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# The transformation model of islamic boarding schools in curriculum development seen from local religiosity towards global ideality at the Raudloh Al Thohiriyah Islamic Boarding School Kajen Pati

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## Abstract

The transformation model of pesantren education in curriculum development is seen from local religiosity towards global ideality at the Raudloh Al Thohiriyah Kajen Pati Islamic boarding school. Regarding the transformation of education in curriculum development, based on the description and existing problems, this study has the following objectives: 1). To know educational transformation model of the Raudloh Al Thohiriyah Kajen Pati Islamic boarding school, and 2) To find out the implementation in the development of the Raudloh Al Thohiriyah Kajen Pati Islamic boarding school curriculum seen from local religiosity towards global ideals. The data collection method in this thesis in this study will later use a qualitative research methodology with a participatory approach through multilevel stages, then Engineering Analysis of this data using analysis (Triangulation) is described. Triangulation analysis is an attempt to synthesize and group data from observations, interviews, and FGDs. In this research is descriptive analytical. The results of this study conclude that 1) Transformation of the educational curriculum has a very important role and use, because this curriculum transformation directs all educational activities carried out by an institution. 2) The main factor inhibiting educational transformation is the conservative view. The meaning is that the current situation is the best and does not need to be changed. This view is still held by some Islamic boarding school caretakers, resulting in setbacks. 3) Development of curriculum materials to improve the quality of education at the Raudloh Al Thohiriyah (Al Mardiyah) Islamic Boarding School of Kajen Pati comes from the curriculum components and learning completeness, curriculum content, local content, self-development, life skills education, study load regulation.

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## Keywords

Transformation, Islamic Boarding School, Curriculum, Globalization Era

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## INTRODUCTION

In Indonesia, Islamic boarding schools are the only Islamic educational institutions who inherited intellectual traditions. This assumption reinforces that Islamic boarding schools with all its infrastructure is an educational institution that still upholds high traditions and authentic culture of the nation. Regardless of where the traditions and systems adopted, does not affect the pattern that is unique (typical) and has taken root and is alive and well growing in the midst of society. However, when entering the era modernism and nationalism, the role of pesantren began to experience a gradual shift significant. Thus, the function and role of the pesantren has shifted from before. But this

would be enough to explain that before the advent of modernism and nationalism, Islamic boarding schools are irreplaceable educational institutions by any educational institution, which is still the case until now maintained. Pondok Islamic boarding schools in the era of globalization are more concerned with quality, will be able to compete in the midst of development an increasingly competitive world, compared to pesantren which run as they are.

In the learning process, in the past, Islamic boarding schools only prioritized methods *bandongan*, *sorogan*, and *wetonan* learning. However, in Islamic boarding schools *khalaf* (modern) introduced the method of discussion by giving more portions to the students to convey ideas in interpreting a study book.

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Likewise in classifying students, Islamic boarding schools modern introduces a class system based on the knowledge possessed, not on the number and type of books that have been studied. In addition, boarding schools have begun to access technology as a means and foreign language (especially Arabic and English) as the language of instruction so that the students are able to communicate with the intellectual community in the outside world. Therefore, Islamic boarding schools are necessary make improvements to the management pattern as an anticipatory step, because of the pattern Islamic boarding school management tends to be carried out incidentally and less pay attention to the objectives of the pesantren which have been systematically systematized hierarchical (Kompri, 2018).

As a typical educational institution in Indonesia, Islamic boarding schools are a type of education that is traditional in nature to study Islamic religious knowledge, with moral education in life in society. Currently, the existence of Islamic boarding schools is recognized as an educational institution that participates in educating the life of the nation, with many figures fighting for independence, and national figures (including the 4th president of the Republic of Indonesia, namely; Abdurrahman Wahid), who was born from the womb of the pesantren, are among the many figures nation now which started from Islamic boarding school education.

Previous research related to pesantren is similar in that pesantren have their roots in the Javanese religious education system to become Indonesian Islamic educational institutions. Javanese religion (8-9 centuries AD) is a blend of Hinduism and Buddhism beliefs. Under the influence of Islam, Changes in the world of education in various regions in Indonesia have more or less challenged the existence of traditional educational institutions such as Islamic boarding schools. In some cases, not many pesantren have been able to survive. Most are eroded by the general education system or at least adapt and adopt the content and methodology of general education (Azyumardi Arza).

