Yellow Book lessons. As a method, *Bandongan* is still used and maintained in the Ihyaul Ulum Manyar Islamic Boarding School. This HAA was conveyed by Waki, the caretaker of the Islamic boarding school who explained that *the Bandongan method* is a characteristic of the Islamic boarding school, so it is impossible to eliminate it and will still be maintained as a characteristic of the Islamic boarding school.

b) Deposit Methods

Deposit Method in the world of Islamic boarding schools In addition to being a method of pmebajaran but also as an evacuation of our students or students to the lessons, at the Ihyaul Ulum Manyar Islamic Boarding School, the Pondok Trustee said that the students will be given the burden to memorize a yellow book and then sent to the ustadz. Moreover, for those who take part in the book understanding education program, they must memorize the book that is indeed required. This is also a requirement for the fulfillment of this deposit, such as the material to be tested, sometimes there are several ustadz that require students to memorize the material that has been memorized such as *amsilatut tasrifiyah, Jurumiyah, Imrithi,* and *Alfiyah.*

c) Sorogan Method

This sorogan mteode is also a characteristic of the Ihyaul Ulum Manyar Islamic boarding school, the caregiver said that this method is used to measure the ability of students to read books. Sometimes it is to see the students' understanding of the book that has been read to the students, so the students are ordered to read yesterday's lesson that has been taught by their teachers.

d) Lecture method

The lecture method is almost inseparable from any method, including the *Bandongan* method or the learning method. The Pondok Trustees stated that the cermaha method was used almost in all the Schools.[12]

e) Direct method

The method of practicing angsung is usually used in activities that are of a nature that stimulates knowledge and ability, usually students will practice angsung in *hadrah activities,* the art of reading A qur'an, d and the direct method can also be seen in the daily life of students, namely the morning wake-up parade, the practice of taking care of the lives of students starting from eating, washing clothes, and ain and so on and weekly activities there is also a cooperative practice, namely every week There is an elegant practice in cleaning the entire environment of the cottage together.

f) Role-Playing Method

This method is also used in education at the Ihyaul Ulum Manyar ha Islamic boarding school, usually in khitobah or muhadoroh activities where each student gets a turn to play the role of whoever is in accordance with the theme of the activity. Some become hosts, some become Qira'ah, and some become speakers.

g) Uswatun Hasanah Method

This method is applied in this pesantren, namely all teachers in the pesantren must apply and display a polite and authoritative attitude. The coach of the boarding school said that the ustadz showed a polite attitude to the students and

[12]Interview with Gus Muhammad Putra Kyai as well as the Supervisor of the Islamic Boarding School, on April 30, 2023, at 20.00 WIB at his residence in manyar village, Sekaran, Llamongan.

even when talking to the students, an ustadz would use the language that was welcomed.

h) Dikat Method

This method is used during learning such as Tajweed and gharib dikat, this is an effort to provide good and correct tajweed and gharib reading training, so that when reciting the Qur'an directly does not experience confusion because it already has a good and correct understanding of reading the Qur'an.

3). Transformation of activities

As an Islamic educational institution with the main focus is to create human beings who have faith and piety in Allah and have value for the benefit of society and are accompanied by good character[13]. Therefore, Islamic boarding schools must provide various activities that support this focus. Ihyaul Ulum Islamic boarding school also provides various activities where before and after the transfiltration is carried out:

a) Bandongan Activities

Bandongan is actually often interpreted as a method used to recite the yellow book. Dhofier equated bandongan with wetonan in the safety of the implementation of the collective recognition.[14] However, the word bandongan in the Ihyaul Ulum Islamic boarding school is used to explain the activity of reciting the book to the ustadz.

This bandongan activity used to be carried out in the mode of bandongan angsung with all students from various levels in the group regardless of level. For now, bandongan activities after the current transformation are more structured because the implementation is now in accordance with the level of ability and with the level of

[13] Muhtar and Muhammad Agung Manmanso Prasetya, Effective Islamic Boarding School, 16
[14] Zamakszry Dhofier, 2003Pesantren Tradition, vol. 8 Gramedia Pustaka. Jakarta.

the book that has been determined. So that bandongan activities are currently more structured and well systematic. So that in the learning students meet the target within one year, they must memorize and master the book well because it is a benchmark for students to be raised to a higher level. This means that for students who do not want to go up, it is certain that they do not move up and must stay in their former class.