There are steps for renewal and development that appear to have started to be carried out by Islamic boarding schools in various regions in Indonesia, reforms in the education sector in the form of providing formal education for madrasah and school systems, renewal of infrastructure which originally consisted of cubicles made of 2.5

square meters of bamboo into multi-storey buildings , the development of learning systems from only halaqah, bendongan, and wetonan systems to classical, thematic, and information and electronic technology (ITE)-based, organizational and managerial systems that were previously only held by one authoritative figure, namely the kiai, became a professional structuralist organizational institution, until to design development curriculum that is only specific to Islamic studies and moral values to the development of a global-based curriculum (Abdul Halim Soebahar, 2013).

Reading the context of global challenges and current conditions, researchers are moved not only to analyze the condition of institutions, but also to provide appropriate solutions for the development of future institutional development. Thus, this research is later expected to become applied research by applying management theories (Darna, 2018). On the other hand, the Islamic Boarding School Law which was discussed since the early 2000s has now been passed in 2019. According to the substance of the law, Islamic boarding schools need to improve themselves in various aspects, starting from the teaching curriculum, infrastructure, to governance ( managerial system). Thus, this ratification is seen as an opportunity as well as a challenge for all Islamic boarding schools in Indonesia to work in terms of improving the quality of institutions (Azzahra, 2020).

In this law, the quality assurance system aims to make Islamic boarding schools more independent, create higher quality Islamic boarding school education, and advance education at Islamic boarding schools according to the times. In addition, creating quality pesantren also includes improving the quality of Islamic boarding schools' resources, strengthening the management of Islamic boarding schools, and also improving various forms of infrastructure facilities at Islamic boarding schools.

So far, the search for literature on the theme of efforts to manage pesantren in a transformative way is still at the concept level, it has not been tested in real terms even though it has been stipulated in government regulations. For example, this is shown in Imam Faizin's research (2019) which firmly emphasizes the idea that pesantren should not be confined within the traditional education system in the modern era.

Examining the changes and development of education in Islamic boarding schools,

cannot necessarily apply a generalist way of thinking, from the simple Islamic curriculum with the wetonan and sorogan learning methods, to the school system. From unmanaged and random learning patterns, such as the halaqah system with makeshift materials to an established and progressive managerial pattern based on the national curriculum. Because there are still many Islamic boarding schools that are still strong with traditional learning systems in the form of wetonan and sorogan with a curriculum that only focuses on three general disciplines, namely faith, shari'ah, and morals, as well as Islamic boarding schools that have collaborated with the national education system of various kinds aspect.

At first, the kiai in the pesantren was the only teacher who has the authority to organize the study of the yellow book. Two models of learning systems are used by kiai to transform knowledge into their students, namely wetonan and sorogan. In this model of learning system, the kiai is able to control the quality level of the students in absorbing the learning material delivered to their students. In fact, students can dialogue democratically with the kiai to their heart's content during the lesson. Because the process of implementing learning at that time was still under the control and authority of the kiai between starting and ending it (Nazaruddin Umar, 2004). Then too, the kiai is free to teach whatever book material he likes which he feels is important to be studied and known by the santri without focusing on specific themes, but starting from the beginning to completion and completion.

The curriculum in Islamic boarding schools is actually initiated from a paradigm of thinking that is oriented towards ukhrawiyah worship, namely to realize God's ideals of creating humans to worship (liya'budun), so that in order to realize the formation of a personality that can truly become an ideal servant of God one must master the basic -the basics of primary Islamic religious knowledge, such as creed, shari'ah, and morality which are spread in the form of classical books. The pattern of organizing the curriculum is still messy (separated curriculum) and not systematic. Because the kiai in Islamic boarding schools do not emphasize mastery of these study sources, but only apply them in their daily lives (Abu Yazid, 2014).

From this, there are many Islamic boarding schools that have begun to respond to the times and the demands of the dynamics of life, which also continue to develop. Especially in

the aspect of developing the education system with a curriculum that adopts the national curriculum. This policy is a follow-up to the Law. No. 20 of 2003 concerning SISDIKNAS and PMA No. 55 of 2007 concerning religious education and religious education, which contains freedom for Islamic boarding schools to organize special educational institutions, both formal and non-formal, expertise and skills education and so on. This regulation was created because many Islamic boarding schools consistently implemented an independent and pure pesantren curriculum to continue directing students to increase their religious knowledge based on the yellow book, and also to form a cadre of ulama' who were truly qualified in the religious field, so that the formal education system (classical) equivalent to formal schools have begun to be found in Islamic boarding schools, such as MI, MTs, MA, even universities, as a form of appreciation of Islamic boarding schools for the development of community demands. (Iwan Abdullah, 2008). Of course, with a combination of the local curriculum based on the yellow book with the national curriculum based on the National Education Standards (SNP) from the Ministry of Education and National Culture.

Kajenas Islamic boarding schools currently consist of 64 Islamic boarding schools and 20 thousand students (Kajen FKPP Data for 2018). In general, the condition of Islamic boarding schools is currently facing the challenges of the times which require students not only to master religious knowledge, but also to be able to answer the needs of their time (Krisdiyanto, et al, 2019). The needs of the times as referred to by Erfan Gazali (2018) include global challenges in efforts to become the vanguard of societal social and economic change. Al Mardiyah Islamic Boarding School underwent a transformation which is a necessity. Under the Islamic Boarding School Law no. 18 of 2019, this transformation must be followed by real implementation so that pesantren are expected to truly become one of the role models of education in Indonesia.

On the other hand, factually there are three conditions in PP Al Mardiyah. First, the scope of the institution's vision. Second, management HR competencies. Third, the importance of organizing the curriculum to respond to global challenges. From the problems faced by the Raudloh Al Thohiriyah Kajen Pati Islamic boarding school, Central Java, this study aims to determine the educational transformation of the Raudloh Al

Thohiriyah Kajen Pati Islamic boarding school, and to find out the implementation in curriculum development for the Raudloh Al Thohiriyah Kajen Pati Islamic boarding school from local religiosity towards global ideality.

## **LITERATURE REVIEW AND HYPOTHESES**

### **Transformation Models**

The word Transformation in English is transform which means to change shape or form, transformation is a change in form or incarnation. Education is in the midst of a society that is constantly changing. Changes in society occur continuously and run relatively quickly. Changes that occur in society are faster than changes that occur in education, resulting in gaps, a sharp gap between society and education. In an effort to narrow the gap, education must make changes and updates. Educational transformation will work properly and precisely if it is carried out comprehensively. Educational transformation is interpreted as a process of continuous change towards progress.

The word "progress" is characterized by character, culture, and achievement. Islamic education is said to be advanced if it is able to compete with modern schools. In the mid-1970s, Islamic educational institutions were generally relatively far behind modern schools. In the 1980s several Islamic educational institutions emerged which 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 non-Islamic public schools. (Sutrisno & Suyatno, 2015).

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Islamic boarding school education in the midst of global change does not necessarily lose its pattern and characteristics. Islamic boarding schools are still Islamic educational

institutions that try to marry modern education patterns with traditional education. Even in this case, it seeks to have an education system that is not only able to produce human beings who have great skills, but Islamic boarding schools are still actively trying to produce great scholars. With the classical approach used here, it appears that the term "model" is interpreted in various ways. Therefore, because it is more intended for operational purposes, the meaning of the model used is characteristic. Thus, the transformation model also means the nature of the transformation. So, in relation to this presentation, the phrase "transformation model" as contained in the explanation above is as far as possible associated with the transformation models carried out in Islamic boarding schools, then analyzed in such a way that the update model can be determined. It can also be used to see the transformation model that occurs in Islamic boarding schools (Muljono D, 2011).

Afandi Mochtar explained that there are 4 models of Islamic boarding schools seen from the combination of formal and non-formal education that forms integration. The four models are: full integration, selective integration, instrumental integration and minimal integration (Muljono D, 2011). The full integration model is a blend of salaf and modern Islamic boarding schools as a whole. That is, the character and system of the salafiyah Islamic boarding school are still fully maintained, and formal education systems such as schools, madrasas and universities are also fully organized. Meanwhile, the selective integration model is Islamic boarding schools which still maintain their full character and salafiyah system, by adopting the madrasah/school system only in its organization (graduation and classical systems). Meanwhile, the modern school curriculum was not adopted.