b) Language Tutoring

Pesanatren Ihyaul Ulum Manyar jugs provides foreign language tutoring activities to his students so that they can master various languages in order to improve students' communication. In the past, the implementation of language was still poor. For now, after the transformation, language habituation activities have received special attention from all asatid, especially AGI for the caregiver board. So that for this language tutoring activity, more attention is now paid to and the implementation for the language environment is also more emphasized. The myth in one month is divided into 4 weeks. So in that week the student is obliged to speak Arabic, then the next week the student is obliged to speak English, and for students who are found not to speak the language, the consequence is that he must get punishment/sanctions.

c) Halaqah

Halaqah is theoretically interpreted as a learning method where students sit in denial facing each other with teachers which is carried out in the mosque.[15] However, at the Ihyaul Ulum Halaqah Islamic boarding school, it is intended to explain the activities of memorizing students together. Santri has a memorization level that he receives. So the implementation of Halaqah is carried out according to the grade

[15] Suhairi Umar, *Mosque-based community education,*. Yogyakarta : 2019, Deeepublish

level in the early school, not in the formal school. So after the transformation, the implementation of Halaqah activities is carried out according to each diniyah class.

d) khitabah

Khitabah is interpreted as rhetoric, but there are also those who call it a lecture.[16] At the Ihyaul Ulum Islamic Boarding School, khitobah activities are activities carried out by students in practicing Islamic activities that occur in the community, both in the form of Islamic celebrations and cultural events characterized by Islam such as maulid celebrations, wedding ceremonies, circumcision, and other religious activities.

e) Compulsory study

Compulsory learning is one of the activities that students are required to learn about the book that is taught in madrassas both at the formal and pesantren levels, this activity is usually carried out after a maam activity, usually after isha' is given time until puku 10 compulsory learning for then it is only allowed to rest when it has been completed the compulsory learning activities.

CONCLUSION

The educational transformation that occurred at the Ihyaul Ulum Manyar Lamongan Islamic boarding school is not a ha that just happens like that. The ha is backgrounded by: *first*, the quality of students' understanding of religion through classical books is still considered to be lacking in maxim and has the potential to be developed. *Second*, the demands from the community for Islamic boarding schools that not only focus on religious identity, but also understand the general knowledge of Islamic boarding schools, especially the recognition of formal diplomas. as well as government

[16] Adian Husaini, 2019, *Philosophy of Western and Islamic Perspectives* : Depok, Gema Insani.

demands that formal educational institutions must be registered under the auspices of the Ministry of Religious Affairs. Therefore, to answer the needs of the community for this, the Ihyaul Ulum Manyar Islamic Boarding School has transformed into an integrated educational institution.

The curriculum implemented at the Ihyaul Ulum Islamic boarding school is an Independent Curriculum so that there is a difference between formal institutions and non-formal institutions. The implementation of the independent curriculum is carried out in several stages as follows: 1) Curriculum Planning for the Ihyaul Ulum Manyar Islamic Boarding School 2) Organizing the Independent Curriculum 3) Independent Curriculum Implementation. The implementation of learning at the Ihyaul Ulum manyar pesantren is not due to the method used. This method is used by the ustadz in delivering the subject matter. Some of the methods used in the Ihyaul Ulum Manyar Islamic boarding school are: Bandongan Method, Deposit Method, Sorogan Method, Lecture Method, Direct method, Role Playing Method, Uswatun Hasanah Method, and Dikat Method. The Ihyaul Ulum Manyar Islamic Boarding School provides various activities that are able to encourage the potential of students. Various activities before and after transfiormization are as follows: 1) Bandongan activities 2) Language tutoring 3) Halaqah 4) khitabah 5) Compulsory learning.

The educational transformation that occurred at the Ihyaul Ulum Manyar Lamongan Islamic boarding school has several positive and negative impacts. The positive impacts are as follows: 1) The religious basis is stronger 2) What is taught in pesantren is more relevant to students 3) It is more free to determine the needs of students than following the curriculum determined by the government. 4) The characteristics of the pesantren are more visible than the formal institution 5) Using the classic book according to the needs of the students rather than using the guidebook that

has been given by the government. while the negative impacts are: 1) Lack of readiness of students for curriculum changes 2) Lack of competent teaching staff in implementing the new curriculum 3) Consistency in student administration 4) When students have become alumni only have one major, namely Islamic Religious Education. 5) There are still many infrastructure facilities that must be addressed. 6) There is friction between certified teachers and teachers who have not been certified. 7) Lack of funds that should be used for the establishment of Islamic boarding schools or formal institutions.

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