Next is the instrumental integration model. This type of Islamic boarding school is a boarding school that still maintains its character and salafiyah system modified with a modern education system but emphasizes language. While the madrasa/school system is only in organizing. The last model is the minimal integration model. This model Islamic boarding school is a modified Islamic boarding school only as an instrument of boarding education.

### **Transformation of Traditional Islamic Education**

Boarding school is one of the oldest Islamic educational institutions in Indonesia. Long before the Western education system was known, Islamic boarding schools had flourished in Indonesia. In contrast to school education which is generally managed by the government, Islamic boarding schools are more the result of community self-help (Abdullah Syukri Zarkasyi, 2005). Therefore, in terms of curriculum, organization, number of students, teaching staff (caretakers), physical facilities and others, Islamic boarding schools in Indonesia are very diverse. Islamic boarding schools can be established at any time and will continue to grow as long as the community still needs their presence. Islamic boarding schools are unique educational institutions, not only because of their long existence, but also because of the culture, methods and networks that these religious institutions have.

One of the unique and at the same time interesting to study about Islamic boarding schools is the relationship between a boarding school and the charisma of the Kyai who founded it. Because of this charisma problem, there are Islamic boarding schools whose number of students can be counted on the fingers, but not a few pesantren have students of up to thousands of people. Thus the Kyai figure is not only a religious leader but also a leader of the socio-political movement of society. Due to its integrated position with the people, Islamic boarding schools have strong roots to become the basis of people's struggle (Abdullah Syukri Zarkasyi, 2005). In traditional pesantren, the book of Ta'lim al-Muta'allim is a book that is required reading. This book is the handbook of the students in almost all Islamic boarding schools in Indonesia. Before reading other books, in recent developments, due to contact with modern educational patterns, many traditional/salafiyah pesantren have shown model changes. The changes were made by pesantren as a response to developments in the world of education and social change, which included: (1) renewal of the substance or content of pesantren education, namely by incorporating general and vocational objects, (2) methodological reforms such as classical and graded, (3) renewal institutions such as pesantren leadership and diversification of educational institutions and, (4) renewal of functions from educational functions to socio-economic functions (Abdullah Syukri Zarkasyi, 2005).

While renewing the substance or content of Islamic boarding schools, in general the Islamic boarding school curriculum consists of

studying books with material on Aqidah, Fiqh, Usul Fiqh, Tafsir-Hadis, Nahwu-Shorof, and other supporting books. Even so, each pesantren develops its own characteristics. There are Islamic boarding schools that emphasize Fiqh, there are Tafsir and so on (Abdullah Syukri Zarkasyi, 2005). With the framework of reforming the traditional Islamic boarding school system to modern Islamic boarding schools including the Islamic boarding school system, Islamic boarding school management, and learning methods.

### **Islamic Boarding School Education**

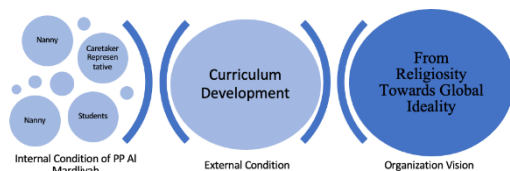
Say "Boarding school" comes from the word "santri" with the prefix pe and the ending an means the residence of the santri. Or another understanding says that pesantren are boarding schools to study Islam (abu Hamid, 1983). Other sources also explain that pesantren means a place to foster humans to become good people. While the origin of the word "santri", in the view of Nurcholish Madjid can be seen from two opinions. First, the opinion that says that "santri" comes from the word "sastri", a word from Sanskrit which means literacy (Nurcholish Madjid, 1977).

On the other hand, Zamkhsyari Dhofier argues that, the word "santri" in Indian means a person who knows books Hindu religious scriptures, or a scholar of Hindu religious scriptures. Or In general, it can be interpreted as holy books, religious books, or books about science (Zamakhsyari Dofier, 2011). Second, the opinion that says that the word santri actually comes from the Javanese language, namely from the word "cantrik", means someone who always follows a teacher wherever the teacher goes it goes settle down. M. Arifin stated that, the combined use of the two terms integrally namely Islamic boarding schools and Islamic boarding schools become more Islamic boarding schools accommodate both characters. Islamic boarding school according to M. Arifin is a religious educational institution Islam that grows and is recognized by the surrounding community, with a boarding system (complex) where students receive religious education through the system recitation or madrasah which is completely under the sovereignty of leadership or several kiai with characteristics that are charismatic and independent in all respects (M. Arifin, 1991).

### **Curriculum Development**

As long as Islamic boarding schools are active and developing, the dynamics of science and social culture of society cannot be separated from the curriculum. Curriculum is a collection of goals, arrangements, and topics that serve as guidelines for planning learning activities and achieving educational goals. The impact is that, to be effective as an educational institution, Islamic boarding schools need a curriculum that is dynamic, democratic, adaptive, open, and in accordance with present and future demands. According to Beauchamp, the curriculum is a strategy for teaching or educating people (Nana Syaodih S, 2010). The term "curriculum" which refers to the preparation of lesson plans, some scholars claim that the word comes from French, *courier* which shows run, and Latin "curriculum" which refers to teaching materials (Abudin Nata, 2005).

The term curriculum comes from the Latin, namely "Curriculum" originally meant "a running course, especially a chariot race course" and there is also a French "*courier*" means "to run" means to run this term is used for a number of "courses" or subjects that must be taken to achieve a degree or diploma. Traditionally, the curriculum is defined as the subjects taught in schools. (S. Nasution, 1998)



From the point of view of educational professionals, the notion of curriculum has undergone horizontal changes. Initially, the curriculum was considered as a set of academic courses that students had to take in order to graduate or move up a grade. However, this idea has evolved. After the middle and second half of the 20th century AD, various educational experts began to expand the scope of the curriculum (Mujamil Qomari, 2003). The curriculum development model according to Dakir cited by Robert S. Zain is grouped into six models, namely administrative, grass root, demonstration, beaucham, interpersonal, action research (Dakir, 2004).

## Religiosity

Based on the origin of the words *al-din*, religion (*relegere*, *reilige*), and religion,

Harun Nasution distinguishes between the concepts of religiosity and religion. *Al-din* is the designation for statutory law. The word religion means collecting or reading, and *religare* means binding, while this word in Arabic means mastering, submitting, or obeying. This means showing the religious elements that people have internalized in their hearts. It also refers to how well people understand their religion, how strongly they believe in it, how they practice its teachings, and how they respect it in their social expressions and activities.

Every attitude of religiosity according to Vorgote, described as conscious behavior and willingness to willingly accept and approve the images that society leaves for adoption and is based on faith, beliefs that are embodied in daily actions (Niko Sykyr Dister, 1989). The extent of one's knowledge, belief, practice, and appreciation of Islam can be used to measure one's religiosity. According to (Ancok and Suroso, 2001) religiosity is when a person is involved in ritual behavior (worship), religion also includes additional aspects or dimensions that occur when they are involved in other actions that are supernaturally motivated.

The ability to practice one's religious beliefs in daily life, including worship and other areas of social interaction, can be seen as a measure of one's religiosity (Yolanda Hani Putriani, 2015). The theoretical approach is needed to understand the inner side, have inner experience, have religious experience, and determine where and when it can occur. The dynamics of various individual and group issues must also be observed (M. Amrin Abdullah, 2000). Another way to describe religiosity is how a person practices what he believes in everyday life.

## MODEL DEVELOPMENT

The research model that will be used based on the literature review and the studies that have been provided by Figure 1.

## RESEARCH METHOD

The object of this study is the transformation model of Islamic boarding school education in curriculum development from local religiosity towards global ideality. The type of research used in this research is descriptive with a qualitative approach. Qualitative research here does not only map patterns or characteristics of research subjects, but also analyzes to the level of data

depth (in-depth inquiries). The numerical data will be the entry point or even the material for supporting analysis (Denzin & Lincoln, 1994). Sources of data in this study consisted of primary data and secondary data. Primary data sourced derived from institutional documents, interviews, and FGDs with institutional stakeholders, while secondary data sources derived from literature reviews, research results, and other literature deemed relevant to the research topic. The population in this study is Islamic boarding schools in Kajen Pati, Central Java, with 60 Islamic boarding schools.

Meanwhile, the Islamic boarding school that was used as the sample was the Raudloh Al Thohiriyah Islamic Boarding School, Kajen Pati, Central Java. To understand the meaning and interpretation of events in curriculum creation, researchers must interact directly by conducting field observations. As a result, the researcher himself serves as a human research instrument. The method for collecting data in this study uses a qualitative research methodology with a participatory approach through multilevel stages (Bakhria, 2020).

The data analysis technique in this study used triangulation analysis, which is an effort to synthesize and group data from observations, interviews, and FGDs. In this context, "data triangulation" refers to the process of determining the truth of certain information by utilizing various data sources, such as documents, archives, interview transcripts, observation data, or the results of multiple interviews with subjects who are considered to have diverse perspectives.

## RESEARCH RESULTS AND DISCUSSION

### Background of Educational Transformation at Islamic Boarding School Raudloh Al Thohiriyah (Al Mardliyah) Kajen Pati

The educational changes that occurred at Kajen Pati's Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) were not something that happened without planning, on the contrary it was initiated by a certain background. The emergence of this background can be divided into two types, namely internal and external. The internal background is the reason for the formation of the transformation that comes from the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati itself, in this

case from the kiai and also the sons of the kiai (gus). Kiai and Gus as caretakers and deputy caretakers of the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati are of the view of improving the quality of the students, both in terms of understanding the yellow book or the contribution they make to the wider community. The results of the interview with H. Ahmad Fathi Nashih, Hj. Tutik Zuliana, and Mrs. Nyai Hj.

Santri's understanding of religion through classic books is still not optimal and still has the potential to be developed. Caregivers and Gus often compare the religious knowledge of the santri with various other Islamic boarding schools around Kajen itself, for example with Permata and Al-Badi'iyah Islamic boarding schools. The two Islamic boarding schools are a comparison regarding the transformation of the learning curriculum that has been applied to each of these Islamic boarding schools. (interview with H. Ahmad Fathi Nashih). The need for technology for students is also the view of caregivers and ustadz/ustadzah of the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati, but at the Raudloh Al Thohiriyah (Al Mardliyah) Islamic Boarding School Kajen Pati Kajen has not allowed students to bring technology such as cellphones, laptops as well as other technologies. Because it will interfere with the activities of the students and interfere with the memorization of the students, the majority of which are students at the Matholi'ul Falah Kajen Islamic College. Which requires rote memorization is a condition for promotion. (interview with Hj. Tutik Zuliana).

Another factor behind the transformation did not only occur in the Raudloh Al Thohiriyah (Al Mardliyah) Kajen Pati Islamic Boarding School, but also from the community demanding Islamic boarding schools not only understand religious sciences, but also understand general sciences. which of course is very much needed in education and changing times. Therefore, the Kajen Pati Islamic Boarding School Raudloh Al Thohiriyah (Al Mardliyah) continues to provide students with other general sciences, through training such as language and computer courses. And Kajen Pati's Raudloh Al Thohiriyah (Al Mardliyah) Islamic Boarding School also always emphasizes the students to always study up to a higher level, because most of the students of the Raudloh Al Thohiriyah (Al Mardliyah) Kajen Pati Islamic Boarding School are students of the Islamic College Matholi'ul Falah Kajen whose

education level is Sudan to Madrasah Aliyah, the caregivers advise the students to continue to any tertiary education institution, and as a matholi'ul family Falah, there are not a few students who continue their studies at IPMAFA College (Mathaliul Falah Institute). (interview with HJ. Maftuhah Mu'adz's mother).

### **Islamic Boarding School Curriculum Development Process**

The curriculum of the Kajen Pati Islamic Boarding School Raudloh Al Thohiriyah (Al Mardliyah) has been running since the founder of the boarding school which was pioneered by KH. Abdullah Thohir Nawawi with his wife HJ. Raudloh in 1960. The pesantren curriculum followed the same routine as today's pesantren. Almardiyah Islamic boarding school curriculum has developed with various considerations from time to time and refers to the Ministry of National Education and the Ministry of Religion.

During the improvement process at the Raudloh Al Thohiriyah (Al Mardliyah) Kajen Pati Islamic Boarding School, both curriculum development and other developments, caregivers involved the ustadz/ustadzah of the Islamic boarding school along with the board of the Islamic boarding school's board of directors, because the process of learning development was none other than all caregivers and all ustadz/ it is the ustadzah who participates in carrying out these developments, with various thoughts. However, the control remains with the caretaker of the Islamic boarding school. (interview with HM Maulin Niam).

### **Education Transformation Model of Islamic Boarding School Raudloh Al Thohiriyah (Al Mardliyah) Kajen Pati**

Full transformation is an Islamic boarding school whose learning process combines the Salaf Islamic boarding school system and full formal education, so that both are balanced, starting from subjects, learning methods to the evaluation system. This model is adopted by the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati, in learning yellow books, courses and subjects in schools are still the learning method at the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati, because all the students who are pursuing formal education live and live in the Islamic boarding school

along with the heads of the Raudloh Al Thohiriyah Islamic Boarding School Foundation (Al Mardliyah) Kajen Pati, Mrs. Nyai, and her sons and daughters also live in the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati.

Selective transformation means Islamic boarding schools whose learning process uses the full salaf Islamic boarding school system. In contrast, madrasas or educational institutions exclusively adhere to the classical and pedagogical systems. Government curricula or general subjects are not used. This model is not adhered to by the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati, because this selective transformation model causes regression. (interview with HM Maulin Niam).

### **Driving Factors of Educational Transformation**

The educational transformation that took place at Kajen Pati's Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) has an interesting background to study. Because the location of the research object is indeed very strategic, even in the midst of a society that is fanatical about Islam, it is also known as the Kajen Kota Santri, because there are many Islamic boarding schools in the village. This transformation also occurred because of the background of the leadership of a kiai. Islamic Boarding School Raudloh Al Thohiriyah (Al Mardliyah) Kajen Pati, is a pure salaf Islamic boarding school. The study books used are still in the form of classic books which are characteristic of salaf pesantren.

However, almost all of the students also continue to attend school at the Mathali'ul Falah Islamic College, which incidentally is also a Salaf Islamic boarding school. but there are still general subjects as assistance material in the madrasa. The form of salaf at the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) of Kajen Pati is still visible in the current leadership of KH Muadz Thohir because the learning system is sorogan and bandongan.

In addition, one of the reasons that influenced the implementation of educational changes at the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati, was the encouragement of parents who wanted their children to receive formal education. By living in the cottage and attending formal school at the Mathali'ul Falah Kajen Pati Islamic College. And also



encouragement from the alumni who made this as a means of developing the transformation process of this Islamic boarding school, because the alumni wanted to expand their alma mater. The alumni keep abreast of academic developments at the pesantren even though they no longer live there. They feel happy and proud when their alma mater, Islamic boarding school, is successful. On the other hand, people experience grief when there are setbacks.

### **Factors That Obstacle Educational Transformation**

Conservative views are a major barrier to educational transformation. This shows that the current state is the best and there is no need to change. Setbacks are caused by beliefs that are still held by some Islamic boarding school caretakers. This research shows that conservative thinking is not owned by the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati, because in its learning it has implemented modern learning such as language and computer courses, and all students attend formal schools. On the other hand, a conservative perspective is needed. This is because educational institutions that fully adopt the national curriculum have been shown to be unable to produce students who are truly knowledgeable in their religious knowledge. Focusing on studying religious knowledge can provide in-depth knowledge. The students at the salaf Islamic boarding school never consider their future fate. They leave all their decisions about what will happen in the future to Allah, God Almighty. (interview with Ustadz Abdul Warist).

### **Implementation in Curriculum Development for Kajen Pati Islamic Boarding School Raudloh Al Thohiriyah (Al Mardliyah) Seen from Local Religiosity Towards Global Ideality**

The curriculum is a curriculum management system that is comparative, comprehensive, systemic and systematic in achieving the stated curriculum goals. In general, the curriculum implemented at the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati. The curriculum is divided into two categories. First, the official curriculum is the national curriculum set by the ministries of religion and education and culture. Second, educational

programs in Islamic boarding schools, which use a traditional Islamic boarding school education approach. These curricula are integral because the activities carried out correlate with one another. In an effort to achieve perfection, Kajen Pati's Raudloh Al Thohiriyah (Al Mardliyah) Islamic boarding school designed its curriculum to meet the demands of modern times. They considered seven factors: advances in technology and science, community needs, the rights of students as Muslims and citizens, the ability of pesantren managers, pesantren missions, government policies, and the collaboration of these factors. In an effort to realize these seven factors, the Raudloh Al Thohiriyah Islamic Boarding School, Kajen Pati, manages the curriculum including: planning, organizing, actuating and controlling. (interview with H. Ahmad Fathi nashih). organizing (organizing), implementation (actuating) and controlling (controlling). (interview with H. Ahmad Fathi Nashih). organizing (organizing), implementation (actuating) and controlling (controlling). (interview with H. Ahmad Fathi Nashih).

### **Quality Curriculum Development**

The results of the study show that the development of curriculum objectives at the Raudloh Al Thohiriyah (Al Mardliyah) Kajen Pati Islamic boarding school contributes to improving the quality of education, as shown below: the curriculum is to improve intelligence, knowledge, personality, noble character, life skills, independence, and the ability to continue education. to solve internal and external problems. The Eight National Education Standards are an external challenge; this is an internal challenge. These standards include management standards, cost standards, infrastructure standards, education and staff standards, content standards, process standards, assessment standards, and graduate core competencies.

Development of curriculum materials to improve the quality of education at Raudloh Al Thohiriyah (Al Mardliyah) Islamic Boarding School The Kajen Pati curriculum component comes from the Raudloh Al Thohiriyah (Al Mardliyah) Islamic Boarding School. These components include learning completeness, curriculum content, local content, self-development, life skills education, and study load regulation. At the Raudloh Al Thohiriyah Kajen Pati Islamic Boarding School, the curriculum is studied using classical methods,

rote memorization, sorogan, questions and answers, lectures, and discussions to improve the quality of education. In addition, at Kajen Pati's Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah), a curriculum evaluation system is used to improve the quality of education.

## **CONCLUSION**

From the results of the above research it can be concluded as follows:

1. Transformation of the educational curriculum is very important because changing the curriculum directs all education in the institution. The Alamardiyah Islamic Boarding School curriculum is made by considering various elements of learning activities. the result of the education given on Aqidah, Shari'a, and Ahlak to achieve this transformation.
2. Another factor behind the transformation did not only occur in the Raudloh Al Thohiriyah (Al Mardliyah) Kajen Pati Islamic Boarding School, but also from the community demanding Islamic boarding schools not only understand religious sciences, but also understand the sciences general knowledge which is of course very much needed in education and changing times. Therefore, Pondok Rouhdoh Atthohiriyah continues to provide students with other general knowledge, through training such as language and computer courses.
3. In the development process at the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati, both curriculum development and other developments, caregivers involve the ustadz/ustadzah of the Islamic boarding school along with the board of the Islamic boarding school board, because learning and institutional development requires the contribution of thought from everyone As stated by the caretaker of the cottage.
4. During the process of developing this pondok, both the institution and the curriculum, control remains with the caregivers but does not rule out the possibility of involving all competent parties both in the development process and in the decision-making process.
5. The educational transformation that took place at the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati, has an interesting

background to study. Because the location of the research object is indeed very strategic, even in the midst of a society that is fanatical about Islam, it is also known as the Kajen Kota Santri, because there are many Islamic boarding schools in the village. This transformation also occurred because the dilator was behind the leadership of a kyai. Kiai is also considered a major figure who can stem the flow of modernization that is happening in the current era of globalization. Likewise, the Kajen community in general adheres to the ideology of Ahl al-Sunnah Wa al-Jamaah, namely NU (majority).

6. Conservative views are the main barrier to educational transformation. The meaning is that the current situation is the best and does not need to be changed. This view is still held by some Islamic boarding school caretakers, resulting in setbacks. This research shows that Kajen Pati doesn't have conservative thinking because he has implemented modern learning such as language and computer courses, and all students attend formal schools.
7. The construction of curriculum materials to improve the quality of education at the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) of Kajen Pati depends on various elements, including curriculum and learning mastery, curriculum content, local content, self-development, life skills education, and regulation study load. 8) In addition, The global era is also the era of information and communication, where people can quickly and completely get information and communicate with anyone at any time with sophisticated technological equipment. To take advantage of this technological advancement, one must have two basic skills: mastery of language and mastery of information technology.

In this study there were several limitations that could hinder the research results according to the research method, these obstacles were the limited information needed by researchers, the difficulty in interviewing and obtaining data from the Raudloh Al Thohiriyah Islamic Boarding School (Al Mardliyah) Kajen Pati. Because there are still limitations in this study, future research must be improved to overcome the limitations of this

research, namely future research should direct research on a broader research object, to obtain more general results on factors related to how a business can succeed and survive.

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